

Open English Translation of the Bible

Deuterocanonical and other books

Parallel reading edition

OET book order

https://OET.Bible · https://Freely-Given.org

Open English Translation · Translation draft v0.48.94 · https://OET.Bible

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The Readers' Version presents the meaning in modern English. The Literal Version helps readers examine the wording of the source languages. The two versions are designed to be read together.

This translation is still a draft. The overall draft version is shown above; the end of each book shows the Readers' Version book revision or the Literal Version set release, or both in the parallel edition.

Project and publication guidelines: https://OpenEnglishTranslation.Bible/About/Licence

Source files: https://github.com/Freely-Given-org/OpenEnglishTranslation--OET

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https://Freely-Given.org/OBD/OET/bySec/

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Preliminary preface

It is our prayer that the *Open English Translation* of the Bible will give you a clear understanding of the accounts and messages written by the god-inspired Biblical writers.

Note: This is still an early look into the unpolished text of the Open English Translation of the Bible. Please double-check the text in advance before using in public. Some things (like capitalisation of 'him' referring to Yeshua, or of 'father' referring to God) in the *OET-RV* haven't been decided yet so we're still testing both ways.

Introduction

The *OET Literal Version* (OET-LV) is a technical document that presents the Hebrew and Greek texts to the English reader in words of their own language. It's not especially nice to read, but every original language word is represented in the text so you can focus on the exact words that were written (and the exact numbers and units that were used if you're tracing Biblical symbolism, etc.). It's like holding an English magnifying glass over the original documents, and sometimes these technical details are important.

In contrast, this *OET Readers' Version* (OET-RV) is designed to help you see the big picture. Remember that one of Jesus/Yeshua's strengths was using stories and word-pictures to help his listeners understand spiritual truths. Remember that as we look back to the real-life stories of Biblical characters like Abraham and Isaac, Mosheh and the exodus from Egypt, Yonah/Jonah and many others, we can see that those narratives were also prophetic and taught about the coming messiah. So when you read this *Readers' Version*, we want you to be able put aside the magnifying glass and stand back and focus on the stories and the big picture, and then on what effect they should have on your chosen lifestyle. We want those stories and their deeper meanings to stick in your mind so that you'll be excited to share the *Good Message* with others via gripping stories that they can relate to.

Goals and intended audience

The *OET* has the following goals:

The primary goal of the *Open English Translation* is **to make the Bible more accessible to this current generation** with the best of a free-and-open, easy-to-understand *Readers' Version* alongside a faithful *Literal Version* so that readers themselves can checkout what was said and what is interpreted by the translators.

Part of the motivation comes from our work on the street and door-to-door where we worked hard to explain the Good Message about Yeshua to people without any church background. The *Readers' Version* strives to replace jargon and terminology that's only heard at church with words and phrases that should be understood by modern English speakers.

A further goal is to expose more people to some of the background of where our Bibles come from and how translators make decisions, i.e., **to teach** a little more about original manuscripts and to challenge a little more about English translation traditions (some going back to the 1500's) that can possibly be improved.

Finally, we also want a translation that can be read by Christians with many years of Bible reading experience, but who might benefit by reading the accounts in slightly different words that make it fresh and interesting, and hopefully it will provoke deeper thought into what the original speakers or writers likely meant.

Distinctives

The *OET* has the following distinguishing points:

An easy-to-understand *Readers' Version* alongside a very *Literal Version*.

A generous open license so that the *Open English Translation* can be freely used in any Bible app or website, or printed in your church Bible-study notes without any verse limits and without even needing to request permission.

This *Readers' Version* speaks like people around you. Because the history and legacy of English Bibles now goes back for hundreds of years, many things have been carried over that readers don't even realise. For example, we all smile at Yoda saying, "Strong is the force." That's because naturally we would say, "The force is strong." So think about "Great is your faithfulness." We don't normally talk like that in natural English. (At least Miles Coverdale improved it in his version in 1535 if you look carefully.) But our aim isn't at all to criticise those who came before (because we very-much build on their shoulders)—we just want our readers to be able to share the Good Message of Yeshua the messiah with others, without them thinking that Christians speak like dinosaurs (or Yoda)!

The *Readers' Version* has section headings and cross-references and most of the other features that help modern Bible readers.

The *Readers' Version* uses modern units for all measurements (easy to understand and visualise), whereas the *Literal Version* retains the ancient units (useful for historical and symbolic studies).

The *Readers' Version* uses well-known figures of speech, or if the original figure of speech is not readily understandable, explains the point that the author appears to be trying to express. On the other hand, the *Literal Version* retains the original figurative language (even if it's not a figure of speech that most modern readers are familiar with).

Up and *down* in the original languages (and thus in the *Literal Version*) refer to *uphill* and *downhill* (which you might expect in cultures where most people walked or rode animals). However, in the *Readers' Version*, *up* and *down* are used to refer to *north* and *south* respectively as per our modern norm (with computerised maps).

The *Readers' Version* is less formal than most modern English Bible translations, for example, we would use contracted words like *we'll* and *didn't*, especially when it's in direct speech. (Always remember that the Bible was written in the languages of the common people.)

The *Readers' Version* uses section headings which are very helpful to skim through when trying to locate a certain passage. However, you'll quickly notice that they are formatted in such a way as not to break the flow of the narrative or letter. This is to visually help the reader to appreciate the full context of the part they're reading, and avoid breaking the connections with what came before and what follows.

- We've also tried to focus our section headings on principles that are being taught, rather than just focusing on the events happening at the time.
- We also provide a list of these section headings that you can quickly skim through (including extra, alternative headings to help with searches for familiar words like 'leper' and 'scribe' which we don't use in the *OET-RV*).

Being a 21st century translation done in an era when there is much more effort in general to respect speakers of other languages (including the languages of ethnic minorities in our own countries) and to pronounce their names and placenames correctly, the *OET* attempts to do the same for Biblical names and placenames. (All this is a little complex when we have both Hebrew and Greek versions of names and placenames—more below.) Certainly by showing a little more respect for Hebrew names, we hope to make this Bible translation a little more 'Jew-friendly'. If you have difficulty following the names in the *Literal Version*, you can always look across to the *Readers' Version*. (Most English readers looking at names in the Bible all the way from *Jericho* to *John* would have no idea that there's no **J** letter or sound in either Hebrew or Greek, plus there's absolutely no such name as *James* in the New Testament manuscripts—it's a historical accident carried through from the Latin from an inconsistency by John Wycliffe—see https://www.biblicalarchaeology.org/daily/biblical-topics/bible-versions-and-translations/james-or-Jacob-in-the-bible/ for example.)

In addition to wanting to get names and placenames more accurate, we've also attempted to modernise and simplify the spelling (transliterations) of these names to make it easier for readers to pronounce them as they come across them, e.g., using **f** instead of **ph**, so *Epafras* instead of *Epaphras*. (Oddly, even traditional English Bible translations surprisingly do use *Felix* and *Festus*.) However, we sometimes choose to leave the traditional **ph** spelling in words that are well-known in secular history, e.g., *Euphrates*.

With regular words, we've tried to do the opposite, i.e., to use less Greek rather than more wherever possible. So a word like *baptise* (which is an adapted transliteration of the Greek verb), actually gets translated, so this example becomes *immerse*.

Italics are only used for *emphasis*, not to indicate *added words* as historically done in older translations due to limitations of the original printing processes. The *OET* fixes the problem where most modern typesetting uses *italics* for *emphasis* whereas older Bibles use *italics* for the words which should actually be **deemphasised**, i.e., the words which actually **aren't** in the original manuscripts! (We use a lighter colour for added words.)

Bolding is used for *nomina sacra*. This is a feature of the early Koine Greek manuscripts that isn't marked in most Bible translations (or even in most Greek New Testaments). *Nomina Sacra* (which is Latin for 'Sacred Names') appears to be a scribal marking that usually indicate words that the scribes considered to refer to God.

The English *Christ* is an adapted transliteration of the Koine Greek word *Kristos* used for the original Hebrew *messiah*. (It's not Jesus'/Yeshua's surname!) It seems to make sense to only use one word consistently rather than using two words for the same thing (just because they came from two different languages), so the *OET* has elected to only use *messiah*. However, these words actually have a meaning, just as *President* is not just a title, but someone who *presides* over governmental meetings. So going a step further, we have chosen to use the contemporary **meaning** of the word in the *Literal Version*. The original meaning is *one who is anointed* (by pouring a hornful of oil over them), but we use the extended meaning which is *one who is selected/chosen (by God)*.

Most readers living in modern democracies have never been familiar with the concept of an ancient king or *lord* who has the power of life and death over them. Thus the title *Lord Jesus/Yeshua* is easily said, yet relatively few actually live with Yeshua as the lord of their thoughts and actions and daily activities. (Just think how many would embarrassingly rush to turn off the video they're streaming if Yeshua appeared in the room.) As a reaction to the word *Lord* seemingly becoming so cliché for many Christians, we use the translation *master* as a way to get readers to at least think a little more about what the concept might mean. (The word *boss* felt a little too informal.)

The *Literal Version* tries to add as little as possible that's not actually there in the original manuscripts. Of course, we add spaces between words so we can read it faster, and we add capitals at the start of sentences as per standard, modern English, but we don't capitalise words like *Kingdom of Heaven* or even *He* when it refers to Jesus/Yeshua, because the concept of capital and small letters didn't even exist when original manuscripts like the portion visible at https://GreekCNTR.org/manuscripts/images/1G20001/1G20001-262r.jpg were written. (Our policy has more to do with accuracy and education than it does with 'lack of respect' or any such thing. Often this goes against religious tradition of the last few centuries, but just because something is traditional, does not necessarily mean that it is correct or even helpful.)

Most dialects of modern English don't distinguish between *you (singular)* referring to just one person, and *you (plural)* referring to a group of people. However, the original languages clearly distinguish these, so in order to indicate this to our readers the *Literal Version* uses *you_all* for the plural form (although we are aware that some modern dialects now prefer *y'all* or *yous*).

Because the *Literal Version* so closely follows the original languages, it's important to remember that words often don't match one-to-one between languages. This is one reason why the *OET-LV* reads strangely: because we try to avoid using different English words if we can; knowing that the *OET-LV* will not be natural English. Again, this is because we want the *OET-LV* to be a window into what's actually written in the original languages. For fluent English (like in the *Readers' Version*) the same Greek word might require several different translations when used in different contexts. For example, the Greek word translated *raise* in the *OET-LV* would likely require the following changes:

to *raise* from sitting, we'd want: *stand up*
to *raise* from bed, we'd want: *get up*
to *raise* from the grave, we'd want: *come back to life*
to *raise* an object, we'd want: *lift up*
to *raise* a person, we'd often want: *exalt* or *praise*

Alert readers might be aware that there's a play on words here in the gospels. When Yeshua talked about himself *being raised up*, it was deliberately ambiguous because his hearers didn't understand until right near the end that he was going to be executed. So we, looking back in history, know that he was talking about coming back to life, but at the time, they were just very confused and didn't understand what he meant. But amazingly, as well as referring to his resurrection, *raising* also refers to his crucifixion as the victims on the stakes were also *raised up* from the ground. (See John/Yohan 3:14.) Sadly, it's not usually possible to make a translation easy to read and understand in our current times, without losing some of the underlying meaning or ambiguities or word-plays that were presented to the original hearers. That's exactly why it's good to have *two* different translations right there side-by-side in front of you!

These particular pages use British spelling, but American spelling will also be available in the future.

Our preference in most editions is to place *The Gospel according to John/Yohan* **before** *Matthew*. This has a couple of advantages:

The Old Testament starts with "In the beginning, Elohim created…" and the New Testament starts with "In the beginning was the Messenger…".

Acts ends up right after the first book by its author *Luke*.
It just reminds readers that the order of the 'books' in the Bible is not set by sacred degree—only by tradition.
Some do complain that the traditional order of the first four gospel accounts represent the lion, the calf, the man, and the eagle of Rev 4:6-7 which allegedly match with the banners (not described in the Bible) of the four divisions of the tribes of Israel mentioned in Numbers 2.

Beware of some traps interpreting the *Literal Version*. Because it's not designed to be used alone (but rather alongside the *Readers' Version*), it's **much more literal** than most other 'literal versions'. You'll quickly notice lighter colours that mark the deemphasis of words that had to be added to make the English sentences even make sense. But there's at least two other things that aren't necessarily changed in the English *Literal Version*:

Other languages use the negative differently, especially when it's doubled or tripled in the sentence. If you don't understand this, you could easily think that the original means the opposite of what the words actually appear to say. For example the double negative: "You are_ not _caring_about no one." (adapted from Matthew 22:16). In natural, fluent English, we would have to reverse the second negative to get the expected meaning, ending up with *anyone* as you'll find in the *Readers' Version*. But in Greek, the second negative adds emphasis rather than reversing the first negative. So our *Literal Version* shows you the words that are actually there (in the Greek in this case).
Other languages may omit (or *elide*) words which are clearly implied to the original reader, but which the modern English reader finds strange, e.g., a son may be divided against his father, and a daughter her mother. The elided words are 'may be divided against' which should follow 'daughter'.

Note: always check the *Readers' Version* carefully for how it is translated into modern, idiomatic English before jumping to any conclusions of your own about what the original language or the *Literal Version* says or doesn't say (especially if you're not very familiar with the culture around the original language, and its idioms).

Psalm 151

Introduction

Psalm 151 is a short additional song presented in David's voice. He remembers being the youngest of his brothers, caring for his father's sheep, and making music. Although his brothers were impressive in appearance, God chose him. The song ends by recalling his victory over Galyat (Goliath), the Pelishti (Philistine) who had challenged him. The song brings together events also found in 1 Samuel 16–17. Its emphasis is on God's choice of an overlooked shepherd and the rescue accomplished through him. The title identifies it as a song beyond the usual collection of one hundred and fifty.
Psalm 151 is recognised as Deuterocanonical Scripture by the Greek Orthodox and Russian Orthodox Churches.

Main components of this song

David's humble work and music *1:1-3*
God chooses David *1:4-5*
David defeats the Pelishti *1:6-7*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

God chooses David and gives him victory

This Psalm is a genuine one of David, though extra,[1] composed when he fought in single combat with Galyat.

151:1 I was small among my brothers,
and the youngest in my father's family.
I tended my father's sheep.
2 My hands made a musical instrument,
and my fingers tuned a lyre.
3 Who'll tell my master?
The master himself hears.
4 He sent his messenger and took me from my father's sheep,
and he anointed me with his anointing oil.
5 My brothers were handsome and tall;
but the master didn't take pleasure in them.
6 I went out to meet the Pelishti,
and he cursed me by his idols.
7 But I drew his own sword and beheaded him,
and removed the disgrace from the Israeli people (Israel).

PS2 · OET-RV v0.4.0

Literal Version

151:1 this/he/she/it the/this/who psalm separately_written toward Dawid, and outside of_the number, when ⟦ἐμονομάχησε⟧ the/this/who Goliad. small to_be in/on/among the/this/who brother I/we, and new in/on/among the/this/who house of_the father I/we, ⟦ἐποίμαινον⟧ the/this/who sheep of_the father I/we. **2** the/this/who/which hand I/we to_do/make an_instrument, and the/this/who ⟦δάκτυλοί⟧ I/we ⟦ἥρμοσαν⟧ a_psaltery. **3** and one/which? to_ _report the/this/who lord I/we? he/she/it/self lord, he/she/it/self ⟦εἰσακούει⟧. **4** he/she/it/self to_send_out/away the/this/who angel he/she/it/self/my/your/him-self/there, and to_take_up I/we out_from the/this/who sheep of_the father I/we, and to_anoint I/we in/on/among the/this/who olive_oil the/this/who ⟦χρίσεως⟧ he/she/it/self/my/your/him-self/there. **5** the/this/who brother I/we good and great, and no to_delight in/on/among he/she/it/self lord. **6** to_go_out toward ⟦συνάντησιν⟧ the/this/who foreigner, and ⟦ἐπικατηράσατό⟧ I/we in/on/among the/this/who ⟦εἰδώλοις⟧ he/she/it/self/my/your/him-self/there; **7** I/we but/and to_ _draw the/this/who from_with he/she/it/self/my/your/him-self/there sword, to_behead he/she/it/self, and ⟦ἦρα⟧ disgrace out_from son Israa^{y}l.

PS2 · OET-LV v0.2.0 (DC set)

1 RV 1:0 · Note or, supernumerary

The Wisdom of Shelomoh

Introduction

The *Wisdom of Shelomoh* (Solomon) urges its readers, especially rulers, to seek wisdom and do what's right. It begins by comparing people who trust God with those who think that life is short and that they should take whatever pleasure and power they can get. The apparent success of wicked people and the suffering of good people don't tell the whole story: the book looks beyond death to God's judgement and the lasting life of those who belong to him.
The middle chapters describe a king's desire for wisdom and his prayer for God's help. Wisdom is pictured as a woman who can be loved and welcomed as a lifelong companion. She is worth more than wealth, power, beauty, or health, and enables people to understand what pleases God.
The final part looks back over the experiences of Yisrael (Israel), especially the escape from slavery in Mitsrayim (Egypt). It contrasts God's care for his people with the punishment of their oppressors, considers his patience with wrongdoers, and exposes the foolishness of worshipping created things. The book connects wise living with knowing the Creator and recognising his work in the world.
The *Wisdom of Shelomoh* is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches.

Main components of this document

The lives and destinies of the righteous and the wicked *1:1–5:23*
The search for wisdom and a prayer to receive it *6:1–9:18*
Wisdom's protection of God's people *10:1–11:14*
God's power, patience, and mercy *11:15–12:27*
The foolishness and harm of idol worship *13:1–15:19*
God rescues his people and judges their oppressors *16:1–19:22*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

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Readers' Version

Seek God and do what's right

1:1 Love righteousness, all you who are judges of the earth.
Think of the master[1] with a good mind.
Seek him in singleness of heart,
2 because he's found by those who don't put him to the test,
and is manifested to those who trust him.
3 for crooked thoughts separate from God.
His Power convicts when it's tested,
and exposes the foolish;
4 because wisdom won't enter into a soul that devises evil,
nor live in a body that's enslaved by sin.
5 Because a holy spirit of discipline will flee deceit,
and will depart from thoughts that are without understanding,
and will be ashamed when unrighteousness has come in.
6 Because[2] wisdom is a spirit who loves man,
and she won't hold a[3] blasphemer guiltless for his lips,
because God is witness of his inmost self,
and is a true overseer of his heart,
and a hearer of his tongue.
7 Because the master's spirit has filled[4] the world,
and that which holds all things together knows what's said.
8 Therefore no one who utters unrighteous things will be unseen;
neither will Justice, when it convicts, pass him by.
9 Because in his counsels the ungodly will be searched out,
and the sound of his words will come to the master to bring his lawless activities to conviction;
10 because a jealous ear listens to all things,
and the noise of murmurings isn't hidden.
11 Beware then of unprofitable murmuring,
and keep your tongue from slander;
because no secret utterance will go on its way void,
and a lying mouth destroys a soul.

Don't invite death by doing evil

12 Don't court death in the error of your life.
Don't draw destruction on yourselves by the works of your hands;
13 because God didn't make death,
neither does he delight when the living perish.
14 Because he created all things that they might have being.
The generative powers of the world are wholesome,
and there's no poison of destruction in them,
nor has Haidais[5] royal dominion on earth;
15 for righteousness is immortal,
16 but ungodly men by their hands and their words summon death;

1 **RV 1:1 · Note** Grk. in goodness.

2 **RV 1:6 · Note** Some authorities read the spirit of wisdom is loving to man.

3 **RV 1:6 · Note** Or, reviler

4 **RV 1:7 · Note** Grk. the inhabited earth.

5 **RV 1:14 · Note** Or, a royal house

Literal Version

1:1 to_love righteousness the/this/who to_judge
the/this/who earth, ⟦φρονήσατε⟧ about of_the lord
in/on/among ⟦ἀγαθότητι⟧, and in/on/among openness heart
⟦ζητήσατε⟧ he/she/it/self. **2** that/since ⟦εὑρίσκεται⟧
the/this/who not ⟦πειράζουσιν⟧ he/she/it/self, ⟦ἐμφανίζεται⟧
but/and the/this/who not to_disbelieve he/she/it/self.
3 ⟦Σκολιοὶ⟧ for ⟦λογισμοὶ⟧ ⟦χωρίζουσιν⟧ away_from God,
⟦δοκιμαζομένη⟧ and/both the/this/who power to_rebuke
the/this/who ⟦ἄφρονας⟧. **4** that/since toward ⟦κακότεχνον⟧
soul no to_enter wisdom, and_not ⟦κατοικήσει⟧ in/on/among
body ⟦κατάχρεῳ⟧ sin. **5** holy for spirit/breath discipline to_flee
deceit, and ⟦ἀπαναστήσεται⟧ away_from thought ⟦ἀσυνέτων⟧,
and ⟦ἐλεγχθήσεται⟧ ⟦ἐπελθούσης⟧ unrighteousness.
6 ⟦Φιλάνθρωπον⟧ for spirit/breath wisdom, and no ⟦ἀθῳώσει⟧
blasphemous away_from lip
he/she/it/self/my/your/him-self/there, that/since
the/this/who ⟦νεφρῶν⟧
he/she/it/self/my/your/him-self/there witness the/this/who
God, and the/this/who heart
he/she/it/self/my/your/him-self/there overseer true, and
the/this/who tongue ⟦ἀκουστής⟧; **7** that/since spirit/breath
lord to_fulfill the/this/who world, and the/this/who
⟦συνέχον⟧ the/this/who all knowledge/to_know to_have/be
voice/sound. **8** through/because_of this/he/she/it
⟦φθεγγόμενος⟧ ⟦ἄδικα⟧ none not ⟦λάθῃ⟧, and_not
certainly/month ⟦παροδεύσῃ⟧ he/she/it/self ⟦ἐλέγχουσα⟧
the/this/who condemnation. **9** in/on/among for ⟦διαβουλίοις⟧
⟦ἀσεβοῦς⟧ ⟦ἐξέτασις⟧ to_be, word but/and
he/she/it/self/my/your/him-self/there hearing to/with lord
to_come/be_present toward rebuke ⟦ἀνομημάτων⟧
he/she/it/self/my/your/him-self/there. **10** that/since ear
⟦ζηλώσεως⟧ hearer the/this/who all, and ⟦θροῦς⟧ murmuring
no ⟦ἀποκρύπτεται⟧. **11** ⟦Φυλάξασθε⟧ then ⟦γογγυσμὸν⟧
⟦ἀνωφελῆ⟧, and away_from slander ⟦φείσασθε⟧ tongue;
that/since an_utterance ⟦λαθραῖον⟧ empty no to_travel, mouth
but/and ⟦καταψευδόμενον⟧ to_do_away_with soul. **12** not be_
_eager death in/on/among error life you, nor ⟦ἐπισπᾶσθε⟧
destructive work hand you; **13** that/since the/this/who God
death no to_do/make, and_not ⟦τέρπεται⟧ upon/to/against
destruction to_live. **14** to_create for toward the/this/who to_be
the/this/who all, and ⟦σωτήριοι⟧ the/this/who/which
⟦γενέσεις⟧ of_the world, and no to_be in/on/among
he/she/it/self a_potion ⟦ὀλέθρου⟧, neither Hades kingly
upon/to/against earth. **15** righteousness for ⟦ἀθάνατός⟧ to_be;
16 ungodly but/and the/this/who hand and the/this/who
word ⟦προσεκαλέσαντο⟧ he/she/it/self, friendly/friend
⟦ἡγησάμεμοι⟧ he/she/it/self ⟦ἐτάκησαν⟧, and ⟦συνθήκην⟧ to_
_place to/with he/she/it/self, that/since worthy to_be
the/this/who that part to_be.

Literal Version

2:1 to_say for my/your/him-self ⟦λογισάμενοι⟧ no correctly, little/few he_is and distressing the/this/who life I/we, and no to_be healing in/on/among death a_human, and no to_know the/this/who ⟦ἀναλύσας⟧ out_from Hades. **2** that/since ⟦αὐτοσχεδίως⟧ to_beget, and with/after this/he/she/it to_be which/how no ⟦ὑπάρξαντες⟧, that/since smoke the/this/who wind/breath in/on/among ⟦ῥισὶν⟧ I/we, and the/this/who word a_spark in/on/among ⟦κινήσει⟧ heart I/we, **3** which/whither ⟦σβεσθέντος⟧ ⟦τέφρα⟧ to_get_out the/this/who body, and the/this/who spirit/breath ⟦διαχυθήσεται⟧ which/how ⟦χαῦνος⟧ air. **4** and the/this/who name I/we ⟦ἐπιλησθήσεται⟧ in/on/among time, and none ⟦μνημονεύσει⟧ the/this/who work I/we; and to_pass_by the/this/who life I/we which/how ⟦ἴχνη⟧ cloud, and which/how fog ⟦διασκεδασθήσεται⟧ ⟦διωχθεῖσα⟧ by/under ⟦ἀκτίνων⟧ sun, and by/under ⟦θερμότητος⟧ he/she/it/self/my/your/him-self/there ⟦βαρυνθεῖσα⟧. **5** ⟦Σκιᾶς⟧ for passing_by the/this/who life I/we, and no to_be recall the/this/who death I/we, that/since ⟦κατεσφραγίσθη⟧, and none ⟦ἀναστρέφει⟧. **6** come therefore/then and ⟦ἀπολαύσωμεν⟧ the/this/who to_be good-doer, and ⟦χρησώμεθα⟧ the/this/who creation which/how ⟦νεότητι⟧ diligently. **7** wine valuable and ⟦μύρων⟧ ⟦πλησθῶμεν⟧, and not ⟦παροδευσάτω⟧ I/we flower air. **8** ⟦Στεψώμεθα⟧ ⟦ῥόδων⟧ ⟦κάλυξι⟧ ⟦πρινὴ⟧ ⟦μαρανθῆναι⟧. **9** nothing I/we ⟦ἄμοιρος⟧ to_ _be the/this/who our ⟦ἀγερωχίας⟧, everywhere ⟦καταλίπωμεν⟧ ⟦σύμβολα⟧ the/this/who joy, that/since this/he/she/it the/this/who part I/we and the/this/who lot this/he/she/it. **10** ⟦Καταδυναστεύσωμεν⟧ ⟦πένητα⟧ just, not ⟦φεισώμεθα⟧ widow, nor ⟦πρεσβύτου⟧ ⟦ἐντραπῶμεν⟧ ⟦πολιὰς⟧ ⟦πολυχρονίους⟧. **11** to_be but/and I/we the/this/who strength law the/this/who righteousness, the/this/who for weak useless to_rebuke. **12** ⟦Ἐνεδρεύσωμεν⟧ but/and the/this/who just, that/since inconvenient I/we he_is and ⟦ἐναντιοῦται⟧ the/this/who work I/we, and ⟦ὀνειδίζει⟧ I/we sin law, and ⟦ἐπιφημίζει⟧ I/we sin discipline I/we. **13** ⟦Ἐπαγγέλλεται⟧ knowledge/to_know to_have/be God, and child lord my/your/him-self ⟦ὀνομάζει⟧. **14** to_be I/we toward rebuke thought/purpose I/we. **15** weighty to_be I/we and ⟦βλεπόμενος⟧, that/since ⟦ἀνόμοιος⟧ the/this/who another the/this/who life he/she/it/self/my/your/him-self/there, and ⟦ἐξηλλαγμέναι⟧ the/this/who/which ⟦τρίβοι⟧ he/she/it/self/my/your/him-self/there. **16** toward ⟦κίβδηλον⟧ to_count he/she/it/self, and ⟦ἀπέχεται⟧ the/this/who road I/we which/how away_from ⟦ἀκαθαρσιῶν⟧; ⟦μακαρίζει⟧ last/least just, and ⟦ἀλαζονεύεται⟧ father God. **17** to_perceive if the/this/who word he/she/it/self/my/your/him-self/there true, and ⟦πειράσωμεν⟧ the/this/who in/on/among ⟦ἐκβάσει⟧

Readers' Version

deeming him a friend they[6] pined away.
They made a covenant with him,
because they're worthy to belong with him.

The wicked plan to enjoy life and oppress the innocent

2:1 Because they said[7] within themselves, with unsound reasoning,
"Our life is short and sorrowful.
There's no healing when a man comes to his end,
and no one was ever known who[8] was released from Haidais.
2 Because we were born by mere chance,
and in the future we'll be as though we'd never been,
because the breath in our nostrils is smoke,
and reason is a spark kindled by the beating of our heart,
3 which being extinguished, the body will be turned into ashes,
and the spirit will be dispersed as thin air.
4 Our name will be forgotten in time.
No one will remember our works.
Our life will pass away as the traces of a cloud,
and will be scattered as is a mist,
when it's chased by the rays of the sun,
and[9] overcome by its heat.
5 Because our allotted time is the passing of a shadow,
and our end doesn't retreat,
because it's securely sealed, and no one[10] turns it back.
6 "Come therefore and let's enjoy the good things that exist.
Let's use the creation earnestly as in our youth.
7 Let's fill ourselves with costly wine and perfumes,
and let no spring flower pass us by.
8 Let's crown ourselves with rosebuds before they wither.
9 Let none of us go without his share in our proud revelry.
Let's leave tokens of mirth everywhere,
because this is our portion, and this is our lot.
10 Let's oppress the righteous poor.
Let's not spare the widow,
nor regard the grey hair of the old man.
11 But let our strength be a law of righteousness;
for that which is weak is proven useless.
12 But let's lie in wait for the righteous man,
because he annoys us,
is contrary to our works,
reproaches us with sins against the law,
and charges us with sins against our training.
13 He professes to have knowledge of God,
and calls himself a child of the master.
14 He became to us a reproof of our thoughts.
15 He's grievous to us even to look at,

6 **RV 1:16 · Note** Or, were consumed with love of him

7 **RV 2:1 · Note** Or, amongst

8 **RV 2:1 · Note** Or, returned out of Hades

9 **RV 2:4 · Note** Grk. weighed down.

10 **RV 2:5 · Note** Or, comes again

Readers' Version

because his life is unlike other men's,
and his paths are strange.
16 We were regarded by him as something worthless,
and he abstains from our ways as from uncleanness.
He calls the latter end of the righteous happy.
He boasts that God is his father.
17 Let's see if his words are true.
Let's test what'll happen at the end of his life.
18 Because if the righteous man is God's son, he'll uphold him,
and he'll deliver him out of the hand of his adversaries.
19 Let's test him with insult and torture,
that we may find out how gentle he is,
and test his patience.
20 Let's condemn him to a shameful death,
for he'll be protected, according to his words."

The wicked misunderstand God's purposes

21 Thus they reasoned, and they were led astray;
for their wickedness blinded them,
22 and they didn't know the mysteries of God,
neither did they hope for wages of holiness,
nor did they discern that there's a prize for blameless souls.
23 Because God created man for incorruption,
and made him an image of his own everlastingness;
24 but death entered into the world by the envy of the devil,
and those who belong to him experience it.

The righteous are safe in God's care

3:1 But the souls of the righteous are in God's hand,
and no torment will touch them.
2 In the eyes of the foolish they seemed to have died.
Their departure was considered a disaster,
3 and their travel away from us ruin,
but they're in peace.
4 Because even if in the sight of men they're punished,
their hope is full of immortality.
5 Having borne a little chastening, they'll receive great good;
because God tested them, and found them worthy of himself.
6 He tested them like gold in the furnace,
and he accepted them as a whole burnt offering.
7 In the time of their visitation they'll shine.
They'll run back and forth like sparks among stubble.
8 They'll judge nations and have dominion over peoples.
The master will reign over them forever.
9 Those who trust him will understand truth.
The faithful will live with him in love,
because grace and mercy are with his chosen ones.

Goodness matters more than having children

10 But the ungodly will be punished even as their reasoning deserves,
those who neglected righteousness and revolted from the master;
11 for he who despises wisdom and discipline is miserable.
Their hope is void and their toils unprofitable.
Their works are useless.

Literal Version

he/she/it/self/my/your/him-self/there. **18** if for to_be the/this/who just son God, ⟦ἀντιλήμψεται⟧ he/she/it/self/my/your/him-self/there, and to_deliver he/she/it/self out_from hand ⟦ἀνθεστηκότων⟧. **19** ⟦Ὕβρει⟧ and ⟦βασάνῳ⟧ ⟦ἐτάσωμεν⟧ he/she/it/self, in_order_that/to ⟦γνῶμεν⟧ the/this/who ⟦ἐπιείκειαν⟧ he/she/it/self/my/your/him-self/there, and ⟦δοκιμάσωμεν⟧ the/this/who ⟦ἀνεξικακίαν⟧ he/she/it/self/my/your/him-self/there. **20** death ⟦ἀσχήμονι⟧ ⟦καταδικάσωμεν⟧ he/she/it/self; to_be for he/she/it/self/my/your/him-self/there oversight out_from word he/she/it/self/my/your/him-self/there. **21** this/he/she/it ⟦ἐλογίσαντο⟧, and to_lead_astray; ⟦ἀπετύφλωσε⟧ for he/she/it/self the/this/who evil he/she/it/self, and no to_know mystery **22** God, and_not wage ⟦ἤλπισαν⟧ ⟦ὁσιότητος⟧, and_not ⟦ἔκριναν⟧ an_honour soul ⟦ἀμώμων⟧. **23** that/since the/this/who God to_create the/this/who a_human ⟦ἐπ⟧ incorruptibility, and image the/this/who one's_own/private ⟦ἰδιότητος⟧ to_do/make ⟦ἀτόν⟧. **24** envy but/and devilish/the_Devil death to_enter toward the/this/who world; ⟦πειράζουσι⟧ but/and he/she/it/self the/this/who the/this/who that part to_be.

3:1 just/to_justify but/and soul in/on/among hand God, and no not to_kindle he/she/it/self torment. **2** to_think in/on/among eye foolish ⟦τεθνάναι⟧, **3** and to_count oppression the/this/who departure he/she/it/self, and the/this/who away_from I/we journey ruin; the/this/who but/and to_be in/on/among peace; **4** and for in/on/among to_ _see a_human if ⟦κολασθῶσιν⟧, the/this/who hope he/she/it/self ⟦ἀθανασίας⟧ full. **5** and little/few ⟦παιδευθέντες⟧ great ⟦εὐεργετηθήσονται⟧, that/since the/this/who God to_test/tempt he/she/it/self, and to_ _find/meet he/she/it/self worthy my/your/him-self. **6** which/how gold in/on/among ⟦χωνευτηρίῳ⟧ ⟦ἐδοκίμασεν⟧ he/she/it/self, and which/how a_whole_offering sacrifice ⟦προσεδέξατο⟧ he/she/it/self. **7** and in/on/among time/right_ _time oversight he/she/it/self ⟦ἀναλάμψουσι⟧, and which/how ⟦σπινθῆρες⟧ in/on/among straw/stubble ⟦διαδραμοῦνται⟧. **8** to_judge Gentile_nation and ⟦κρατήσουσι⟧ a_people, and to_reign he/she/it/self lord toward the/this/who an_age. **9** the/this/who to_persuade upon/to/against he/she/it/self to_understand truth, and the/this/who faithful in/on/among love to_remain/persist he/she/it/self, that/since grace and mercy the/this/who select he/she/it/self/my/your/him-self/there. **10** the/this/who but/and ungodly as/just_as ⟦ἐλογίσαντο⟧ to_ _have/be ⟦ἐπιτιμίαν⟧, the/this/who to_neglect of_the just and of_the lord ⟦ἀποστάντες⟧. **11** wisdom for and discipline the/this/who ⟦ἐξουθενῶν⟧ wretched, and empty the/this/who hope he/she/it/self, and the/this/who ⟦κόποι⟧ ⟦ἀνόνητοι⟧, and ⟦ἄχρηστα⟧ the/this/who work he/she/it/self. **12** the/this/who/which woman he/she/it/self foolish, and

Literal Version

evil/bad the/this/who child he/she/it/self. **13** cursed
the/this/who origin he/she/it/self, that/since blessed
infertility the/this/who pure, who/which no to_know ⟦κοίτης⟧
in/on/among trespass, to_have/be fruit in/on/among
oversight soul. **14** and eunuch the/this/who not ⟦ἐργασάμενος⟧
in/on/among hand a_violation_of_law, nor ⟦ἐνθυμηθεὶς⟧
according_to of_the lord evil/bad; to_give for he/she/it/self
the/this/who faith grace select, and lot in/on/among temple
lord ⟦θυμηρέστερος⟧; **15** good-doer for travail fruit renowned,
and ⟦ἀδιάπτωτος⟧ the/this/who root the/this/who
⟦φρονήσεως⟧. **16** child but/and ⟦μοιχῶν⟧ ⟦ἀτέλεστα⟧ to_be,
and out_from ⟦παρανόμου⟧ ⟦κοίτης⟧ seed ⟦ἀφανισθήσεται⟧.
17 if and/both for ⟦μακρόβιοι⟧ to_be, toward none
⟦λογισθήσονται⟧, and ⟦ἄτιμον⟧ upon/to/against last/least
the/this/who old_age he/she/it/self. **18** if and/both swiftly
⟦τελευτήσωσιν⟧, no to_have/be hope, and_not in/on/among
day ⟦διαγνώσεως⟧ comfort; **19** generation for ⟦ἀδίκου⟧
⟦χαλεπὰ⟧ the/this/who goal/tax.

4:1 greater childlessness with/after ⟦ἀρετῆς⟧, immortality for
to_be in/on/among remembrance he/she/it/self, that/since
and from_with God to_know and from_with a_human;
2 ⟦παροῦσάν⟧ and/both ⟦μιμοῦνται⟧
he/she/it/self/my/your/him-self, and ⟦ποθοῦσιν⟧
⟦ἀπελθοῦσαν⟧ and in/on/among the/this/who an_age
⟦στεφανηφοροῦσα⟧ ⟦πομπεύει⟧, the/this/who the/this/who
⟦ἀμιάντων⟧ ⟦ἄθλων⟧ fight to_conquer. **3** ⟦Πολύγονον⟧ but/and
ungodly multitude no ⟦χρησιμεύσει⟧, and out_from ⟦νόθων⟧
⟦μοσχευμάτων⟧ no to_give root toward depth, and_not secure
⟦βάσιν⟧ ⟦ἑδράσει⟧. **4** and/even_if/if for in/on/among branch
to/with time/right_time ⟦ἀναθάλῃ⟧, ⟦ἐπισφαλῶς⟧ ⟦βεβηκότα⟧
by/under wind ⟦σαλευθήσεται⟧, and by/under force wind to_
_uproot. **5** ⟦Περικλασθήσονται⟧ ⟦κλῶνες⟧ ⟦ἀτέλεστοι⟧, and
the/this/who fruit he/she/it/self useless, unseasonable toward
eating, and toward none necessary. **6** out_from for lawless
⟦ὕπνων⟧ child ⟦γεννώμενα⟧ witness to_be evil according_to
parent in/on/among ⟦ἐξετασμῷ⟧ he/she/it/self. **7** just but/and
if ⟦φθάσῃ⟧ ⟦τελευτῆσαι⟧, in/on/among ⟦ἀναπαύσει⟧ to_be.
8 old_age for precious no the/this/who ⟦πολυχρόνιον⟧, and_
_not number year ⟦μεμέτρηται⟧. **9** greyness_of_hair but/and to_
_be understanding a_human, and age/height ⟦γήρως⟧ life
spotless. **10** well-pleasing the/this/who God to_be ⟦ἠγαπήθη⟧,
and to_live between/meanwhile sinful to_transport. **11** to_seize
not evil ⟦ἀλλάξῃ⟧ understanding
he/she/it/self/my/your/him-self/there, or/than deceit
⟦ἀπατήσῃ⟧ soul he/she/it/self/my/your/him-self/there.
12 jealousy for ⟦φαυλότητος⟧ ⟦ἀμαυροῖ⟧ the/this/who good,
and ⟦ῥεμβασμὸς⟧ desire ⟦μεταλλεύει⟧ mind ⟦ἄκακον⟧. **13** to_
_perfect in/on/among little/few to_fulfill time ⟦μακρούς⟧.
14 ⟦Ἀρεστὴ⟧ for to_be lord the/this/who soul
he/she/it/self/my/your/him-self/there; through/because_of
this/he/she/it ⟦ἔσπευσεν⟧ out_from midst evil.
15 the/this/who but/and a_people to_perceive and not
⟦νοήσαντες⟧, nor to_place upon/to/against mind the/this/who
such_as_this, that/since grace and mercy in/on/among

Readers' Version

12 Their wives are foolish and their children are wicked.
13 Their descendants are cursed.
Because the barren woman who's undefiled is happy,
she who hasn't conceived in transgression.
She'll have fruit when God examines souls.
14 So is the eunuch which has done no lawless deed with his hands,
nor imagined wicked things against the master;
for a precious gift will be given to him for his faithfulness,
and a delightful inheritance in the master's sanctuary.
15 Because good labours have fruit of great renown.
The root of understanding can't fail.
16 But children of adulterers won't come to maturity.
The seed of an unlawful union will vanish away.
17 Because if they live long, they won't be esteemed,
and in the end, their old age will be without honour.
18 If they die young, they'll have no hope,
nor consolation in the day of judgement.
19 Because the end of an unrighteous generation is always grievous.

4:1 It's better to be childless with virtue,
for immortality is in the memory of virtue,
because it's recognised both before God and before men.
2 When it's present, people imitate it.
They long after it when it's departed.
Throughout all time it marches, crowned in triumph,
victorious in the competition for the prizes that are undefiled.
3 But the multiplying brood of the ungodly will be of no profit,
and their illegitimate offshoots won't take deep root,
nor will they establish a sure hold.
4 Because even if they grow branches and flourish for a season,
standing unsure, they'll be shaken by the wind.
They'll be uprooted by the violence of winds.
5 Their branches will be broken off before they come to maturity.
Their fruit will be useless,
never ripe to eat, and fit for nothing.
6 Because unlawfully conceived children are witnesses of wickedness
against parents when they're investigated.

A good life matters more than a long life

7 But a righteous man, even if he dies before his time, will be at rest.
8 Because honourable old age isn't that which stands in length of time,
nor is its measure given by number of years,
9 but understanding is grey hair to men,
and an unspotted life is ripe old age.
10 Being found well-pleasing to God, someone was loved.
While living among sinners he was transported.
11 He was caught away, so that evil wouldn't change his understanding,

Readers' Version

or guile deceive his soul.
12 Because the fascination of wickedness obscures the things which are good,
and the whirl of desire perverts an innocent mind.
13 Being made perfect quickly,
he filled a long time;
14 for his soul was pleasing to the master.
Therefore he hurried away from wickedness.
15 But the peoples saw and didn't understand,
not considering this, that grace and mercy are with his chosen,
and that he visits his holy ones;
16 but a righteous man who's dead will condemn the ungodly who are living,
and youth who's quickly perfected will condemn the many years of an unrighteous man's old age.
17 Because the ungodly will see a wise man's end,
and won't understand what the master planned for him,
and why he safely kept him.
18 They'll see, and they'll despise;
but the master will laugh them to scorn.
After this, they'll become a dishonoured carcass
and a reproach among the dead forever;
19 because he'll dash them speechless to the ground,
and will shake them from the foundations.
They'll lie utterly waste.
They'll be in anguish
and their memory will perish.
20 They'll come with coward fear when their sins are counted.
Their lawless activities will convict them to their face.

The wicked regret rejecting the righteous

5:1 Then the righteous man will stand in great boldness
before the face of those who afflicted him,
and those who make his labours of no account.
2 When they see him, they'll be troubled with terrible fear,
and will be amazed at the marvel of salvation.
3 They'll speak among themselves repenting,
and for distress of spirit they'll groan,
"This was he whom we used to hold in derision,
as a parable of reproach.
4 We fools considered his life madness,
and his end without honour.
5 How was he counted among sons of God?
How is his lot among saints?
6 Truly we went astray from the way of truth.
The light of righteousness didn't shine for us.
The sun didn't rise for us.
7 We[11] took our fill of the paths of lawlessness and destruction.
We travelled through trackless deserts,

Literal Version

the/this/who select he/she/it/self/my/your/him-self/there, and oversight in/on/among the/this/who ⟦ὁσίοις⟧ he/she/it/self/my/your/him-self/there. **16** to_condemn but/and just ⟦καμὼν⟧ the/this/who to_live ungodly, and youth ⟦τελεσθεῖσα⟧ quickly ⟦πολυετὲς⟧ old_age ⟦ἀδίκου⟧. **17** to_see for ⟦τελευτὴν⟧ ⟦σοφοῦ⟧, and no ⟦νοήσουσι⟧ one/which? ⟦ἐβουλεύσατο⟧ about he/she/it/self/my/your/him-self/there, and toward one/which? to_secure he/she/it/self the/this/who lord. **18** to_see and ⟦ἐξουθενήσουσιν⟧, he/she/it/self but/and the/this/who lord ⟦ἐκγελάσεται⟧; and to_be with/after this/he/she/it toward corpse ⟦ἄτιμον⟧, and toward mistreatment in/on/among dead through/because_of an_age. **19** that/since to_throw_violently he/she/it/self ⟦ἀφώνους⟧ ⟦πρηνεῖς⟧, and ⟦σαλεύσει⟧ he/she/it/self out_from ⟦θεμελίων⟧, and until last/least ⟦χερσωθήσονται⟧, and to_be in/on/among anguish, and the/this/who remembrance he/she/it/self to_destroy. **20** to_come/go in/on/among ⟦συλλογισμῷ⟧ sin he/she/it/self timid, and to_rebuke he/she/it/self right_opposite the/this/who ⟦ἀνομήματα⟧ he/she/it/self.

5:1 then ⟦στήσεται⟧ in/on/among boldness much the/this/who just according_to face the/this/who ⟦θλιψάντων⟧ he/she/it/self, and the/this/who ⟦ἀθετούντων⟧ the/this/who ⟦πόνους⟧ he/she/it/self/my/your/him-self/there. **2** to_perceive ⟦ταραχθήσονται⟧ fear ⟦δεινῷ⟧ and ⟦ἐκστήσονται⟧ upon/to/against the/this/who ⟦παραδόξῳ⟧ the/this/who salvation. **3** to_say my/your/him-self ⟦μετανοοῦντες⟧, and through/because_of ⟦στενοχωρίαν⟧ spirit/breath to_groan, this/he/she/it to_be which to_have/be once/when toward ⟦γέλωτα⟧ and toward parable ⟦ὀνειδισμοῦ⟧. **4** the/this/who foolish the/this/who life he/she/it/self/my/your/him-self/there ⟦ἐλογισάμεθα⟧ insanity, and the/this/who ⟦τελευτὴν⟧ he/she/it/self/my/your/him-self/there ⟦ἄτιμον⟧. **5** how?/how?! ⟦κατελογίσθη⟧ in/on/among son God, and in/on/among holy the/this/who lot he/she/it/self/my/your/him-self/there to_be? **6** therefore ⟦ἐπλανήθημεν⟧ away_from road truth, and the/this/who the/this/who righteousness light no to_shine I/we, and the/this/who sun no to_rise I/we. **7** lawlessness ⟦ἐνεπλήσθημεν⟧ ⟦τρίβοις⟧ and destruction, and ⟦διωδεύσαμεν⟧ deserted ⟦ἀβάτους⟧, the/this/who but/and road lord no

11 **RV 5:7 · Note** See Proverbs 14:14.

Literal Version

⟦ἔγνωμεν⟧. 8 one/which? to_help I/we the/this/who pride? and one/which? riches with/after ⟦ἀλαζονείας⟧ ⟦συμβέβληται⟧ I/we? 9 to_pass_by that all which/how shadow, and which/how message ⟦παρατρέχουσα⟧; 10 which/how ship ⟦δειρχομενη⟧ ⟦κυμαινόμενον⟧ water, which ⟦διαβάσης⟧ no to_be track to_ _find/meet, and_not ⟦ἀτραπὸν⟧ ⟦τρόπιος⟧ he/she/it/self in/on/among ⟦κύμασιν⟧; 11 or/than which/how bird ⟦διϊπτάντος⟧ air, none ⟦εὑρίσκεται⟧ clear_proof ⟦πορείας⟧, plague/blow/wound but/and ⟦ταρσῶν⟧ ⟦μαστιζόμενον⟧ spirit/breath ⟦κοῦφον⟧ and ⟦σχιζόμενον⟧ force ⟦ῥοιζου⟧, ⟦κινουμένων⟧ wing ⟦διωδεύθη⟧, and with/after this/he/she/it no to_find/meet sign ⟦ἐπιβάσεως⟧ in/on/among he/she/it/self; 12 or/than which/how ⟦βέλους⟧ ⟦βληθέντος⟧ upon/to/against goal, ⟦τμηθεὶς⟧ the/this/who air immediately toward my/your/him-self ⟦ἀνελύθη⟧, which/how ⟦ἀγνοῆσαι⟧ the/this/who ⟦δίοδον⟧ he/she/it/self/my/your/him-self/there; 13 thus(-ly) and I/we ⟦γεννηθέντες⟧ ⟦ἐξελίπομεν⟧; and ⟦ἀρετῆς⟧ on_one_hand sign none to_have/be to_show, in/on/among but/and the/this/who evil I/we ⟦κατεδαπανήθημεν⟧. 14 that/since hope ⟦ἀσεβοῦς⟧ which/how ⟦φερόμενος⟧ a_coos/dust by/under wind, and which/how frost by/under storm ⟦διωχθεῖσα⟧ ⟦λεπτὴ⟧, and which/how smoke by/under wind ⟦διεχύθη⟧, and which/how remembrance ⟦καταλύτου⟧ ⟦μονοημέρου⟧ ⟦παρώδευσε⟧. 15 just but/and toward the/this/who an_age to_live, and in/on/among lord the/this/who wage he/she/it/self, and the/this/who bewilderment he/she/it/self from_with ⟦ὑψίστῳ⟧. 16 through/because_of this/he/she/it to_take the/this/who kingly the/this/who ⟦εὐπρεπείας⟧, and the/this/who diadem of_the ⟦κάλλους⟧ out_from hand lord, that/since the/this/who right ⟦σκεπάσει⟧ he/she/it/self, and the/this/who arm ⟦ὑπερασπιεῖ⟧ he/she/it/self. 17 to_take complete_armour the/this/who zeal he/she/it/self/my/your/him-self/there, and ⟦ὁπλοποιήσει⟧ the/this/who ⟦κτίσιν⟧ toward ⟦ἄμυναν⟧ enemy. 18 ⟦Ἐνδύσεται⟧ breastplate righteousness, and ⟦περιθήσεται⟧ ⟦κόρυθα⟧ judgement genuine. 19 to_take ⟦ἀσπίδα⟧ ⟦ἀκαταμάχητον⟧ ⟦ὁσιότητα⟧, 20 ⟦ὀξυνεῖ⟧ but/and ⟦ἀπότομον⟧ wrath toward sword, ⟦συνεκπολεμήσει⟧ but/and he/she/it/self the/this/who world upon/to/against the/this/who ⟦παράφρονας⟧. 21 to_travel ⟦εὔστοχοι⟧ ⟦βολίδες⟧ ⟦ἀστραπῶν⟧, and which/how away_from ⟦εὐκύκλου⟧ ⟦τόξου⟧ the/this/who ⟦νεφῶν⟧ upon/to/against goal ⟦ἁλοῦνται⟧. 22 and out_from ⟦πετροβόλου⟧ wrath full ⟦ῥιφήσονται⟧ ⟦χάλαζαι⟧; ⟦ἀγανακτήσει⟧ according_to he/she/it/self water sea, river but/and ⟦συγκλύσουσιν⟧ severely. 23 ⟦Ἀντιστήσεται⟧ he/she/it/self spirit/breath power, and which/how storm ⟦ἐκλικμήσει⟧ he/she/it/self; and ⟦ἐρημώσει⟧ all the/this/who earth lawlessness, and the/this/who misdeeds ⟦περιτρέψει⟧ throne ⟦δυναστῶν⟧.

Readers' Version

but we didn't know the master's way.
8 What did our arrogance profit us?
What good have riches and boasting brought us?
9 Those things all passed away as a shadow,
like a rumour that runs by,
10 like a ship passing through the billowy water,
which, when it's gone by, there's no trace to be found,
no pathway of its keel in the waves.
11 Or it's like when a bird flies through the air,
no evidence of its passage is found,
but the light wind, lashed with the stroke of its pinions,
and torn apart with the violent rush of the moving wings, is passed through.
Afterwards no sign of its coming remains.
12 Or it's like when an arrow is shot at a mark,
the air it divided closes up again immediately,
so that men don't know where it passed through.
13 So we also, as soon as we were born, ceased to be;
and we had no sign of virtue to show,
but we were utterly consumed in our wickedness."
14 Because the hope of the ungodly man is like chaff carried by the wind,
and[12] as[13] foam vanishing before a tempest;
and is scattered like smoke by the wind,
and passes by as the remembrance of a guest who stays just a day.

God rewards the righteous and judges the world

15 But the righteous live forever.
Their reward is in the master,
and the care for them with the Most High.
16 Therefore they'll receive the crown of royal dignity
and the diadem of beauty from the master's hand,
because he'll cover them with his right hand,
and he'll shield them with his arm.
17 He'll take his zeal as complete armour,
and will make the whole creation his weapons to punish his enemies:
18 He'll put on righteousness as a breastplate,
and will wear impartial judgement as a helmet.
19 He'll take holiness as an invincible shield.
20 He'll sharpen stern anger for a sword.
The universe will go with him to fight against his frenzied foes.
21 Shafts of lightning will fly with true aim.
They'll leap to the mark from the clouds, as from a well-drawn bow.
22 Hailstones full of anger will be hurled as from a catapult.
The water of the sea will be angered against them.
Rivers will sternly overwhelm them.
23 A mighty wind will encounter them.

12 **RV 5:14 · Note** Grk. like foam chased to thinness: or, as thin foam chased.

13 **RV 5:14 · Note** Most Greek authorities read hoar frost: some authorities, perhaps rightly, a spider's web.

Readers' Version

It'll winnow them away like a tempest.
So lawlessness will make all the land desolate.
Their evil-doing will overturn the thrones of princes.

Rulers must answer to God

6:1 Hear therefore, you kings, and understand.
Learn, you judges of the ends of the earth.
2 Give ear, you rulers who have dominion over many people,
and make your boast[14] in multitudes of nations,
3 because your dominion was given to you from the master,
and your sovereignty from the Most High.
He'll search out your works,
and will enquire about your plans,
4 because being officers of his kingdom, you didn't judge rightly,
nor did you keep the law,
nor did you walk according to God's counsel.
5 He'll come on you awfully and swiftly,
because a stern judgement comes on those who are in high places.
6 Because the man of low estate may be pardoned in mercy,
but mighty men will be mightily tested.
7 Because the Sovereign master of all won't be impressed with anyone,
neither will he show deference to greatness;
because it's he who made both small and great,
and cares about them all;
8 but the scrutiny that comes on the powerful is strict.
9 Therefore, my words are to you, Oh princes,
that you may learn wisdom and not fall away.
10 Because those who've kept the things that are holy in holiness will be made holy.
Those who've been taught them will find what to say in defence.
11 Therefore set your desire on my words.
Long for them, and you princes will be instructed.

Wisdom welcomes those who seek her

12 Wisdom is radiant and doesn't fade away;
and is easily seen by those who love her,
and found by those who seek her.
13 She anticipates those who desire her, making herself known.
14 He who rises up early to seek her won't have difficulty,
for he'll find her sitting at his gates.
15 Because to think on her is perfection of understanding,
and he who watches for her will quickly be free from care;
16 because she herself goes around, seeking those who are worthy of her,
and in their paths she appears to them graciously,
and in every purpose she meets them.
17 Because her true beginning is desire for instruction;
and desire for instruction is love.

Literal Version

6:1 to_hear therefore/then king and to_understand, to_learn ⟦δικασταὶ⟧ end earth. **2** to_listen_to the/this/who to_
_grasp/seize multitude, and ⟦γεγαυρομένοι⟧ upon/to/against crowd Gentile_nation. **3** that/since to_give from_with of_the lord the/this/who holding_firm,_steadying you, and the/this/who command from_with highest, which ⟦ἐξετάσει⟧ you the/this/who work, and the/this/who plan ⟦διερευνήσει⟧. **4** that/since servant to_be the/this/who he/she/it/self/my/your/him-self/there kingdom no ⟦ἐκρίνατε⟧ correctly, and_not to_keep/guard law, and_not according_to the/this/who plan of_the God ⟦ἐπορεύθητε⟧; **5** ⟦φρικτῶς⟧ and quickly ⟦ἐπιστήσεται⟧ you, that/since judgement precisely in/on/among the/this/who ⟦ὑπερέχουσιν⟧ to_be. **6** the/this/who for least ⟦συγγνωστός⟧ to_be mercy, able but/and mightily ⟦ἐτασθήσονται⟧; **7** no for ⟦ὑποστελεῖται⟧ face the/this/who all master, and_not ⟦ἐντραπήσεται⟧ greatness; that/since small and great he/she/it/self to_do/make, similarly and/both to_care_for about all. **8** the/this/who but/and ⟦κραταιοῖς⟧ strong to_
_approach to_look_for/into. **9** to/with you therefore/then oh!/to_be tyrants the/this/who word I/we, in_order_that/to to_learn wisdom and not ⟦παραπέσητε⟧. **10** the/this/who for ⟦φυλάξαντες⟧ devoutly the/this/who sacred ⟦ὁσιωθήσονται⟧, and the/this/who ⟦διδαχθέντες⟧ he/she/it/self to_find/meet defence. **11** ⟦Ἐπιθυμήσατε⟧ therefore/then the/this/who word I/we, ⟦ποθήσατε⟧ and ⟦παιδευθήσεσθε⟧. **12** shining and unfading to_be the/this/who wisdom, and easily ⟦θεωρεῖται⟧ by/under the/this/who to_love he/she/it/self/my/your/him-self, and ⟦εὑρίσκεται⟧ by/under the/this/who to_seek he/she/it/self/my/your/him-self. **13** ⟦Φθάνει⟧ the/this/who ⟦ἐπιθυμοῦντας⟧ ⟦προγνωσθῆναι⟧. **14** the/this/who ⟦ὀρθρίσας⟧ upon/to/against he/she/it/self/my/your/him-self no ⟦κοπιάσει⟧, ⟦πάρεδρον⟧ for to_find/meet the/this/who gate he/she/it/self/my/your/him-self/there. **15** the/this/who for ⟦ἐνθυμηθῆναι⟧ about he/she/it/self ⟦φρονήσεως⟧ perfection, and the/this/who ⟦ἀγρυπνήσας⟧ through/because_of he/she/it/self/my/your/him-self quickly untroubled to_be. **16** that/since the/this/who worthy he/she/it/self this/he/she/it ⟦περιέρχεται⟧ ⟦ζητοῦσα⟧, and in/on/among the/this/who ⟦τρίβοις⟧ ⟦φαντάζεται⟧ he/she/it/self ⟦εὐμενῶς⟧, and in/on/among all thought ⟦ὑπαντᾷ⟧ he/she/it/self. **17** beginning for he/she/it/self the/this/who ⟦ἀληθεστάτη⟧ discipline desire, bewilderment but/and discipline love, **18** love but/and jail/keeping ⟦νόμων⟧ he/she/it/self, putting_to_land but/and ⟦νόμων⟧ confirmation ⟦ἀφθαρσίας⟧, **19** incorruptibility but/and near to_be to_
_do/make God. **20** desire therefore wisdom ⟦ἀνάγει⟧ upon/to/against kingdom. **21** if therefore/then ⟦ἤδεσθε⟧ upon/to/against ⟦θρόνοις⟧ and ⟦σκήπτροις⟧ tyrants a_people, to_honour wisdom, in_order_that/to toward the/this/who an_
_age ⟦βασιλεύσητε⟧; **22** one/which? but/and he_is wisdom and how?/how?! to_be, to_announce, and no ⟦ἀποκρύψω⟧ you

14 **RV 6:2 · Note** Or, in the multitudes of your nations

Literal Version

mystery, but away_from beginning origin ⟦ἐξιχνιάσω⟧, and to_
_place toward the/this/who ⟦ἐμφανὲς⟧ the/this/who
knowledge/to_know he/she/it/self, and no not ⟦παροδεύσω⟧
the/this/who truth; **23** neither certainly/month envy
⟦τετηκότι⟧ ⟦συνοδεύσω⟧, that/since this/he/she/it no
⟦κοινωνήσει⟧ wisdom. **24** multitude but/and wise salvation
world, and king thoughtful ⟦εὐστάθεια⟧ ⟦δήμου⟧. **25** so
⟦παιδεύεσθε⟧ the/this/who declaration I/we, and
⟦ὠφεληθήσεσθε⟧.

7:1 to_be on_one_hand I/we/and_I mortal a_human, equal
⟦ἅπασι⟧, and ⟦γηγενοῦς⟧ a_descendant ⟦πρωτοπλάστου⟧. **2** and
in/on/among belly/womb/stomach mother ⟦ἐγλύφην⟧ flesh
⟦δεκαμηνιαίῳ⟧ time, ⟦παγὶς⟧ in/on/among blood out_from
seed man and ⟦ἡδονῆς⟧ sleep ⟦συνελθούσης⟧. **3** and I/we
but/and to_be ⟦ἔσπασα⟧ the/this/who common air, and
upon/to/against the/this/who ⟦ὁμοιοπαθῆ⟧ ⟦κατέπεσον⟧
earth, first voice/sound the/this/who ⟦ὁμοίαν⟧ all equal to_
_weep. **4** in/on/among ⟦σπαργάνοις⟧ ⟦ἀνετράφην⟧, and
in/on/among ⟦φροντίσιν⟧. **5** none for king other to_have/be
origin beginning. **6** one but/and all entry toward the/this/who
life, departure and/both equal. **7** through/because_of
this/he/she/it ⟦ηὐξάμην⟧, and understanding to_give I/we,
⟦ἐπεκαλεσάμην⟧, and to_come/go I/we spirit/breath wisdom.
8 ⟦Προέκρινα⟧ he/she/it/self/my/your/him-self ⟦σκήπτρων⟧
and throne, and riches none to_govern in/on/among
⟦συγκρίσει⟧ he/she/it/self. **9** and_not ⟦ὁμοίωσα⟧
he/she/it/self stone ⟦ἀτίμητον⟧, that/since the/this/who all
gold in/on/among to_see he/she/it/self sabulum. ⟦ὀλίγη⟧, and
which/how clay to_count silver against/in_front_of
he/she/it/self. **10** above/for ⟦ὑγίειαν⟧ and ⟦εὐμορφίαν⟧ to_
_love he/she/it/self/my/your/him-self, and ⟦προειλόμην⟧
he/she/it/self/my/your/him-self for light to_have/be,
that/since ⟦ἀκοίμητον⟧ the/this/who out_from this/he/she/it
brightness. **11** to_come/go but/and I/we the/this/who
good-doer together all with/after he/she/it/self, and countless
riches in/on/among hand he/she/it/self. **12** ⟦Εὐφράνθην⟧
but/and upon/to/against all, that/since he/she/it/self
⟦ἡγεῖται⟧ wisdom, be_ignorant but/and
he/she/it/self/my/your/him-self ⟦γενέτιν⟧ to_be
this/he/she/it. **13** ⟦Ἀδόλως⟧ and/both to_learn, ⟦ἀφθόνως⟧
and/both to_share, the/this/who riches he/she/it/self no
⟦ἀποκρύπτομαι⟧. **14** incessant for treasure to_be a_human,
which the/this/who ⟦χρησάμενοι⟧ to/with God ⟦ἐστείλαντο⟧
⟦φιλίαν⟧, through/because_of the/this/who out_from
discipline free_gift ⟦συσταθέντες⟧. **15** I/we/my but/and to_give

Readers' Version

18 And love is observance of her laws.
To give heed to her laws confirms immortality.
19 Immortality brings closeness to God.
20 So then desire for wisdom promotes to a kingdom.
21 If therefore you delight in thrones and sceptres, you princes of peoples,
honour wisdom, that you may reign forever.
22 But what wisdom is, and how she came into being, I'll declare.
I won't hide mysteries from you;
but I'll explore from her first beginning,
bring the knowledge of her into clear light,
and I won't pass by the truth.
23 Indeed, I won't travel with consuming envy,
because envy will have no fellowship with wisdom.
24 But a multitude of wise men is salvation to the world,
and an understanding king is stability for his people.
25 Therefore be instructed by my words, and you'll profit.

A king's search for wisdom

7:1 I myself am also[15] mortal, like everyone else,
and am a descendant of one formed first and born of the earth.
2 I moulded into flesh in the time of ten months in my mother's womb,
being compacted in blood from the seed of man and pleasure of marriage.
3 I also, when I was born, drew in the common air,
and fell onto the kindred earth,
uttering, like all, for my first voice, the same cry.
4 I was nursed with care in swaddling clothes.
5 Because no king had a different beginning,
6 but all men have one entrance into life, and a common departure.
7 Because this cause I prayed, and understanding was given to me.
I asked, and a spirit of wisdom came to me.
8 I preferred her before sceptres and thrones.
I considered riches nothing in comparison to her.
9 Neither did I liken to her any priceless gem,
because all gold in her presence is a little sand,
and silver will be considered as clay before her.
10 I loved her more than health and beauty,
and I chose to have her rather than light,
because her bright shining is never laid to sleep.
11 All good things came to me with her,
and innumerable riches are in her hands.
12 And I rejoiced over them all because wisdom leads them;
although I didn't know that she was their mother.
13 As I learnt without guile, I impart without grudging.
I don't hide her riches.

15 RV 7:1 · Note Many authorities read a mortal man.

Readers' Version

14 Because she's a treasure for men that doesn't fail,
and those who use it obtain friendship with God,
commended by the gifts which they present through discipline.

Wisdom's knowledge and power

15 But may God grant that I may speak his judgement,
and to conceive thoughts worthy of what's been given me;
because he's one who guides even wisdom and who corrects the wise.
16 Because both we and our words are in his hand,
with all understanding and skill in various crafts.
17 Because he himself gave me an unerring knowledge of the things that are,
to know the structure of the universe and the operation of the elements;
18 the beginning, end, and middle of times;
the alternations of the solstices and the changes of seasons;
19 the circuits of years and the positions of stars;
20 the natures of living creatures and the raging of wild animals;
the violence of[16] winds and the thoughts of men;
the diversities of plants and the virtues of roots.
21 All things that are either secret or manifest I learnt,
22 for wisdom, that's the architect of all things, taught me.
Because there's in her a spirit that's quick to understand, holy,
unique, manifold, subtle, freely moving, clear in utterance, unpolluted,
distinct, invulnerable, loving what's good, keen, unhindered,
23 beneficent, loving towards man, steadfast, sure, free from care, all-powerful, all-surveying,
and penetrating through all spirits that are quick to understand, pure, most subtle.
24 Because wisdom is more mobile than any motion.
Yes, she pervades and penetrates all things because of her purity.
25 Because she's a breath of God's power,
and a pure emanation of the Almighty's glory.
Therefore nothing defiled can find entrance into her.
26 Because she's a reflection of eternal light,
an unspotted mirror of the working of God,
and an image of his goodness.
27 Although she's one, she has power to do all things.
Remaining in herself, she renews all things.
Throughout the generations passing into holy souls,
she makes friends of God and prophets.
28 Because God loves nothing as much as one who lives with wisdom.
29 Because she's fairer than the sun,
and above all the constellations of the stars.
She's better than light.

16 **RV 7:20 · Note** Or, spirits

Literal Version

the/this/who God to_say according_to resolution, and ⟦ἐνθυμηθῆναι⟧ appropriately the/this/who ⟦δεδομένων⟧, that/since he/she/it/self and the/this/who wisdom guide/leader he_is, and the/this/who wise of_books,_editor,_ _reviser. **16** in/on/among for hand he/she/it/self/my/your/him-self/there and I/we and the/this/who word I/we, all and/both understanding and ⟦ἐργατειῶν⟧ higher_knowledge. **17** he/she/it/self for I/we to_ _give the/this/who to_be knowledge/to_know ⟦ἀψευδῆ⟧, to_ _perceive ⟦σύστασιν⟧ world and active_energy principle, **18** beginning and goal/tax and ⟦μεσότητα⟧ time, ⟦τροπῶν⟧ ⟦ἀλλαγὰς⟧ and ⟦μεταβολὰς⟧ time/right_time, **19** ⟦ἐνιαυτῶν⟧ ⟦κύκλους⟧ and star ⟦θέσεις⟧, **20** ⟦φύσεις⟧ living_thing and ⟦θυμοὺς⟧ wild_animal, spirit/breath force and reasoning a_ _human, ⟦διαφορὰς⟧ ⟦φυτῶν⟧ and power root, **21** just_as/how_ _much and/both he_is hidden and revealed to_know. **22** the/this/who for all courtesan to_teach I/we wisdom; he_is for in/on/among he/she/it/self spirit/breath ⟦νοερὸν⟧, holy, ⟦μονογενὲς⟧, ⟦πολυμερὲς⟧, coin, ⟦εὐκίνητον⟧, ⟦τρανὸν⟧, ⟦ἀμόλυντον⟧, ⟦σαφὲς⟧, ⟦ἀπήμαντον⟧, lover_of_good, sharp/swift, ⟦ἀκώλυτον⟧, ⟦εὐεργετικὸν⟧, **23** ⟦φιλάνθρωπον⟧, ⟦βέβαιον⟧, secure, ⟦ἀμέριμνον⟧, ⟦παντοδύναμον⟧, ⟦πανεπίσκοπον⟧, and through/because_of all ⟦χωροῦν⟧ spirit/breath ⟦νοερῶν⟧, ⟦καθαρῶν⟧, ⟦λεπτοτάτων⟧. **24** all for ⟦κινήσεως⟧ ⟦κινητικώτερον⟧ wisdom, ⟦διήκει⟧ but/and and to_ _make_room_for through/because_of all through/because_of the/this/who cleanness. **25** vapour for he_is the/this/who of_ _the God power. and ⟦ἀπόῤῥοια⟧ the/this/who of_the almighty glory pure; through/because_of this/he/she/it none ⟦μεμιαμμένον⟧ toward he/she/it/self/my/your/him-self ⟦παρεμπίπτει⟧. **26** radiance for he_is light ⟦ἀϊδίου⟧, and mirror ⟦ἀκηλίδωτον⟧ the/this/who of_the God active_energy, and image the/this/who ⟦ἀγαθότητος⟧ he/she/it/self/my/your/him-self/there. **27** one but/and to_be all be_able, and ⟦μένουσα⟧ in/on/among he/she/it/self/this/he/she/it the/this/who all ⟦καινίζει⟧, and according_to generation toward soul ⟦ὁσίας⟧ ⟦μεταβαίνουσα⟧, friendly/friend God and prophet ⟦κατασκευάζει⟧. **28** none for to_love the/this/who God, if not the/this/who wisdom ⟦συνοικοῦντα⟧. **29** he_is for this/he/she/it ⟦εὐπρεπεστέρα⟧ sun, and above/for all star ⟦θέσιν⟧, light ⟦συγκρινομένη⟧ ⟦εὑρίσκεται⟧ ⟦προτέρα⟧. **30** this/he/she/it on_one_hand for ⟦διαδέχεται⟧ night, wisdom but/and no ⟦ἀντισχύει⟧ evil.

Literal Version

8:1 ⟦Διατείνει⟧ but/and away_from ⟦πέρατος⟧ toward end ⟦εὐρώστως⟧, and ⟦διοικεῖ⟧ the/this/who all ⟦χρηστῶς⟧. **2** this/he/she/it ⟦ἐφίλησα⟧ and ⟦ἐξεζήτησα⟧ out_from youth I/we, and ⟦ἐζήτησα⟧ bride ⟦ἀγαγέσθαι⟧ myself, and a_lover to_ _be of_the ⟦κάλλους⟧ he/she/it/self. **3** ⟦Εὐγένειαν⟧ ⟦δοξάζει⟧ ⟦συμβίωσιν⟧ God to_have/be, and the/this/who all master to_ _love he/she/it/self/my/your/him-self. **4** initiator for he_is the/this/who of_the God ⟦ἐπιστήμης⟧, and one_who_chooses the/this/who work he/she/it/self/my/your/him-self/there. **5** if but/and riches to_be ⟦ἐπιθυμητὸν⟧ possession in/on/among ⟦βίῳ⟧, one/which? wisdom ⟦πλουσιώτερον⟧ the/this/who the/this/who all ⟦ἐργαζομένης⟧? **6** if but/and understanding to_work, one/which? he/she/it/self the/this/who to_be more he_is craftsman? **7** and if righteousness to_love one, the/this/who ⟦πόνοι⟧ this/he/she/it to_be ⟦ἀρεταί⟧; ⟦σωφροσύνην⟧ for and ⟦φρόνησιν⟧ ⟦ἐκδιδάσκει⟧, righteousness and ⟦ἀνδρίαν⟧, which ⟦χρησιμώτερον⟧ none to_be in/on/among ⟦βίῳ⟧ a_human. **8** if but/and and ⟦πολυπειρίαν⟧ ⟦ποθεῖ⟧ one, to_perceive the/this/who ancient and the/this/who to_ensue ⟦εἰκάζειν⟧, to_approach/to_know/understand ⟦στροφὰς⟧ word and ⟦λύσεις⟧ ⟦αἰνιγμάτων⟧, sign and wonders ⟦προγινώσκει⟧, and ⟦ἐκβάσεις⟧ time/right_time and time. **9** to_judge then this/he/she/it ⟦ἀγαγέσθαι⟧ to/with ⟦συμβίωσιν⟧, to_perceive that/since to_be I/we counsellor good-doer, and ⟦παραίνεσις⟧ ⟦φροντίδων⟧ and grief. **10** out/outside(r) through/because_of he/she/it/self/my/your/him-self glory in/on/among crowd, and honour from_with elder the/this/who new. **11** sharp/swift ⟦εὑρεθήσομαι⟧ in/on/among judgement, and in/on/among to_ _see ⟦δυναστῶν⟧ ⟦θαυμασθήσομαι⟧. **12** ⟦Σιγῶντά⟧ I/we ⟦περιμενοῦσι⟧, and ⟦φθεγγομένῳ⟧ ⟦προσέξουσι⟧, and to_speak ⟦ἐπιπλεῖον⟧, hand to_put/lay_on upon/to/against mouth he/she/it/self. **13** out/outside(r) through/because_of he/she/it/self/my/your/him-self immortality, and remembrance eternal the/this/who ⟦μετ⟧ I/we ⟦ἀπολείψω⟧. **14** ⟦Διοικήσω⟧ ⟦λαοὺς⟧, and Gentile_nation to_subject I/we. **15** ⟦Φοβηθήσονταί⟧ I/we to_hear tyrants ⟦φρικτοὶ⟧, in/on/among multitude ⟦φανοῦμαι⟧ good-doer, and in/on/among war vigorous. **16** to_enter toward the/this/who house I/we ⟦προσαναπαύσομαι⟧ he/she/it/self; no for to_ _have/be ⟦πικρίαν⟧ the/this/who living_with,_intercourse he/she/it/self, and_not ⟦ὀδύνην⟧ the/this/who club,_society he/she/it/self, but ⟦εὐφροσύνην⟧ and joy. **17** this/he/she/it to_ _count in/on/among myself, and ⟦φροντίσας⟧ in/on/among heart I/we, that/since to_be immortality in/on/among kindred wisdom, **18** and in/on/among friendship he/she/it/self delight good-doer, and in/on/among ⟦πόνοις⟧ hand he/she/it/self riches incessant, and in/on/among experience,_training ⟦ὁμιλίας⟧ he/she/it/self understanding, and ⟦εὔκλεια⟧ in/on/among participation word he/she/it/self, ⟦περιῄειν⟧ to_ _seek that to_take he/she/it/self/my/your/him-self toward myself. **19** child but/and to_be ⟦εὐφυὴς⟧, soul and/both ⟦ἔλαχον⟧ good-doer, **20** more but/and good-doer to_be to_

Readers' Version

30 Because daylight yields to night,
but evil doesn't prevail against wisdom.

8:1 But she reaches from one end to the other with full strength,
and orders all things well.

Choosing wisdom as a lifelong companion

2 I loved her and wanted her from my youth.
I tried to take her for my bride.
I became enamoured by her beauty.
3 She glorifies her noble birth by living with God.
The Sovereign master of all loves her.
4 Because she's initiated into the knowledge of God,
and she chooses his works.
5 But if riches are a desired possession in life,
what's richer than wisdom, which makes all things?
6 And if understanding is effective,
who more than[17] wisdom is an architect of the things that exist?
7 If a man loves righteousness,
the fruits of wisdom's labour[18] are virtues,
for she teaches soberness, understanding, righteousness, and courage.
There's nothing in life more profitable for people than these.
8 And if anyone longs for wide experience,
she knows the things of old, and infers the things to come.
She understands subtleties of speeches and interpretations of dark sayings.
She foresees signs and wonders, and the issues of seasons and times.
9 Therefore I determined to take her to live with me,
knowing that she's one who'd give me good counsel,
and encourage me in cares and grief.
10 Because of her, I'll have glory among multitudes,
and honour in the sight of elders, though I'm young.
11 I'll be found keen when I give judgement.
I'll be admired in the presence of rulers.
12 When I'm silent, they'll wait for me.
When I open my lips, they'll heed what I say.
If I continue speaking, they'll put their hands on their mouths.
13 Because of her, I'll have immortality,
and leave behind an eternal memory to those who come after me.
14 I'll govern peoples.
Nations will be subjected to me.
15 Dreaded monarchs will fear me when they hear of me.
Among the people, I'll show myself to be good, and courageous in war.
16 When I come into my house, I'll find rest with her.

17 **RV 8:6 · Note** Grk. she.

18 **RV 8:7 · Note** Grk. her labours

Readers' Version

Because conversation with her has no bitterness,
and living with her has no pain, but gladness and joy.
17 When I considered these things in myself,
and thought in my heart how immortality is in kinship to wisdom,
18 and in her friendship is good delight,
and in the labours of her hands is wealth that doesn't fail,
and understanding is in her companionship,
and great renown in having fellowship with her words,
I went about seeking how to take her to myself.
19 Now I was a clever child, and received a good soul.
20 Or rather, being good, I came into an undefiled body.
21 But perceiving that I couldn't otherwise possess wisdom unless God gave her to me—
yes, and to know and understand by whom the grace is given—
I pleaded with the master and implored him, and with my whole heart I said:

A prayer for wisdom

9:1 "O God of my ancestors and master of mercy,
who made all things by your word;
2 and by your wisdom you formed man,
that he should have dominion over the creatures that were made by you,
3 and rule the world in holiness and righteousness,
and execute judgement in uprightness of soul,
4 give me wisdom, her who sits by you on your thrones.
Don't reject me from among your[19] servants,
5 because I'm your servant and the son of your handmaid,
a weak and short-lived man,
with little power to understand judgement and laws.
6 Because even if a man is perfect among the sons of men,
if the wisdom that comes from you isn't with him, he'll count for nothing.
7 You chose me to be king of your people,
and a judge for your sons and daughters.
8 You gave a command to build a sanctuary on your holy mountain,
and[20] an altar in the city where you live,
a copy of the holy tent which you prepared from the beginning.
9 Wisdom is with you and knows your works,
and was present when you were making the world,
and understands what's pleasing in your eyes,
and what's right according to your commandments.
10 Send her from the holy heavens,
and ask her to come from the throne of your glory,
that being present with me she may work,
and I may learn what pleases you well.

19 **RV 9:4 · Note** Or, children

20 **RV 9:8 · Note** Or, a place of sacrifice

Literal Version

_come/go toward body pure. **21** to_know but/and that/since no otherwise to_be self-controlled, if not the/this/who God to_ _give, and this/he/she/it but/and to_be ⟦φρονήσεως⟧ the/this/who to_perceive which? the/this/who grace, to_call_ _on the/this/who lord, and to_pray he/she/it/self/my/your/him-self/there, and to_say out_from all the/this/who heart I/we,

9:1 God father and lord of_the mercy you, the/this/who to_ _do/make the/this/who all in/on/among word you, **2** and the/this/who wisdom you ⟦κατεσκεύασας⟧ a_human, in_order_ _that/to ⟦δεσπόζῃ⟧ the/this/who by/under you to_be creature, **3** and ⟦διέπῃ⟧ the/this/who world in/on/among holiness and righteousness, and in/on/among ⟦εὐθύτητι⟧ soul judgement to_judge; **4** to_give I/we the/this/who the/this/who ⟦σῶν⟧ throne ⟦πάρεδρον⟧ wisdom, and not I/we ⟦ἀποδοκιμάσῃς⟧ out_ _from child you. **5** that/since I/we slave your and son the/this/who maidservant you, a_human weak and ⟦ὀλιγοχρόνιος⟧ and lesser in/on/among understanding judgement and ⟦νόμων⟧. **6** and/even_if/if for one to_be perfect in/on/among son a_human, the/this/who away_from you wisdom ⟦ἀπούσης⟧, toward none to_count. **7** you I/we ⟦προείλω⟧ king a_people you, and magistrate son you and daughter. **8** to_say to_build temple in/on/among mountain holy you, and in/on/among city ⟦κατασκηνώσεώς⟧ you altar, ⟦μίμημα⟧ tent holy which ⟦προητοίμασας⟧ away_from beginning. **9** and with/after you the/this/who wisdom the/this/who to_perceive the/this/who work you, and ⟦παροῦσα⟧ when ⟦ἐποίεις⟧ the/this/who world, and ⟦ἐπισταμένη⟧ one/which? pleasing in/on/among eye you, and one/which? ⟦εὐθὲς⟧ in/on/among commandment you. **10** ⟦Ἐξαπόστειλον⟧ he/she/it/self/my/your/him-self out_from holy heaven, and away_from throne glory you to_send he/she/it/self/my/your/him-self, in_order_that/to ⟦συμπαροῦσά⟧ I/we ⟦κοπιάσῃ⟧, and to_know one/which? well-pleasing he_is from_with you/your. **11** to_perceive for that all and ⟦συνιεῖ⟧, and to_guide I/we in/on/among the/this/who action I/we in_self-control, and to_keep/guard I/we in/on/among the/this/who glory/to_think he/she/it/self. **12** and to_be ⟦προσδεκτὰ⟧ the/this/who work I/we, and to_ _judge/doubt the/this/who a_people you rightly, and to_be worthy throne father I/we. **13** one/which? for a_human to_ _know plan God? or/than one/which? ⟦ἐνθυμηθήσεται⟧

Literal Version

one/which? to_will/desire the/this/who lord? **14** ⟦Λογισμοὶ⟧ for ⟦θνητῶν⟧ timid, and ⟦ἐπισφαλεῖς⟧ the/this/who/which ⟦ἐπίνοιαι⟧ I/we. **15** perishable for body ⟦βαρύνει⟧ soul, and ⟦βρίθει⟧ the/this/who ⟦γεῶδες⟧ tent mind ⟦πολυφροντίδα⟧. **16** and hardly ⟦εἰκάζομεν⟧ the/this/who upon/to/against earth, and the/this/who in/on/among hand to_find/meet with/after travail; the/this/who but/and in/on/among heaven one/which? ⟦ἐξιχνίασε⟧? **17** plan but/and you one/which? to_ _know, if not you to_give wisdom, and ⟦ἔπεμψας⟧ the/this/who holy you spirit/breath away_from ⟦ὑψίστων⟧? **18** and thus(-ly) ⟦διωρθώθησαν⟧ the/this/who/which ⟦τρίβοι⟧ the/this/who upon/to/against earth, and the/this/who pleasing you to_ _teach a_human, and the/this/who wisdom ⟦ἐσώθησαν⟧.

10:1 this/he/she/it ⟦πρωτόπλαστον⟧ father world alone/only to_create ⟦διεφύλαξε⟧, and to_take_out/select he/she/it/self out_from trespass one's_own/private, **2** to_give and/both he/she/it/self strength to_grasp/seize all. **3** to_leave but/and away_from he/she/it/self unjust in/on/among wrath he/she/it/self/my/your/him-self/there, ⟦ἀδελφοκτόνοις⟧ to_ _die/destroy_with ⟦θυμοῖς⟧, **4** through/because_of which ⟦κατακλυζομένην⟧ earth again ⟦διέσωσε⟧ wisdom, through/because_of ⟦εὐτελοῦς⟧ wood the/this/who just ⟦κυβερνήσασα⟧. **5** this/he/she/it and in/on/among concord evil Gentile_nation ⟦συγχυθέντων⟧ to_find/meet the/this/who just, and ⟦ἐτήρησεν⟧ he/she/it/self ⟦ἄμεμπτον⟧ God, and upon/to/against child affection/entrails strong to_keep/guard. **6** this/he/she/it just, ⟦ἐξαπολλυμένων⟧ ungodly, to_deliver ⟦φυγόντα⟧ fire ⟦καταβάσιον⟧ ⟦Πενταπόλεως⟧; **7** which still testimony the/this/who evil ⟦καπνιζομένη⟧ ⟦καθέστηκε⟧ uncultivated, and ⟦ἀτελέσιν⟧ ⟦ὥραις⟧ ⟦καρποφοροῦντα⟧ ⟦φυτά⟧; ⟦ἀπιστοῦσης⟧ soul grave ⟦ἑστηκυῖα⟧ a_monument ⟦ἁλός⟧. **8** wisdom for ⟦παροδεύσαντες⟧ no alone/only ⟦ἐβλάβησαν⟧ of_the not to_know the/this/who good, but and the/this/who foolishness to_leave the/this/who ⟦βίῳ⟧ memorial, in_order_that/to in/on/among which ⟦ἐσφάλησαν⟧ nor be_hidden ⟦δυνηθῶσι⟧. **9** wisdom but/and the/this/who ⟦θεραπεύσαντας⟧ he/she/it/self/my/your/him-self out_from travail to_deliver. **10** this/he/she/it ⟦φυγάδα⟧ wrath brother just ⟦ὡδήγησεν⟧ in/on/among ⟦τρίβοις⟧ ⟦εὐθείαις⟧, to_show he/she/it/self kingdom God, and to_give he/she/it/self knowledge/to_know holy, ⟦εὐπόρησεν⟧ he/she/it/self

Readers' Version

11 Because she knows all things and understands,
and she'll guide me prudently in my actions.
She'll guard me in her glory.
12 So my works will be acceptable.
I'll judge your people righteously,
and I'll be worthy of my father's[21] throne.
13 Because what man will know God's counsel?
Or who'll conceive what the master wills?
14 Because the thoughts of mortals are unstable,
and our plans are prone to fail.
15 Because a corruptible body weighs down the soul.
The earthy tent burdens a mind that's full of cares.
16 We can hardly guess the things that are on earth,
and we find the things that are close at hand with labour;
but who's traced out the things that are in the heavens?
17 Who gained knowledge of your counsel, unless you gave wisdom,
and sent your holy spirit from on high?
18 It was thus that the ways of those who are on earth were corrected,
and men were taught the things that are pleasing to you.
They were saved through wisdom."

Wisdom protects and rescues the faithful

10:1 Wisdom[22] guarded to the end the first formed father of the world, who was created alone,
and delivered him out of his own transgression,
2 and gave him strength to rule over all things.
3 But when an unrighteous man fell away from her in his anger,
he perished himself in the rage with which he killed his brother.
4 When for his cause the earth was drowning with a flood,
wisdom again saved it,
guiding the righteous man's course by a paltry piece of wood.
5 Moreover, when nations consenting together in wickedness had been confounded,
wisdom[23] knew the righteous man, and preserved him blameless to God,
and kept him strong when his heart yearned towards his child.
6 While the ungodly were perishing, wisdom[24] delivered a righteous man,
when he fled from the fire that descended out of heaven on the five cities.
7 To whose wickedness a smoking waste still witnesses,
and plants bearing fair fruit that doesn't ripen,
a disbelieving soul has a memorial: a standing pillar of salt.

21 **RV 9:12 · Note** Grk. thrones.

22 **RV 10:1 · Note** Grk. She.

23 **RV 10:5 · Note** Grk. she

24 **RV 10:6 · Note** Grk. she

Readers' Version

8 Because having passed wisdom by,
not only were they disabled from recognising the things which are good,
but they also left behind them for their life a monument of their folly,
to the end that where they stumbled, they might fail even to be unseen;
9 but wisdom delivered those who waited on her out of troubles.
10 When a righteous man was a fugitive from a brother's anger,[25] wisdom guided him in straight paths.
She showed him God's kingdom, and gave him knowledge of holy things.
She prospered him in his toils, and multiplied the fruits of his labour.
11 When in their covetousness men dealt harshly with him,
she stood by him and made him rich.
12 She guarded him from enemies,
and she kept him safe from those who lay in wait.
Over his severe conflict, she watched as judge,
that he might know that godliness is more powerful than every one.
13 When a righteous man was sold,[26] wisdom didn't forsake him,
but she delivered him from sin.
She went down with him into a dungeon,
14 and in bonds she didn't depart from him,
until she brought him the sceptre of a kingdom,
and authority over those that dealt like a tyrant with him.
She also showed those who'd mockingly accused him to be false,
and gave him eternal glory.

Wisdom leads God's people out of slavery

15 Wisdom[27] delivered a holy people and a blameless seed from a nation of oppressors.
16 She entered into the soul of a servant of the master,
and withstood terrible kings in wonders and signs.
17 She rendered to holy men a reward of their toils.
She guided them along a marvellous way,
and became to them a covering in the day-time,
and a starry flame through the night.
18 She brought them over the Red sea,
and led them through much water;
19 but she drowned their enemies,
and she threw them up from the bottom of the deep.
20 Therefore the righteous plundered the ungodly,
and they sang praise to your holy name, Oh master,
and extolled with one accord your hand that fought for them,

Literal Version

in/on/among ⟦μόχθοις⟧, and ⟦ἐπλήθυνε⟧ the/this/who ⟦πόνους⟧ he/she/it/self/my/your/him-self/there.
11 in/on/among greediness ⟦κατισχύοντων⟧ he/she/it/self to_ _stand_by, and ⟦ἐπλούτισεν⟧ he/she/it/self. **12** ⟦Διεφύλαξεν⟧ he/she/it/self away_from enemy, and away_from ⟦ἐνεδρευόντων⟧ to_secure, and fight strong ⟦ἐβράβευσεν⟧ he/she/it/self, in_order_that/to to_know, that/since all ⟦δυνατωτέρα⟧ to_be piety. **13** this/he/she/it ⟦πραθέντα⟧ just no to_leave_behind, but out_from sin to_deliver he/she/it/self; **14** ⟦συγκατέβη⟧ he/she/it/self toward ⟦λάκκον⟧, and in/on/among chain no to_release he/she/it/self, until to_ _bear/lead he/she/it/self ⟦σκῆπτρα⟧ kingdom and authority ⟦τυραννούντων⟧ he/she/it/self/my/your/him-self/there; false and/both to_show the/this/who ⟦μωμησαμένους⟧ he/she/it/self, and to_give he/she/it/self glory eternal.
15 this/he/she/it a_people sacred and seed ⟦ἄμεμπτον⟧ to_ _deliver out_from Gentile_nation ⟦θλιβόντων⟧. **16** to_enter toward soul ⟦θεράποντος⟧ lord, and to_oppose king ⟦φοβεροῖς⟧ in/on/among wonders and sign. **17** to_pay ⟦ὁσίοις⟧ wage labour he/she/it/self, ⟦ὡδήγησεν⟧ he/she/it/self in/on/among road marvellous, and to_be he/she/it/self toward ⟦σκέπην⟧ day, and toward flame star the/this/who night. **18** ⟦Διεβίβασεν⟧ he/she/it/self sea red, and ⟦διήγαγεν⟧ he/she/it/self through/because_of water much.
19 the/this/who but/and enemy he/she/it/self ⟦κατέκλυσε⟧, and out_from depth abyss ⟦ἀνέβρασεν⟧ he/she/it/self.
20 through/because_of this/he/she/it just ⟦ἐσκύλευσαν⟧ ungodly, and ⟦ὕμνησαν⟧ lord the/this/who name the/this/who holy you, the/this/who and/both ⟦ὑπέρμαχόν⟧ you hand ⟦ἤνεσαν⟧ united. **21** that/since the/this/who wisdom to_open mouth ⟦κωφῶν⟧, and tongue child to_place ⟦τρανάς⟧.

25 **RV 10:10 · Note** Grk. she.
26 **RV 10:13 · Note** Grk. she.
27 **RV 10:15 · Note** Grk. she.

Literal Version

11:1 ⟦Εὐωδώσε⟧ the/this/who work he/she/it/self in/on/among hand prophet holy. **2** ⟦Διώδευσαν⟧ deserted ⟦ἀοίκητον⟧, and in/on/among ⟦ἀβάτοις⟧ ⟦ἔπηξαν⟧ tent. **3** to_ _oppose ⟦πολεμίοις⟧, and ⟦ἠμύναντο⟧ enemy. **4** ⟦Ἐδίψησαν⟧ and ⟦ἐπεκαλέσαντό⟧ you, and to_give he/she/it/self out_from rock ⟦ἀκροτόμου⟧ water, and healing ⟦δίψης⟧ out_from stone ⟦σκληροῦ⟧. **5** through/because_of which for ⟦ἐκολάσθησαν⟧ the/this/who enemy he/she/it/self, through/because_of this/he/she/it he/she/it/self ⟦ἀποροῦντες⟧ ⟦εὐεργετήθησαν⟧. **6** for on_one_hand flow ⟦ἀεννάου⟧ river blood ⟦λυθρώδει⟧ ⟦ταραχθέντες⟧ **7** toward rebuke ⟦νηπιοκτόνου⟧ ⟦διατάγματος⟧, to_give he/she/it/self ⟦δαψιλὲς⟧ water ⟦ἀνελπίστως⟧; **8** ⟦δείξας⟧ through/because_of of_the then ⟦δίψους⟧ how?/how?! the/this/who opposed ⟦ἐκόλασας⟧. **9** when for to_ _test/tempt, although in/on/among mercy to_instruct, to_ _know how?/how?! in/on/among wrath to_judge ungodly ⟦ἐβασανίζοντο⟧. **10** this/he/she/it on_one_hand for which/how father ⟦νουθεντῶν⟧ ⟦ἐδοκίμασας⟧, that but/and which/how precisely king ⟦καταδικάζων⟧ ⟦ἐξήτασας⟧. **11** and be_away but/and and be_present similarly ⟦ἐτρύχοντο⟧. **12** ⟦Διπλῆ⟧ for he/she/it/self to_take grief, and groan ⟦μνημῶν⟧ the/this/who ⟦παρελθουσῶν⟧. **13** when for to_hear through/because_of the/this/who one's_own/private ⟦κολάσεων⟧ ⟦εὐεργετουμένους⟧ he/she/it/self, ⟦ἤσθοντο⟧ of_ _the lord. **14** the/this/who for in/on/among ⟦ἐκθέσει⟧ of_old ⟦ῥιφέντα⟧ to_renounce ⟦χλευάζοντες⟧, upon/to/against to_ _finish the/this/who ⟦ἐκβάσεων⟧ to_marvel, no like just ⟦διψήσαντες⟧. **15** for but/and thought ⟦ἀσυνέτων⟧ unrighteousness he/she/it/self, in/on/among which ⟦πλανηθέντες⟧ ⟦ἐθρήσκευον⟧ unreasonable reptile and ⟦κνώδαλα⟧ ⟦εὐτελῆ⟧, ⟦ἐπαπέστειλας⟧ he/she/it/self multitude ⟦ἀλόγων⟧ living_thing toward vengeance, **16** in_order_that/to knowledge/to_know that/since through/because_of which one to_sin, through/because_of this/he/she/it ⟦κολάζεται⟧. **17** no for be_perplexed the/this/who all-powerful you hand ⟦κτίσασα⟧ the/this/who world out_from ⟦ἀμόρφου⟧ ⟦ὕλης⟧, ⟦ἐπιπέμψαι⟧ he/she/it/self multitude ⟦ἄρκων⟧, or/than ⟦θρασεῖς⟧ ⟦λέοντας⟧, **18** or/than ⟦νεοκτίστους⟧ wrath full ⟦θῆρας⟧ ⟦ἀγνώστους⟧, whether ⟦πυρπνόον⟧ ⟦φυσῶντας⟧ ⟦ἄσθμα⟧, or/than ⟦βρόμους⟧ ⟦λικμωμένους⟧ smoke, or/than ⟦δεινοὺς⟧ away_from eye ⟦σπινθῆρας⟧ ⟦ἀστράπτοντας⟧; **19** which no alone/only the/this/who ⟦βλάβη⟧ be_able ⟦συνεκτρίψαι⟧ he/she/it/self, but and the/this/who face ⟦ἐκφοβήσασα⟧ ⟦διολέσαι⟧. **20** and without but/and this/he/she/it, one spirit/breath to_collapse ⟦ἐδύναντο⟧ by/under the/this/who ⟦δίκης⟧ ⟦διωχθέντες⟧, and ⟦λικμηθέντες⟧ by/under spirit/breath power you; but all measure and number and ⟦σταθμῷ⟧ ⟦διέταξας⟧. **21** the/this/who for greatly be_strong ⟦πάρεστί⟧ you always, and power/to_grasp/seize arm you one ⟦ἀντιστήσεται⟧?

Readers' Version

21 because wisdom opened the mouth of the mute,
and made the tongues of babes to speak clearly.

11:1 Wisdom prospered their works in the hand of a holy prophet.

2 They travelled through a desert without inhabitant,
and they pitched their tents in trackless regions.

3 They withstood enemies and repelled foes.

Water for God's people and punishment for their enemies

4 They thirsted, and they called on you,
and water was given to them out of the[28] flinty rock,
and healing of their thirst out of the hard stone.[29]

5 Because by what things their foes were punished,
by these they in their need were benefitted.

6 When enemies were troubled with clotted blood
instead of a river's ever-flowing fountain,[30]

7 to rebuke the decree for the slaying of babies,[31]
you gave them abundant water beyond all hope,

8 having shown by the thirst which they'd suffered
how you punished the adversaries.

9 Because when they were tried, although chastened in mercy,
they learnt how the ungodly were tormented, being judged with anger.

10 Because you tested these as a father admonishing them;
but you searched out those as a stern king condemning them.

11 Yes and whether they were far off or near,
they were equally distressed;

12 for a double grief seized them,
and a groaning at the memory of things past.

13 Because when they heard that through their own punishments the others benefitted,
they recognised the master.

14 Because him who long before was thrown out and exposed they stopped mocking.
In the end of what happened, they marvelled,
having thirsted in another manner than the righteous.

God's power and patience

15 But in return for the senseless imaginings of their unrighteousness,
wherein they were led astray to worship irrational reptiles and wretched vermin,
you sent on them a multitude of irrational creatures to punish them,

16 that they might learn that by what things a man sins, by these he's punished.

17 Because your all-powerful hand
that created the world out of formless matter
didn't lack means to send on them a multitude of bears,

28 RV 11:4 · Note See Deuteronomy 8:15; Psalms 114:8.

29 RV 11:4 · Cross-ref. Exo 17:1-6; Num 20:7-11.

30 RV 11:6 · Cross-ref. Exo 7:19-21.

31 RV 11:7 · Cross-ref. Exo 1:22.

Readers' Version

fierce lions,
18 or newly-created and unknown wild animals, full of rage,
either breathing out a blast of fiery breath,
or belching out smoke,
or flashing dreadful sparks from their eyes;
19 which had power not only to consume them by their violence,
but to destroy them even by the terror of their sight.
20 Yes and without these they might have fallen by a single breath,
being pursued by Justice, and scattered abroad by the breath of your power;
but you arranged all things by measure, number, and weight.
21 Because to be greatly strong is yours at all times.
Who could withstand the might of your arm?
22 Because the whole world before you is as a grain in a balance,
and as a drop of dew that comes down on the earth in the morning.
23 But you have mercy on all men, because you have power to do all things,
and you overlook the sins of men to the end that they may repent.
24 Because you love all things that are,
and abhor none of the things which you made;
Because you never would have formed anything if you hated it.
25 How would anything have endured unless you'd willed it?
Or that which wasn't called by you, how would it have been preserved?
26 But you spare all things, because they're yours,
Oh Sovereign master, you who love the living.
12:1 Because your incorruptible spirit is in all things.
2 Therefore you convict little by little those who fall from the right way,
and, putting them in remembrance by the things wherein they sin, you admonish them,
that escaping from their wickedness they may believe in you, Oh master.

God gives the wicked time to change

3 Because truly the old inhabitants of your holy land,
4 hating them because they practised detestable works of enchantments and unholy rites—
5 merciless slaughters of children
and sacrificial banquets of men's flesh and of blood—
6 allies in an impious fellowship,
and murderers of their own helpless babes,
it was your counsel to destroy by the hands of our fathers;
7 that the land which in your sight is most precious of all
might receive a worthy colony of God's servants.[32]

Literal Version

22 that/since which/how crux out_from ⟦πλαστίγγων⟧ all the/this/who world against/in_front_of you, and which/how drop,_spot ⟦δρόσον⟧ ⟦ὀρθρινὴ⟧ ⟦κατελθοῦσα⟧ upon/to/against earth. 23 ⟦Ἐλεεῖς⟧ but/and all, that/since all be_able, and ⟦παροράς⟧ sin a_human toward repentance. 24 to_love for the/this/who to_be all, and none ⟦βδελύσσῃ⟧ which to_ _do/make, and_not for if to_hate one ⟦κατεσκεύασας⟧. 25 how?/how?! but/and to_stay if one if not you ⟦ἐθέλησας⟧? or/than the/this/who not to_call by/under you ⟦διετηρήθη⟧? 26 ⟦Φείδῃ⟧ but/and all, that/since your he_is, master ⟦φιλόψυχε⟧.

12:1 the/this/who for incorruptible you spirit/breath to_be in/on/among all. 2 for the/this/who ⟦παραπίπτοντας⟧ according_to little/few ⟦ἐλέγχεις⟧, and in/on/among which to_ _sin ⟦ὑπομιμνήσκων⟧ ⟦νουθετεῖς⟧, in_order_that/to ⟦ἀπαλλαγέντες⟧ the/this/who evil to_trust_(in) upon/to/against you lord. 3 and for the/this/who old ⟦οἰκήτορας⟧ the/this/who holy you earth 4 ⟦μισήσας⟧, upon/to/against the/this/who ⟦ἔχθιστα⟧ to_do/require work ⟦φαρμακειῶν⟧, and ⟦τελετὰς⟧ ⟦ἀνοσίους⟧, 5 child and/both ⟦φονέας⟧ merciless, and ⟦σπλαγχνοφάγων⟧ human flesh ⟦θοῖναν⟧, 6 and blood out_from midst ⟦μυσταθείας⟧ you, and ⟦αὐθέντας⟧ parent soul ⟦ἀβοηθήτων⟧, ⟦ἐβουλήθης⟧ to_destroy through/because_of hand father I/we; 7 in_order_that/to ⟦ἀξίαν⟧ ⟦ἀποικίαν⟧ to_receive God child the/this/who from_ _with you/your all ⟦τιμιωτάτη⟧ earth. 8 but and this/he/she/it which/how a_human ⟦ἐφείσω⟧, to_send and/both ⟦προδρόμους⟧ of_the ⟦στρατοπέδου⟧ you ⟦σφῆκας⟧, in_order_ _that/to he/she/it/self ⟦καταβραχὺ⟧ ⟦ἐξολοθρεύσωσιν⟧. 9 no unable in/on/among ⟦παρατάξει⟧ ungodly just ⟦ὑποχειρίους⟧ to_give, or/than ⟦θηρίοις⟧ ⟦δεινοῖς⟧, or/than word ⟦ἀποτόμῳ⟧

32 **RV 12:7 · Note** Or, children

Literal Version

by/under in/on/among/one ⟦ἐκτρίψαι⟧; **10** to_judge but/and ⟦καταβραχὺ⟧ ⟦ἐδίδους⟧ place repentance, no be_ignorant, that/since evil/bad the/this/who origin he/she/it/self, and implanted/ingrafted the/this/who evil he/she/it/self, and that/since no not ⟦ἀλλαγῇ⟧ the/this/who thought he/she/it/self toward the/this/who an_age; **11** seed for to_be ⟦κατηραμένον⟧ away_from beginning; and_not ⟦εὐλαβούμενός⟧ one, upon/to/against which ⟦ἡμάρτανον⟧ ⟦ἄδειαν⟧ ⟦ἐδίδους⟧. **12** one/which? for to_say, one/which? to_ _do/make? or/than one/which? ⟦ἀντιστήσεται⟧ the/this/who judgement you? one/which? but/and to_accuse you according_ _to Gentile_nation ⟦ἀπολωλότων⟧, which you to_do/make? or/than one/which? toward ⟦κατάστασίν⟧ you to_come/go avenging according_to unjust a_human? **13** neither for God he_ _is but/however you, which to_concern about all, in_order_ _that/to ⟦δείξῃς⟧ that/since no unjustly to_judge. **14** neither king or/than tyrant ⟦ἀντοφθαλμῆσαι⟧ be_able you about which ⟦ἀπώλεσας⟧. **15** just but/and to_be rightly the/this/who all ⟦διέπεις⟧, he/she/it/self the/this/who not ⟦ὀφείλοντα⟧ ⟦κολασθῆναι⟧ ⟦καταδικάσαι⟧ another's to_govern the/this/who your power. **16** the/this/who for strength you righteousness beginning, and the/this/who all you ⟦δεσπόζειν⟧, all ⟦φείδεσθαι⟧ to_do/make. **17** strength for ⟦ἐνδείκνυσαι⟧ ⟦ἀπιστούμενος⟧ upon/to/against power ⟦τελειότητι⟧, and in/on/among the/this/who ⟦εἰδόσι⟧ the/this/who boldness ⟦ἐξελέγχεις⟧. **18** you but/and ⟦δεσπόζεν⟧ strength in/on/among gentleness to_judge and with/after much ⟦φειδοῦς⟧ ⟦διοικεῖς⟧ I/we; ⟦πάρεστι⟧ for you when(-ever) to_will/desire the/this/who be_able. **19** to_teach but/and you the/this/who a_people through/because_of the/this/who such_as_this work, that/since be_necessary the/this/who just to_be ⟦φιλάνθρωπον⟧; and ⟦εὐέλπιδας⟧ to_ _do/make the/this/who son you, that/since ⟦δίδως⟧ upon/to/against ⟦ἁμαρτήμασι⟧ repentance. **20** if for enemy child you and ⟦ὀφειλομένους⟧ death with/after ⟦τοσαύτης⟧ ⟦ἐτιμώρησας⟧ ⟦προσοχῆς⟧ and petition, to_give time and place through/because_of which ⟦ἀπαλλαγῶσι⟧ the/this/who evil; **21** with/after ⟦πόσης⟧ ⟦ἀκριβείας⟧ to_judge the/this/who son you which the/this/who father oath and ⟦συνθήκας⟧ to_give good-doer ⟦ὑποσχέσεων⟧? **22** I/we therefore/then ⟦παιδεύων⟧, the/this/who enemy I/we in/on/among ⟦μυριότητι⟧ ⟦μαστιγοῖς⟧, in_order_that/to you the/this/who ⟦ἀγαθότητα⟧ ⟦μεριμνῶμεν⟧ to_judge, to_judge but/and ⟦προσδοκῶμει⟧ mercy. **23** whence and the/this/who in/on/among foolishness life ⟦βιώσαντας⟧ unjust, through/because_of the/this/who one's_own/private ⟦ἐβασάνισας⟧ abomination. **24** and for the/this/who error road ⟦μακρότερον⟧ to_lead_astray, God ⟦ὑπολαμβάνοντες⟧ the/this/who and in/on/among ⟦ζώοις⟧ the/this/who enemy ⟦ἄτιμα⟧, child condemnation foolish ⟦ψευσθέντες⟧. **25** through/because_of this/he/she/it which/how child ⟦ἀλογίστοις⟧ the/this/who judgement toward ⟦ἐμπαιγμὸν⟧ ⟦ἔπεμψας⟧. **26** the/this/who but/and ⟦παιγνίοις⟧ ⟦ἐπιτιμήσεως⟧ not ⟦νουθετηθέντες⟧, ⟦ἀξίαν⟧ God judgement ⟦πειράσουσιν⟧. **27** upon/to/against which for he/she/it/self to_suffer ⟦ἠγανάκτουν⟧, upon/to/against

Readers' Version

8 Nevertheless you even spared these as men,
and you sent hornets[33] as forerunners of your army,
to cause them to perish little by little.
9 Not that you were unable to subdue the ungodly under the hand of the righteous in battle,
or by terrible wild animals or by a stern word to make away with them at once,
10 but judging them little by little you gave them a chance to repent,
not being ignorant that their nature by birth was evil,
their wickedness inborn,
and that their manner of thought would never be changed.
11 Because they were a cursed seed from the beginning.
It wasn't through fear of any that you left them unpunished for their sins.
12 Because who'll say, "What have you done?"
Or "Who'll withstand your judgement?"
Who'll accuse you for the perishing of nations which you caused?
Or who'll come and stand before you as an avenger for unrighteous men?
13 Because there isn't any God beside you that cares for all,
that you might show that you didn't judge unrighteously.
14 No king or prince will be able to confront you
about those whom you've punished.
15 But being righteous, you rule all things righteously,
deeming it a thing alien from your power
to condemn one who doesn't deserve to be punished.
16 Because your strength is the source of righteousness,
and your sovereignty over all makes you to forbear all.
17 Because when men don't believe that you're perfect in power, you show your strength,
and in dealing with those who think this, you confuse their boldness.
18 But you, being sovereign in strength, judge in gentleness,
and with great forbearance you govern us;
for the power is yours whenever you desire it.

Learning kindness from God's mercy

19 But you taught your people by such works as these,
how the righteous must be kind.
You made your sons to have good hope,
because you give repentance when men have sinned.
20 Because if on those who were enemies of your servants[34] and deserving of death,
you took vengeance with so great deliberation and indulgence,
giving them times and opportunities when they might escape from their wickedness,
21 with how great care you judged your sons,

33 **RV 12:8 · Note** Or, wasps

34 **RV 12:20 · Note** Or, children

Readers' Version

to whose fathers you gave oaths and covenants of good promises!
22 Therefore while you chasten us, you scourge our enemies ten thousand times more,
to the intent that we may ponder your goodness when we judge,
and when we're judged may look for mercy.
23 Therefore also the unrighteous that lived in a life of folly,
you tormented through their own abominations.
24 Because truly they went astray very far in the ways of error,
Taking as gods those animals[35] which even among their enemies were held in dishonour,
deceived like foolish babes.
25 Therefore, as to unreasoning children, you sent your judgement to mock them.
26 But those who wouldn't be admonished by mild correction
will experience the deserved judgement of God.
27 Because through the sufferings they were indignant of,
being punished in these creatures which they supposed to be gods,
they saw and recognised as the true God him whom they previously refused to know.
Therefore also the result of extreme condemnation came on them.

Recognising the Creator through creation

13:1 Because truly all men who had no perception of God were foolish by nature,
and didn't gain power to know him who exists from the good things that are seen.
They didn't recognise the architect from his works.
2 But they thought that either fire, or wind, or swift air,
or circling stars, or raging water, or luminaries of heaven
were gods that rule the world.
3 If it was through delight in their beauty that they took them to be gods,
let them know how much better their Sovereign master is than these,
for the first author of beauty created them.
4 But if it was through astonishment at their power and influence,
then let them understand from them how much more powerful he who formed them is.
5 Because from the greatness of the beauty of created things,
mankind forms the corresponding perception of their Maker.[36]
6 But yet for these men there's but small blame,
for they too perhaps go astray
while they're seeking God and desiring to find him.
7 Because they diligently search while living among his works,
and they trust their sight that the things that they look at

Literal Version

this/he/she/it which to_think God, in/on/among he/she/it/self ⟦κολαζόμενοι⟧, to_perceive which of_old ⟦ἠρνοῦντο⟧ to_perceive, God to_come_to_know true; for and the/this/who goal the/this/who ⟦καταδίκης⟧ upon/to/against he/she/it/self ⟦ἐπῆλθε⟧.

13:1 futile on_one_hand for all a_human nature, which ⟦παρῆν⟧ God ignorance, and out_from the/this/who ⟦ὁρομένων⟧ good-doer no be_strong to_perceive the/this/who to_be, neither the/this/who work ⟦προσχόντες⟧ to_come_to_know the/this/who ⟦τεχνίτην⟧. **2** but or/than fire, or/than spirit/breath, or/than ⟦ταχινὸν⟧ air, or/than ⟦κύκλον⟧ star, or/than ⟦βίαιον⟧ water, or/than ⟦φωστῆρας⟧ heaven, ⟦πρυτάνεις⟧ world God to_think. **3** which if on_one_hand the/this/who beauty ⟦τερπόμενοι⟧, God ⟦ὑπελάμβανον⟧, ⟦γνώτωσαν⟧ how_much/many this/he/she/it the/this/who master he_is better; the/this/who for of_the ⟦κάλλους⟧ creator to_create he/she/it/self. **4** if but/and power and active_energy ⟦ἐκπλαγέντες⟧, ⟦νοησάτωσαν⟧ away_from he/she/it/self how_much/many the/this/who to_prepare he/she/it/self ⟦δυνατώτερός⟧ to_be. **5** out_from for ⟦μεγέθους⟧ ⟦καλλονῆς⟧ creature ⟦ἀναλόγως⟧ the/this/who fashioner,_creator he/she/it/self ⟦θεωρεῖται⟧. **6** but just_as upon/to/against this/he/she/it he_is complaint ⟦ὀλίγη⟧, and for he/she/it/self perhaps to_lead_astray God to_seek, and to_will/desire to_find/meet. **7** in/on/among for the/this/who work he/she/it/self/my/your/him-self/there ⟦ἀναστρεφόμενοι⟧ ⟦διερευνῶσι⟧, and ⟦πείθονται⟧ the/this/who to_see, that/since good the/this/who to_see. **8** again but/and and_not he/she/it/self ⟦συγγνωστοί⟧. **9** if for so_great be_strong to_perceive, in_order_that/to be_able ⟦στοχάσασθαι⟧ the/this/who an_age, the/this/who this/he/she/it master how?/how?! more_quickly no to_find/meet? **10** ⟦Ταλαίπωροι⟧ but/and and in/on/among dead the/this/who/which

35 **RV 12:24 · Note** Grk. living creatures: and so elsewhere in this book.

36 **RV 13:5 · Note** Grk. is the first maker of them seen.

Literal Version

⟦ἐλπίδες⟧ he/she/it/self, who/which ⟦ἐκάλεσαν⟧ God work hand a_human, gold and silver skill instrument_for_practice, and ⟦ἀπεικάσματα⟧ living_thing, or/than stone useless hand work ⟦ἀρχαίας⟧. **11** if but/and and one ⟦ὑλοτῦμος⟧ craftsman ⟦εὐκίνητον⟧ a_plant ⟦ἐκπρίσας⟧, ⟦περιέξυσεν⟧ ⟦εὐμαθῶς⟧ all the/this/who ⟦φλοιὸν⟧ he/she/it/self/my/your/him-self/there, and ⟦τεχνησέμενος⟧ ⟦εὐπρεπῶς⟧ to_prepare profitable vessel toward ⟦ὑπηρεσίαν⟧ life, **12** the/this/who but/and ⟦ἀποβλήματα⟧ the/this/who work toward ⟦ἑτοιμασίαν⟧ food ⟦ἀναλώσας⟧ ⟦ἐνεπλήσθη⟧, **13** the/this/who but/and out_from he/she/it/self anything_ _cast_away toward none helpful, wood ⟦σκολιὸν⟧, and ⟦ὄζοις⟧ ⟦συμπεφυκὸς⟧, to_take ⟦ἔγλυψεν⟧ in/on/among care ⟦ἀργίας⟧ he/she/it/self/my/your/him-self/there, and ⟦ἐμπειρίᾳ⟧ understanding ⟦ἐτύπωσεν⟧ he/she/it/self, ⟦ἀπείκασεν⟧ he/she/it/self image a_human, **14** or/than ⟦ζώῳ⟧ one ⟦εὐτελεῖ⟧ ⟦ὡμοίωσεν⟧ he/she/it/self, ⟦καταχρίσας⟧ ⟦μίλτῳ⟧, and ⟦φύκει⟧ ⟦ἐρυθῇνας⟧ ⟦χρόαν⟧ he/she/it/self/my/your/him-self/there, and all ⟦κηλίδα⟧ the/this/who in/on/among he/she/it/self ⟦καταχρίσας⟧. **15** and to_do/make he/she/it/self he/she/it/self/my/your/him-self/there worthy cell, in/on/among ⟦τοίχῳ⟧ to_place he/she/it/self ⟦ἀσφαλισάμενος⟧ ⟦σιδήρῳ⟧; **16** in_order_that/to on_one_hand therefore/then not ⟦καταπέσῃ⟧, ⟦προενόησεν⟧ he/she/it/self/my/your/him-self/there, to_perceive that/since ⟦ἀδυνατεῖ⟧ my/your/him-self to_help, and for to_be image, and need to_have/be ⟦βοηθείας⟧. **17** about but/and ⟦κτημάτων⟧ and wedding he/she/it/self/my/your/him-self/there and child to_pray, no ⟦αἰσχύνεται⟧ the/this/who ⟦ἀψύχῳ⟧ ⟦προσλαλῶν⟧. **18** and about on_one_hand ⟦ὑγείας⟧ the/this/who weak to_call_ _(on)/name, about but/and life the/this/who dead worthy, about but/and help the/this/who ⟦ἀπειρότατον⟧ ⟦ἱκετεύει⟧, about but/and journey the/this/who nor ⟦βάσει⟧ ⟦χρῆσθαι⟧ be_able, **19** about but/and ⟦πορισμοῦ⟧ and work and hand ⟦ἐπιτυχίας⟧ the/this/who ⟦ἀδρανέστατον⟧ the/this/who hand ⟦εὐδράνειαν⟧ ⟦αἰτεῖται⟧.

14:1 voyage one again ⟦στελλόμενος⟧, and wild to_ensue ⟦διοδεύειν⟧ a_wave, of_the ⟦φέροντος⟧ he/she/it/self boat ⟦σαθρότερον⟧ wood ⟦ἐπιβοᾶται⟧. **2** that on_one_hand for lust ⟦πορισμῶν⟧ ⟦ἐπενόησε⟧, craftsman but/and wisdom to_ _prepare; **3** the/this/who but/and your, father, ⟦διακυβερνᾷ⟧ foresight, that/since to_give and in/on/among sea road and in/on/among ⟦κύμασι⟧ ⟦τρίβον⟧ secure; **4** ⟦δεικνὺς⟧ that/since be_able out_from all to_save, in_order_that/to and/even_if/if without skill one ⟦ἐπιβῇ⟧. **5** to_will/desire but/and not ⟦ἀργὰ⟧ to_be the/this/who the/this/who wisdom you work, through/because_of this/he/she/it and least wood to_trust_ _(in) a_human soul, and to_pass_through ⟦κλύδωνα⟧ a_barge

Readers' Version

are beautiful.

8 But again even they aren't to be excused.

9 Because if they had power to know so much,
that they should be able to explore the world,
how is it that they didn't find the Sovereign master sooner?

The foolishness of worshipping idols

10 But they were miserable, and their hopes were in dead things,
who called them gods which are works of men's hands,
gold and silver, skilfully made, and likenesses of animals,
or a useless stone, the work of an ancient hand.

11 Yes and some[37] woodcutter might saw down a tree that's easily moved,
skilfully strip away all its bark,
and fashion it in attractive form, make a useful vessel to serve his life's needs.

12 Burning the scraps from his handiwork to cook his food,
he eats his fill.

13 Taking a discarded scrap which served no purpose,
a crooked piece of wood and full of knots,
he carves it with the diligence of his idleness,
and shapes it by the skill of his idleness.
He shapes it in the image of a man,

14 or makes it like some worthless animal,
smearing it with something red, painting it red,
and smearing over every stain in it.

15 Having made a worthy chamber for it,
he sets it in a wall, securing it with iron.

16 He plans for it that it may not fall down,
knowing that it's unable to help itself
(for truly it's an image, and needs help).

17 When he makes his prayer about goods and his marriage and children,
he isn't ashamed to speak to that which has no life.

18 Yes, for health, he calls on that which is weak.
Because life, he implores that which is dead.
Because aid, he supplicates that which has no experience.
Because a good journey, he asks that which can't so much as move a step.

19 And for profit in business and good success of his hands,
he asks ability from that which has hands with no ability.

14:1 Again, one preparing to sail, and about to journey over raging waves,
calls on a piece of wood more fragile than the vessel that carries him.

2 Because the hunger for profit planned it,
and wisdom was the craftsman who built it.

3 Your providence, Oh Father, guides it along,
because even in the sea you gave a way,
and in the waves a sure path,

4 showing that you can save out of every danger,

37 RV 13:11 · Note Grk. carpenter who is a woodcutter.

Readers' Version

that even a man without skill may put to sea.
5 It's your will that the works of your wisdom shouldn't be ineffective.
Therefore men also entrust their lives to a little piece of wood,
and passing through the surge on a raft come safely to land.
6 Because[38] in the old time also, when proud giants were perishing,
the hope of the world, taking refuge on a raft,
your hand guided the seed of generations of the race of men.
7 Because blessed is wood through which comes righteousness;
8 but the idol made with hands is accursed, itself and he that made it;
because his was the working, and the corruptible thing was called a god.
9 Because both the ungodly and his ungodliness are alike hateful to God;
10 for truly the deed will be punished together with him who committed it.
11 Therefore also there'll be a visitation among the idols of the nation,
because, though formed of things which God created, they were made an abomination,
stumbling blocks to men's souls,
and a snare to the feet of the foolish.
12 Because the devising of idols was the beginning of fornication,
The origin and harm of idol worship
and the invention of them the corruption of life.
13 Because they didn't exist from the beginning, and they won't exist forever.
14 Because by the boastfulness of men they entered into the world,
and therefore a speedy end was planned for them.
15 Because a father worn with untimely grief,
making an image of the child quickly taken away,
now honoured him as a god which was then a dead human being,
and delivered to those that were under him mysteries and solemn rites.
16 Afterward the ungodly custom, in process of time grown strong, was kept as a law,
and the engraved images received worship by the commandments of princes.
17 And when men couldn't honour them in presence because they lived far off,
imagining the likeness from afar,
they made a visible image of the king whom they honoured,
that by their zeal they might flatter the absent as if present.
18 But worship was raised to a yet higher pitch, even by those who didn't know him,

Literal Version

to_save. 6 and beginning for ⟦ἀπολλυμένων⟧ ⟦ὑπερηφάνων⟧ ⟦γιγάντων⟧, the/this/who hope of_the world upon/to/against ⟦σχεδίας⟧ ⟦καταφυγοῦσα⟧, ⟦ἀπέλιπεν⟧ an_age seed origin the/this/who your ⟦κυβερνηθεῖσα⟧ hand. 7 ⟦Εὐλόγηται⟧ for wood through/because_of which/whither to_be righteousness. 8 the/this/who hand-made but/and ⟦ἐπικατάρατον⟧ he/she/it/self, and the/this/who to_do/make he/she/it/self, that/since the/this/who on_one_hand to_work, the/this/who but/and perishable God to_name. 9 in/on/among ⟦ἴσῳ⟧ for ⟦μισητὰ⟧ God and the/this/who ungodly and the/this/who ungodlinessness he/she/it/self/my/your/him-self/there. 10 and for the/this/who ⟦πραχθὲν⟧ with the/this/who ⟦δράσαντι⟧ ⟦κολασθησεται⟧. 11 through/because_of this/he/she/it and in/on/among ⟦εἰδώλοις⟧ Gentile_nation oversight to_be, that/since in/on/among ⟦κτίσματι⟧ God toward abomination to_be, and toward stumbling_block soul a_ _human, and toward trap ⟦ποσὶνἀφρόνων⟧. 12 beginning for sexual_sin thought idol, ⟦εὕρεσις⟧ but/and he/she/it/self corruption life. 13 neither for to_be away_from beginning, neither toward the/this/who an_age to_be. 14 empty_conceit for a_human to_enter toward world, and through/because_of this/he/she/it ⟦σύντομον⟧ he/she/it/self goal/tax ⟦ἐπενοήθη⟧. 15 ⟦Ἀώρῳ⟧ for ⟦πένθει⟧ ⟦τρυχόμενος⟧ father, of_ _the quickly ⟦ἀφαιρεθέντος⟧ child image to_do/make, the/this/who then dead a_human, now which/how God ⟦ἐτίμησεν⟧, and to_deliver the/this/who ⟦ὑποχειρίοις⟧ mystery and ⟦τελετάς⟧. 16 then in/on/among time ⟦κρατυνθὲν⟧ the/this/who ⟦ἀσεβὲς⟧ custom which/how law ⟦ἐφυλάχθη⟧, 17 and tyrants ⟦ἐπιταγαῖς⟧ ⟦ἐθρησκεύετο⟧ the/this/who ⟦γλυπτά⟧; which in/on/among to_see not be_able ⟦τιμᾶν⟧ a_ _human through/because_of the/this/who long/distant to_ _dwell, the/this/who afar_off face ⟦ἀνατυπωσάμενοι⟧, revealed image of_the ⟦τιμωμένου⟧ king to_do/make, in_order_that/to the/this/who ⟦ἀπόντα⟧ which/how ⟦παρόντα⟧ ⟦κολακεύωσι⟧ through/because_of the/this/who diligence. 18 toward ⟦ἐπίτασιν⟧ but/and religion and the/this/who ⟦ἀγνοοῦντας⟧ the/this/who of_the ⟦τεχνίτου⟧ ⟦προετρέψατο⟧ ⟦φιλοτιμία⟧. 19 the/this/who on_one_hand for perhaps the/this/who ⟦κρατοῦντι⟧ to_plan to_please, ⟦ἐξεβιάσατο⟧ the/this/who skill the/this/who likeness upon/to/against the/this/who good. 20 the/this/who but/and multitude ⟦ἐφελκόμενον⟧ through/because_of the/this/who ⟦εὔχαρι⟧ the/this/who work, the/this/who before little/few ⟦τιμηθέντα⟧ a_human, now object_of_worship ⟦ἐλογίσαντο⟧. 21 and this/he/she/it to_ _be the/this/who ⟦βίῳ⟧ toward hinderance, that/since or/than ⟦συμφορᾷ⟧ or/than ⟦τυραννίδι⟧ ⟦δουλεύσαντες⟧ a_human, the/this/who ⟦ἀκοινώνητον⟧ name stone and ⟦ξύλοις⟧ ⟦περιέθεσαν⟧. 22 ⟦Εἶτ'⟧ no ⟦ἤρκεσε⟧ the/this/who ⟦πλανᾶσθαι⟧ about the/this/who of_the God knowledge/to_know, but and great to_live ignorance war, the/this/who so_great evil/harm peace ⟦προσαγορεύουσιν⟧. 23 or/than for ⟦τεκνοφόνους⟧ ⟦τελετὰς⟧, or/than ⟦κρύφια⟧ mystery, or/than ⟦ἐμμανεῖς⟧ out_ _from another ⟦θεσμῶν⟧ ⟦κώμους⟧ to_bring, 24 neither ⟦βίους⟧ neither wedding ⟦καθαροὺς⟧ still to_keep/guard, other but/and other or/than ⟦λοχῶν⟧ to_do_away_with, or/than

38 **RV 14:6 · Note** The Greek text here may be corrupt.

Literal Version

⟦νοθεύων⟧ ⟦ὀδυνᾷ⟧. **25** all but/and respect_of_persons to_
_have/be blood and murder, theft and deceit, corruption,
unbelief, disturbance, ⟦ἐπιορκία⟧, **26** commotion good-doer,
grace decree_of_amnesty, soul defilement, origin ⟦ἐναλλαγὴ⟧,
wedding ⟦ἀταξία⟧, adultery, and debauchery. **27** the/this/who
for the/this/who ⟦ἀνωνύμων⟧ idol religion all beginning
evil/harm and cause/charge and end to_be. **28** or/than for
⟦εὐφραινόμενοι⟧ ⟦μεμήνασιν⟧, or/than ⟦προφητεύουσι⟧
⟦ψευδῆ⟧, or/than to_live unjustly, or/than ⟦ἐπιορκοῦσι⟧
quickly. **29** ⟦Ἀψύχοις⟧ for to_persuade ⟦εἰδώλοις⟧, badly
⟦ὀμόσαντες⟧, ⟦ἀδικηθῆναι⟧ no to_wait_for/welcome. **30** both
but/and he/she/it/self ⟦μετελεύσεται⟧ the/this/who just,
that/since badly ⟦ἐφρόνησαν⟧ about God ⟦προσχόντες⟧
⟦εἰδώλοις⟧, and unjustly ⟦ὤμοσαν⟧ in/on/among deceit
⟦καταφρονήσαντες⟧ ⟦ὁσιότητος⟧. **31** no for the/this/who
the/this/who ⟦ὀμνυομένων⟧ power, but the/this/who
the/this/who to_sin condemnation ⟦ἐπεξέρχεται⟧ always
the/this/who the/this/who unjust ⟦παράβασιν⟧.

15:1 you but/and the/this/who God I/we good/kind and true,
lenient and in/on/among mercy ⟦διοικῶν⟧ the/this/who all.
2 and for if ⟦ἁμάρτωμεν⟧, you/your to_be, to_perceive you
the/this/who power; no ⟦ἁμαρτησόμεθα⟧ but/and, to_perceive
that/since you/your ⟦λελογίσμεθα⟧. **3** the/this/who for
⟦ἐπίστασθαί⟧ you whole righteousness, and to_perceive

Readers' Version

urged forward by the ambition of the architect;
19 for he, wishing perhaps to please his ruler,
used his art to force the likeness towards a greater beauty.
20 So the multitude, allured because of the grace of his handiwork,
now consider an object of devotion him that a little before was honoured as a man.
21 And this became an ambush,
because men, in bondage either to calamity or to tyranny,
invested stones and stocks with the Name that shouldn't be shared.
22 Afterward it wasn't enough for them to go astray about the knowledge of God,
but also, while they live in a great war of ignorance, they call a multitude of evils peace.
23 Because either slaughtering children in solemn rites, or celebrating secret mysteries,
or holding frenzied revels of strange customs,
24 no longer do they guard either life or purity of marriage,
but one brings on another either death by treachery, or anguish by adultery.
25 And all things confusedly are filled with blood and murder, theft and deceit,
corruption, faithlessness, tumult, perjury,
26 confusion about what's good, forgetfulness of favours,
ingratitude for benefits,
defiling of souls, confusion of sex,
disorder in marriage, adultery and wantonness.
27 Because the worship of idols that may not be named[39]
is a beginning and cause and end of every evil.
28 Because their worshippers either make merry to madness, or prophesy lies,
or live unrighteously, or lightly commit perjury.
29 Because putting their trust in lifeless idols,
when they've sworn a wicked oath, they expect not to suffer harm.
30 But on both counts, the just doom will pursue them,
because they had evil thoughts of God by giving heed to idols,
and swore unrighteously in deceit through contempt for holiness.
31 Because it isn't the power of things by which men swear,
but it's the just penalty for those who sin
that always visits the transgression of the unrighteous.

Knowing the true God

15:1 But you, our god, are gracious and true,
patient, and in mercy ordering all things.
2 Because even if we sin, we're yours, knowing your dominion;
but we won't sin, knowing that we've been accounted yours.

39 RV 14:27 · Cross-ref. Exo 23:13; Psa 16:4; Hos 2:17; Wis 14:21.

Readers' Version

3 Because to be acquainted with you is[40] perfect righteousness,
and to know your dominion is the root of immortality.
4 Because we weren't led astray by any evil plan of men's,
nor yet by painters' fruitless labour,
a form stained with varied colours,
5 the sight of which leads fools into[41] lust.
Their desire is for the breathless form of a dead image.
6 Lovers of evil things, and worthy of such hopes,
are those who make, desire, and worship them.
7 Because a potter, kneading soft earth,
laboriously moulds each article for our service.

The potter who makes a god

He fashions out of the same clay
both the vessels that minister to clean uses, and those of a contrary sort,
all in the same way.
What'll be the use of each article of either sort,
the potter is the judge.
8 Also, labouring to an evil end, he moulds a vain god out of the same clay,
he who, having but a little before been made of earth,
after a short space goes his way to the earth out of which he was taken,
when he's required to render back the[42] soul which was lent him.
9 However he has anxious care,
not because his powers must fail,
nor because his span of life is short;
But he compares himself with goldsmiths and silversmiths,
and he imitates moulders in[43] brass,
and considers it great that he moulds counterfeit gods.
10 His heart is ashes.
His hope is of less value than earth.
His life is of less honour than clay,
11 because he was ignorant of him who moulded him,
and of him that inspired into him[44] an active[45] soul,
and breathed into him a vital spirit.
12 But[46] he accounted our life to be a game,
and our[47] lifetime a festival for profit;
for, he says, one must get gain however one can, even if it's by evil.
13 Because this man, beyond all others, knows that he sins,
out of earthy matter making brittle vessels and engraved im-

Literal Version

the/this/who power you root ⟦ἀθανασίας⟧. 4 neither for to_
_lead_astray I/we a_human ⟦κακότεχνος⟧ thought, and_not
⟦σκιαγράφων⟧ travail unfruitful, appearance ⟦σπιλωθὲν⟧
⟦χρώμασι⟧ ⟦διηλλαγμένοις⟧. 5 which face ⟦ἄφροσιν⟧ toward
disgrace to_come/go, ⟦ποθεῖ⟧, and/both ⟦νεκρᾶς⟧ image
appearance ⟦ἄπνουν⟧. 6 evil/harm ⟦ἐρασταὶ⟧ worthy and/both
such_as_this ⟦ἐλπίδων⟧, and the/this/who ⟦δρῶντες⟧, and
the/this/who ⟦ποθοῦντες⟧, and the/this/who ⟦σεβόμενοι⟧.
7 and for potter ⟦ἁπαλὴν⟧ earth ⟦θλίβων⟧ ⟦ἐπίμοχθον⟧,
⟦πλάσσει⟧ to/with ⟦ὑπηρεσίαν⟧ I/we each. but out_from of_the
he/she/it/self/my/your/him-self/there clay ⟦ἀνεπλάσατο⟧
the/this/who and/both the/this/who ⟦καθαρῶν⟧ work slave
vessel, the/this/who and/both against, ⟦πάνθ'⟧ similarly;
this/he/she/it but/and ⟦ἑκατέρου⟧ one/which? each to_be
the/this/who use, judge the/this/who working_in_clay. 8 and
perversely God ⟦μάταιον⟧ out_from of_the
he/she/it/self/my/your/him-self/there ⟦πλάσσει⟧ clay, which
before small out_from earth to_beget with/after little/few to_
_travel out_from which ⟦ἐλήφθη⟧, the/this/who the/this/who
soul ⟦ἀπαιτηθεὶς⟧ a_debt. 9 but to_be he/she/it/self
bewilderment no that/since to_ensue ⟦κάμνειν⟧, and_not
that/since ⟦βραχυτελῆ⟧ life to_have/be, but ⟦ἀντερείδεται⟧ on_
_one_hand ⟦χρυσουργοῖς⟧ and ⟦ἀργυροχόοις⟧, ⟦χαλκοπλάστας⟧
and/both ⟦μιμεῖται⟧, and glory ⟦ἡγεῖται⟧ that/since ⟦κίβδηλα⟧
⟦πλάσσει⟧. 10 ashes the/this/who heart
he/she/it/self/my/your/him-self/there, and earth
⟦εὐτελεστέρα⟧ the/this/who hope
he/she/it/self/my/your/him-self/there, ⟦πηδοῦ⟧ and/both
⟦ἀτιμότερος⟧ the/this/who life
he/she/it/self/my/your/him-self; 11 that/since ⟦ἠγνόησε⟧
the/this/who ⟦πλάσαντα⟧ he/she/it/self, and the/this/who
⟦ἐμπνεύσαντα⟧ he/she/it/self soul ⟦ἐνεργοῦσαν⟧, and
⟦ἐμφυσήσαντα⟧ spirit/breath ⟦ζωτίκον⟧. 12 but ⟦ἐλογίσαντο⟧
a_plaything to_be the/this/who life I/we, and the/this/who
life ⟦πανεγυρισμὸν⟧ ⟦ἐπικερδῆ⟧; be_necessary for to_say
whence so and/even_if/if out_from evil/harm ⟦πορίζειν⟧.
13 this/he/she/it for from_with all to_perceive that/since to_
_sin, ⟦ὕλης⟧ ⟦γεώδους⟧ ⟦εὔθραυστα⟧ vessel and ⟦γλυπτὰ⟧
⟦δημιουργῶν⟧. 14 all but/and ⟦ἀφρονέστατοι⟧ and ⟦τάλανες⟧
above/for soul child, the/this/who enemy of_the a_people you
⟦καταδυναστεύσαντες⟧ he/she/it/self. 15 that/since and all
idol the/this/who Gentile_nation ⟦ἐλογίσαντο⟧ God, which
neither eye use toward ⟦ὅρασιν⟧, neither ⟦ῥῖνες⟧ toward
⟦συνολκὴν⟧ air, neither ear to_hear, neither ⟦δάκτυλοι⟧ hand
toward ⟦ψηλάφησιν⟧, and the/this/who foot he/she/it/self
idle to/with ⟦ἐπίβασιν⟧. 16 a_human for to_do/make
he/she/it/self, and the/this/who spirit/breath
⟦δεδανεισμένος⟧ ⟦ἔπλασεν⟧ he/she/it/self; none for

40 **RV 15:3 · Note** Grk. entire.
41 **RV 15:5 · Note** Some authorities read reproach.
42 **RV 15:8 · Note** Or, life
43 **RV 15:9 · Note** Or, copper
44 **RV 15:11 · Note** Grk. a soul that moves to activity.
45 **RV 15:11 · Note** Or, life
46 **RV 15:12 · Note** Some authorities read they accounted.
47 **RV 15:12 · Note** Or, way of life

Literal Version

he/she/it/self like a_human be_strong ⟦πλάσαι⟧ God; **17** mortal but/and to_be dead to_work hand lawless; greater for he_is the/this/who ⟦σεβασμάτων⟧
he/she/it/self/my/your/him-self/there, which he/she/it/self on_one_hand to_live, that but/and never. **18** and the/this/who living_thing but/and the/this/who ⟦ἔχθιστα⟧ be_devout, folly for ⟦συγκρινόμενα⟧ the/this/who another he_is worse_than. **19** and_not just_as/how_much ⟦ἐπιποθῆσαι⟧ which/how in/on/among living_thing to_see good ⟦τυγχάνει⟧, ⟦ἐκπέφευγε⟧ but/and and the/this/who of_the God praise and the/this/who praise he/she/it/self/my/your/him-self/there.

16:1 through/because_of this/he/she/it through/because_of ⟦ὁμοίων⟧ ⟦ἐκολάσθησαν⟧ appropriately, and through/because_of multitude ⟦κνωδάλον⟧ ⟦ἐβασανίσθησαν⟧. **2** for which ⟦κολάσεως⟧ ⟦εὐεργετήσας⟧ the/this/who a_people you, toward desire ⟦ὀρέξεως⟧ ⟦ξένην⟧ ⟦γεῦσιν⟧, food to_make_ready ⟦ὀρτυγομήτραν⟧, **3** in_order_that/to that on_one_hand ⟦ἐπιθυμοῦντες⟧ food, through/because_of the/this/who ⟦εἰδέχθειαν⟧ the/this/who ⟦ἐπαπεσταλμένων⟧ and the/this/who ⟦ἀναγκαίαν⟧ ⟦ὄρεξιν⟧ ⟦ἀποστρέφωνται⟧, he/she/it/self but/and upon/to/against little/few ⟦ἐνδεεῖς⟧ to_be and ⟦ξένης⟧ ⟦μετάσχωσι⟧ ⟦γεύσεως⟧. **4** be_necessary for that on_one_hand ⟦ἀπαραίτητον⟧ ⟦ἔνδειαν⟧ ⟦ἐπελθεῖν⟧ ⟦τυραννοῦσι⟧, this/he/she/it but/and alone/only ⟦δειχθῆναι⟧ how?/how?! the/this/who enemy he/she/it/self ⟦ἐβασανίζοντο⟧. **5** and for when he/she/it/self awful ⟦ἐπῆλθε⟧ wild_animal wrath, ⟦δήγμασί⟧ and/both ⟦σκολιῶν⟧ ⟦διεφθείροντο⟧ snake, no until goal/tax to_stay the/this/who wrath you. **6** toward admonition but/and to/with little/few to_trouble, a_symbol to_have/be salvation, toward remembrance commandment law you. **7** the/this/who for to_turn no through/because_of the/this/who ⟦θεωρούμενον⟧ ⟦ἐσώζετο⟧, but through/because_of you the/this/who all saviour. **8** and in/on/among this/he/she/it but/and ⟦ἔπεισας⟧ the/this/who enemy I/we, that/since you to_be the/this/who to_deliver out_from all evil/harm. **9** which on_one_hand for locust and ⟦μυιῶν⟧ to_kill ⟦δήγματα⟧, and no to_find/meet healing the/this/who soul he/she/it/self, that/since worthy to_be by/under such_as_this ⟦κολασθῆναι⟧. **10** the/this/who but/and son you and_not ⟦ἰοβόλων⟧ ⟦δρακόντων⟧ to_conquer tooth, the/this/who mercy for you to_pass and to_heal he/she/it/self. **11** toward for remembrance the/this/who oracles you ⟦ἐνεκεντρίζοντο⟧, and swiftly ⟦διεσώζοντο⟧, in_order_that/to not toward ⟦βαθεῖαν⟧ ⟦ἐμπεσόντες⟧

Readers' Version

ages.
14 But most foolish and more miserable than a baby,
are your people's enemies, who oppressed them;
15 because they even considered all the idols of the nations to be gods,
which have neither the use of eyes for seeing,
nor nostrils for drawing breath,
nor ears to hear,
nor fingers for handling,
and their feet are helpless for walking.
16 Because a man made them,
and one whose own spirit is borrowed moulded them;
for no one has power as a man to mould a god like himself.
17 But, being mortal, he makes a dead thing by the work of lawless hands;
for he's better than the objects of his worship,
since he indeed had life, but they never did.
18 Yes, and they worship the creatures that are most hateful,
for, being compared as to lack of sense, these are worse than all others;
19 Neither, as seen beside other creatures, are they beautiful, so that one should desire them,
but they've escaped both the praise of God and his blessing.

Animals bring punishment and rescue

16:1 Because this cause, they were deservedly punished through creatures like those which they worship,
and tormented through a multitude of vermin.
2 Instead of this punishment, you, giving benefits to your people,
prepared quails for food,
a delicacy to satisfy the desire of their appetite,
3 to the end that your enemies, desiring food,
might for the hideousness of the creatures sent among them,
loathe even the necessary appetite;
but these, your people, having for a short time suffered lack,
might even partake of delicacies.
4 Because it was necessary that inescapable lack should come on those oppressors,
but that to these it should only be showed how their enemies were tormented.
5 Because even when terrible raging of wild animals came on your people,
and they were perishing by the bites of crooked serpents,
your anger didn't continue to the uttermost;
6 but for admonition were they troubled for a short time,
having a token of salvation
to put them in remembrance of the commandment of your law;
7 for he who turned towards it wasn't saved because of that which was seen,
but because of you, the Saviour of all.
8 Yes, and in this you persuaded our enemies

Readers' Version

that you're he who delivers out of every evil.
9 Because the bites of locusts and flies truly killed them.
No healing for their life was found,
because they were worthy to be punished by such things.
10 But your children weren't overcome by the very fangs of venomous dragons,
for your mercy passed by where they were and healed them.
11 Because they were bitten to put them in remembrance of your oracles,
and were quickly saved, so that they wouldn't fall into deep forgetfulness
and become unable to respond to your kindness.
12 Because truly it was neither herb nor poultice that cured them,
but your word, Oh master, which heals all people.
13 Because you have authority over life and death,
and you lead down to Haidais' gates, and lead up again.
14 But though a man kills by his wickedness,
he can't retrieve the spirit that's departed
or release the imprisoned soul.

Hail for Mitsrayim and food for God's people

15 But it isn't possible to escape your hand;
16 for ungodly men, refusing to know you, were scourged in the strength of your arm,
pursued with strange rains and hails and relentless storms,
and utterly consumed with fire.
17 Because, what was most marvellous,
in the water which quenches all things, the fire burnt hotter;
for the world fights for the righteous.
18 Because at one time the flame was restrained,
that it might not burn up the creatures sent against the ungodly,
but that these themselves as they looked might see that they were chased by God's judgement.
19 At another time even surrounded by water it burns more intensely than fire,
that it may destroy the produce of an unrighteous land.
20 Instead of these things, you gave your people angels' food to eat,
and you provided ready-to-eat bread for them from heaven without toil,
having the virtue of every pleasant flavour,
and agreeable to every taste.
21 Because your nature showed your sweetness towards your children,
while that bread, serving the desire of the eater,
changed itself according to every man's choice.
22 But snow and ice endured fire, and didn't melt,
that people might know that fire was destroying the fruits of the enemies,
burning in the hail and flashing in the rains;
23 and that this fire, again, so that righteous people may be nourished,

Literal Version

forgetfulness, ⟦ἀπερίσπαστοι⟧ to_be the/this/who your good_ _deed. 12 and for neither crop neither a_dressing to_serve/heal he/she/it/self, but the/this/who your lord word the/this/who all to_heal. 13 you for life and death authority to_have/be, and ⟦κατάγεις⟧ toward gate Hades and ⟦ἀνάγεις⟧. 14 a_human but/and to_kill on_one_hand the/this/who evil he/she/it/self/my/your/him-self/there, ⟦ἐξελθὸν⟧ but/and spirit/breath no ⟦ἀναστρέφει⟧, and_not ⟦ἀναλύει⟧ soul ⟦παραληφθεῖσαν⟧. 15 the/this/who but/and your hand to_flee unable to_be. 16 to_deny for you to_perceive ungodly, in/on/among strength arm you ⟦ἐμαστιγώθησαν⟧, foreign ⟦ὑετοῖς⟧ and ⟦χαλάζαις⟧ and ⟦ὄμβροις⟧ to_pursue ⟦ἀπαραιτήτοις⟧, and fire ⟦καταναλισκόμενοι⟧. 17 the/this/who for ⟦παραδοξότατον⟧, in/on/among the/this/who all ⟦σβεννῦντι⟧ water greater ⟦ἐνήργει⟧ the/this/who fire; champion,_defender for the/this/who world he_is just. 18 once/when on_one_hand for ⟦ἡμεροῦτο⟧ flame, in_order_ _that/to not ⟦καταφλέξῃ⟧ the/this/who upon/to/against ungodly to_send living_thing, but he/she/it/self to_see to_ _perceive, that/since God judgement ⟦ἐλαύνονται⟧. 19 once/when but/and and between/meanwhile water above/for the/this/who fire power ⟦φλέγει⟧, in_order_that/to ⟦ἀδίκου⟧ earth offspring ⟦διαφθείρῃ⟧. 20 for which angel food ⟦ἐψώμισας⟧ the/this/who a_people you, and ready bread he/she/it/self away_from heaven ⟦ἔπεμψας⟧ ⟦ἀκοπιάτως⟧, all pleasure ⟦ἰσχύοντα⟧ and to/with all ⟦ἁρμόνιον⟧ ⟦γεῦσιν⟧. 21 the/this/who on_one_hand for confidence/essence you the/this/who your ⟦γλυκύτητα⟧ to/with child ⟦ἐνεφάνισε⟧, the/this/who but/and of_the ⟦προσφερομένου⟧ desire servant, to/with the/this/who/which one to_plan ⟦μετεκιρνᾶτο⟧. 22 snow but/and and crystal to_remain/endure fire, and no ⟦ἐτήκετο⟧, in_order_that/to knowledge/to_know that/since the/this/who the/this/who enemy fruit ⟦κατέφθειρε⟧ fire ⟦φλεγομένον⟧, in/on/among the/this/who hail and in/on/among the/this/who ⟦ὑετοῖς⟧ ⟦διαστράπτον⟧. 23 this/he/she/it again but/and in_order_that/to ⟦τραφῶσι⟧ just, and the/this/who one's_own/private ⟦ἐπιλελῆσθαι⟧ power. 24 the/this/who for creation you the/this/who to_ _do/make ⟦ὑπηρετοῦσα⟧, ⟦ἐπιτείνεται⟧ toward punishment according_to the/this/who unjust, and ⟦ἀνίεται⟧ toward ⟦εὐεργεσίαν⟧ above/for the/this/who toward you ⟦πεποιθότων⟧. 25 through/because_of this/he/she/it and then toward all ⟦μεταλλευομένη⟧, the/this/who ⟦παντοτρόφῳ⟧ you free_gift ⟦ὑπηρετεῖ⟧, to/with the/this/who the/this/who ⟦δεομένων⟧ will; 26 in_order_that/to ⟦μάθωσιν⟧ the/this/who son you, which to_love, lord, that/since no the/this/who/which ⟦γενέσεις⟧ the/this/who fruit ⟦τρέφουσιν⟧ a_human, but the/this/who declaration you the/this/who you to_trust_(in) ⟦διατηρεῖ⟧. 27 the/this/who for by/under fire not to_corrupt, without_reserve by/under ⟦βραχείας⟧ ⟦ἀκτῖνος⟧ sun to_warm ⟦ἐτήκετο⟧; 28 that acquainted_with to_be, that/since be_necessary ⟦φθάνειν⟧ the/this/who sun upon/to/against thankfulness you, and to/with ⟦ἀνατολὴν⟧ light to_call_on you. 29 ⟦Ἀχαρίστου⟧ for hope which/how ⟦χειμέριος⟧ frost ⟦τακήσεται⟧, and ⟦ῥυήσεται⟧ which/how water useless.

Literal Version

17:1 great for you the/this/who/which judgement and ⟦δυσδιήγητοι⟧; through/because_of this/he/she/it ⟦ἀπαίδευτοι⟧ soul to_lead_astray. **2** ⟦Ὑπειληφότες⟧ for ⟦καταδυναστεύειν⟧ Gentile_nation holy ⟦ἄνομοι⟧, prisoner darkness and ⟦μακρᾶς⟧ ⟦πεδῆται⟧ night, ⟦κατακλεισθέντες⟧ ⟦ὀρόφοις⟧, ⟦φυγάδες⟧ the/this/who eternal foresight ⟦ἔκειντο⟧. **3** be_hidden for to_think upon/to/against ⟦κρυφαίοις⟧ ⟦ἁμαρτήμασιν⟧, ⟦ἀφεγγεῖ⟧ ⟦λήθης⟧ ⟦παρακαλύμματι⟧ ⟦ἐσκορπίσθησαν⟧, ⟦θαμβούμενοι⟧ terribly and ⟦ἰνδάλμασιν⟧ ⟦ἐκταρασσόμενοι⟧. **4** and_not for the/this/who to_hold_back/fast he/she/it/self ⟦μυχὸς⟧ fearlessly ⟦διεφύλασσεν⟧, ⟦ἦχοι⟧ but/and ⟦καταράσσοντες⟧ he/she/it/self ⟦περιεκόμπουν⟧, and ⟦φάσματα⟧ ⟦ἀμειδήτοις⟧ ⟦κατηφῆ⟧ ⟦προσώποις⟧ ⟦ἐνεφανίζετο⟧. **5** and fire on_one_hand none force ⟦κατίσχυε⟧ ⟦φωτίζειν⟧, neither star ⟦ἔκλαμπροι⟧ ⟦φλόγες⟧ ⟦καταυγάζειν⟧ ⟦ὑπέμενον⟧ the/this/who ⟦στυγνὴν⟧ that night. **6** ⟦Διεφαίνετο⟧ but/and he/she/it/self alone/only by_itself fire fear full, ⟦ἐκδειματούμενοι⟧ but/and the/this/who not ⟦θεωρουμένης⟧ that ⟦ὄψεως⟧, ⟦ἡγοῦντο⟧ ⟦χείρω⟧ the/this/who to_see. **7** ⟦Μαγικῆς⟧ but/and ⟦ἐμπαίγματα⟧ to_recline skill, and the/this/who upon/to/against understanding ⟦ἀλαζονείας⟧ rebuke contemptible. **8** the/this/who for ⟦ὑπισχνούμενοι⟧ ⟦δείματα⟧ and ⟦ταραχὰς⟧ ⟦ἀπελαύνειν⟧ soul ⟦νοσούσης⟧, this/he/she/it ⟦καταγέλαστον⟧ ⟦εὐλάβειαν⟧ ⟦ἐνόσουν⟧. **9** and for if nothing he/she/it/self ⟦ταραχῶδες⟧ ⟦ἐφόβει⟧, ⟦κνωδάλων⟧ ⟦παρόδοις⟧ and reptile ⟦συριγμοῖς⟧ ⟦ἐκσεσοβημένοι⟧, **10** ⟦διώλλυντο⟧ ⟦ἔντρομοι⟧ and the/this/who ⟦μηδαμόθεν⟧ ⟦φευκτὸν⟧ air ⟦προσιδεῖν⟧ to_deny. **11** ⟦Δειλὸν⟧ for ⟦ἰδίως⟧ evil to_testify ⟦καταδικαζομένη⟧, always but/and ⟦προσείληφε⟧ the/this/who ⟦χαλεπὰ⟧ to_hold/oppress the/this/who conscience. **12** none for he_is fear, if not ⟦προδοσία⟧ the/this/who away_from ⟦λογισμοῦ⟧ ⟦βοηθημάτων⟧. **13** within but/and to_be ⟦ἥττων⟧ the/this/who expectation, greater to_ _count the/this/who ignorance the/this/who ⟦παρεχούσης⟧ the/this/who ⟦βάσανον⟧ cause/charge. **14** the/this/who but/and the/this/who unable really night and out_from

Readers' Version

has even forgotten its own power.
24 Because the creation, ministering to you, its maker,
strains its force against the unrighteous for punishment
and in kindness, slackens it on behalf of those who trust in you.
25 Therefore at that time also, converting itself into all forms,
it ministered to your all-nourishing bounty,
according to the desire of those who had need,
26 that your children, whom you loved, Oh master, might learn
that it isn't the growth of crops that nourishes a man,
but that your word preserves those who trust you.
27 Because that which wasn't destroyed by fire,
melted away when it was simply warmed by a faint sunbeam,
28 that it might be known that we must rise before the sun to give you thanks,
and must pray to you at the dawning of the light;
29 for the hope of the unthankful will melt as the winter's hoar frost,
and will flow away as water that has no use.

Mitsrayim's darkness and fear

17:1 Because your judgements are great, and hard to interpret;
therefore undisciplined souls went astray.
2 Because when lawless men had supposed that they held a holy nation in their power,
they, prisoners of darkness, and bound in the fetters of a long night,
kept close beneath their roofs,
lay exiled from the eternal providence.
3 Because while they thought that they were unseen in their secret sins,
they were divided from one another by a dark curtain of forgetfulness,
stricken with terrible awe, and very troubled by apparitions.
4 Because neither did the dark recesses that held them guard them from fears,
but terrifying sounds rang around them,
and dismal phantoms appeared with unsmiling faces.
5 And no power of fire prevailed to give light,
neither were the brightest flames of the stars strong enough to illuminate that gloomy night;
6 but only the glimmering of a self-kindled fire appeared to them, full of fear.
In terror, they considered the things which they saw
to be worse than that sight, on which they couldn't gaze.
7 The mockeries of their magic arts were powerless, now,
and a shameful rebuke of their boasted understanding:
8 Because those who promised to drive away terrors and disorders from a sick soul,
these were sick with a ludicrous fearfulness.
9 Because even if no troubling thing frighted them,
yet, scared with the creeping of vermin and hissing of serpents,

Readers' Version

10 they perished trembling in fear,
refusing even to look at the air, which couldn't be escaped on any side.
11 Because wickedness, condemned by a witness within, is a coward thing,
and, being pressed hard by conscience, always has added forecasts of the worst.
12 Because fear is nothing else but a surrender of the help which reason offers;
13 and from within, the expectation of being less
prefers ignorance of the cause that brings the torment.
14 But they, all through the night which was powerless indeed,
and which came on them out of the recesses of powerless Haidais,
sleeping the same sleep,
15 now were haunted by monstrous apparitions,
and now were paralysed by their soul's surrendering;
for sudden and unexpected fear came on them.
16 So then whoever it might be, sinking down in his place,
was kept captive, shut up in that prison which wasn't barred with iron;
17 for whether he was a farmer, or a shepherd,
or a labourer whose toils were in the wilderness,
he was overtaken, and endured that inescapable sentence;
for they were all bound with one chain of darkness.
18 Whether there was a whistling wind,
or a melodious sound of birds among the spreading branches,
or a measured fall of water running violently,
19 or a harsh crashing of rocks hurled down,
or the swift course of animals bounding along unseen,
or the voice of wild animals harshly roaring,
or an echo rebounding from the hollows of the mountains,
all these things paralysed them with terror.
20 Because the whole world was illuminated with clear light,
and was occupied with unhindered works,
21 while over them alone was spread a heavy night,
an image of the darkness that should afterward receive them;
but to themselves, they were heavier than darkness.

Light for God's people

18:1 But for your holy ones there was great light.
Their enemies, hearing their voice but not seeing their form,
counted it a happy thing that they too had suffered,
2 yet for that they don't hurt them, though wronged by them before, they're thankful;
and because they'd been at variance with them, they begged for pardon.
3 Therefore you provided a burning pillar of fire,
to be a guide for your people's unknown journey,
and a harmless sun for their glorious exile.
4 Because the Mitsrim (Egyptians) well deserved to be deprived of light and imprisoned by darkness,
they who'd imprisoned your children,

Literal Version

⟦ἀδυνάτου⟧ Hades ⟦μυχῶν⟧ ⟦ἐπελθοῦσαν⟧, the/this/who he/she/it/self ⟦ὕπνον⟧ ⟦κοιμώμενοι⟧, 15 the/this/who on_ _one_hand wonders ⟦ἠλαύνοντο⟧ ⟦φαντασμάτων⟧, the/this/who but/and the/this/who soul ⟦παρελύοντο⟧ ⟦προδοσίᾳ⟧; sudden for he/she/it/self and ⟦ἀπροσδόκητος⟧ fear ⟦ἐπῆλθεν⟧. 16 ⟦Εἶθ'⟧ thus(-ly), which ⟦δήποτ'⟧ therefore/then to_be there ⟦καταπίπτων⟧, ⟦ἐφρουρεῖτο⟧ toward the/this/who ⟦ἀσίδηρον⟧ ⟦εἱρκτὴν⟧ ⟦κατακλεισθείς⟧. 17 whether for farmer to_be one, or/than shepherd, or/than the/this/who according_to ⟦ἐρημίαν⟧ worker ⟦μόχθων⟧, ⟦προληφθεὶς⟧ the/this/who ⟦δυσάλυκτον⟧ to_stay necessity; one for chain darkness all ⟦ἐδέθησαν⟧. 18 whether spirit/breath ⟦συρίζον⟧, or/than about ⟦ἀμφιλαφεῖς⟧ branch ⟦ὀρνέων⟧ sound ⟦εὐμελὴς⟧, or/than a_proportion water to_ _travel force, or/than ⟦κτύπος⟧ ⟦ἀπηνῆς⟧ ⟦καταῤῥιπτομένων⟧ ⟦πετρῶν⟧, 19 or/than ⟦σκιρτώντων⟧ living_thing racecourse ⟦ἀθεώρητος⟧, or/than ⟦ὠρυομένων⟧ ⟦ἀπηνεστάτων⟧ wild_ _animal voice/sound, or/than ⟦ἀντανακλωμένη⟧ out_from ⟦κοιλοτάτων⟧ mountain an_echo, ⟦παρέλυσεν⟧ he/she/it/self ⟦ἐκφοβοῦντα⟧. 20 all for the/this/who world ⟦λαμπρῷ⟧ ⟦κατελάμπετο⟧ light, and ⟦ἀνεμποδίστοις⟧ to_hold/oppress work. 21 alone but/and that ⟦ἐπετέτατο⟧ ⟦βαρεῖα⟧ night, image of_the to_ensue he/she/it/self ⟦διαδέχεσθαι⟧ darkness, my/your/him-self but/and to_be ⟦βαρύτεροι⟧ darkness.

18:1 the/this/who but/and ⟦ὁσίοις⟧ you ⟦μέγιστον⟧ to_be light, which voice/sound on_one_hand to_hear, form but/and no to_see, that/since on_one_hand therefore/then and_that_ _one ⟦ἐπεπόνθεισαν⟧, ⟦ἐμακάριζον⟧, 2 that/since but/and no ⟦βλάπτουσι⟧ ⟦προηδικημένοι⟧, ⟦εὐχαριστοῦσι⟧, and of_the ⟦διενεχθῆναι⟧ because_of/grace ⟦ἐδέοντο⟧. 3 for which ⟦πυριφλεγῆ⟧ pillar, guide/leader on_one_hand ⟦ἀγνώστου⟧ journey, sun but/and ⟦ἀβλαβῆ⟧ ⟦φιλοτίμου⟧ ⟦ξενιτείας⟧ ⟦παρέσχες⟧. 4 worthy on_one_hand for that ⟦στερηθῆναι⟧ light, and ⟦φυλακισθῆναι⟧ in/on/among darkness, the/this/who ⟦κατακλείστους⟧ ⟦φυλάξαντες⟧ the/this/who son you, through/because_of which to_ensue the/this/who incorruptible law light the/this/who an_age ⟦δίδοσθαι⟧. 5 ⟦Βουλευσαμένους⟧ but/and he/she/it/self the/this/who the/this/who ⟦ὁσιῶν⟧ to_kill ⟦νήπια⟧, and one to_ _explain/expose child, and ⟦σωθέντος⟧, toward rebuke

Literal Version

the/this/who he/she/it/self ⟦ἀφείλω⟧ multitude child, and united ⟦ἀπώλεσας⟧ in/on/among water ⟦σφοδρῷ⟧. **6** that the/this/who night ⟦προεγνώσθη⟧ father I/we, in_order_ _that/to securely to_perceive which to_trust_(in) ⟦ὅρκοις⟧, ⟦ἐπευθυμήσωσι⟧. **7** ⟦Προσεδέχθη⟧ but/and by/under a_people you salvation on_one_hand just, enemy but/and destruction. **8** which/how for ⟦ἐτιμωρήσω⟧ the/this/who opposed, this/he/she/it I/we to_call_to/summon ⟦ἐδόξασας⟧. **9** in_secret for ⟦ἐθυσιαζον⟧ ⟦ὅσιοι⟧ ⟦παῖδες⟧ good-doer, and the/this/who the/this/who ⟦θειότητος⟧ law in/on/among concord ⟦διέθεντο⟧, the/this/who he/she/it/self similarly and good-doer and ⟦κινδύνων⟧ ⟦μεταλήψεσθαι⟧ the/this/who holy, father already ⟦προαναμελπόντων⟧ ⟦αἴνους⟧. **10** ⟦Ἀντήχει⟧ but/and discordant enemy outcry, and ⟦οἰκτρὰ⟧ to_ _spread/surpass ⟦θρηνουμένων⟧ child. **11** like but/and condemnation slave together master ⟦κολασθεὶς⟧, and ⟦δημότης⟧ king the/this/who he/she/it/self to_suffer. **12** united but/and all in/on/among one name death dead to_ _have/be ⟦ἀναριθμήτους⟧, and_not for to/with the/this/who to_bury the/this/who to_live to_be sufficient, since to/with one ⟦ῥοπὴν⟧ the/this/who ⟦ἐντιμοτέρα⟧ origin he/she/it/self ⟦διεφθάρη⟧. **13** all for ⟦ἀπιστοῦντες⟧ through/because_of the/this/who ⟦φαρμακίας⟧, upon/to/against the/this/who the/this/who firstborn ⟦ὀλέθρῳ⟧, ⟦ὡμολόγησαν⟧ God son a_ _people to_be. **14** ⟦Ἡσύχου⟧ for silence ⟦περιεχούσης⟧ the/this/who all, and night in/on/among one's_own/private quickness ⟦μεσαζούσης⟧, **15** the/this/who all-powerful you word away_from heaven out_from throne ⟦βασιλειῶν⟧, precisely a_warrior, toward midst the/this/who ⟦ὀλεθρίας⟧ to_ _spring earth, a_knife-blade sharp/swift the/this/who genuine command your to_bear/lead, **16** and to_stand to_fulfill the/this/who all death; and heaven on_one_hand ⟦ἥπτετο⟧, ⟦βεβήκει⟧ but/and upon/to/against earth. **17** then instantly ⟦φαντασίαι⟧ on_one_hand ⟦ὀνείρων⟧ terribly ⟦ἐξετάραξαν⟧ he/she/it/self, fear but/and to_approach ⟦ἀδόκητοι⟧ **18** and another ⟦ἀλλαχῇ⟧ ⟦ῥιφεὶς⟧ half-dead, through/because_of which ⟦ἔθνησκεν⟧ cause/charge ⟦ἐνεφάνιζεν⟧. **19** the/this/who for ⟦ὄνειροι⟧ ⟦θορυβήσαντες⟧ he/she/it/self, this/he/she/it ⟦προεμήνυσαν⟧, in_order_that/to not be_ _ignorant through/because_of the/this/who/which badly ⟦πάσχουσιν⟧, to_destroy. **20** to_kindle but/and and just test death, and a_devastation in/on/among deserted to_be multitude; but no upon/to/against much to_stay the/this/who wrath. **21** to_hasten for man blameless ⟦προεμάχησε⟧; the/this/who the/this/who one's_own/private ministry weapon, prayer and incense ⟦ἐξιλασμὸν⟧ ⟦κομίσας⟧, to_oppose the/this/who ⟦θυμῷ⟧, and end to_put/lay_on the/this/who ⟦συμφορᾷ⟧, ⟦δεικνὺς⟧ that/since your he_is servant. **22** to_ _conquer but/and the/this/who crowd no strength of_the body, no weapon active_energy, but word the/this/who ⟦κολάζοντα⟧ to_subject, oath father and ⟦διαθήκας⟧ ⟦ὑπομνήσας⟧. **23** in_arithmetical_progression for already ⟦πεπτωκότων⟧ upon/to/against one_another dead, between/meanwhile to_stand, ⟦ἀνέκοψε⟧ the/this/who wrath, and ⟦διέσχισε⟧ the/this/who to/with the/this/who to_live road. **24** upon/to/against for ⟦ποδήρους⟧ clothing to_be all the/this/who world, and father ⟦δόξαι⟧ upon/to/against ⟦τετραστίχου⟧ stone ⟦γλυφῆς⟧, and majesty you

Readers' Version

through whom the incorruptible light of the law was to be given to the race of men.

The death of Mitsrayim's firstborn

5 After they'd taken counsel to kill the babes of the holy ones,
and when a single child had been abandoned and saved to convict them of their sin,
you took away from them their multitude of children,
and destroyed all their army together in a mighty flood.
6 Our fathers were made aware of that night beforehand,
that, having sure knowledge, they might be cheered by the oaths which they'd trusted.
7 Salvation of the righteous and destruction of the enemies was expected by your people.
8 Because as you took vengeance on the adversaries,
by the same means, calling us to yourself, you glorified us.
9 Because holy children of good men offered sacrifice in secret,
and with one consent they agreed to the covenant of the divine law,
that they'd partake alike in the same good things and the same perils,
the fathers already leading the sacred songs of praise.
10 But the discordant cry of the enemies echoed back,
and a pitiful voice of lamentation for children was spread abroad.
11 Both servant and master were punished with the same just doom,
and the commoner suffering the same as king;
12 Yes, they all together, under one form of death,
had corpses without number.
Because the living weren't sufficient even to bury them,
Since at a single stroke, their most cherished offspring was consumed.
13 Because while they were disbelieving all things because of the enchantments,
on the destruction of the firstborn they confessed the people to be God's children.
14 Because while peaceful silence wrapped all things,
and night in her own swiftness was half spent,
15 your all-powerful word leapt from heaven, from the royal throne,
a stern warrior, into the middle of the doomed land,
16 bearing as a sharp sword your authentic commandment,
and standing, it filled all things with death,
and while it touched the heaven it stood on the earth.
17 Then immediately apparitions in dreams terribly troubled them,
and unexpected fears came on them.
18 And each, one thrown here half dead, another there,
made known why he was dying;
19 for the dreams, disturbing them, forewarned them of this,
that they might not perish without knowing why they were afflicted.

Readers' Version

A priest pleads for the people

20 The experience of death also touched the righteous,
and a multitude were destroyed in the wilderness,
but the anger didn't last long.
21 Because a blameless man hurried to be their champion,
bringing the weapon of his own ministry,
prayer, and the atoning sacrifice of incense.
He withstood the indignation and set an end to the calamity,
showing that he was your servant.
22 And he overcame the anger,
not by strength of body, not by force of weapons,
but by his word, he subdued the avenger
by bringing to remembrance oaths and covenants made with the fathers.
23 Because when the dead had already fallen in heaps one on another,
he intervened and stopped the anger,
and cut off its way to the living.
24 Because the whole world was pictured on his long robe,
and the glories of the fathers were on the engraving of the four rows of precious stones,
and your majesty was on the diadem on his head.
25 The destroyer yielded to these, and they feared;
for it was enough only to test the anger.

The sea destroys the pursuing army

19:1 But indignation without mercy came on the ungodly to the end;
for God also foreknew their future,
2 how, having changed their minds to let your people go,
and having sped them eagerly on their way,
they'd change their minds and pursue them.
3 Because while they were still mourning,
and lamenting at the graves of the dead,
they made another foolish decision,
and pursued as fugitives those whom they'd begged to leave and driven out.
4 Because the doom which they deserved was drawing them to this end,
and it made them forget the things that'd happened to them,
that they might fill up the punishment which was yet lacking from their torments,
5 and that your people might journey on by a marvellous road,
but they themselves might find a strange death.

Creation serves God's people

6 Because the whole creation, each part in its diverse kind, was made new again,
complying with your commandments,
that your servants might be kept unharmed.
7 Then the cloud that overshadowed the camp was seen,
and dry land rising up out of what had been water,
out of the Red sea an unhindered highway,
and a grassy plain out of the violent surge,
8 by which they passed over with all their army,

Literal Version

upon/to/against ⟦διαδήματος⟧ head
he/she/it/self/my/your/him-self/there. 25 this/he/she/it
⟦εἶξεν⟧ the/this/who to_destroy, this/he/she/it but/and to_
_fear; to_be for abode the/this/who test the/this/who wrath
⟦ἱκανή⟧.

19:1 the/this/who but/and ungodly until goal/tax merciless wrath to_approach; ⟦προῄδει⟧ for he/she/it/self and the/this/who to_ensue, 2 that/since he/she/it/self to_turn of_
_the ⟦ἀπεῖναι⟧, and with/after diligence ⟦προπέμψαντες⟧ he/she/it/self, to_pursue ⟦μεταμεληθέντες⟧. 3 still for in/on/among hand to_have/be the/this/who ⟦πὲνθη⟧, and ⟦προσοδυρόμενοι⟧ grave dead, other ⟦ἐπεσπάσαντο⟧ ⟦λογισμὸν⟧ folly, and which ⟦ἱκετεύοντες⟧ to_expel, this/he/she/it which/how ⟦φυγάδας⟧ to_pursue. 4 ⟦Εἶλκε⟧ for he/she/it/self the/this/who worthy upon/to/against this/he/she/it the/this/who end necessity, and the/this/who to_happen ⟦ἀμνηστίαν⟧ ⟦ἐνέβαλεν⟧, in_order_that/to the/this/who ⟦λείπουσαν⟧ the/this/who torment ⟦προαναπληρώσωσιν⟧ punishment; 5 and the/this/who on_
_one_hand a_people you ⟦παράδοξον⟧ ⟦ὁδοιπορίαν⟧ ⟦περάσῃ⟧, that but/and foreign to_find/meet death. 6 all for the/this/who creation in/on/among one's_own/private family again from_above/again ⟦διετυποῦτο⟧, ⟦ὑπηρετοῦσα⟧ the/this/who one's_own/private ⟦ἐπιταγαῖς⟧, in_order_that/to the/this/who you/your ⟦παῖδες⟧ ⟦φυλαχθῶσιν⟧ ⟦ἀβλαβεῖς⟧. 7 the/this/who the/this/who barracks ⟦σκιάζουσα⟧ cloud, out_
_from but/and ⟦προϋφεστῶτος⟧ water dried_up/withered emergence earth ⟦ἐθεωρήθη⟧, out_from ⟦ἐρυθρᾶς⟧ sea road ⟦ἀνεμπόδιστος⟧, and ⟦χλοηφόρον⟧ a_plain out_from ⟦κλύδωνος⟧ ⟦βιαίου⟧, 8 through/because_of which/whither ⟦πανεθνὶ⟧ to_pass_through the/this/who the/this/who your ⟦σκεπαζόμενοι⟧ hand, to_see/experience marvellous wonders. 9 which/how for ⟦ἵπποι⟧ ⟦ἐνεμήθησαν⟧, and which/how ⟦ἀμνοὶ⟧ ⟦διεσκίρτησαν⟧, to_praise you, lord, the/this/who to_
_deliver he/she/it/self. 10 ⟦Ἐμέμνηντο⟧ for still the/this/who in/on/among the/this/who sojourning he/she/it/self, how?/how?! for on_one_hand origin living_thing to_lead_out

Literal Version

the/this/who earth ⟦σκνῖπα⟧, for but/and ⟦ἐνύδρων⟧
⟦ἐξηρεύξατο⟧ the/this/who river multitude ⟦βατράχων⟧.
11 upon/to/against to_lack but/and to_perceive and new
⟦γένεσιν⟧ ⟦ὀρνέων⟧, that/since desire ⟦προαχθέντες⟧ to_ask
⟦ἐδέσματα⟧ ⟦τρυφῆς⟧. **12** toward for comfort to_ascend
he/she/it/self away_from sea a_mother-quail, **13** and
the/this/who/which ⟦τιμωρίαι⟧ the/this/who sinful to_
_arrive/invade, no without the/this/who ⟦γεγονότων⟧
⟦τεκμήριων⟧ the/this/who force the/this/who ⟦κεραυνῶν⟧;
rightly for ⟦ἔπασχον⟧ the/this/who one's_own/private
he/she/it/self ⟦πονηρίαις⟧; and for ⟦χαλεπωτέραν⟧
⟦μισοξενίαν⟧ ⟦ἐπετήδευσαν⟧. **14** the/this/who on_one_hand for
the/this/who ⟦ἀγνοοῦντας⟧ no ⟦ἐδέχοντο⟧ ⟦παρόντας⟧,
this/he/she/it but/and ⟦εὐεργέτας⟧ foreign ⟦ἐδουλοῦντο⟧.
15 and no alone/only, but who/which oversight to_be
he/she/it/self, since ⟦ἀπεχθῶς⟧ ⟦προσεδέχοντο⟧ the/this/who
⟦ἀλλοτρίους⟧; **16** the/this/who but/and with/after
⟦ἑορτασμάτων⟧ ⟦εἰσδεξάμενοι⟧ the/this/who already
the/this/who he/she/it/self ⟦μετεσχηκότας⟧ just ⟦δεινοῖς⟧ to_
_harm ⟦πόνοις⟧. **17** ⟦Ἐπλήγησαν⟧ but/and and inability_to_see,
just_as that upon/to/against the/this/who of_the just door,
when ⟦ἀχανεῖ⟧ ⟦περιβληθέντες⟧ darkness, each the/this/who
he/she/it/self/my/your/him-self/there door the/this/who
⟦δίοδον⟧ to_seek. **18** through/because_of my/your/him-self for
the/this/who principle ⟦μεθαρμοζόμενα⟧, just_as
in/on/among ⟦ψαλτηρίῳ⟧ ⟦φθόγγοι⟧ of_the ⟦ῥυθμοῦ⟧
the/this/who name ⟦διαλλάσσουσι⟧, always to_stay sound,
⟦ὅπερ⟧ to_be ⟦εἰκάσαι⟧ out_from the/this/who the/this/who
⟦γεγονότων⟧ ⟦ὄψεως⟧ exactly. **19** ⟦Χερσαῖα⟧ for toward
⟦ἔνυδρα⟧ ⟦μετεβάλλετο⟧, and ⟦νηκτὰ⟧ ⟦μετέβαινεν⟧
upon/to/against earth. **20** fire be_strong in/on/among water
the/this/who one's_own/private power, and water
the/this/who ⟦σβεστικῆς⟧ power ⟦ἐπελανθάνετο⟧. **21** ⟦Φλόγες⟧
⟦ἀνάπαλιν⟧ ⟦εὐφθάρτων⟧ living_thing no ⟦ἐμάραναν⟧ flesh
⟦ἐμπεριπατούντων⟧, and_not ⟦τηκτὸν⟧ ⟦εὔτηκτον⟧
⟦κρυσταλλοειδὲς⟧ family ⟦ἀμβροσίας⟧ food. **22** according_to all
for, lord, ⟦ἐμεγάλυνας⟧ the/this/who a_people you, and
⟦ἐδόξασας⟧, and no ⟦ὑπερεῖδες⟧, in/on/among all time/right_
_time and place ⟦παριστάμενος⟧.

Readers' Version

these who were covered with your hand,
having seen strange marvels.
9 Because like horses they roamed at large,
and they skipped about like lambs,
praising you, Oh master, who was their deliverer.
10 Because they still remembered the things that happened in the time of their sojourning,
how instead of bearing cattle, the land brought forth lice,
and instead of fish, the river spewed out a multitude of frogs.
11 But afterwards, they also saw a new kind of birds,
when, led on by desire, they asked for luxurious dainties;
12 for, to comfort them, quails came up for them from the sea.
13 Punishments came on the sinners,
not without the signs that were given beforehand by the violence of the thunder,

Punishment for mistreating strangers

for they justly suffered through their own wickednesses,
for the hatred which they practised towards guests was grievous indeed.
14 Because while the others didn't receive the strangers when they came to them,
the Mitsrim (Egyptians) made slaves of guests who were their benefactors.
15 And not only so, but while punishment of some sort will come on the former,
since they received as enemies those who were aliens;
16 because these first welcomed with feastings,
and then afflicted with dreadful toils,
those who'd already shared with them in the same rights.
17 And moreover they were stricken with loss of sight
(even as were those others at the righteous man's doors),
when, being surrounded with yawning darkness,
they each looked for the passage through his own door.
18 Because as the notes of a lute vary the character of the rhythm,
even so the elements, changing their order one with another,
continuing always in its sound,
as may clearly be conjectured from the sight of the things that have happened.
19 Because creatures of the dry land were turned into creatures of the waters,
and creatures that swim moved on the land.
20 Fire kept the mastery of its own power in water,
and water forgot its quenching nature.
21 On the contrary, flames didn't consume flesh of perishable creatures that walked among them,
neither did they melt the crystalline grains of ambrosial food that were melted easily.
22 Because in all things, Oh master, you magnified your people,
and you glorified them and didn't lightly regard them,

Readers' Version

standing by their side in every time and place.

WIS · OET-RV v0.4.2

Literal Version

WIS · OET-LV v0.2.0 (DC set)

Tovi

Introduction

The account of *Tovi* (Tobit) follows two Jewish families living far from their ancestral land. Tovi has been taken from Yisrael/Israel to Nineveh, where he continues to obey God, share his food with the poor, and bury people who've been killed. But after losing his sight, he becomes so discouraged that he asks God to let him die. Meanwhile, Sarah, a young woman living in Maday (Media), is also desperate: a demon has killed all seven of the men she'd married. God hears their prayers, and their stories come together when Tovi sends his son Toviyah (Tobias) to collect some money that he'd left with a relative. Toviyah's travelling companion, Refael (Raphael), turns out to be a messenger sent by God. The journey leads to marriage, healing, and a new future for both families.

This account encourages its readers to remain faithful to God in difficult circumstances. It gives particular attention to prayer, generosity, care for parents, and faithfulness within a family. God's help isn't always recognised immediately, but the characters eventually look back and see how he has been guiding them.

Tovi is recognised as Deuterocanonical Scripture by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches.

Main components of this account

Tovi's troubles and Sarah's prayer *1:1–3:17*
Tovi's advice and Toviyah's journey *4:1–6:17*
Toviyah marries Sarah *7:1–10:12*
The return home, Tovi's healing, and Refael's identity *11:1–12:22*
Tovi's praise, final advice, and the family's later life *13:1–14:15*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.

Struck words are untranslated. The ◘ sign marks a verse with no text.

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Readers' Version

Tovi remains faithful to God in exile

1:1 The book of the words of Tovi (Tobit), the son of Toviel, the son of Hananiel, the son of Adiel, the son of Gabael, of the seed of Asiyel, of the tribe of Naftali (Naphtali); **2** who in the days of the Assyrian King Shalmaneser[1] was carried away captive out of Thisbe, which is on the right hand of Kedesh Naftali in Galil above Asher.

3 I, Tovi walked in the ways of truth and righteousness all the days of my life, and I gave to the poor many times to my kindred and my nation, who went with me into the land of the Assyrians, to Nineveh. **4** When I was in my own country, in the land of Yisrael (Israel), while I was yet young, all the tribe of Naftali my father fell away from the house of Yerushalem (Jerusalem), which was chosen out of all the tribes of Yisrael, that all the tribes should sacrifice there, and the temple of the habitation of the Most High was hallowed and built there for all ages. **5** All the tribes which fell away together sacrificed to the heifer Ba'al, and so did the house of Naftali my father. **6** I alone went often to Yerushalem at the feasts, as it's been ordained to all Yisrael by an eternal decree, having the first fruits and the tenths of my increase, and that which was first shorn; and I gave them at the altar to the priests the sons of Aharon (Aaron). **7** I gave a tenth part of all my increase to the sons of Levi, who ministered at Yerushalem. A second tenth part I sold away, and went, and spent it each year at Yerushalem. **8** A third tenth I gave to them to whom it was appropriate, as Deborah my father's mother had commanded me, because I was left an orphan by my father. **9** When I became a man, I took as wife Hanah of the seed of our own family. With her, I became the father of Toviyah (Tobias). **10** When I was carried away captive to Nineveh, all my kindred and my relatives ate of the bread of the Gentiles; **11** but I kept myself from eating, **12** because I remembered God with all my soul. **13** So the Most High gave me grace and favour[2] in the sight of Shalmaneser, and I was his purchasing agent. **14** And I went into Maday (Media), and left ten talents of silver in trust with Gabael, the brother of Gabrias, at Rages of Maday.

Tovi risks his life to bury the dead

15 And when Shalmaneser was dead, his son Sanheriv (Sennacherib) reigned in his place. In his time, the highways were troubled,[3] and I could no longer go into Maday. **16** In the days of Shalmaneser, I gave to the poor many times to my kindred: I gave my bread to the hungry, **17** and my clothes to the naked. If I saw any of my race dead, and thrown out on[4] Nineveh's wall, I buried him. **18** If Sanheriv the king killed any, when he came fleeing from Yehudah (Judea), I buried them privately; for in his anger he killed many; and the bodies were searched for by the king, and weren't found. **19** But one of the Nineuitais went and showed to the king about me, how I buried them, and hid myself; and when I knew that I was

Literal Version

1:1 book word Tōbit, of_the Tōbia^{y}l, of_the Anania^{y}l, of_the Adoua^{y}l, of_the Gabaa^{y}l, out_from of_the seed Asia^{y}l, out_from the/this/who tribe Nefthali, **2** which ⟦ἠχμαλωτεύθη⟧ in/on/among day Enemessarou of_the king Assuriōn out_from ⟦Θίσβης⟧, the/this/who/which to_be out_from right ⟦κυδίως⟧ the/this/who Nefthali in/on/among the/this/who Galilaia above Asa^{y}r. **3** I/we Tōbit road truth to_travel and righteousness all the/this/who day the/this/who life I/we; and charity much to_do/make the/this/who brother ⟦μον⟧, and the/this/who Gentile_nation, the/this/who ⟦προπορευθεῖσι⟧ with/after I/we/my toward country Assuriōn toward Nineua^{y}. **4** and that/since to_be in/on/among the/this/who country I/we in/on/among the/this/who earth Israa^{y}l, ⟦νεωτέρου⟧ I/we to_be, all tribe of_the Nefthali of_the father I/we to_leave away_from of_the house Yerosolumōn, the/this/who ⟦ἐκλεγείσης⟧ away_from all the/this/who tribe Israa^{y}l, toward the/this/who ⟦θυσιάζειν⟧ all the/this/who tribe; and to_ _sanctify the/this/who temple the/this/who ⟦κατασκηνώσεως⟧ of_the highest, and to_build toward all the/this/who generation of_the an_age. **5** and all the/this/who/which tribe the/this/who/which ⟦συναποστᾶσαι⟧ to_sacrifice the/this/who Baal the/this/who ⟦δαμάλει⟧, and the/this/who house Nefthali of_the father I/we. **6** I/we/and_I alone to_travel many_times toward Hierosoluma in/on/among the/this/who ⟦ἑορταῖς⟧, as/just_as to_write all the/this/who Israa^{y}l, in/on/among ⟦προστάγματι⟧ ⟦αἰωνίῳ⟧, the/this/who ⟦ἀπαρχὰς⟧, and the/this/who tenth the/this/who ⟦γεννημάτων⟧, and the/this/who ⟦πρωτοκουρίας⟧ to_have/be, and to_give he/she/it/self the/this/who priest the/this/who son ⟦Ἀαρὼν⟧ to/with the/this/who altar all the/this/who ⟦γεννημάτων⟧. **7** the/this/who tenth to_give the/this/who son Leui the/this/who ⟦θεραπεύουσιν⟧ toward Hierousala^{y}m, and the/this/who secondly tenth ⟦ἀπεπρατιζόμην⟧, and to_travel and ⟦ἐδαπάνων⟧; he/she/it/self in/on/among Hierosolumois according_to each year, **8** and the/this/who third to_give which ⟦καθήκει⟧, as/just_as to_order Debbōra the/this/who mother of_the father I/we, because orphan ⟦κατελείφθην⟧ by/under of_the father I/we. **9** and when to_be man, to_take Annan woman out_from of_the seed the/this/who family_line I/we; and to_beget out_from he/she/it/self Tōbian. **10** and when ⟦ἠχμαλωτίσθημεν⟧ toward Nineua^{y}, all the/this/who brother I/we, and the/this/who out_from of_the family I/we to_eat out_from the/this/who bread the/this/who Gentile_nation; **11** I/we but/and ⟦συνετήρησα⟧ the/this/who soul I/we not to_ _eat, **12** as/just_as ⟦ἐμεμνήμην⟧ of_the God in/on/among all the/this/who soul I/we. **13** and to_give the/this/who highest because_of/grace and form before Enemessarou, and to_be he/she/it/self/my/your/him-self/there ⟦ἀγοραστής⟧. **14** and to_travel toward the/this/who Ma^{y}dian, and ⟦παρεθέμην⟧ Gabaa^{y}lōi the/this/who brother ⟦Γαβρία⟧ in/on/among ⟦Ῥάγοις⟧ the/this/who Ma^{y}dias, money talent ten. **15** and when to_die ⟦Ἐνεμεσσὰρ⟧, to_reign Sennaḳa^{y}rim the/this/who

1 **RV 1:2 · Note** That is, Shalmaneser. Compare 2 Kings 17:3,23.

2 **RV 1:13 · Note** Grk. beauty.

3 **RV 1:15 · Note** Grk. his highways were troubled.

4 **RV 1:17 · Note** Some ancient authorities read behind.

Literal Version

son he/she/it/self/my/your/him-self/there ⟦ἀντ'⟧
he/she/it/self/my/your/him-self/there, and
the/this/who/which road
he/she/it/self/my/your/him-self/there ⟦ἠκαταστάθησαν⟧,
and no still ⟦ἠδυνάσθην⟧ to_travel toward the/this/who
Maʸdian. **16** and in/on/among the/this/who day Enemessarou
charity much to_do/make the/this/who brother I/we;
17 the/this/who bread I/we to_give the/this/who ⟦πεινῶσι⟧,
and clothing the/this/who ⟦γυμνοῖς⟧; and if one out_from of_
_the family I/we to_see/experience to_die/be_dead and
⟦ἐῤῥιμμένον⟧ after of_the wall Nineuaʸ, ⟦ἔθαπτον⟧
he/she/it/self. **18** and if one ⟦ἀπέκτεννε⟧ Sennakaʸrim
the/this/who king, when to_come/go ⟦φεύγων⟧ out_from
the/this/who ⟦'Ιυδαίας⟧, ⟦ἔθαψα⟧ he/she/it/self to_steal;
much for to_kill in/on/among the/this/who ⟦θυμῷ⟧
he/she/it/self/my/your/him-self/there; and ⟦ἐζητήθη⟧
by/under of_the king the/this/who body, and no to_find/meet.
19 to_travel but/and one the/this/who in/on/among Nineuaʸ,
to_show the/this/who king about I/we/my that/since to_bury
he/she/it/self, and ⟦ἐκρύβην⟧; to_come_to_know but/and
that/since ⟦ζητοῦμαι⟧ to_die, to_fear ⟦ἀνεχώρησα⟧. **20** and
⟦διηρπάγη⟧ all the/this/who to_be I/we, and no to_leave_
_behind I/we none, but/however Annas the/this/who woman
I/we, and Tōbiou of_the son I/we. **21** and no to_pass_through
day fifty, until which/whither to_kill he/she/it/self
the/this/who two son
he/she/it/self/my/your/him-self/there; and to_flee toward
the/this/who mountain ⟦'Αραράθ⟧; and to_reign Saḳerdonos
son he/she/it/self/my/your/him-self/there ⟦ἀντ'⟧
he/she/it/self/my/your/him-self/there, and ⟦ἔταξεν⟧
Aḳiaḳaron the/this/who Anaaʸl son of_the brother I/we
upon/to/against all the/this/who ⟦ἐκλογιστίαν⟧ the/this/who
kingdom he/she/it/self/my/your/him-self/there, and
upon/to/against all the/this/who ⟦διοίκησιν⟧. **22** and
⟦ἠξίωσεν⟧ Aḳiaḳaros about I/we/my, and to_come/go toward
Nineuaʸ. Aḳiaḳaros but/and to_be the/this/who a_male_wine_
_server, and upon/to/against of_the ⟦δακτυλίου⟧, and an_
_administrator, and accountant, and to_appoint/conduct
he/she/it/self the/this/who Saḳerdonos; out_from secondly,
to_be but/and nephew I/we.

2:1 when but/and to_descend toward the/this/who house
I/we, and ⟦ἀπεδόθη⟧ I/we Anna the/this/who woman I/we,
and Tōbias the/this/who son I/we, in/on/among the/this/who
Pentecost festival, which to_be holy seven ⟦ἑβδομάδων⟧, to_be
early_meal good I/we, and ⟦ἀνέπεσα⟧ of_the to_eat. **2** and
⟦ἐθεασάμην⟧ ⟦ὄψα⟧ much, and to_say the/this/who son I/we,
⟦βάδισον⟧ and ⟦ἄγαγε⟧ which if ⟦εὕρῃς⟧ the/this/who brother
I/we ⟦ἐνδεῆ⟧, which ⟦μέμνηται⟧ of_the lord, and look! to_stay
you. **3** and to_come/go to_say, father, one out_from of_the
family I/we ⟦ἐστραγγαλωμένος⟧ to_throw/lay_down
in/on/among the/this/who marketplace. **4** I/we/and_I ⟦πρινὴ⟧
to_taste I/we, to_jump_up ⟦ἀνειλόμην⟧ he/she/it/self toward
one cell until which/whither to_set the/this/who sun. **5** and
to_turn ⟦ἐλουσάμην⟧, and to_eat the/this/who bread I/we
in/on/among grief. **6** and to_remember the/this/who

Readers' Version

being searched for to be put to death, I withdrew myself for fear.
20 And all my goods were forcibly taken away, and there was
nothing left to me, save my wife Hanah and my son Toviyah.
21 No more than fifty five days passed before two of his sons
killed him, and they fled into the Ararat mountains. And
Esar-Hadon[5] his son reigned in his place; and he appointed
Ahikar my brother Hanael's son over all the accounts of his
kingdom, and over all his affairs. **22** Ahikar requested me, and I
came to Nineveh. Now Ahikar was cupbearer, keeper of the
signet, steward, and overseer of the accounts. Esar-Hadon ap-
pointed him next to himself, but he was my brother's son.

2:1 Now when I'd come home again, and **Tovi loses his sight**
my wife Hanah was restored to me, and my son Toviyah (Tobias),
in the feast of Pentecost, which is the holy feast of the seven
weeks, there was a good dinner prepared for me, and I sat down
to eat. **2** I saw abundance of meat, and I said to my son, "Go and
bring whatever poor man you find of our kindred, who's mindful
of the master. Listen, I wait for you."

3 Then he came, and said, "Father, one of our fellow-citizens
has been strangled, and his body has been thrown onto the
street in the marketplace." **4** Before I'd tasted anything, I sprang
up, and took him up into a chamber until the sun had set. **5** Then
I returned, washed myself, ate my bread in heaviness, **6** and re-
membered the prophecy of Amos, as he said,

5 **RV 1:21 · Note** That is, Esar-haddon, and so in verse 22.

Readers' Version

"Your feasts will be turned into mourning,
and all your mirth into lamentation."[6]
7 So I wept: and when the sun had set, I went and dug a grave, and buried him. **8** My neighbours mocked me, and said, "He's no longer afraid to be put to death for this matter; and yet he fled away. Listen, he buries the dead again." **9** The same night I returned from burying him, and slept by the wall of my courtyard, being polluted; and my face was uncovered. **10** I didn't know that there were sparrows in the wall. My eyes were open and the sparrows dropped warm dung into my eyes, and white films came over my eyes. I went to the physicians, and they didn't help me; but Ahikar nourished me, until I went[7] into Elymais.
11 My wife Hanah wove cloth in the women's chambers, **12** and sent the work back to the owners. They on their part paid her wages, and also gave her a kid. **13** But when it came to my house, it began to cry, and I said to her, "Where did this kid come from? Is it stolen? Give it back to the owners; for it isn't lawful to eat anything that's stolen." **14** But she said, "It's been given to me for a gift more than the wages."
I didn't believe her, and I asked her to return it to the owners; and I was ashamed of her.
But she replied to me, "What about your gifts to the poor and your righteous actions? Listen, you and all your works are known."[8]

3:1 I was grieved and wept, and prayed in **Tovi prays for death**
sorrow, saying,
2 "O master, you're righteous, and all your works and all your ways are mercy and truth, and you judge true and righteous judgement forever. **3** Remember me, and look at me. Don't take vengeance on me for my sins and my ignorances, and the sins of my fathers who sinned before you. **4** Because they disobeyed your commandments. You gave us as plunder, for captivity, for death, and for a proverb of reproach to all the nations among whom we're dispersed. **5** Now your judgements are many and true, that you should deal with me according to my sins and the sins of my fathers, because we didn't keep your commandments, for we didn't walk in truth before you. **6** Now deal with me according to that which is pleasing in your sight. Command my spirit to be taken from me, that I may be released, and become earth. Because it's more profitable for me to die rather than to

Literal Version

prophecy Amōs, as/just_as to_say, ⟦στραφήσονται⟧
the/this/who/which ⟦ἑορταὶ⟧ you toward grief, and all
the/this/who/which ⟦εὐφροσύναι⟧ you toward ⟦θρῆνον⟧.
7 and ⟦ἔκλαυσα⟧; and when to_set the/this/who sun,
⟦ᾠχόμην⟧, and ⟦ὀρύξας⟧ ⟦ἔθαψα⟧ he/she/it/self. **8** and
the/this/who near/neighbour ⟦ἐπεγέλων⟧, to_speak, no still
⟦φοβεῖται⟧ ⟦φονευθῆναι⟧ about of_the thing this/he/she/it,
and ⟦ἀπέδρα⟧, and look! again ⟦θάπτει⟧ the/this/who dead.
9 and in/on/among he/she/it/self the/this/who night
⟦ἀνέλυσα⟧ ⟦θάψας⟧, and ⟦ἐκοιμήθην⟧ ⟦μεμιαμμένος⟧ from_
_with the/this/who ⟦τοῖχον⟧ the/this/who palace/courtyard,
and the/this/who face I/we ⟦ἀκάλυπτον⟧ to_be. **10** and no to_
_perceive that/since sparrow in/on/among the/this/who
⟦τοίχῳ⟧ he_is; and the/this/who eye I/we ⟦ἀνεῳγότων⟧,
⟦ἀφώδευσαν⟧ the/this/who sparrow ⟦θερμὸν⟧ toward
the/this/who eye I/we, and to_be ⟦λευκώματα⟧ in/on/among
the/this/who eye I/we, and ⟦ἐπορεύθην⟧ to/with ⟦ἰατροὺς⟧,
and no ⟦ὠφέλησάν⟧ I/we; Aḳiaḳaros but/and ⟦ἔτρεφέ⟧ I/we
until which/whither ⟦ἐπορεύθην⟧ toward the/this/who
Elumaida. **11** and the/this/who woman I/we Anna ⟦ἠριθεύετο⟧
in/on/among the/this/who ⟦γυναικείοις⟧, and ⟦ἀπέστελλε⟧
the/this/who lord. **12** and ⟦ἀπέδωκαν⟧ he/she/it/self and
he/she/it/self the/this/who wage, ⟦προσδόντες⟧ and a_goat.
13 when but/and to_come/go to/with I/we, be_first to_cry; and
to_say he/she/it/self, whence/how the/this/who a_goat? not
⟦κλεψιμαῖόν⟧ to_be? to_pay he/she/it/self the/this/who lord;
no for ⟦θεμιτόν⟧ he_is to_eat ⟦κλεψιμαῖον⟧. **14** the/this/who
but/and to_say, gift to_give I/we upon/to/against
the/this/who ⟦μισθῷ⟧; and no to_trust_(in) he/she/it/self; and
to_speak to_pay he/she/it/self the/this/who lord, and
⟦ἡρυθρίων⟧ to/with he/she/it/self/my/your/him-self;
the/this/who but/and to_answer to_say I/we, where? to_be
the/this/who/which charity you, and the/this/who/which
⟦δικαιοσύναι⟧ you? look! acquainted_with all with/after you.

3:1 and to_grieve ⟦ἔκλαυσα⟧, and ⟦προσευξάμην⟧ with/after
⟦ὀδύνης⟧, to_speak, just to_be lord, **2** and all the/this/who
work you, and all the/this/who/which road you charity and
truth, and judgement ⟦ἀληθινὴν⟧ and just you to_judge toward
the/this/who an_age. **3** to_remember I/we, and ⟦ἐπίβλεψον⟧
upon/to/against I/we; not I/we ⟦ἐκδικῇς⟧ the/this/who sin
I/we and the/this/who ⟦ἀγνοήμασί⟧ I/we, and the/this/who
father I/we, which to_sin before you. **4** ⟦Παρήκουσαν⟧ for
the/this/who commandment you, and to_give I/we toward
⟦διαρπαγὴν⟧ and captivity and death and parable ⟦ὀνειδισμοῦ⟧
all the/this/who Gentile_nation in/on/among which
⟦ἐσκορπίσμεθα⟧. **5** and now much the/this/who/which
judgement you ⟦εἰσὶ⟧ and true, out_from I/we/my to_do/make
about the/this/who sin I/we and the/this/who father I/we,
that/since no to_do/make the/this/who commandment you,
no for ⟦ἐπορεύθημεν⟧ in/on/among truth before you. **6** and
now according_to the/this/who pleasing before you to_
_do/make with/after I/we/my; ⟦ἐπίταξον⟧ ⟦ἀναλαβεῖν⟧

6 **RV 2:6 · Cross-ref.** Amos 8:10.
7 **RV 2:10 · Note** Some authorities read until he went.
8 **RV 2:14 · Note** Grk. all things are known with you.

Literal Version

the/this/who spirit/breath I/we, that ⟦ἀπολυθῶ⟧, and to_be earth, because to_profit I/we to_die, or/than to_live; that/since ⟦ὀνειδισμοὺς⟧ false to_hear, and grief he_is much in/on/among I/we/my; ⟦ἐπίταξον⟧ ⟦ἀπολυθῆναί⟧ I/we the/this/who necessity already toward the/this/who eternal place, not ⟦ἀποστρέψῃς⟧ the/this/who face you away_from I/we/my. **7** in/on/among the/this/who he/she/it/self day to_happen the/this/who daughter Reuel Saῤῥa in/on/among ⟦Ἐκβατάνοις⟧ the/this/who Maʸdias, and this/he/she/it ⟦ὀνειδισθῆναι⟧ by/under maidservant father he/she/it/self, **8** that/since to_be ⟦δεδομένη⟧ man seven, and Asmodaios the/this/who evil/bad demon to_kill he/she/it/self, ⟦πρινὴ⟧ to_be he/she/it/self with/after he/she/it/self which/how in/on/among ⟦γυναιξί⟧; and to_say he/she/it/self, no to_ _understand ⟦ἀποπνίγουσά⟧ you the/this/who man? already seven to_have/be, and one he/she/it/self no ⟦ὠνομάσθης⟧. **9** one/which? I/we ⟦μαστιγοῖς⟧? if ⟦ἀπέθαναν⟧, ⟦βάδιζε⟧ with/after he/she/it/self, not ⟦ἴδοιμέν⟧ you son or/than daughter toward the/this/who an_age. **10** this/he/she/it to_ _hear to_grieve very, so ⟦ἀπάγξασθαι⟧; and to_say, one on_one_ _hand to_be the/this/who father I/we; if to_do/make this/he/she/it, disgrace he/she/it/self to_be, and the/this/who old_age he/she/it/self/my/your/him-self/there ⟦κατάξω⟧ with/after ⟦ὀδύνης⟧ toward Hades. **11** and to_pray to/with the/this/who ⟦θυρίδι⟧, and to_say, praiseworthy to_be lord the/this/who God I/we, and ⟦εὐλογητὸν⟧ the/this/who name you the/this/who holy and valued/honoured toward the/this/who an_age; ⟦εὐλογήσαισάν⟧ you all the/this/who work you toward the/this/who an_age. **12** and now, lord, the/this/who eye I/we and the/this/who face I/we toward you to_give. **13** to_say, to_release I/we away_from the/this/who earth, and not to_hear I/we never_again reproach. **14** you to_ _know, lord, that/since clean to_be away_from all sin man, **15** and no ⟦ἐμόλυνα⟧ the/this/who name I/we and_not the/this/who name of_the father I/we in/on/among the/this/who earth the/this/who ⟦αἰχμαλωσίας⟧ I/we; unique to_be the/this/who father I/we, and no to_be he/she/it/self child the/this/who/which to_inherit he/she/it/self, and_not brother near, and_not to_be he/she/it/self son, in_order_ _that/to ⟦συντηρήσω⟧ ⟦ἐμαυτὴν⟧ he/she/it/self woman, already to_destroy I/we seven; why? I/we to_live? and if not to_think you to_kill I/we, ⟦ἐπίταξον⟧ to_look_upon/at upon/to/against I/we, and never_again to_have_mercy I/we, and to_hear I/we reproach. **16** and to_listen_to prayer both before the/this/who glory of_the great, **17** ʁafaaʸl and to_send to_heal the/this/who two, of_the Tōbit ⟦λεπίσαι⟧ the/this/who ⟦λευκώματα⟧, and Saῤῥan the/this/who of_the Reuel to_give Tōbia the/this/who son Tōbit woman, and to_bind Asmodaion the/this/who evil/bad demon, because Tōbia to_put_on/seize to_inherit he/she/it/self/my/your/him-self. in/on/among he/she/it/self the/this/who time/right_time to_turn Tōbit to_ _enter toward the/this/who house he/she/it/self/my/your/him-self/there, and Saῤῥa the/this/who of_the Reuel to_come/go_down out_from of_the

Readers' Version

live, because I've heard false reproaches, and there's much sorrow in me. Command that I be released from my distress, now, and go to the eternal place. Don't turn your face away from me."

Sarah's prayer and God's answer

7 The same day it happened to Sarah the daughter of Re'uel in Ahmeta of Maday (Media), that she also was reproached by her father's female servants; **8** because that she'd been given to seven husbands, and Ashmedai the evil spirit[9] killed them, before they'd lain with her. And they said to her, "Don't you know that you strangle your husbands? You've already had seven husbands, and you haven't borne the name of any one of them. **9** Why do you scourge us? If they're dead, go your ways with them. Let us never see either son or daughter from you." **10** When she heard these things, she was deeply distressed, so that she thought about hanging herself. Then she said, "I'm my father's only daughter. If I do this, it'll be a reproach to him, and I'll bring down his old age with sorrow to the grave."[10] **11** Then she prayed by the window, and said, "Blessed are you, Oh master my god, and blessed is your holy and honourable name forever! Let all your works praise you forever! **12** And now, master, I've set my eyes and my face towards you. **13** Command that I be released from the earth, and that I no longer hear reproach. **14** You know, master, that I'm pure from all sin with man, **15** and that I never polluted my name or my father's name in the land of my captivity. I'm the only daughter of my father, and he has no child that'll be his heir, nor brother near him, nor son belonging to him, that I should keep myself for a wife to him. Seven husbands of mine are dead already. Why should I live? If it doesn't please you to kill me, command some regard to be had of me, and pity taken of me, and that I hear no more reproach."

16 The prayer of both was heard before the glory of the great God. **17** Refael (Raphael) also was sent to heal them both, to scale away the white films from Tovi's eyes, and to give Sarah the daughter of Re'uel for a wife to Toviyah (Tobias) the son of Tovi; and to bind the evil spirit[11] Ashmedai; because it belonged to Toviyah that he should inherit her. At that very time, Tovi returned and entered into his house, and Sarah the daughter of Re'uel came down from her upstairs room.

9 **RV 3:8 · Note** Grk. demon.

10 **RV 3:10 · Note** Grk. Hades.

11 **RV 3:17 · Note** Grk. demon.

Readers' Version

Tovi's advice to Toviyah

4:1 In that day Tovi (Tobit) remembered the money which he'd left in trust with Gabael in Rages of Maday (Media), **2** and he said to himself, I've asked for death; why don't I call my son Toviyah, that I may explain to him about the money before I die? **3** And he called him, and said,

"My child, if I die, bury me. Don't despise your mother. Honour her all the days of your life, and do that which is pleasing to her, and don't grieve her. **4** Remember, my child, that she's seen many dangers for you, when you were in her womb. When she's dead, bury her by me in one grave. **5** My child, be mindful of the master our god all your days, and don't let your will be set to sin and to transgress his commandments: do righteousness all the days of your life, and don't follow the ways of unrighteousness. **6** Because if you do what is true, your activities will prosperously succeed for you, and for all those who do righteousness. **7** Give to the poor from your possessions. When you give to the poor, don't let your eye be envious. Don't turn away your face from any poor man, and God's face won't be turned away from you. **8** Give to the poor in proportion to what you have. If you have little, don't be afraid to give from that little; **9** for you lay up a good treasure for yourself against the day of necessity; **10** because giving to the poor delivers from death, and doesn't allow you to come into darkness. **11** Giving to the poor is a good gift in the sight of the Most High for all that give it. **12** Beware, my child, of all fornication, and take first a wife from your own extended family. Don't take a strange wife, who isn't of your father's tribe; for we're the descendants of the prophets. Remember, my child, that Noah, Avraham, Yitshak (Isaac), and Ya'akov (Jacob), our fathers of old time, all took wives of their kindred, and were blessed in their children, and their seed will inherit the land. **13** And now, my child, love your kindred, and don't scorn your kindred and the sons and the daughters of your people in your heart, to take a wife of them; for in scornfulness is destruction and much trouble, and in idleness is decay and great lack; for idleness is the mother of famine. **14** Don't let the wages of any man who works for you wait with you, but give it to him out of hand. If you serve God, you'll be rewarded. Take heed to yourself, my child, in all your works, and be discreet in all your behaviour. **15** And what you yourself hate, do to no man. Don't drink wine to drunkenness, and don't let drunkenness go with you on your way. **16** Give of your bread to the hungry, and of your clothes to those who are naked. Give to the poor from all your abundance. Don't let your eye be envious when you give to the poor. **17** Pour out your bread on the burial[12] of the just, and give nothing to sinners. **18** Ask counsel of every man who's wise, and don't despise any counsel that's profitable. **19** Bless the master your god at all times, and ask of him that your ways may be

12 **RV 4:17 · Note** Or, tomb.

Literal Version

⟦ὑπερῴου⟧ he/she/it/self.

4:1 in/on/among the/this/who day that to_remember Tōbit about of_the money, which/whither ⟦παρέθετο⟧ Gabaaʸl in/on/among ⟦Ῥάγοις⟧ the/this/who Maʸdias. **2** and to_say in/on/among my/your/him-self, I/we ⟦ἠτησάμην⟧ death, one/which? no good Tōbian the/this/who son I/we, in_order_ _that/to he/she/it/self to_show, before to_die I/we? **3** and to_ _call he/she/it/self, to_say, child, if ⟦ἀποθάνω⟧, ⟦θάψον⟧ I/we, and not ⟦ὑπερίδῃς⟧ the/this/who mother you; to_honour he/she/it/self/my/your/him-self all the/this/who day the/this/who life you, and to_do/make the/this/who pleasing he/she/it/self, and not ⟦λυπήσῃς⟧ he/she/it/self/my/your/him-self. **4** to_remember, child, that/since much ⟦κινδύνους⟧ to_see upon/to/against you/your in/on/among the/this/who belly/womb/stomach; when(-ever) to_die, ⟦θάψον⟧ he/she/it/self/my/your/him-self from_with I/we/my in/on/among one ⟦τάφῳ⟧. **5** all the/this/who day, child, lord of_the God I/we to_remember, and not ⟦θελήσῃς⟧ to_sin and ⟦παραβῆναι⟧ the/this/who commandment he/she/it/self/my/your/him-self/there; righteousness to_do/make all the/this/who day the/this/who life you, and not ⟦πορευθῇς⟧ the/this/who road the/this/who unrighteousness. **6** because to_do/make you the/this/who truth, ⟦εὐοδίαι⟧ to_be in/on/among the/this/who work you, and all the/this/who to_do/make the/this/who righteousness. **7** out_from the/this/who to_be you to_do/make charity, and not ⟦φθονεσάτω⟧ you the/this/who eye in/on/among the/this/who to_do/make you charity; not ⟦ἀποστρέψῃς⟧ the/this/who face you away_from all ⟦πτωχοῦ⟧, and away_ _from you no not ⟦ἀποστραφῇ⟧ the/this/who face of_the God. **7a** which/how you/your ⟦ὑπάρχοι⟧ according_to the/this/who multitude, to_do/make out_from he/she/it/self charity; if little/few you ⟦ὑπάρχῃ⟧, according_to the/this/who little/few not to_fear to_do/make charity. **7b** in_place for good-doer to_ _store_up yourself toward day necessity. **7c** because charity out_from death ⟦ῥύεται⟧, and no ha!/aha! to_enter toward the/this/who darkness. **7d** gift for good-doer to_be charity all the/this/who to_do/make he/she/it/self/my/your/him-self before of_the highest. **7e** to_watch_out yourself, child, away_ _from all sexual_sin, and woman first to_take away_from of_the seed the/this/who father you; not ⟦λάβῃς⟧ woman another's, the/this/who/which no to_be out_from the/this/who tribe of_ _the ⟦πατέρος⟧ you, because son prophet to_be, Nōe, Habra'am, Isa'ak, Yakōb. the/this/who father I/we away_from of_the an_ _age, to_remember, child, that/since he/she/it/self all to_take woman out_from the/this/who brother he/she/it/self, and ⟦εὐλογήθησαν⟧ in/on/among the/this/who child he/she/it/self, and the/this/who seed he/she/it/self to_ _inherit earth. **7f** and now, child, to_love the/this/who brother you, and not ⟦ὑπερηφανεύου⟧ the/this/who heart you away_ _from the/this/who brother you, and the/this/who son and daughter of_the a_people you, to_take yourself out_from he/she/it/self woman; because in/on/among the/this/who pride destruction and disorder much, and in/on/among the/this/who ⟦ἀχρειότητι⟧ ⟦ἐλάττωσις⟧ and a_lack great;

Literal Version

the/this/who for unprofitableness,_worthlessness mother he_
_is of_the ⟦λιμοῦ⟧. **7g** wage all a_human which if ⟦ἐργάσηται⟧,
from_with you/your not ⟦αὐλισθήτω⟧, but to_pay
he/she/it/self from_with ⟦αὐτίκα⟧; if ⟦δουλεύσῃς⟧
the/this/who God, ⟦ἀποδοθήσεταί⟧ you; to_watch_out yourself,
child, in/on/among all the/this/who work you, and to_be to_
_instruct in/on/among all behaviour you. **7h** and
the/this/who/which to_hate, nothing to_do/make; wine
toward ⟦μέθην⟧ not ⟦πίῃς⟧, and not ⟦πορευθήτω⟧ with/after
you drunkenness in/on/among the/this/who road you. **7i** out_
_from of_the bread you to_give ⟦πεινῶντι⟧, and out_from
the/this/who clothing you the/this/who ⟦γυμνοῖς⟧; all
the/this/who/which if to_abound/exceed you, to_do/make
charity, and not ⟦φθονεσάτω⟧ you the/this/who eye
in/on/among the/this/who to_do/make you charity.
7k ⟦Εκχεον⟧ the/this/who bread you upon/to/against
the/this/who grave the/this/who just, and not to_give
the/this/who sinful. **7l** ⟦Συμβουλίαν⟧ from_with all
⟦φρονίμου⟧ to_seek, and not ⟦καταφρονήσῃς⟧ upon/to/against
all ⟦συμβουλίας⟧ ⟦χρησίμης⟧. **19** and in/on/among all
time/right_time ⟦εὐλόγει⟧ lord the/this/who God, and from_
_with he/she/it/self/my/your/him-self/there to_ask, that
the/this/who/which road you ⟦εὐθεῖαι⟧ to_be, and all
the/this/who/which ⟦τρίβοι⟧ and ⟦βουλαὶ⟧ you ⟦εὐοδωθῶσι⟧;
because all Gentile_nation no to_have/be plan, but
he/she/it/self the/this/who lord to_give all the/this/who
good-doer, and which if to_will/desire, ⟦ταπεινοῖ⟧ as/just_as
to_plan; and now, child, to_remember the/this/who
commandment I/we, and not ⟦ἐξαλειφθήτωσαν⟧ out_from
the/this/who heart you. **20** and now ⟦ὑποδεικνύω⟧ you
the/this/who ten talent of_the money, which ⟦παρεθέμην⟧
Gabaaʸlōi the/this/who of_the ⟦Γαβρία⟧ in/on/among
⟦Ῥάγοις⟧ the/this/who Maʸdias. **21** and not to_fear, child,
that/since ⟦ἐπτωχεύσαμεν⟧; to_be you much, if to_fear
the/this/who God, and ⟦ἀποστῇς⟧ away_from all sin, and to_
_do/make the/this/who pleasing before
he/she/it/self/my/your/him-self/there.

5:1 and to_answer Tōbias to_say he/she/it/self, father, to_
_do/make all just_as/how_much ⟦ἐντέταλσαί⟧ I/we. **2** but
how?/how?! ⟦δυνήσομαι⟧ to_take the/this/who money, and no
to_know he/she/it/self? **3** and to_give he/she/it/self
the/this/who writen_record, and to_say he/she/it/self, to_seek
yourself a_human which ⟦συμπορεύσεταί⟧ you, and to_give
he/she/it/self wage until to_live, and to_take to_travel
the/this/who money. **4** and to_travel to_seek a_human, and to_
_find/meet ʁafaaʸl, which to_be angel, and no to_perceive;
5 and to_say he/she/it/self, if be_able to_travel with/after you
in/on/among ⟦Ῥάγοις⟧ the/this/who Maʸdias, and if
⟦ἔμπειρος⟧ to_be the/this/who place. **6** and to_say
he/she/it/self the/this/who angel, to_travel with/after you,
and the/this/who road ⟦ἐμπειρῶ⟧, and from_with Gabaaʸl
the/this/who brother I/we ⟦ηὐλίσθην⟧. **7** and to_say
he/she/it/self Tōbias ⟦ὑπόμεινόν⟧ I/we, and to_say
the/this/who father. **8** and to_say he/she/it/self, to_travel, and
not ⟦χρονίσῃς⟧; and to_enter, to_say the/this/who father, look!
to_find/meet which ⟦συμπορεύσεταί⟧ I/we; the/this/who
but/and to_say, to_call he/she/it/self to/with I/we, in_order_

Readers' Version

made straight, and that all your paths and counsels may prosper; for every nation has no counsel; but the master himself gives all good things, and he humbles whom he will, as he will. And now, my child, remember my commandments, and let them not be blotted out of your mind. **20** And now I explain to you about the ten talents of silver, which I left in trust with Gabael the son of Gabrias at Rages of Maday (Media). **21** And fear not, my child, because we're made poor. You have much wealth, if you fear God, and depart from all sin, and do that which is pleasing in his sight."

Refael joins Toviyah on his journey

5:1 Then Toviyah (Tobias) replied to him, "Father, I'll do everything that you've commanded me. **2** But how could I receive the money, since I don't know him?"

3 He gave him the handwriting, and said to him, "Seek a man who'll go with you, and I'll give him wages, while I still live; and go and receive the money."

4 He went to seek a man, and found Refael (Raphael) who was an messenger from God **5** but he didn't know it. He said to him, "Can I go with you to Rages in Maday (Media)? Do you know those places well?"

6 The messenger said to him, "I'll go with you. I know the way well. I've lodged with our brother Gabael."

7 Toviyah (Tobias) said to him, "Wait for me, and I'll tell my father."

8 He said to him, "Go, and don't wait. And he went in and said to his father, "Listen, I've found someone who'll go with me."

But he said, "Call him to me, that I may know of what tribe he

Readers' Version

is, and whether he be a trustworthy man to go with you."

9 So he called him, and he came in, and they saluted one another. **10** And Tovi (Tobit) said to him, "Brother, of what tribe and of what family are you? Tell me."

11 He said to him, "Do you seek a tribe and a family, or a hired man which will go with your son?"

And Tovi said to him, "I want to know, brother, your kindred and your name."

12 And he said, "I'm Azaryah, the son of Hananyah the great, of your kindred."

13 And he said to him, "Welcome, brother. Don't be angry with me, because I tried to get to know your tribe and family. You're my brother, of an honest and good lineage; for I knew Hananyah and Jathan, the sons of Shemayah the great, when we went together to Yerushalem (Jerusalem) to worship, and offered the firstborn, and the tenths of our increase; and they didn't go astray in the error of our kindred. My brother, you're of a great stock. **14** But tell me, what wages should I give you? A drachma a day, and whatever else you need, as to my son? **15** And moreover, if you both return safe and sound, I'll add something to your wages."

16 And so they agreed. And he said to Toviyah (Tobias), "Prepare yourself for the journey. May God prosper you." So his son prepared what was needful for the journey, and his father said to him, "Go with this man; but God, who lives in heaven, will prosper your journey. May his messenger go with you."

Then they both departed, and the young man's dog went with them. **17** But Hanah his mother wept, and said to Tovi, "Why have you sent away our child? Isn't he the staff of our hand, in going in and out before us? **18** Don't be greedy to add money to money; but let it be as refuse compared to our child. **19** Because what the master has given us to live is enough for us."

20 Tovi (Tobit) said to her, "Don't worry, my sister. He'll return safe and sound, and your eyes will see him. **21** Because a good messenger will go with him. His journey will be prospered, and he'll return safe and sound."

22 So she stopped weeping.

Toviyah catches a fish

6:1 Now as they went on their journey, they came at evening to the river Hidekel, and they lodged there. **2** But the young man went down to wash himself, and a fish leapt out of the river, and would have swal-

Literal Version

_that/to to_come_to_know what? tribe he_is, and if faithful of_ _the to_travel with/after you. **9** and to_call he/she/it/self; and to_enter, and ⟦ἠσπάσαντο⟧ one_another. **10** and to_say he/she/it/self Tōbit, brother, out_from what? tribe and out_ _from what? family_line to_be you? ⟦ὑπόδειξόν⟧ I/we. **11** and to_say he/she/it/self, tribe and ⟦πατριὰν⟧ you to_seek? or/than ⟦μίσθιον⟧, which ⟦συμπορεύσεται⟧ with/after of_the son you? and to_say he/she/it/self Tōbit, to_plan, brother, to_ _come_to_know the/this/who family you, and the/this/who name. **12** which but/and to_say, I/we Azarias Hananiou of_the great, the/this/who brother you. **13** and to_say he/she/it/self, ⟦ὑγιαίνων⟧ ⟦ἔλθοις⟧, brother; and not I/we ⟦ὀργισθῇς⟧, that/since ⟦ἐζήτησα⟧ the/this/who tribe you, and the/this/who ⟦πατριάν⟧ you to_come_to_know; and you ⟦τυγχάνεις⟧ brother I/we out_from the/this/who good and good-doer generation; to_come_to_know for I/we Ananian and Yōnathan the/this/who son Semei of_the great, which/how to_ _travel ⟦κοινῶς⟧ toward Hierosoluma to_worship, ⟦ἀναφέροντες⟧ the/this/who firstborn, and the/this/who tenth the/this/who ⟦γενυημάτων⟧, and no to_lead_astray in/on/among the/this/who error the/this/who brother I/we; out_from root good to_be, brother. **14** but to_say I/we which? you to_be wage to_give? drachma the/this/who day, and the/this/who be_necessary you which/how and the/this/who son I/we, **15** and still ⟦προσθήσω⟧ you upon/to/against the/this/who wage, if be_healthy ⟦ἐπιστρέψητε⟧. **16** and to_ _delight thus(-ly); and to_say to/with Tōbian, ready to_be to/with the/this/who road, and ⟦εὐοδωθείητε⟧; and to_make_ _ready the/this/who son he/she/it/self/my/your/him-self/there the/this/who to/with the/this/who road; and to_say he/she/it/self the/this/who father he/she/it/self/my/your/him-self/there, to_travel with/after of_the a_human this/he/she/it, the/this/who but/and in/on/among the/this/who heaven to_dwell God ⟦εὐοδώσει⟧ the/this/who road you, and the/this/who angel he/she/it/self/my/your/him-self/there ⟦συμπορευθήτω⟧ you; and to_go_out both to_go_away, and the/this/who dog of_the ⟦παιδαρίου⟧ with/after he/she/it/self. **17** to_weep but/and Anna the/this/who mother he/she/it/self/my/your/him-self/there, and to_say to/with Tōbit, one/which? ⟦ἐξαπέστειλας⟧ the/this/who child I/we? or/than not the/this/who rod the/this/who hand I/we to_be in/on/among the/this/who ⟦εἰσπορεύεσθαι⟧ he/she/it/self and to_depart before I/we? **18** money the/this/who money not ⟦φθάσαι⟧, but scum of_the child I/we to_be. **19** which/how for to_give I/we to_live from_with of_the lord, this/he/she/it sufficient I/we to_be. **20** and to_say he/she/it/self Tōbit, not word to_have/be sister, ⟦ὑγιαίνων⟧ to_come/go, and the/this/who eye you to_see he/she/it/self. **21** angel for good-doer ⟦συμπορεύσεται⟧ he/she/it/self, and ⟦εὐοδωθήσεται⟧ the/this/who road he/she/it/self/my/your/him-self/there, and ⟦ὑποστρέψει⟧ ⟦ὑγιαίνων⟧. **22** and to_cease to_weep.

6:1 the/this/who but/and to_travel the/this/who road, to_ _come/go evening upon/to/against the/this/who ⟦Τίγριν⟧ river, and ⟦ηὐλίζοντο⟧ there. **2** the/this/who but/and boy to_ _come/go_down ⟦περικλύσασθαι⟧, and ⟦ἀνεπήδησεν⟧ fish away_from of_the river, and to_plan to_swallow the/this/who

Literal Version

boy. 3 the/this/who but/and angel to_say he/she/it/self, to_
_catch of_the fish; and to_grasp/seize the/this/who fish
the/this/who boy, and ⟦ἀνέβαλεν⟧ he/she/it/self
upon/to/against the/this/who earth. 4 and to_say
he/she/it/self the/this/who angel, ⟦ἀνάτεμε⟧ the/this/who
fish, and to_take the/this/who heart and the/this/who the_
_liver and the/this/who gall, ⟦θὲς⟧ securely. 5 and to_do/make
the/this/who boy which/how to_say he/she/it/self
the/this/who angel; the/this/who but/and fish ⟦ὀπτήσαντες⟧,
to_eat; and ⟦ὥδευον⟧ both, until which/whither to_come_near
in/on/among ⟦Ἐκβατάνοις⟧. 6 and to_say the/this/who boy
the/this/who angel, Azaria brother, one/which? to_be
the/this/who heart and the/this/who the_liver and
the/this/who gall of_the fish? 7 and to_say he/she/it/self,
the/this/who heart and the/this/who the_liver, if one ⟦ὀχλῇ⟧
demon or/than spirit/breath evil/bad, this/he/she/it be_
_necessary ⟦καπνίσαι⟧ before a_human, or/than woman, and
never_again ⟦ὀχληθῇ⟧. 8 the/this/who but/and gall, to_rub_on
a_human which to_have/be ⟦λευκώματα⟧ in/on/among
the/this/who eye, and to_heal. 9 which/how but/and
⟦προσήγγισαν⟧ the/this/who ⟦Ῥάγῃ⟧, 10 to_say the/this/who
angel the/this/who ⟦παιδαρίῳ⟧, brother, today
⟦αὐλισθησόμεθα⟧ from_with Reuel, and he/she/it/self kindred
you he_is, and to_be he/she/it/self daughter name Saῤῥa; to_
_speak about he/she/it/self, of_the to_give you
he/she/it/self/my/your/him-self toward woman, 11 and
that/since you to_put_on/seize the/this/who inheritance
he/she/it/self, and you alone to_be out_from of_the family
he/she/it/self; 12 and the/this/who girl good and ⟦φρόνιμόν⟧
he_is; and now ⟦ἄκουσόν⟧ I/we, and to_speak the/this/who
father he/she/it/self, and when(-ever) ⟦ὑποστρέψομεν⟧ out_
_from ⟦Ῥαγῶν⟧, to_do/make the/this/who wedding; because
to_know/understand Reuel that/since no not to_give
he/she/it/self/my/your/him-self man other according_to
the/this/who law Mōusaʸ, or/than ⟦ὀφειλήσει⟧ death,
that/since the/this/who inheritance you ⟦καθήκει⟧ to_take,
or/than all a_human. 13 then to_say the/this/who boy
the/this/who angel, Azaria brother, ⟦ἀκήκοα⟧ I/we
the/this/who girl ⟦δεδόσθαι⟧ seven man, and all in/on/among
the/this/who ⟦νυμφῶνι⟧ ⟦ἀπολωλότας⟧; 14 and now I/we
alone to_be the/this/who father, and to_fear not to_enter
⟦ἀποθάνω⟧ as/just_as and the/this/who ⟦πρότεροι⟧, that/since
demon to_love he/she/it/self/my/your/him-self,
the/this/who/which no ⟦ἀδικεῖ⟧ none but/however
the/this/who ⟦προσαγόντων⟧ he/she/it/self; and now I/we to_
_fear not ⟦ἀποθάνω⟧, and ⟦κατάξω⟧ the/this/who life of_the
father I/we and the/this/who mother I/we with/after
⟦ὀδύνης⟧ upon/to/against I/we/my toward the/this/who
grave he/she/it/self, and son other no to_be he/she/it/self
which ⟦θάψει⟧ he/she/it/self. 15 to_say but/and he/she/it/self
the/this/who angel, no ⟦μέμνησαι⟧ the/this/who word which
to_order you the/this/who father you, above/for of_the to_
_take you woman out_from of_the family you? and now
⟦ἄκουσόν⟧ I/we, brother, because you to_be toward woman,
and of_the demon nothing word to_have/be, that/since

Readers' Version

lowed up the young man. 3 But the messenger said to him, "Grab the fish!"

So the young man grabbed the fish, and hauled it up onto the land.

4 And the messenger said to him, "Cut the fish open, and take the heart, the liver, and the bile, and keep them with you." 5 And the young man did as the messenger commanded him; but they roasted the fish, and ate it. And they both went on their way, till they drew near to Ahmeta.

6 The young man said to the messenger, "Brother Azaryah, of what use is the heart, the liver, and the bile of the fish?"

7 He said to him, "About the heart and the liver: If a demon or an evil spirit troubles anyone, we must burn those and make smoke of them before the man or the woman, and the affliction will flee. 8 But as for the bile, it's good to anoint a man that has white films in his eyes, and he'll be healed."

Refael encourages Toviyah to marry Sarah

9 But when they drew near to Rages, 10 the messenger said to the young man, "Brother, today we'll lodge with Re'uel. He's your kinsman. He has an only daughter named Sarah. I'll speak about her, that she should be given to you for a wife. 11 Because her inheritance belongs to you, and you only are of her kindred. 12 The maid is fair and wise. And now hear me, and I'll speak to her father. When we return from Rages we'll celebrate the marriage; for I know that Re'uel may in no way marry her to another according to Mosheh's (Moses') law, or else he'd be liable to death, because it belongs to you to take the inheritance, rather than any other."

13 Then the young man said to the messenger, "Brother Azaryah, I've heard that this maid has been given to seven men, and that they all perished in the bridal room. 14 Now I'm my father's only son, and I'm afraid that I might go in and die, just like those before me. Because a demon loves her, which harms no man, but those which come to her. Now I fear that I might die, and bring my father's and my mother's life to the grave with sorrow because of me. They have no other son to bury them."

15 But the messenger said to him, "Don't you remember the words which your father commanded you, that you should take a wife of your own kindred? Now hear me, brother; for she'll be your wife. Don't worry about the demon; for this night she'll be given you as wife. 16 And when[13] you come into the bridal room, take the ashes of incense, and put on them some of the heart and liver of the fish, and make smoke with them. 17 The demon will smell it, and flee away, and never come again any more. But when you go near to her, both of you rise up, and cry to God who's merciful. He'll save you, and have mercy on you. Don't be afraid, for she was prepared for you from the beginning; and you'll save her, and she'll go with you. And I suppose that you'll have children with her."

When Toviyah (Tobias) heard these things, he loved her, and

13 RV 6:16 · Note Grk. if.

Readers' Version

his soul was strongly joined to her.

Toviyah marries Sarah

7:1 They came to Ahmeta, and arrived at Re'uel's house. But Sarah met them; and she greeted them, and they her. Then she brought them into the house. **2** Re'uel said to Edna his wife, "This young man really resembles Tovi (Tobit) my cousin!" **3** And Re'uel asked them, "Where are you two from, kindred?"

They said to him, "We're of the sons of Naftali (Naphtali), who are captives in Nineveh."

4 He said to them, "Do you know Tovi our brother?"

They said, "We know him."

Then he said to them, "Is he in good health?"

5 They said, "He's both alive, and in good health." Toviyah (Tobias) said, "He's my father."

6 And Re'uel sprang up, and kissed him, wept, **7** blessed him, and said to him, "You're the son of an honest and good man." When he'd heard that Tovi had lost his sight, he was grieved, and wept; **8** and Edna his wife and Sarah his daughter wept. They received them gladly; and they killed a ram of the flock, and served them meat.

But Toviyah said to Refael (Raphael), "Brother Azaryah, speak of those things of which you talked about in the way, and let the matter be finished."

9 So he communicated the thing to Re'uel. Re'uel said to Toviyah, "Eat, drink, and make merry: **10** for it belongs to you to take my child. However I'll tell you the truth. **11** I've given my child to seven men of our relatives, and whenever they came in to her, they died in the night. But for the present be merry."

And Toviyah said, "I won't eat anything here, until you all make an agreement and enter into that covenant with me."

12 Re'uel said, "Take her to yourself from now on according to custom. You're her relative, and she's yours. The merciful God will give all good success to you." **13** And he called his daughter Sarah, and took her by the hand, and gave her to be wife of Toviyah, and said, "Listen, take her to yourself after Mosheh's (Moses') law, and lead her away to your father." And he blessed them. **14** He called Edna his wife, then took a book, wrote a contract, and sealed it. **15** Then they began to eat.

Literal Version

the/this/who night this/he/she/it to_give you this/he/she/it toward woman. **16** and if to_enter toward the/this/who ⟦νυμφῶνα⟧, ⟦λήψῃ⟧ ⟦τέφραν⟧ incense, **17** and ⟦καπνίσεις⟧, and ⟦ὀσφρανθήσεται⟧ the/this/who demon, and to_flee, and no ⟦ἐπανελεύσεται⟧ toward the/this/who an_age of_the an_age. when(-ever) but/and ⟦προσπορεύῃ⟧ he/she/it/self, to_arise both, and ⟦βοήσατε⟧ to/with the/this/who ⟦ἐλεήμονα⟧ God, and to_save you, and ⟦ἐλεήσει⟧; not to_fear, that/since you/your this/he/she/it ⟦ἡτοιμασμένη⟧ to_be away_from of_ _the an_age, and you he/she/it/self/my/your/him-self to_ _save, and to_travel with/after you, and to_take_up/suppose that/since you/your to_be out_from he/she/it/self child; and which/how to_hear Tōbias this/he/she/it, ⟦ἐφίλησεν⟧ he/she/it/self/my/your/him-self, and the/this/who soul he/she/it/self/my/your/him-self/there to_join very he/she/it/self; and to_come/go toward Ekbatana.

7:1 and to_come toward the/this/who home Reuel; and Saῤῥa but/and to_go_meet he/she/it/self, and ⟦ἐχαιρέτισεν⟧ he/she/it/self, and he/she/it/self he/she/it/self; and to_ _bring_in he/she/it/self toward the/this/who home. **2** and to_ _say Reuel a_dowry the/this/who woman he/she/it/self/my/your/him-self/there, which/how like the/this/who young_man Tōbit the/this/who ⟦ἀνεψιῷ⟧ I/we? **3** and to_ask he/she/it/self Reuel, whence/how to_be, brother? and to_say he/she/it/self, out_from the/this/who son Nefthali the/this/who ⟦αἰχμαλώτων⟧ in/on/among Nineua^{y}. **4** and to_ _say he/she/it/self, to_know Tōbit the/this/who brother I/we? **5** the/this/who but/and to_say, and to_live, and ⟦ὑγιαίνει⟧; and to_say Tōbias, father I/we he_is. **6** and ⟦ἀνεπήδησε⟧ Reuel, and to_kiss he/she/it/self, and to_weep, **7** and to_praise/bless he/she/it/self, and to_say he/she/it/self, the/this/who of_the good and good-doer a_human son; and to_hear that/since Tōbit to_destroy the/this/who eye my/your/him-self, to_ _grieve and to_weep. **8** and a_dowry the/this/who woman he/she/it/self/my/your/him-self/there and Saῤῥa the/this/who daughter he/she/it/self/my/your/him-self/there ⟦ἔκλαυσαν⟧, and ⟦ὑπεδέξαντο⟧ he/she/it/self eagerly; and ⟦ἔθυσαν⟧ ⟦κριὸν⟧ sheep, and to_set_before ⟦ὄψα⟧ greater; to_say but/and Tōbias the/this/who ʁafaa^{y}l, Azaria brother, ⟦λάλησον⟧ above/for which ⟦ἔλεγες⟧ in/on/among the/this/who journey, and ⟦τελεσθήτω⟧ the/this/who thing. **9** and ⟦μετέδωκε⟧ the/this/who word the/this/who Reuel; **10** and to_say Reuel to/with Tōbian, to_eat, to_drink, and gladly to_be, you/your for ⟦καθήκει⟧ the/this/who child I/we to_take; but/however to_show you the/this/who truth. **11** to_give the/this/who child I/we seven man, and when(-ever) if ⟦εἰσεπορεύοντο⟧ to/with he/she/it/self/my/your/him-self, ⟦ἀπέθνησκον⟧ by/under the/this/who night; but the/this/who now to_have/be. gladly to_be; and to_say Tōbias, no ⟦γεύομαι⟧ none here, until if to_ _stand and to_stand to/with I/we. **12** and to_say Reuel, ⟦κομίζου⟧ he/she/it/self/my/your/him-self away_from of_the now according_to the/this/who judgement; you but/and brother to_be he/she/it/self, and he/she/it/self you to_be; the/this/who but/and merciful God ⟦εὐοδώσει⟧ you the/this/who ⟦κάλλιστα⟧. **13** and to_call Saῤῥan the/this/who daughter he/she/it/self/my/your/him-self/there, and to_take the/this/who hand he/she/it/self, to_deliver

Literal Version

he/she/it/self/my/your/him-self Tōbia woman, and to_say,
look! according_to the/this/who law Mōuseōs ⟦κομίζου⟧
he/she/it/self/my/your/him-self, and ⟦ἄπαγε⟧ to/with
the/this/who father you; and to_praise/bless he/she/it/self.
14 and to_call Ednan the/this/who woman
he/she/it/self/my/your/him-self/there; and to_take scroll, to_
_write ⟦συγγραφὴν⟧, and ⟦ἐσφραγίσατο⟧. **15** and be_first to_eat.
16 and to_call Reuel Ednan the/this/who woman
he/she/it/self/my/your/him-self/there, and to_say
he/she/it/self, sister to_make_ready the/this/who other
inner_room, and to_bring_in he/she/it/self/my/your/him-self.
17 and to_do/make which/how to_say; and to_bring_in
he/she/it/self/my/your/him-self there, and to_weep; and to_
_receive the/this/who ⟦δάκρυα⟧ the/this/who daughter
he/she/it/self, and to_say he/she/it/self, **18** take_heart child,
the/this/who lord of_the heaven and the/this/who earth to_
_give you because_of/grace for the/this/who grief you
this/he/she/it, take_heart daughter.

8:1 when but/and ⟦συνετέλεσαν⟧ ⟦δειπνοῦντες⟧, to_bring_in
Tōbian to/with he/she/it/self/my/your/him-self.
2 the/this/who but/and to_travel to_remember the/this/who
word ʁafaaʸl, and to_take the/this/who ⟦τέφραν⟧
the/this/who incense, and to_put/lay_on the/this/who heart
of_the fish and the/this/who the_liver, and ⟦ἐκάπνισεν⟧.
3 when but/and ⟦ὠσφράνθη⟧ the/this/who demon
the/this/who aroma, to_flee toward the/this/who ⟦ἀνώτατα⟧
Aiguptou, and to_bind he/she/it/self the/this/who angel.
4 which/how but/and ⟦συνεκλείσθησαν⟧ both, to_arise Tōbias
away_from the/this/who bed, and to_say, to_arise sister, and
to_pray in_order_that/to to_have_mercy I/we the/this/who
lord. **5** and be_first Tōbias to_speak, praiseworthy to_be
the/this/who God the/this/who father I/we, and ⟦εὐλογητὸν⟧
the/this/who name you the/this/who holy and honoured
toward the/this/who an_age; ⟦εὐλογησάτωσάν⟧ you
the/this/who heaven, and all the/this/who/which ⟦κτίσεις⟧
you. **6** you to_do/make Adam, and to_give he/she/it/self
⟦βοηθὸν⟧ Euan a_reliance the/this/who woman
he/she/it/self/my/your/him-self/there; out_from
this/he/she/it to_be the/this/who a_human seed; you to_say,
no good to_be the/this/who a_human alone/only, to_do/make
he/she/it/self ⟦βοηθὸν⟧ like he/she/it/self. **7** and now, lord, no
through/because_of sexual_sin I/we to_take the/this/who
sister I/we this/he/she/it, but upon/to/against truth
⟦ἐπίταξον⟧ to_have_mercy I/we, and he/she/it/self
⟦συγκαταγηρᾶσαι⟧. **8** and to_say with/after
he/she/it/self/my/your/him-self/there, amen. **9** and to_sleep
both the/this/who night; and to_arise Reuel to_travel, and to_
_dig grave, **10** to_speak, not and this/he/she/it to_die? **11** and
to_come/go Reuel toward the/this/who home
my/your/him-self, **12** and to_say a_dowry the/this/who
woman he/she/it/self/my/your/him-self/there, to_send one
the/this/who maidservant, and ⟦ἰδέτωσαν⟧ if to_live; if
but/and not, in_order_that/to ⟦θάψωμεν⟧ he/she/it/self, and
nothing to_know. **13** and to_enter the/this/who maidservant
⟦ἀνοίξασα⟧ the/this/who door, and to_find/meet

Readers' Version

16 And Re'uel called his wife Edna, and said to her, "Sister, prepare the other chamber, and bring her in there." **17** She did as he asked her, and brought her in there. She wept, and she received the tears of her daughter, and said to her, **18** "Be comforted, my child. May the master of heaven and earth give you favour[14] for this your sorrow. Be comforted, my daughter."

Sarah is freed from the demon

8:1 When they'd finished their supper, they brought Toviyah in to her. **2** But as he went, he remembered Refael's (Raphael's) words, and took the ashes of the incense, and put the heart and the liver of the fish on them, and made smoke with them. **3** When the demon smelled that smell, it fled into the uppermost parts of Mitsrayim (Egypt), and the messenger bound him. **4** But after they were both shut in together, Toviyah rose up from the bed, and said, "Sister, arise, and let's pray that the master may have mercy on us." **5** And Toviyah began to say, "Blessed are you, Oh God of our fathers, and blessed is your holy and glorious name forever. Let the heavens bless you, and all your creatures. **6** You made Adam, and gave him Havah (Eve) his wife for a helper and support. From them came the seed of men. You said, it isn't good that the man should be alone. Let's make him a helper like him. **7** And now, Oh master, I take not this my sister for lust, but in truth. Command that I may find mercy and grow old with her."

8 She said with him, "Amen." And they both slept that night.

Re'uel celebrates Toviyah's survival

9 Re'uel arose, and went and dug a grave, **10** saying, "In case he should also die." **11** And Re'uel came into his house, **12** and said to Edna his wife, "Send one of the female servants, and let them see if he's alive. If not, we'll bury him, and no man will know it."

13 So the maidservant opened the door, and went in, and found them both sleeping, **14** and came out, and told them that he was alive.

15 Then Re'uel blessed God, saying, "Blessed are you, Oh God, with all pure and holy blessing! Let your saints bless you, and all your creatures! Let all your messengers and your elect bless you forever! **16** Blessed are you, because you've made me glad; and it hasn't happened to me as I suspected; but you have dealt with us according to your great mercy. **17** Blessed are you, because you've had mercy on two that were the only begotten children

14 **RV 7:18 · Note** Many ancient authorities read joy.

Readers' Version

of their parents. Show them mercy, Oh master. Fulfil their life in health with gladness and mercy.

18 He commanded his servants to fill the grave. **19** He kept the wedding feast for them fourteen days. **20** Before the days of the wedding feast were finished, Re'uel sware to him, that he shouldn't depart till the fourteen days of the wedding feast were fulfilled; **21** and that then he should take half of his goods, and go in safety to his father; and the rest, he said, when my wife and I die.

Refael collects Tovi's money

9:1 And Toviyah (Tobias) called Refael (Raphael), and said to him, **2** "Brother Azaryah, take with you a servant and two camels, and go to Rages of Maday (Media) to Gabael, and receive the money for me, and bring him to the wedding feast, **3** because Re'uel has sworn that I mustn't depart. **4** My father counts the days; and if I wait long, he'll be very grieved. **5** So Refael went on his way, and lodged with Gabael, and gave him the handwriting; so he brought forth the bags with their seals, and gave them to him. **6** Then they rose up early in the morning together, and came to the wedding feast. Toviyah blessed his wife.

Toviyah's parents worry about him

10:1 Tovi (Tobit) his father counted every day. When the days of the journey were expired, and they didn't come, **2** he said, "Could he have been delayed?[15] Or could Gabael have died, and there's no one to give him the money?" **3** He was very grieved.

4 But his wife said to him, "The child has perished, seeing he waits long." She began to bewail him, and said, **5** "I care about nothing,[16] my child, since I've let you go, the light of my eyes." **6** Tovi said to her, "Relax and stay calm. Don't worry. He's in good health."

7 And she said to him, "Relax and stay calm! Don't deceive me. My child has perished." And she went out every day into the way

Literal Version

the/this/who two to_sleep, **14** and to_go_out to_announce he/she/it/self, that/since to_live. **15** and to_praise/bless Reuel the/this/who God, to_speak, praiseworthy to_be you the/this/who God in/on/among all praise clean and holy; and ⟦εὐλογείτωσάν⟧ you the/this/who holy you, and all the/this/who/which ⟦κτίσεις⟧ you, and all the/this/who angel you, and the/this/who select you; ⟦εὐλογείτωσάν⟧ you toward the/this/who an_age. **16** praiseworthy to_be, that/since ⟦ηὔφρανάς⟧ I/we, and no to_be I/we as/just_as to_suppose, but according_to the/this/who much mercy you to_do/make with/after I/we. **17** praiseworthy to_be, that/since ⟦ἠλέησας⟧ two ⟦μονογενεῖς⟧; to_do/make he/she/it/self, master, mercy, ⟦συντέλεσον⟧ the/this/who life he/she/it/self in/on/among health with/after joy and mercy. **18** to_order but/and the/this/who ⟦οἰκέταις⟧ ⟦χῶσαι⟧ the/this/who grave. **19** and to_do/make he/she/it/self wedding day fourteen. **20** and to_ _say he/she/it/self Reuel, ⟦πρινὴ⟧ ⟦συντελεσθῆναι⟧ the/this/who day of_the wedding, ⟦ἐνόρκως⟧, not to_go_out he/she/it/self if not to_fulfill the/this/who/which fourteen day of_the wedding, **21** and then to_take the/this/who half the/this/who to_be he/she/it/self/my/your/him-self/there to_travel with/after ⟦ὑγείας⟧ to/with the/this/who father, and the/this/who remaining when(-ever) ⟦ἀποθάνω⟧, and the/this/who woman I/we.

9:1 and to_call Tōbias the/this/who ʁafaaʸl, and to_say he/she/it/self, **2** Azaria brother, to_take with/after yourself child and two ⟦καμήλους⟧, and to_travel in/on/among ⟦Ῥάγοις⟧ the/this/who Maʸdias from_with Gabaaʸl, and ⟦κόμισαί⟧ I/we the/this/who money, and he/she/it/self to_ _bring I/we toward the/this/who wedding, **3** because ⟦ὁμώμοκε⟧ Reuel, not to_go_out I/we. **4** and the/this/who father I/we ⟦ἀριθμεῖ⟧ the/this/who day, and if ⟦χρονίσω⟧ great, ⟦ὀδυνηθήσεται⟧ greatly. **5** and to_travel ʁafaaʸl, and to_ _spend_the_night from_with Gabaaʸl, and to_give he/she/it/self the/this/who writen_record; which but/and ⟦προήνεγκε⟧ the/this/who ⟦θυλάκια⟧ in/on/among the/this/who seal, and to_give he/she/it/self. **6** and ⟦ὥρθρευσαν⟧ ⟦κοινῶς⟧, and to_come/go toward the/this/who wedding; and to_praise/bless Tōbias the/this/who woman he/she/it/self/my/your/him-self/there.

10:1 and Tōbit the/this/who father he/she/it/self/my/your/him-self/there ⟦ἐλογίσατο⟧ ⟦ἑκάστης⟧ day; and which/how ⟦ἐπληρώθησαν⟧ the/this/who/which day the/this/who ⟦πορείας⟧, and no to_ _come/go, **2** to_say lest ⟦κατῄσχυνται⟧? or/than lest to_die Gabaaʸl, and none he/she/it/self to_give the/this/who money? **3** and ⟦ἐλυπεῖτο⟧ greatly. **4** to_say but/and he/she/it/self the/this/who woman, to_destroy the/this/who child, because ⟦κεχρόνικε⟧; and be_first ⟦θρηνεῖν⟧ he/she/it/self, and to_say, **5** no to_concern I/we, child, that/since to_release you the/this/who light the/this/who eye I/we. **6** and Tōbit to_ _speak he/she/it/self, quiet, not word to_have/be, ⟦ὑγιαίνει⟧. **7** and to_say he/she/it/self, quiet, not to_lead_astray I/we, to_ _destroy the/this/who child I/we; and to_travel according_to

15 **RV 10:2** · **Note** Many ancient authorities read "Are they perchance put to shame?"

16 **RV 10:5** · **Note** Some authorities read "Woe is me."

Literal Version

day toward the/this/who road out/outside(r), ⟦οἵας⟧ to_go_
_away; day and/both bread no ⟦ἤσθιε⟧, the/this/who but/and
night no ⟦διελίμπανε⟧ ⟦θρηνοῦσα⟧ Tōbian the/this/who son
he/she/it/self, until which/whither ⟦συνετελέσθησαν⟧
the/this/who/which fourteen day of_the wedding, which to_
_swear Reuel to_do/make he/she/it/self there; **8** to_say
but/and Tōbias the/this/who Reuel, ⟦ἐξαπόστειλόν⟧ I/we,
that/since the/this/who father I/we and the/this/who mother
I/we not_any_more ⟦ἐλπίζουσιν⟧ ⟦ὄψεσθαί⟧ I/we. **9** to_say
but/and he/she/it/self the/this/who father-in-law, to_stay
from_with I/we/my, I/we/and_I to_send_out/away to/with
the/this/who father you, and ⟦δηλώσουσιν⟧ he/she/it/self
the/this/who according_to you. **10** and Tōbias to_speak,
⟦ἐξαπόστειλόν⟧ I/we to/with the/this/who father I/we. **11** to_
_arise but/and Reuel, to_give he/she/it/self Saῤῥan
the/this/who woman he/she/it/self/my/your/him-self/there,
and the/this/who half the/this/who to_be, body and animal
and money, **12** and to_praise/bless he/she/it/self to_send_
_out/away, to_speak, ⟦εὐοδώσει⟧ you child the/this/who God
of_the heaven before of_the I/we to_die. **13** and to_say
the/this/who daughter
he/she/it/self/my/your/him-self/there, to_honour
the/this/who ⟦πενθερούς⟧ you, he/she/it/self now parent you
to_be, ⟦ἀκούσαιμί⟧ you hearing good; and ⟦ἐφίλησεν⟧
he/she/it/self/my/your/him-self; and a_dowry to_say to/with
Tōbian, brother beloved, ⟦ἀποκαταστήσαι⟧ you the/this/who
lord of_the heaven, and to_give I/we to_perceive you child out_
_from Saῤῥas the/this/who daughter I/we, in_order_that/to to_
_celebrate before of_the lord; and look! to_set_before you
the/this/who daughter I/we in/on/among deposit, and not
⟦λυπήσῃς⟧ he/she/it/self/my/your/him-self.

11:1 with/after this/he/she/it to_travel and Tōbias to_
_praise/bless the/this/who God, that/since ⟦εὐώδωσε⟧
the/this/who road he/she/it/self/my/your/him-self/there;
and to_bless Reuel, and Ednan the/this/who woman
he/she/it/self/my/your/him-self/there; and to_travel until
which/whither to_come_near he/she/it/self toward Nineua^{y}.
2 and to_say ῾Rafaa^{y}l to/with Tōbian, no to_know, brother,
how?/how?! to_release the/this/who father you?
3 ⟦Προδράμωμεν⟧ before the/this/who woman you, and to_
_make_ready the/this/who home; **4** to_take but/and from_with
hand the/this/who gall of_the fish; and to_travel, and to_
_assemble the/this/who dog after he/she/it/self. **5** and Anna
to_sit ⟦περιβλεπομένη⟧ toward the/this/who road
the/this/who child he/she/it/self. **6** and ⟦προσενόησεν⟧
he/she/it/self to_come/go, and to_say the/this/who father
he/she/it/self/my/your/him-self/there, look! the/this/who
son I/we to_come/go, and the/this/who a_human
the/this/who to_travel with/after
he/she/it/self/my/your/him-self/there. **7** and ῾Rafaa^{y}l to_say,
to_know/understand I/we, that/since opening the/this/who
eye the/this/who father you. **8** you ⟦ἔγχρισον⟧ the/this/who
gall toward the/this/who eye
he/she/it/self/my/your/him-self/there, and ⟦δηχθεὶς⟧
⟦διατρίψει⟧, and ⟦ἀποβαλεῖται⟧ the/this/who ⟦λευκώματα⟧,
and to_see you. **9** and ⟦προσδραμοῦσα⟧ Anna to_fall/press_
_upon upon/to/against the/this/who neck of_the son

Readers' Version

by which they went, and ate no bread in the day-time, and didn't stop bewailing her son Toviyah (Tobias) for whole nights, until the fourteen days of the wedding feast were expired, which Re'uel had sworn that he should spend there.

Then Toviyah said to Re'uel, "Send me away, for my father and my mother look no more to see me." **8** But his father-in-law said to him, "Stay with me, and I'll send to your father, and they'll declare to him how things go with you." **9** Toviyah said, "No. Send me away to my father."

Toviyah and Sarah leave for Nineveh

10 Re'uel arose, and gave him Sarah his wife, and half his goods, servants and cattle and money; **11** and he blessed them, and sent them away, saying, "The god of heaven will prosper you, my children, before I die." **12** And he said to his daughter, "Honour your father-in-law and your mother-in-law. They're now your parents. Let me hear a good report of you." Then he kissed her.

Edna said to Toviyah, "May the master of heaven restore you, dear brother, and grant to me that I may see your children of my daughter Sarah, that I may rejoice before the master. Listen, I commit my daughter to you in special trust. Don't cause her grief.

Toviyah returns home

11:1 After these things Toviyah also went his way, blessing God because he'd prospered his journey; and he blessed Re'uel and his wife Edna. Then he went on his way until they drew near to Nineveh. **2** Refael (Raphael) said to Toviyah, "Don't you know, brother, how you left your father? **3** Let's run forward before your wife, and prepare the house. **4** But bring the fish's gallbladder with you." So they went their way, and the dog went after them.

5 Hanah sat looking around towards the path for her son. **6** She saw him coming, and said to his father, "Listen, your son is coming with the man that went with him!"

7 Refael said, "I know, Toviyah, that your father will open his eyes. **8** Therefore anoint his eyes with the bile, and being pricked with it, he'll rub, and will make the white films fall away. Then he'll see you."

9 Hanah ran to him, and fell onto the neck of her son, and said to him, "I've seen you, my child! I'm ready to die." They both wept.

Tovi regains his sight

10 Tovi (Tobit) went towards the door and stumbled; but his son ran to him, **11** and took hold of his father. He rubbed the bile on his father's eyes, saying, "Cheer up, my father." **12** When his eyes began to hurt, he rubbed them. **13** Then the white films peeled away from the corners of his

Readers' Version

eyes; and he saw his son, and fell onto his neck.

14 He wept, and said, "Blessed are you, Oh God, and blessed is your name forever! Blessed are all your holy messengers! **15** Because you scourged, and had mercy on me. Listen, I see my son Toviyah (Tobias)." And his son went in rejoicing, and told his father the great things that'd happened to him in Maday (Media).

16 Tovi went out to meet his daughter-in-law at Nineveh's gate, rejoicing and blessing God. Those who saw him go marvelled, because he'd received his sight. **17** Tovi gave thanks before them, because God had shown mercy on him. When Tovi came near to Sarah his daughter-in-law, he blessed her, saying, "Welcome, daughter! Blessed is God who's brought you to us, and blessed are your father and your mother." And there was joy among all his kindred who were at Nineveh. **18** Ahikar and Nasbas his brother's son came. **19** Toviyah' wedding feast was kept seven days with great gladness.

Refael reveals who he is

12:1 And Tovi called his son Toviyah, and said to him, "See, my child, that the man which went with you have his wages, and you must give him more."

2 And he said to him, "Father, it's no harm to me to give him the half of those things which I've brought; **3** for he's led me for you in safety, and he cured my wife, and brought my money, and likewise cured you."

4 The old man said, "It's due to him."

5 And he called the messenger, and said to him, "Take half of

Literal Version

he/she/it/self, and to_say he/she/it/self, to_perceive you child, away_from of_the now ⟦ἀποθανοῦμαι⟧; and ⟦ἔκλαυσαν⟧ both. **10** and Tōbit to_go_out to/with the/this/who door, and ⟦προσέκοπτεν⟧; the/this/who but/and son he/she/it/self/my/your/him-self/there ⟦προσέδραμεν⟧ he/she/it/self, **11** and to_catch of_the father he/she/it/self/my/your/him-self/there, and ⟦προσέπασε⟧ the/this/who gall upon/to/against the/this/who eye of_the father he/she/it/self/my/your/him-self/there, to_speak, take_ _heart father. **12** which/how but/and ⟦συνεδήχθησαν⟧, ⟦διέτριψε⟧ the/this/who eye he/she/it/self/my/your/him-self/there, **13** and ⟦ἐλεπίσθη⟧ away_from the/this/who ⟦κάνθων⟧ the/this/who eye he/she/it/self/my/your/him-self/there the/this/who ⟦λευκώματα⟧; and to_perceive the/this/who son he/she/it/self/my/your/him-self/there to_fall/press_upon upon/to/against the/this/who neck he/she/it/self/my/your/him-self/there, **14** and to_weep, and to_say, praiseworthy to_be the/this/who God, and ⟦εὐλογητὸν⟧ the/this/who name you toward the/this/who an_age, and to_ _praise/bless all the/this/who holy you angel, **15** that/since ⟦ἐμαστίγωσας⟧ and ⟦ἠλέησάς⟧ I/we; look! to_see Tōbian the/this/who son I/we; and to_enter the/this/who son he/she/it/self/my/your/him-self/there to_rejoice, and to_ _announce the/this/who father he/she/it/self/my/your/him-self/there the/this/who mighty the/this/who to_be he/she/it/self in/on/among the/this/who Ma^{y}dia. **16** and to_go_out Tōbit toward ⟦συνάντησιν⟧ the/this/who bride he/she/it/self/my/your/him-self/there to_rejoice and to_praise/bless the/this/who God to/with the/this/who gate Nineua^{y}; and to_marvel the/this/who to_ _see/experience he/she/it/self to_travel, that/since ⟦ἔβλεψε⟧. **17** and Tōbit ⟦ἐξωμολογεῖτο⟧ before he/she/it/self/my/your/him-self/there, that/since to_have_ _mercy he/she/it/self the/this/who God; and which/how to_ _come_near Tōbit Saʓʓa the/this/who bride he/she/it/self/my/your/him-self/there, ⟦κατευλόγησεν⟧ he/she/it/self/my/your/him-self, to_speak, ⟦Ἔλθοις⟧ ⟦ὑγιαίνουσα⟧ daughter; praiseworthy the/this/who God, which to_bring you to/with I/we, and the/this/who father you and the/this/who mother you; and to_be joy all the/this/who in/on/among Nineua^{y} brother he/she/it/self/my/your/him-self/there. **18** and to_come Aḳiaḳaros, and Nasbas the/this/who nephew he/she/it/self/my/your/him-self/there, **19** and to_bring the/this/who wedding Tōbia with/after joy day seven.

12:1 and to_call Tōbit Tōbian the/this/who son he/she/it/self/my/your/him-self/there, and to_say he/she/it/self; to_see, child, wage the/this/who a_human the/this/who ⟦συνελθόντι⟧ you; and to_add_(to) he/she/it/self be_necessary. **2** and to_say, father, no ⟦βλάπτομαι⟧ to_give he/she/it/self the/this/who half which ⟦ἐνήνοχα⟧, **3** that/since I/we ⟦ἀγήοχέ⟧ you healthy, and the/this/who woman I/we to_serve/heal, and the/this/who money I/we to_ _bear/lead, and you similarly to_serve/heal. **4** and to_say the/this/who old_man, to_justify he/she/it/self. **5** and to_call the/this/who angel, and to_say he/she/it/self, to_take the/this/who half all which ⟦ἐνηνόχατε⟧, and to_go

Literal Version

⟦ὑγιαίνων⟧. **6** then to_call the/this/who two ⟦κρυπτῶς⟧, to_say he/she/it/self, to_praise/bless the/this/who God, and he/she/it/self to_agree, and ⟦μεγαλωσύνην⟧ to_give he/she/it/self, and to_agree he/she/it/self before all the/this/who to_live about which to_do/make with/after you; good-doer the/this/who to_praise/bless the/this/who God, and ⟦ὑψοῦν⟧ the/this/who name he/she/it/self/my/your/him-self/there, the/this/who word the/this/who work of_the God highly_valued ⟦ὑποδεικνύοντες⟧; and not ⟦ὀκνεῖτε⟧ ⟦ἐξομολογεῖσθαι⟧ he/she/it/self. **7** mystery king good ⟦κρύψαι⟧, the/this/who but/and work of_the God ⟦ἀνακαλύπτειν⟧ gloriously; good-doer to_do/make, and evil/harm no to_find/meet you. **8** good-doer prayer with/after ⟦νηστείας⟧ and ⟦ἐλεημοσύνης⟧ and righteousness; good-doer the/this/who little/few with/after righteousness, or/than much with/after unrighteousness; good to_do/make charity or/than ⟦θησαυρίσαι⟧ gold. **9** charity for out_from death ⟦ῥύεται⟧, and this/he/she/it ⟦ἀποκαθαριεῖ⟧ all sin; the/this/who to_ _do/make charity and ⟦δικαιοσύνας⟧ ⟦πλησθήσονται⟧ life. **10** the/this/who but/and to_sin ⟦πολέμιοί⟧ to_be the/this/who my/your/him-self life. **11** no not ⟦κρύψω⟧ away_from you all declaration; to_say so, mystery king ⟦κρύψαι⟧ good, the/this/who but/and work of_the God ⟦ἀνακαλύπτειν⟧ gloriously. **12** and now when ⟦προσηύξω⟧ you and the/this/who bride you Saῤῥa, I/we ⟦προσήγαγον⟧ the/this/who memorial the/this/who prayer you before of_the holy; and when ⟦ἔθαπτες⟧ the/this/who dead, likewise ⟦συμπαρήγμην⟧ you. **13** and when no ⟦ὤκνησας⟧ to_arise and ⟦καταλιπεῖν⟧ the/this/who early_meal you, that to_go_away ⟦περιστείλῃς⟧ the/this/who dead, no ⟦ἔλαθές⟧ I/we doing_ _good/to_do_good, but with you/your to_be. **14** and now to_ _send I/we the/this/who God to_heal you and the/this/who bride you Saῤῥan. **15** I/we to_be Ῥafaaʸl, one out_from the/this/who seven holy angel the/this/who/which ⟦προσαναφέρουσι⟧ the/this/who prayer the/this/who holy, and to_enter before the/this/who glory of_the holy. **16** and to_ _trouble the/this/who two, and to_collapse upon/to/against face, that/since to_fear. **17** and to_say he/she/it/self, not to_ _fear, peace you to_be; the/this/who but/and God to_ _praise/bless toward the/this/who an_age, **18** that/since no the/this/who myself grace, but the/this/who ⟦θελήσει⟧ of_the God I/we to_come/go, whence to_praise/bless he/she/it/self toward the/this/who an_age. **19** all the/this/who day ⟦ὠπτανόμην⟧ you, and no to_eat and_not to_drink, but ⟦ὅρασιν⟧ you ⟦ἐθεωρεῖτε⟧. **20** and now to_agree the/this/who God, because to_ascend to/with the/this/who to_send I/we, and ⟦γράψατε⟧ all the/this/who ⟦συντελεσθέντα⟧ toward scroll. **21** and to_arise, and no still to_perceive he/she/it/self. **22** and ⟦ἐξωμολογοῦντο⟧ the/this/who work the/this/who great and marvellous he/she/it/self/my/your/him-self/there, which/how to_see he/she/it/self the/this/who angel lord.

13:1 and Tōbit to_write prayer toward ⟦ἀγαλλίασιν⟧, and to_ _say, praiseworthy the/this/who God the/this/who to_live toward the/this/who an_age, and the/this/who kingdom he/she/it/self/my/your/him-self/there, **2** that/since he/she/it/self to_whip and to_have_mercy, ⟦κατάγει⟧ toward

Readers' Version

all that you've brought."

6 Then he called them both privately, and said to them, "Bless God, and give him thanks, and magnify him, and give him thanks in the sight of all that live, for the things which he's done with you. It's good to bless God and exalt his name, showing forth with honour God's works. Don't be slack to give him thanks. **7** It's good to conceal a king's secret, but to reveal gloriously God's works. Do good, and evil won't find you. **8** Good is prayer with fasting, giving to the poor, and righteousness. A little with righteousness is better than much with unrighteousness. It's better to give to the poor than to lay up gold. **9** Giving to the poor delivers from death, and it purges away all sin. Those who give to the poor and do righteousness will be filled with life; **10** but those who sin are enemies to their own life. **11** Surely I'll conceal nothing from you. I've said, 'It's good to conceal a king's secret, but to reveal gloriously God's works.' **12** And now, when you prayed, and Sarah your daughter-in-law, I brought the memorial of your prayer before the Holy One. When you buried the dead, I was with you likewise. **13** And when you didn't delay to rise up, and leave your dinner, that you might go and cover the dead, your good deed wasn't hidden from me. I was with you. **14** And now God sent me to heal you and Sarah your daughter-in-law. **15** I'm Refael (Raphael), one of the seven holy messengers which present the prayers of the saints and go in before the glory of the Holy One."

16 And they were both troubled, and fell onto their faces; for they were afraid. **17** And he said to them, "Don't be afraid. You'll all have peace; but bless God forever. **18** Because I came not of any favour of my own, but by your god's will. Therefore bless him forever. **19** All these days I appeared to you. I didn't eat or drink, but you all saw a vision. **20** Now give God thanks, because I ascend to him who sent me. Write in a book all the things which have been done." **21** Then they rose up, and saw him no more. **22** They confessed the great and wonderful works of God, and how the master's messenger had appeared to them.

Tovi praises God

13:1 And Tovi (Tobit) wrote a prayer for rejoicing, and said,

"Blessed is God who lives forever!
Blessed is his kingdom!

Readers' Version

2 Because he scourges, and shows mercy.
He leads down to the grave,[17] and brings up again.
There's no one who'll escape his hand.
3 Give thanks to him before the Gentiles, all you Israeli people (Israel)!
Because he's scattered us among them.
4 Declare his greatness, there.
Extol him before all the living,
because he's our master,
and God is our Father forever.
5 He'll scourge us for our iniquities, and will again show mercy,
and will gather us out of all the nations among whom you're all scattered.
6 If you turn to him with your whole heart and with your whole soul,
to do truth before him,
then he'll turn to you,
and won't hide his face from you.
See what he'll do with you.
Give him thanks with your whole mouth.
Bless the master of righteousness.
Exalt the eternal King.
I give him thanks in the land of my captivity,
and show his strength and majesty to a nation of sinners.
Turn, you sinners, and do righteousness before him.
Who can tell if he'll accept you and have mercy on you?
7 I exalt my god.
My soul exalts the King of heaven,
and rejoices in his greatness.
8 Let all men speak,
and let them give him thanks in Yerushalem (Jerusalem).
9 Oh Yerushalem, the holy city,
he'll scourge you for your sons' works,
and will again have mercy on the sons of the righteous.

Hope for Yerushalem

10 Give thanks to the master with goodness,
and bless the eternal King,
that his tabernacle may be built in you again with joy,
and that he may make glad in you those who are captives,
and love in you forever those who are miserable.
11 Many nations will come from afar to the name of the master God
with gifts in their hands, even gifts to the King of heaven.
Generations of generations will praise you,
and sing songs of rejoicing.
12 All those who hate you're cursed.
All those who love you forever will be blessed.
13 Rejoice and be extremely glad for the sons of the righteous;
for they'll be gathered together and will bless the master of the righteous.
14 Oh blessed are those who love you.

Literal Version

Hades and ⟦ἀνάγει⟧, and no to_be which ⟦ἐκφεύξεται⟧ the/this/who hand he/she/it/self/my/your/him-self/there. 3 to_agree he/she/it/self the/this/who son Israa^{y}l before the/this/who Gentile_nation, that/since he/she/it/self ⟦διέσπειρεν⟧ I/we in/on/among he/she/it/self. 4 there ⟦ὑποδείξατε⟧ the/this/who ⟦μεγαλωσύνην⟧ he/she/it/self/my/your/him-self/there, ⟦ὑψοῦτε⟧ he/she/it/self before all to_live, as/just_as he/she/it/self lord I/we, and God he/she/it/self father I/we toward all the/this/who an_age. 5 and ⟦μαστιγώσει⟧ I/we in/on/among the/this/who unrighteousness I/we, and again ⟦ἐλεήσει⟧, and to_assemble I/we out_from all the/this/who Gentile_nation, which/whither if to_scatter in/on/among he/she/it/self. 6 if ⟦ἐπιστρέψητε⟧ to/with he/she/it/self in/on/among all the/this/who heart you, and in/on/among all the/this/who soul you, to_do/make before he/she/it/self/my/your/him-self/there truth, then to_turn to/with you, and no not ⟦κρύψει⟧ the/this/who face he/she/it/self/my/your/him-self/there away_from you; and to_look_at which to_do/make with/after you, and ⟦ἐξομολογήσασθε⟧ he/she/it/self in/on/among all the/this/who mouth you, and ⟦εὐλογήσατε⟧ the/this/who lord the/this/who righteousness, and ⟦ὑψώσατε⟧ the/this/who king the/this/who an_age; I/we in/on/among the/this/who earth the/this/who ⟦αἰχμαλωσίας⟧ I/we to_agree he/she/it/self, and to_show the/this/who strength and the/this/who ⟦μεγαλωσύνην⟧ he/she/it/self/my/your/him-self/there Gentile_nation sinful; to_turn sinful, and to_do/make righteousness before he/she/it/self/my/your/him-self/there; one/which? to_know if ⟦θελήσει⟧ you, and to_do/make charity you? 7 the/this/who God I/we ⟦ὑψῶ⟧, and the/this/who ⟦φυχή⟧ I/we the/this/who king of_the heaven, and ⟦ἀγαλλιάσεται⟧ the/this/who ⟦μεγαλωσύνην⟧ he/she/it/self/my/your/him-self/there. 7a ⟦Λεγέτωσαν⟧ all, and ⟦ἐξομολογείσθωσαν⟧ he/she/it/self in/on/among Hierosolumois. 7b Hierosoluma city holy, ⟦μαστιγώσει⟧ upon/to/against the/this/who work the/this/who son you, and again ⟦ἐλεήσει⟧ the/this/who son the/this/who just. 7c ⟦Ἐξομολογοῦ⟧ the/this/who lord fine, and ⟦εὐλόγει⟧ the/this/who king the/this/who an_age, in_ _order_that/to again the/this/who tent he/she/it/self/my/your/him-self/there to_build in/on/among you/your with/after joy; and ⟦εὐφράναι⟧ in/on/among you/your the/this/who ⟦αἰχμαλώτους⟧, and ⟦ἀγαπήσαι⟧ in/on/among you/your the/this/who ⟦ταλαιπώρους⟧, toward all the/this/who generation of_the an_age. 11 Gentile_nation much from_afar to_come/be_present to/with the/this/who name lord of_the God, gift in/on/among hand to_have/be, and gift the/this/who king of_the heaven; generation generation to_give you a_leap_for_joy. 12 ⟦Ἐπικατάρατοι⟧ all the/this/who to_hate you, to_praise/bless to_be all the/this/who ⟦ἀγαπῶντές⟧ you toward the/this/who an_age. 13 ⟦Χάρηθι⟧ and ⟦ἀγαλλίασαι⟧ upon/to/against the/this/who son the/this/who just, that/since to_assemble and ⟦εὐλογήσουσι⟧ the/this/who lord the/this/who just. 14 Omega/oh!/to_be

17 **RV 13:2 · Note** Grk. Hades.

Literal Version

blessed the/this/who ⟦ἀγαπῶντές⟧ you, to_rejoice upon/to/against the/this/who peace you; blessed just_ _as/how_much to_grieve upon/to/against all the/this/who ⟦μάστιξί⟧ you, that/since upon/to/against you/your to_rejoice to_look_at all the/this/who glory you, and ⟦εὐφρανθήσονται⟧ toward the/this/who an_age. **15** the/this/who soul I/we ⟦εὐλογεὶτω⟧ the/this/who God the/this/who king the/this/who great, **16** that/since to_build Hierousalaʸm ⟦σαπφείρῳ⟧ and ⟦σμαράγδῳ⟧, and stone ⟦ἐντίμῳ⟧ the/this/who wall you, and the/this/who ⟦πύργοι⟧, and the/this/who ⟦προμαχῶνες⟧ in/on/among gold clean, **17** and the/this/who/which ⟦πλατεῖαι⟧ Hierousalaʸm in/on/among ⟦βηρύλλῳ⟧, and ⟦ἄνθρακι⟧, and stone out_from ⟦Σουφεὶρ⟧ ⟦ψηφολογηθήσονται⟧. **18** and to_say all the/this/who/which ⟦ῥύμαι⟧ he/she/it/self hallelujah and ⟦αἴνεσιν⟧, to_speak, praiseworthy the/this/who God, which to_lift_up all the/this/who an_age.

14:1 and to_cease ⟦ἐξομολογούμενος⟧ Tōbit. and to_be year ⟦πεντηκονταοκτὼ⟧, **2** when to_destroy the/this/who ⟦ὄψεις⟧, and with/after year eight to_look_up/see_again; and to_ _do/make charity; and to_add_(to) to_fear lord the/this/who God, and ⟦ἐξωμολογεῖτο⟧ he/she/it/self. **3** greatly but/and ⟦ἐγήρασε⟧; and to_call the/this/who son he/she/it/self/my/your/him-self/there, and the/this/who son he/she/it/self/my/your/him-self/there, and to_say he/she/it/self, child, to_take the/this/who son you, look! ⟦γεγήρακα⟧, and to/with the/this/who ⟦ἀποτρέχειν⟧ out_from of_the to_live to_be. **4** ⟦Ἄπελθε⟧ toward the/this/who Maʸdian, child, that/since to_persuade just_as/how_much to_speak Yōnas the/this/who prophet about Nineuaʸ, that/since ⟦καταστραφήσεται⟧; in/on/among but/and the/this/who Maʸdia to_be peace more until time/right_time; and that/since the/this/who brother I/we in/on/among the/this/who earth ⟦σκορπισθήσονται⟧ away_from the/this/who good-doer earth; and Hierosoluma to_be deserted, and the/this/who house of_ _the God in/on/among he/she/it/self to_burn, and deserted to_be until time. **5** and again ⟦ἐλεήσει⟧ he/she/it/self the/this/who God, and to_turn he/she/it/self toward the/this/who earth, and ⟦οἰκοδομήσουσι⟧ the/this/who house, no such_as the/this/who before, until to_fulfill time/right_ _time of_the an_age; and with/after this/he/she/it ⟦ἐπιστρέψουσιν⟧ out_from the/this/who ⟦αἰχμαλωσιῶν⟧, and ⟦οἰκοδομήσουσιν⟧ Hierousalaʸm highly_valued; and the/this/who house of_the God in/on/among he/she/it/self to_build gloriously, as/just_as to_speak about he/she/it/self the/this/who prophet. **6** and all the/this/who Gentile_nation ⟦ἐπιστρέψουσιν⟧ ⟦ἀληθινῶς⟧ to_fear lord the/this/who God, and ⟦κατορύξουσι⟧ the/this/who idol he/she/it/self, **7** and ⟦εὐλογήσουσι⟧ all the/this/who Gentile_nation lord; and the/this/who a_people he/she/it/self/my/your/him-self/there to_agree the/this/who God; and to_lift_up lord the/this/who a_people he/she/it/self/my/your/him-self/there, and to_rejoice all the/this/who ⟦ἀγαπῶντες⟧ lord the/this/who God in/on/among truth and righteousness, to_do/make mercy the/this/who brother I/we. **8** and now, child, ⟦ἄπελθε⟧ away_ _from Nineuaʸ, that/since surely to_be which to_speak

Readers' Version

They'll rejoice for your peace.
Blessed are all those who mourned for all your scourges;
because they'll rejoice for you when they've seen all your glory.
They'll be made glad forever.

15 Let my soul bless God the great King.

16 Because Yerushalem (Jerusalem) will be built with sapphires, emeralds, and precious stones;
your walls and towers and battlements with pure gold.

17 Yerushalem's streets will be paved with beryl, carbuncle, and stones of Ofir.

18 All her streets will say, "Hallelujah!"
and give praise, saying, "Blessed be God, who's exalted you forever!"

Tovi's final advice

14:1 Then Tovi (Tobit) finished giving thanks. **2** He was fifty-eight years old when he lost his sight. After eight years, he received it again. He gave to the poor and he feared the master God more and more, and gave thanks to him.

3 Now he grew very old; and he called his son with the six sons of his son, and said to him, "My child, take your sons. Listen, I've grown old, and am ready to depart out of this life. **4** Go into Maday (Media), my child, for I surely believe all the things which Yonah (Jonah) the prophet spoke of Nineveh, that it'll be overthrown, but in Maday there'll rather be peace for a season. Our kindred will be scattered in the earth from the good land. Yerushalem (Jerusalem) will be desolate, and God's house in it'll be burnt up, and will be desolate for a time. **5** God will again have mercy on them, and bring them back into the land, and they'll build the house, but not like to the former house, until the times of that age are fulfilled. Afterward they'll return from the places of their captivity, and build up Yerushalem with honour. God's house will be built in it forever with a glorious building, even as the prophets spoke about it. **6** And all the nations will turn to fear the master God truly, and will bury their idols. **7** All the nations will bless the master, and his people will give thanks to God, and the master will exalt his people; and all those who love the master God in truth and righteousness will rejoice, showing mercy to our kindred. **8** And now, my child, depart from Nineveh, because those things which the prophet Yonah spoke will surely happen. **9** But you must keep the law and the ordinances, and show yourself merciful and righteous, that it may be well with you. **10** Bury me decently, and your mother with me. Don't stay at Nineveh. See, my child, what Aman did to Ahikar who nourished him, how out of light he brought him into darkness, and all the recompense that he made him. Ahikar was saved, but the other had his recompense, and he went down into darkness. Menasheh (Manasseh) gave to the poor, and escaped the snare of death which he set for him; but Aman fell into the snare, and perished. **11** And now, my children, consider what giving to the poor does, and how righteousness delivers."

Readers' Version

While he was saying these things, he gave up the ghost in the bed; but he was one hundred and fifty eight years old. Toviyah (Tobias) buried him magnificently.

Toviyah leaves Nineveh

12 When Hanah died, he buried her with his father. But Toviyah departed with his wife and his sons to Ahmeta to Re'uel his father-in-law, **13** and he grew old in honour, and he buried his father-in-law and mother-in-law magnificently, and he inherited their possessions, and his father Tovi's (Tobit's). **14** He died at Ahmeta of Maday (Media), being one hundred and twenty seven years old. **15** Before he died, he heard of the destruction of Nineveh, which Nevukadnetsar (Nebuchadnezzar) and Ahashverosh (Ahasuerus) took captive. Before his death, he rejoiced over Nineveh.

TOB · OET-RV v0.4.4

Literal Version

the/this/who prophet Yōnas. **9** you but/and to_keep the/this/who law and the/this/who ⟦προστάγματα⟧, and ⟦γενοῦ⟧ compassionate and just, in_order_that/to you well to_ _be. **10** and ⟦θάψον⟧ I/we well, and the/this/who mother you with/after I/we/my, and never_again ⟦αὐλισθῆτε⟧ toward Nineua^{y}; child, look!/to_perceive one/which? to_do/make Aman Aḳiaḳarōi the/this/who ⟦θρέψαντι⟧ he/she/it/self, which/how out_from of_the light to_bring he/she/it/self toward the/this/who darkness, and just_as/how_much ⟦ἀνταπέδωκεν⟧ he/she/it/self; and Aḳiaḳaron on_one_hand to_save, that but/and the/this/who repayment ⟦ἀπεδόθη⟧, and he/she/it/self to_come/go_down toward the/this/who darkness. Manassa^{y}s to_do/make charity, and to_save out_from trap death which to_set_up he/she/it/self; Aman but/and ⟦ἐνέπεσεν⟧ toward the/this/who trap, and to_destroy. **11** and now, child, to_perceive one/which? charity to_do/make, and righteousness ⟦ῥύεται⟧; and this/he/she/it he/she/it/self/my/your/him-self/there to_speak, ⟦ἐξέλιπεν⟧ the/this/who soul he/she/it/self/my/your/him-self/there upon/to/against the/this/who bed; to_be but/and year hundred ⟦πεντηκονταοκτώ⟧; and to_bury he/she/it/self gloriously. **12** and when to_die Anna, ⟦ἔθαψεν⟧ he/she/it/self/my/your/him-self with/after of_the father he/she/it/self/my/your/him-self/there. to_go_away but/and Tōbias with/after the/this/who woman he/she/it/self/my/your/him-self/there and the/this/who son he/she/it/self/my/your/him-self/there toward Ekbatana to/with Reuel the/this/who ⟦πενθερὸν⟧ he/she/it/self/my/your/him-self/there, **13** and ⟦ἐγήρασεν⟧ highly_valued; and ⟦ἔθαψε⟧ the/this/who ⟦πενθεροὺς⟧ he/she/it/self/my/your/him-self/there gloriously, and ⟦ἐκληρονόμησε⟧ the/this/who estate, and Tōbit of_the father he/she/it/self/my/your/him-self/there. **14** and to_die year hundred twenty-seven in/on/among ⟦Ἐκβατάνοις⟧ the/this/who Ma^{y}dias. **15** and to_hear ⟦πρὶνὴ⟧ to_die he/she/it/self, the/this/who destruction Nineua^{y}, which ⟦ἠχμαλώτισεν⟧ Nabouḳodonosor, and ⟦Ἀσύηρος⟧, and to_ _rejoice before of_the to_die upon/to/against Nineua^{y}.

TOB · OET-LV v0.2.0 (DC set)

The Prayer of Menasheh

King of Yehudah,
When He Was Held Captive in Bavel

Introduction

This short *Prayer of Menasheh* (Manasseh) is presented as the prayer of Yehudah's (Judah's) king while he was held captive in Bavel (Babylon). The account in 2 Chronicles 33:10-20 tells how Menasheh humbled himself, prayed, and was restored to his kingdom, but doesn't give the words of his prayer. This document gives a prayer in his voice. The prayer moves from acknowledging God's power and mercy to a direct confession of wrongdoing. Menasheh admits that he doesn't deserve rescue, asks for forgiveness, and promises to praise God. Its central hope is that God's compassion can reach even someone who has sinned greatly.
The Prayer of Menasheh is recognised as Deuterocanonical Scripture by the Greek Orthodox and Russian Orthodox Churches. It is included in an appendix to the Latin Vulgate Bible.

Main components of this prayer

God's power, patience, and mercy *1:1-8*
Confession and a plea for forgiveness *1:9-13*
Confidence in God's mercy and a promise of praise *1:14-15*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Menasheh asks God for forgiveness

1:1 Oh LORD Almighty in heaven, God of our fathers Avraham, Yitshak (Isaac), and Ya'akov (Jacob), and of their righteous descendants, **2** you who've made heaven and earth, with all their order, **3** who've bound the sea by the word of your commandment, who've shut up the deep, and sealed it by your terrible and glorious name, **4** whom all things fear, yes, tremble before your power, **5** for the majesty of your glory can't be borne, and the anger of your threatening towards sinners is unbearable. **6** Your merciful promise is immeasurable and unsearchable, **7** for you're the master Most High, of great compassion, patient and abundant in mercy, and relent at human suffering. **8** You,[1] Oh master, according to your great goodness have promised repentance and forgiveness to those who've sinned against you. Of your infinite mercies, you've appointed repentance to sinners, that they may be saved. You therefore, Oh master, who are the god of the just, haven't appointed repentance to the just, to Avraham, Yitshak, and Ya'akov, which haven't sinned against you, but you've appointed repentance to me, a sinner. **9** Because I've sinned more times than there are grains of sand in the sea. My transgressions are multiplied,[2] Oh master, my transgressions are multiplied, and I'm not worthy to look up and see the height of heaven for the multitude of my iniquities. **10** I'm bowed down with many iron bands, so that I can't lift up my head because of my sins,[3] and I have no relief; for I've provoked your anger, and done that which is evil before you:[4] I didn't do your will, and I didn't keep your commandments. I've set up abominations, and have multiplied detestable things. **11** Now therefore I bow the knee of my heart, asking you for grace. **12** I've sinned, Oh master, I've sinned, and I acknowledge my iniquities; **13** but, I humbly ask you, forgive me, Oh master, forgive me, and please don't destroy me with my iniquities. Don't be angry with me forever, by reserving evil for me. Don't condemn me into the lower parts of the earth. Because you, Oh master, are the god of those who repent. **14** In me you'll show all your goodness, for you'll save me, even though I'm unworthy, according to your great mercy. **15** Then I'll praise you forever all the days of my life; for all the army of heaven sings your praise, and yours is the glory forever and ever. Amen.

Literal Version

1:1 lord ⟦παντοκράτωπ⟧, the/this/who God the/this/who father I/we ⟦τοῦ'⟧ Abra'am and Isa'ak and Yakōb and of_the seed he/she/it/self of_the just. **2** the/this/who to_do/make the/this/who heaven and the/this/who earth with all the/this/who world he/she/it/self. **3** the/this/who ⟦πεδήσας⟧ the/this/who sea the/this/who word of_the ⟦προστάγματός⟧ you, the/this/who to_shut the/this/who abyss and to_seal he/she/it/self/my/your/him-self the/this/who ⟦φοβερῷ⟧ and honoured name you; **4** which all ⟦φρίσσει⟧ and ⟦τρέμει⟧ away_ _from face power you, **5** that/since ⟦ἄστεκτος⟧ the/this/who majesty the/this/who glory you, and unsubdued the/this/who wrath the/this/who upon/to/against sinful threat you; **6** ⟦ἀμέτρητόν⟧ and/both and unsearchable the/this/who mercy the/this/who promise you; **7** you for to_be lord highest, compassionate, lenient and full_of_mercy, ⟦μετανοῶν⟧ upon/to/against ⟦κακίαις⟧ a_human. you, lord, according_to the/this/who multitude the/this/who kindness you ⟦ἐπηγγείλω⟧ repentance and forgiveness the/this/who ⟦ἡμαρτηκόσιν⟧ you, and the/this/who multitude the/this/who compassion you ⟦ὥρισας⟧ repentance sinful toward salvation. **8** you therefore/then, lord, the/this/who God the/this/who just, no to_place repentance just, the/this/who Abra'am and Isa'ak and Yakōb, the/this/who no ⟦ἡμαρτηκόσιν⟧ you, **9** ⟦'Επλήθυναν⟧ the/this/who/which lawlessness I/we, lord, ⟦ἐπλήθυναν⟧, and no to_be worthy to_gaze and to_perceive the/this/who height of_the heaven away_from multitude the/this/who ⟦ἀδικιῶν⟧ I/we, **10** ⟦κατακαμπτόμενος⟧ much ⟦δεσμῷ⟧ ⟦σιδηρῷ⟧ toward the/this/who not ⟦ἀνανεῦσαι⟧ the/this/who head I/we, and no to_be I/we rest, because ⟦παρώργισα⟧ the/this/who wrath you, and the/this/who evil/bad before you to_do/make, not to_do/make the/this/who will/desire you and not ⟦φυλάξας⟧ the/this/who ⟦προστάγματά⟧ you, ⟦στήσας⟧ ⟦βδελύγματα⟧ and ⟦πληθύνας⟧ ⟦προσοχθίσματα⟧. **11** and now to_bow/lay_down a_knee heart I/we to_pray the/this/who ⟦παθὰ⟧ you kindness; ⟦ἡμάρτηκα⟧, **12** lord, ⟦ἡμάρτηκα⟧, and the/this/who lawlessness I/we I/we to_know. but to_ask to_pray you; ⟦ἄνες⟧ I/we, **13** lord, ⟦ἄνες⟧ I/we, and not ⟦συναπολέσῃς⟧ I/we the/this/who ⟦ἀνομίαις⟧ I/we, nor toward the/this/who an_age ⟦μηνίσας⟧ to_keep the/this/who evil/harm ⟦μαι⟧, nor ⟦καταδικάσῃς⟧ I/we in/on/among the/this/who ⟦κατωτάτοις⟧ the/this/who earth, because you to_be God, to_place the/this/who ⟦μετανοούντων⟧. **14** and in/on/among I/we/my ⟦δείξεις⟧ all the/this/who ⟦ἀγαθωσύνην⟧ you, that/since ⟦ἀνάξιον⟧ to_be to_save I/we according_to the/this/who much mercy you. **15** and ⟦αἰνέσω⟧ you through/because_of all in/on/among the/this/who day the/this/who life I/we, that/since you ⟦ὑμνεῖ⟧ all the/this/who power the/this/who heaven, and you to_be the/this/who glory toward the/this/who ⟦αἰῶναι⟧.

1 **RV 1:8 · Note** The Alex. MS. omits You... saved.

2 **RV 1:9 · Note** The Alex. MS. omits Oh master... multiplied.

3 **RV 1:10 · Note** Some authorities omit by reason of my sins.

4 **RV 1:10 · Note** The Alex. MS. omits I did... commandments.

Literal Version

amen

MAN · OET-LV v0.2.0 (DC set)

Readers' Version

MAN · OET-RV v0.4.0



Baruk

Introduction

The book of *Baruk* is set among the people taken into exile in Bavel (Babylon) after Yerushalem (Jerusalem) was captured. It opens with Baruk reading to the exiles, who weep, pray, and send money and a message to the people still in Yerushalem. The prayer that follows openly acknowledges their disobedience and asks God to show mercy and bring his people home.

The book then calls Yisrael (Israel) to seek wisdom in God's instructions. Yerushalem is pictured as a grieving mother whose children have been taken away, but who can look forward to their return. These sections move from confession and sorrow to renewed hope in God's faithfulness.

The final chapter contains *The Letter of Yirmiyah* (Jeremiah), addressed to people facing exile. It warns them not to be impressed or frightened by the idols they will see in Bavel. Again and again, it points out that these objects can't speak, protect themselves, or help their worshippers.

The book of *Baruk* is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches. In some Bibles, Baruk chapter 6 is listed as a separate book called *The Letter of Yirmiyah/Jeremiah*, reflecting its separation from Baruk in some copies of the Greek Septuagint.

Main components of this document

The exiles send gifts and a message to Yerushalem *1:1-14*
Confession and a prayer for mercy *1:15–3:8*
Finding wisdom in God's instructions *3:9–4:4*
Yerushalem's sorrow and the promise of restoration *4:5–5:9*
Yirmiyah's letter warning against idols *6:1-73*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.

Struck words are untranslated. The ◘ sign marks a verse with no text.

Open English Translation · Translation draft v0.48.94 · https://OET.Bible

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Literal Version

1:1 and this/he/she/it the/this/who word of_the scroll, which to_write Barouḳ son Naʸriou, son Maʼasaiou, son Sedekiou, son Asadiou, son Ḳelkiou in/on/among Babulōni, **2** in/on/among the/this/who year the/this/who ⟦πέμπτῳ⟧, in/on/among seventh of_the ⟦μηνὸς⟧, in/on/among the/this/who time/right_time which to_take the/this/who Ḳaldaioi the/this/who Hierousalaʸm, and ⟦ἐνέπρησαν⟧ he/she/it/self/my/your/him-self in/on/among fire. **3** and ⟦ἀνέγνω⟧ Barouḳ the/this/who word of_the scroll this/he/she/it in/on/among ear Yeḳoniou son ⟦Ἰωακεὶμ⟧ king Youda, and in/on/among ear all of_the a_people the/this/who to_come/go to/with the/this/who ⟦βίβλον⟧, **4** and in/on/among ear the/this/who ⟦δυνατῶν⟧, and son the/this/who king, and in/on/among ear the/this/who elder, and in/on/among ear all of_the a_people, away_from small until great, all the/this/who to_dwell in/on/among Babulōni upon/to/against river Soud. **5** and to_weep, and ⟦ἐνήστευον⟧, and to_pray/wish_for against/in_front_of lord. **6** and to_ _assemble money, insofar_as each be_able the/this/who hand, **7** and to_send toward Hierousalaʸm to/with ⟦Ἰωακεὶμ⟧ son Ḳelkiou, son Salōm, the/this/who priest, and to/with the/this/who priest, and to/with all the/this/who a_people, the/this/who ⟦εὑρεθέντας⟧ with/after he/she/it/self/my/your/him-self/there in/on/among Hierousalaʸm, **8** in/on/among the/this/who to_take he/she/it/self the/this/who vessel house lord, the/this/who ⟦ἐξενεχθέντα⟧ out_from of_the temple, ⟦ἀποστρέψαι⟧ toward earth Youda, the/this/who tenth of_the ⟦Σειουὰλ⟧, vessel silver, which to_do/make Sedekias son Yōsia king Youda, **9** with/after the/this/who ⟦ἀποικίσαι⟧ Nabouḳodonosor king Babulōnos the/this/who Yeḳonian, and the/this/who ruler, and the/this/who prisoner, and the/this/who ⟦δυνατοὺς⟧, and the/this/who a_people the/this/who earth away_from Hierousalaʸm, and to_bring he/she/it/self toward ⟦Βαβυλῶνα⟧. **10** and to_say, look! ⟦ἀπεστείλαμεν⟧ to/with you money, and to_buy of_the money burnt_offering, and about sin, and frankincense, and to_do/make manna, and ⟦ἀνοίσατε⟧ upon/to/against the/this/who altar lord of_the God I/we, **11** and ⟦προσεύξασθε⟧ about the/this/who life Nabouḳodonosor king Babulōnos, and toward life Baltasar son he/she/it/self/my/your/him-self/there, in_order_that/to to_ _be the/this/who/which day he/she/it/self which/how the/this/who/which day of_the heaven upon/to/against the/this/who earth. **12** and to_give lord strength I/we, and to_ _illuminate the/this/who eye I/we, and ⟦ζησόμεθα⟧ by/under the/this/who shadow Nabouḳodonosor king Babulōnos, and by/under the/this/who shadow Baltasar son he/she/it/self/my/your/him-self/there, and ⟦δουλεύσομεν⟧ he/she/it/self day much, and to_find/meet because_of/grace against/in_front_of he/she/it/self. **13** and ⟦προσεύξασθε⟧ about I/we to/with lord the/this/who God I/we, that/since ⟦ἡμάρτομεν⟧ the/this/who lord God I/we, and no ⟦ἀπέστρεψεν⟧ the/this/who wrath lord and the/this/who wrath he/she/it/self/my/your/him-self/there away_from I/we, until the/this/who day this/he/she/it. **14** and

Readers' Version

The exiles send gifts and a message to Yerushalem

1:1 These are the words of the book which Baruk the son of Neriyah, the son of Mahseyah, the son of Tsidkiyah (Zedekiah), the son of Hasadyah, the son of Hilkiyah, wrote in Bavel (Babylon), **2** in the fifth year, in the seventh day of the month, at the time when the Kasdim (Chaldeans) took Yerushalem (Jerusalem) and burnt it with fire. **3** Baruk read the words of this book in the hearing of Yekonias the son of Yehoyakim king of Yehudah (Judah), and in the hearing of all the people who came to hear the book, **4** and in the hearing of the mighty men, and of the kings' sons, and in the hearing of the elders, and in the hearing of all the people, from the least to the greatest, even of all those who lived at Bavel by the river Sud. **5** Then they wept, fasted,[1] and prayed before the master. **6** They also made a collection of money according to every man's ability; **7** and they sent it to Yerushalem to Yehoyakim the high priest, the son of Hilkiyah, the son of Shalum, and to the priests and to all the people who were found with him at Yerushalem, **8** at the same time when he took the vessels of the master's house, that'd been carried out of the temple, to return them into the land of Yehudah, the tenth day of Sivan—silver vessels which Tsidkiyah the son of Yoshiyah (Josiah) king of Yehudah had made, **9** after Nevukadnetsar (Nebuchadnezzar) king of Bavel had carried away Yekonias, the princes, the captives, the mighty men, and the people of the land from Yerushalem, and brought them to Bavel.

10 And they said: Listen, we've sent you money; therefore buy with the money burnt offerings, sin offerings, and incense, and prepare an oblation, and offer on the altar of the master our god; **11** and pray for the life of Nevukadnetsar king of Bavel, and for the life of Belshatsar (Belshazzar) his son, that their days may be[2] as the days of heaven above the earth. **12** The master will give us strength and light to our eyes. We'll live under the shadow of Nevukadnetsar king of Bavel and under the shadow of Belshatsar his son, and we'll serve them many days, and find favour in their sight. **13** Pray for us also to the master our god, for we've sinned against the master our god. To this day the anger of the master and his indignation isn't turned from us. **14** Read this book which we've sent to you, to make confession in the master's house on the day of the feast and on the days of the solemn assembly.

The people confess their disobedience

15 Say: To the master our god belongs righteousness, but to us confusion of face, as at this day—to the men of Yehudah, to the inhabitants of Yerushalem, **16** to our kings, to our princes, to our priests, to our prophets, and to our fathers, **17** because we've sinned before the master. **18** We've disobeyed him and haven't listened to the voice of the master our god, to walk in the master's commandments that he's set before us. **19** Since the day that the master brought

1 **RV 1:5 · Note** Another reading is, and vowed vows.

2 **RV 1:11 · Note** See Deuteronomy 11:21.

Readers' Version

our fathers out of the land of Mitsrayim (Egypt) to this present day, we've been disobedient to the master our god, and we've been negligent in not listening to his voice. **20** Therefore the deadly diseases have clung to us, along with the curse which the master declared through Mosheh (Moses) his servant in the day that he brought our fathers out of the land of Mitsrayim to give us a land that flows with milk and honey, as at this day. **21** Nevertheless we didn't listen to the voice of the master our god, according to all the words of the prophets whom he sent to us, **22** but we each walked in the imagination of his own wicked heart, to serve strange gods and to do what is evil in the sight of the master our god.

2:1 Therefore the master has made good his word which he pronounced against us, and against our judges who judged Yisrael (Israel), and against our kings, and against our princes, and against the men of Yisrael and Yehudah (Judah), **2** to bring terrible deadly diseases onto us such as never happened before under the whole heaven,[3] as it happened in Yerushalem (Jerusalem), according to the things that are written in Mosheh's law, **3** that we should each eat the flesh of our own son, and each eat the flesh of our own daughter. **4** Moreover he's given them to be in subjection to all the kingdoms that are around us, to be a reproach and a desolation among all the people around us, where the master has scattered them. **5** Thus they were thrown down and not exalted, because we sinned against the master our god in not listening to his voice. **6** To the master our god belongs righteousness, but to us and to our fathers confusion of face, as at this day. **7** All these deadly diseases have come onto us which the master has pronounced against us. **8** Yet we haven't asked for the favour of the master by everyone turning from the thoughts of his wicked heart. **9** Therefore the master has kept watch over the deadly diseases. The master has

Literal Version

⟦ἀναγνώσεσθε⟧ the/this/who scroll this/he/she/it the/this/who/which ⟦ἀπεστείλαμεν⟧ to/with you, ⟦ἐξαγορεῦσαι⟧ in/on/among house lord, in/on/among day festival, and in/on/among day time/right_time, **15** and to_say, the/this/who lord God I/we the/this/who righteousness, I/we but/and shame the/this/who face, which/how the/this/who day this/he/she/it, a_human Youda, and the/this/who to_ _dwell Hierousalaʸm, **16** and the/this/who king I/we, and the/this/who ruler I/we, and the/this/who priest I/we, and the/this/who prophet I/we, and the/this/who father I/we, **17** which ⟦ἡμάρτομεν⟧ before lord, **18** and ⟦ἠπειθήσαμεν⟧ he/she/it/self, and no to_hear the/this/who voice/sound lord God I/we, to_travel the/this/who ⟦προστάγμασι⟧ lord, which to_give according_to face I/we, **19** away_from the/this/who day which to_lead_out lord the/this/who father I/we out_from earth Aiguptou; and until the/this/who day this/he/she/it to_ _be to_disobey to/with lord God I/we, and ⟦ἐσχεδιάζομεν⟧ to/with the/this/who not to_hear the/this/who voice/sound he/she/it/self/my/your/him-self/there. **20** and to_join toward I/we the/this/who evil/harm, and the/this/who curse which to_direct lord the/this/who Mōusaʸ ⟦παιδὶ⟧ he/she/it/self/my/your/him-self/there, in/on/among day which to_lead_out the/this/who father I/we out_from earth Aiguptou, to_give I/we earth ⟦ῥέουσαν⟧ milk and honey, which/how the/this/who day he/she/it/self/this/he/she/it. **21** and no to_hear the/this/who voice/sound lord of_the God I/we, according_to all the/this/who word the/this/who prophet, which to_send to/with I/we. **22** and ⟦ᾠχόμεθα⟧ each in/on/among mind heart he/she/it/self/my/your/him-self/there the/this/who evil/bad, to_work God other to_do/make the/this/who evil/harm according_to eye lord God I/we.

2:1 and to_stand lord the/this/who word he/she/it/self/my/your/him-self/there, which to_speak upon/to/against I/we, and upon/to/against the/this/who ⟦δικαστὰς⟧ I/we, the/this/who ⟦δικάσαντας⟧ the/this/who Israaʸl, and upon/to/against the/this/who king I/we, and upon/to/against the/this/who ruler I/we, **2** and upon/to/against a_human Israaʸl and Youda, of_the to_bring upon/to/against I/we evil/harm great, which no ⟦ἐποιήθη⟧ under all of_the heaven, as/just_as to_do/make in/on/among Hierousalaʸm, according_to the/this/who to_write in/on/among the/this/who law Mōusaʸ, **3** of_the to_eat I/we, a_human flesh son he/she/it/self/my/your/him-self/there, and a_human flesh daughter he/she/it/self/my/your/him-self/there. **4** and to_give he/she/it/self ⟦ὑποχειρίους⟧ all the/this/who ⟦βασιλείαις⟧ the/this/who surrounding I/we, toward reproach, and ⟦ἄβατον⟧ in/on/among all the/this/who a_people the/this/who surrounding, which/whither ⟦διέσπειρεν⟧ he/she/it/self lord there. **5** and to_be under and no above, that/since ⟦ἡμάρτομεν⟧ lord God I/we, to/with the/this/who not to_hear the/this/who voice/sound he/she/it/self/my/your/him-self/there. **6** the/this/who lord God I/we the/this/who righteousness, I/we but/and and

3 RV 2:2 · Note Another reading is, even as he has done.

Literal Version

the/this/who father I/we the/this/who shame the/this/who face, which/how the/this/who day this/he/she/it. **7** which to_ _speak lord upon/to/against I/we, all the/this/who evil/harm this/he/she/it which to_come/go upon/to/against I/we, **8** and no ⟦ἐδεήθημεν⟧ of_the face lord, of_the ⟦ἀποστρέψαι⟧ each away_from the/this/who ⟦νοημάτων⟧ the/this/who heart he/she/it/self the/this/who evil/bad. **9** and to_keep_watch lord upon/to/against the/this/who ⟦κακοῖς⟧, and ⟦ἐπήγαγε⟧ lord upon/to/against I/we, that/since just the/this/who lord upon/to/against all the/this/who work he/she/it/self/my/your/him-self/there, which to_order I/we. **10** and no to_hear the/this/who voice/sound he/she/it/self/my/your/him-self/there, to_travel the/this/who ⟦προστάγμασι⟧ lord, which to_give according_to face I/we; **11** and now lord the/this/who God Israaʸl, which ⟦ἐξήγαγες⟧ the/this/who a_people you out_from earth Aiguptou, in/on/among hand ⟦κραταιᾷ⟧, and in/on/among sign, and in/on/among wonders, and in/on/among power great, and in/on/among arm ⟦ὑψηλῷ⟧, and to_do/make yourself name, which/how the/this/who day this/he/she/it, **12** ⟦ἡμάρτομεν⟧, ⟦ἠσεβήσαμεν⟧, to_harm, lord the/this/who God I/we, upon/to/against all the/this/who righteous_act you. **13** ⟦Ἀποστραφήτω⟧ the/this/who wrath you away_from I/we, that/since ⟦κατελείφθημεν⟧ little/few in/on/among the/this/who Gentile_nation which/whither ⟦διέσπειρας⟧ I/we there. **14** ⟦Εἰσάκουσον⟧ lord the/this/who prayer I/we and the/this/who petition I/we, and ⟦ἐξελοῦ⟧ I/we because_of you, and to_give I/we because_of/grace according_to face the/this/who ⟦ἀποικισάντων⟧ I/we, **15** in_order_that/to to_ _know all the/this/who earth, that/since you lord the/this/who God I/we, that/since the/this/who name you to_ _call_(on)/name upon/to/against Israaʸl, and upon/to/against the/this/who family he/she/it/self/my/your/him-self/there. **16** lord ⟦κάτιδε⟧ out_from of_the house of_the holy you, and ⟦ἐννόησον⟧ toward I/we, and ⟦κλῖνον⟧ lord the/this/who ear you, and ⟦ἄκουσον⟧. **17** to_open eye you, and look!/to_perceive, that/since no the/this/who ⟦τεθνηκότες⟧ in/on/among the/this/who Hades, which ⟦ἐλήφθη⟧ the/this/who spirit/breath he/she/it/self away_from the/this/who ⟦σπλάγχνων⟧ he/she/it/self, to_give glory and righteous_act the/this/who lord; **18** but the/this/who soul the/this/who ⟦λυπουμένη⟧ upon/to/against the/this/who greatness, the/this/who/which ⟦βαδίζει⟧ ⟦κύπτον⟧ and ⟦ἀσθενοῦν⟧, and the/this/who eye the/this/who ⟦ἐκλείποντες⟧, and the/this/who soul the/this/who ⟦πεινῶσα⟧, to_give you glory, and righteousness, lord. **19** that/since no upon/to/against the/this/who righteous_act the/this/who father I/we and the/this/who king I/we I/we ⟦καταβάλλομεν⟧ the/this/who mercy according_to face you, lord the/this/who God I/we; **20** that/since ⟦ἐνῆκας⟧ the/this/who wrath you and the/this/who wrath you toward I/we, just_as ⟦ἐλάλησας⟧ in/on/among hand the/this/who child you the/this/who prophet; **21** thus(-ly) to_say lord, ⟦κλίνατε⟧ the/this/who ⟦ὦμον⟧ you, and ⟦ἐργάσασθε⟧ the/this/who king Babulōnos, and to_seat upon/to/against the/this/who earth, which to_

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brought them onto us, because the master is righteous in all his works which he's commanded us. **10** Yet we haven't listened to his voice, to walk in the master's commandments that he's set before us.

A prayer for mercy

11 And now, Oh master, you God of Yisrael (Israel) who've brought your people out of the land of Mitsrayim (Egypt) with a mighty hand, with signs, with wonders, with great power, and with a high arm, and have gotten yourself a name, as at this day: **12** Oh master our god, we've sinned. We've been ungodly. We've done wrong in all your ordinances. **13** Let your anger turn from us, for we're but a few left among the heathen where you've scattered us. **14** Hear our prayer, Oh master, and our petition, and deliver us for your own sake. Give us favour in the sight of those who've led us away captive, **15** that all the earth may know that you're the master our god, because Yisrael and his posterity is called by your name. **16** Oh master, look down from your holy house and consider us. Incline your ear, Oh master, and hear. **17** Open your eyes, and see; for the dead that are in Haidais, whose breath is taken from their bodies, will give to the master neither glory nor righteousness; **18** but the soul who's greatly vexed, who goes stooping and feeble, and the eyes that fail, and the hungry soul, will declare your glory and righteousness, Oh master.

19 Because we don't present our supplication before you, Oh master our god, for the righteousness of our fathers and of our kings. **20** Because you've sent your anger and your indignation onto us, as you've spoken by your servants the prophets, saying, **21** "The master says, 'Bow your shoulders to serve the king of Bavel (Babylon), and remain in the land that I gave to your fathers. **22** But if you won't hear the master's voice to serve the king of Bavel, **23** I'll cause to cease out of the cities of Yehudah (Judah) and from the region near Yerushalem (Jerusalem) the voice of mirth, the voice of gladness, voice of the bridegroom, and the voice of the bride. The whole land will be desolate without inhabitant.' " **24** But we wouldn't listen to your voice, to serve the king of Bavel. Therefore you've made good your words that you spoke by your servants the prophets, that the bones of our kings and the bones of our fathers would be taken out of their places. **25** Listen, they're thrown out to the heat by day and to the frost by night. They died in great miseries by famine, by sword, and by[4] pestilence. **26** You've made the house that's called by your name as it's today because of the wickedness of the house of Yisrael (Israel) and the house of Yehudah.

God's promise to bring his people home

27 Yet, Oh master our god, you have dealt with us after all your kindness and according to all your great mercy, **28** as you spoke by your servant Mosheh (Moses) in the day when you commanded him to write your law in the presence of the Israeli people, saying, **29** "If you won't hear my voice, surely this very great multitude will be turned into a small number among the nations

4 RV 2:25 · Note See Yirmeyah/Jeremiah 32:36.

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where I'll scatter them. **30** Because I know that they won't listen to me, because they're a stiff-necked people; but in the land of their captivity they'll take it to heart, **31** and will know that I'm the master their god. I'll give them a heart and ears to hear. **32** Then they'll praise me in the land of their captivity, and think about my name, **33** and will return from their stiff neck and from their wicked actions; because they'll remember the way of their fathers who sinned before the master. **34** I'll bring them again into the land which I promised to their fathers, to Avraham, to Yitshak (Isaac), and to Ya'akov (Jacob), and they'll rule over it. I'll increase them, and they won't be diminished. **35** And I'll make an eternal covenant with them to be their god, and they'll be my people. I'll no more remove my people Yisrael out of the land that I've given them."

3:1 Oh master Almighty, you God of Yisrael, the soul in anguish and the troubled spirit cries to you. **2** Hear, Oh master, and have mercy; for you're a merciful God. Yes, have mercy on us, because we've sinned before you. **3** Because you're enthroned forever,

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_give the/this/who father you. **22** and if not to_hear the/this/who voice/sound lord, ⟦ἐργάσασθαι⟧ the/this/who king Babulōnos, **23** ⟦ἐκλείψειν⟧ to_do/make out_from city Youda and outside Hierousalaʸm voice/sound joy, and voice/sound ⟦χαρμοσύνης⟧, voice/sound bridegroom, and voice/sound bride, and to_be all the/this/who earth toward ⟦ἄβατον⟧ away_from ⟦ἐνοικούντων⟧. **24** and no to_hear the/this/who voice/sound you, ⟦ἐργάσασθαι⟧ the/this/who king Babulōnos; and ⟦ἔστησας⟧ the/this/who word you, which ⟦ἐλάλησας⟧ in/on/among hand the/this/who child you the/this/who prophet, of_the ⟦ἐξενεχθῆναι⟧ the/this/who ⟦ὀστᾶ⟧ king I/we and the/this/who ⟦ὀστᾶ⟧ the/this/who father I/we out_from of_the place he/she/it/self. **25** and look! to_be ⟦ἐξερῥιμμένα⟧ the/this/who ⟦καύματι⟧ the/this/who day, and the/this/who ⟦παγετῷ⟧ the/this/who night; and ⟦ἀπεθάνοσαν⟧ in/on/among ⟦πόνοις⟧ evil/bad, in/on/among hunger, and in/on/among sword, and in/on/among apostleship. **26** and to_place the/this/who house, which/whither to_call_(on)/name the/this/who name you upon/to/against he/she/it/self, which/how the/this/who day this/he/she/it, through/because_of evil house Israaʸl and house Youda. **27** and to_do/make toward I/we, lord the/this/who God I/we, according_to all ⟦ἐπιείκειάν⟧ you, and according_to all ⟦οἰκτιρμόν⟧ you the/this/who great, **28** as/just_as ⟦ἐλάλησας⟧ in/on/among hand child you Mōusaʸ, in/on/among day ⟦ἐντειλαμένου⟧ you he/she/it/self to_write the/this/who law you against/in_front_of son Israaʸl, to_speak. **29** if not to_hear the/this/who voice/sound I/we, surely certainly/month the/this/who buzzing the/this/who great the/this/who much this/he/she/it to_turn_away toward small in/on/among the/this/who Gentile_nation, which/whither ⟦διασπερῶ⟧ he/she/it/self there; **30** that/since to_know that/since no not to_hear I/we, that/since a_people stiff-necked he_is; and ⟦ἐπιστρέψουσιν⟧ upon/to/against heart he/she/it/self in/on/among earth ⟦ἀποικισμοῦ⟧ he/she/it/self, **31** and to_know that/since I/we lord the/this/who God he/she/it/self; and to_give he/she/it/self heart and ear to_hear, **32** and ⟦αἰνέσουσί⟧ I/we in/on/among earth ⟦ἀποικισμοῦ⟧ he/she/it/self; and ⟦μνησθήσονται⟧ of_the name I/we, **33** and to_turn_away away_from of_the ⟦νώτου⟧ he/she/it/self of_the ⟦σκληροῦ⟧, and away_from evil/bad ⟦προσταγμάτων⟧ he/she/it/self, that/since ⟦μνησθήσονται⟧ the/this/who road father he/she/it/self the/this/who ⟦ἁμαρτόντων⟧ before lord. **34** and ⟦ἀποστρέψω⟧ he/she/it/self toward the/this/who earth, which to_swear the/this/who father he/she/it/self, the/this/who Habra'am, and the/this/who Isa'ak, and the/this/who Yakōb, and ⟦κυριεύσουσιν⟧ he/she/it/self; and to_multiply he/she/it/self, and no not ⟦σμικρυνθῶσι⟧. **35** and ⟦στήσω⟧ he/she/it/self covenant eternal, of_the to_be I/we he/she/it/self toward God, and he/she/it/self to_be I/we toward a_people; and no to_ _move still the/this/who a_people I/we Israaʸl away_from the/this/who earth, which to_give he/she/it/self.

3:1 lord almighty the/this/who God Israaʸl, soul in/on/among ⟦στενοῖς⟧ and spirit/breath ⟦ἀκηδιῶν⟧ to_cry to/with you. **2** ⟦Ἄκουσον⟧, lord, and to_have_mercy, that/since ⟦ἡμάρτομεν⟧ against/in_front_of you; **3** that/since you to_sit the/this/who an_age, and I/we to_destroy the/this/who an_

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_age. 4 lord almighty the/this/who God Israaʸl, ⟦ἄκουσον⟧ so
the/this/who prayer the/this/who ⟦τεθνηκότων⟧ Israaʸl, and
son the/this/who to_sin against/in_front_of you,
the/this/who/which no to_hear the/this/who voice/sound
you God he/she/it/self, and to_join I/we the/this/who
evil/harm. 5 not to_remember ⟦ἀδικιῶν⟧ father I/we, but to_
_remember hand you and name you in/on/among
the/this/who time/right_time this/he/she/it; 6 that/since you
lord the/this/who God I/we, and ⟦αἰνέσομέν⟧ you lord;
7 that/since through/because_of this/he/she/it to_give
the/this/who fear you upon/to/against heart I/we, and to_
call(on)/name the/this/who name you; and ⟦αἰνέσομέν⟧ you
in/on/among the/this/who resettlement I/we, that/since
⟦ἀπεστρέψαμεν⟧ away_from heart I/we all unrighteousness
father I/we, the/this/who ⟦ἡμαρτηκότων⟧ against/in_front_of
you. 8 look! I/we today in/on/among the/this/who
resettlement I/we, which/whither ⟦διέσπειρας⟧ I/we there
toward reproach, and toward ⟦ἀρὰν⟧, and toward ⟦ὀφλησιν⟧
according_to all the/this/who unrighteousness father I/we,
the/this/who/which to_leave away_from lord God I/we. 9 to_
_hear Israaʸl commandment life, to_listen_to to_know
⟦φρόνησιν⟧. 10 one/which? to_be Israaʸl? one/which?
that/since in/on/among earth the/this/who enemy to_be?
⟦ἐπαλαιώθης⟧ in/on/among earth another's, ⟦συνεμιάνθης⟧
the/this/who dead, 11 ⟦προσελογίσθης⟧ with/after
the/this/who toward Hades, 12 to_leave_behind the/this/who
⟦πηγὴν⟧ the/this/who wisdom. 13 the/this/who road of_the
God if ⟦ἐπορεύθης⟧, ⟦κατώκεις⟧ if in/on/among peace
the/this/who an_age. 14 ⟦Μάθε⟧ where? he_is understanding,
where? to_be strength, where? to_be understanding, of_the to_
_know together where? he_is long_living and life, where? he_is
light eye and peace. 15 one/which? to_find/meet the/this/who
place he/she/it/self, and one/which? to_enter toward
the/this/who treasure he/she/it/self? 16 where? to_be
the/this/who ruler the/this/who Gentile_nation, and
the/this/who ⟦κυριεύοντες⟧ the/this/who wild_animal
the/this/who upon/to/against the/this/who earth,
17 the/this/who in/on/among the/this/who bird of_the
heaven to_mock, and the/this/who money ⟦θησαυρίζοντες⟧,
and the/this/who gold which ⟦ἐπεποίθεισαν⟧ a_human, and no
he_is goal/tax the/this/who ⟦κτήσεως⟧ he/she/it/self?
18 that/since the/this/who the/this/who money
⟦τεκταίνοντες⟧ and ⟦μεριμνῶντες⟧, and no to_be a_finding_out
the/this/who work he/she/it/self. 19 ⟦Ἠφανίσθησαν⟧, and
toward Hades to_come/go_down, and another to_arise ⟦ἀντ'⟧
he/she/it/self. 20 new to_perceive light, and ⟦κατῴκησαν⟧
upon/to/against the/this/who earth, road but/and
⟦ἐπιστήμης⟧ no to_know, 21 and_not to_understand path
he/she/it/self, and_not ⟦ἀντελάβοντο⟧ he/she/it/self;
the/this/who son he/she/it/self away_from the/this/who road
he/she/it/self far_(away) to_be. 22 and_not to_hear
in/on/among Kana'an, and_not to_see in/on/among Thaiman.
23 ⟦Οἵτε⟧ son Agar the/this/who ⟦ἐκζητοῦντες⟧ the/this/who
understanding the/this/who upon/to/against the/this/who
earth, the/this/who trader/merchant the/this/who Merran,
and Thaiman, and the/this/who ⟦μυθολόγοι⟧, and
the/this/who ⟦ἐκζητηταὶ⟧ the/this/who understanding, road
but/and wisdom no to_know, and_not to_remember

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and we keep perishing. 4 Oh master Almighty, you God of Yisrael, hear now the prayer of the dead Israelis, and of the children of those who were sinners before you, who didn't listen to the voice of you their god; because of this, these deadly diseases cling to us. 5 Don't remember the iniquities of our fathers, but remember your power and your name at this time. 6 Because you're the master our god, and we'll praise you, Oh master. 7 Because this cause, you've put your fear in our hearts, to the intent that we should call on your name. We'll praise you in our captivity, for we've called to mind all the iniquity of our fathers who sinned before you. 8 Listen, we're yet this day in our captivity where you've scattered us, for a reproach and a curse, and to be subject to penalty according to all the iniquities of our fathers who departed from the master our god.

Finding the way to wisdom

9 Hear, Oh Yisrael, the commandments of life! Give ear to understand wisdom! 10 How is it, Oh Yisrael, that you're in your enemies' land, that you've become old in a strange country, that you're defiled with the dead, 11 that you're counted with those who are in Haidais? 12 You've forsaken the fountain of wisdom. 13 If you'd walked in the way of God, you'd have dwelled in peace forever. 14 Learn where there's wisdom, where there's strength, and where there's understanding, that you may also know where there's length of days and life, where there's the light of the eyes and peace. 15 Who's found out her place? Who's come into her treasuries? 16 Where are the princes of the heathen, and those who ruled the wild animals that are on the earth, 17 those who had their pastime with the fowls of the air, and those who hoarded up silver and gold, in which people trust, and of their getting there's no end? 18 Because those who diligently strived to gain silver, and were so anxious, and whose works are past finding out, 19 they've vanished and gone down to Haidais, and others have come up in their place.

20 Younger men have seen the light and lived on the earth, but they haven't known the way of knowledge, 21 nor understood its paths. Their children haven't embraced it. They're far off from their way. 22 It hasn't been heard of in Kena'an (Canaan), neither has it been seen in Teyman. 23 The sons also of Hagar who seek understanding, which are in the land, the merchants of Merran and Teyman, and the authors of fables, and the searchers out of understanding—none of these have known the way of wisdom or remembered her paths.

24 Oh Yisrael (Israel), how great is God's house! How large is the place of his possession! 25 It's great and has no end. It's high and unmeasurable. 26 Giants were born that were famous of old, great of stature, and expert in war. 27 God didn't choose these, nor did he give the way of knowledge to them, 28 so they perished, because they had no wisdom. They perished through their own foolishness. 29 Who's gone up into heaven, taken her, and brought her down from the clouds? 30 Who's gone over the sea, found her, and will bring her for choice gold? 31 There's no one who knows her way, nor any who comprehend her path.

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32 But he that knows all things knows her, he found her out with his understanding. He who prepared the earth for all time has filled it with four-footed animals. 33 It's he who sends forth the light, and it goes. He called it, and it obeyed him with fear. 34 The stars shone in their watches, and were glad. When he called them, they said, "Here we are." They shone with gladness to him who made them. 35 This is our god. No other can be compared to him. 36 He's found out all the way of knowledge, and has given it to Ya'akov (Jacob) his servant and to Yisrael (Israel) who's loved by him. 37 Afterward she appeared on earth, and lived with men.

4:1 This is the book of God's commandments and the law that endures forever. All those who hold it fast will live, but those who leave it'll die. 2 Turn, Oh Ya'akov, and take hold of it. Walk towards the shining of its light. 3 Don't give your glory to another, nor the things that are to your advantage to a foreign nation. 4 Oh Yisrael, we're happy; for the things that are pleasing to God are made known to us.

Yerushalem mourns for her children

5 Be of good cheer, my people, the memorial of Yisrael. 6 You weren't sold to the nations for destruction, but because you moved God to anger, you were delivered to your adversaries. 7 Because you provoked him who made you by sacrificing to demons and not to God. 8 You forgot the eternal God who brought you up. You also grieved Yerushalem (Jerusalem), who nursed you. 9 Because

Literal Version

the/this/who path he/she/it/self. 24 Omega/oh!/to_be Israa^{y}l, which/how great the/this/who house of_the God? and extending the/this/who place the/this/who ⟦κτήσεως⟧ he/she/it/self/my/your/him-self/there? 25 great, and no to_ _have/be ⟦τελευτὴν⟧, high and unmeasured. 26 there to_beget the/this/who ⟦γίγαντες⟧ the/this/who ⟦ὀνομαστοὶ⟧, away_ _from beginning to_be ⟦εὐμεγέθεις⟧, ⟦ἐπιστάμενοι⟧ war. 27 no this/he/she/it to_select the/this/who God, and_not road ⟦ἐπιστήμης⟧ to_give he/she/it/self. 28 and to_destroy from_ _with the/this/who not to_have/be ⟦φρόνησιν⟧, to_destroy through/because_of the/this/who ⟦ἀβουλίαν⟧ he/she/it/self. 29 one/which? to_ascend toward the/this/who heaven, and to_ _take he/she/it/self/my/your/him-self, and ⟦κατεβίβασεν⟧ he/she/it/self/my/your/him-self out_from the/this/who cloud? 30 one/which? ⟦διέβη⟧ other_side the/this/who sea, and to_find/meet he/she/it/self/my/your/him-self, and to_ _bear/lead he/she/it/self/my/your/him-self gold ⟦ἐκλεκτοῦ⟧? 31 no to_be the/this/who to_know the/this/who road he/she/it/self, and_not the/this/who ⟦ἐνθυμούμενος⟧ the/this/who ⟦τρίβον⟧ he/she/it/self. 32 but the/this/who to_ _perceive the/this/who all to_know he/she/it/self/my/your/him-self, ⟦ἐξεῦρεν⟧ he/she/it/self/my/your/him-self the/this/who understanding he/she/it/self/my/your/him-self/there; the/this/who to_ _prepare the/this/who earth toward the/this/who an_age time, to_fill_up he/she/it/self/my/your/him-self animal four-footed. 33 the/this/who ⟦ἀποστέλλων⟧ the/this/who light and to_travel, to_call he/she/it/self, and to_obey he/she/it/self trembling; 34 the/this/who but/and star ⟦ἔλαμψαν⟧ in/on/among the/this/who prison/watch he/she/it/self, and ⟦εὐφράνθησαν⟧; to_call he/she/it/self, and to_say, be_present; ⟦ἔλαμψαν⟧ with/after joy the/this/who to_ _do/make he/she/it/self. 35 this/he/she/it the/this/who God I/we, no to_count other to/with he/she/it/self. 36 ⟦Ἐξεῦρε⟧ all road ⟦ἐπιστήμης⟧, and to_give he/she/it/self/my/your/him-self Yakōb the/this/who ⟦παιδὶ⟧ he/she/it/self/my/your/him-self/there, and Israa^{y}l the/this/who to_love by/under he/she/it/self/my/your/him-self/there. 37 with/after this/he/she/it upon/to/against the/this/who earth to_see, and in/on/among the/this/who a_human ⟦συνανεστράφη⟧.

4:1 he/she/it/self/this/he/she/it the/this/who book the/this/who ⟦προσταγμάτων⟧ of_the God, and the/this/who law the/this/who to_be toward the/this/who an_age; all the/this/who to_grasp/seize he/she/it/self/my/your/him-self, toward life; the/this/who but/and to_leave_behind he/she/it/self/my/your/him-self, ⟦ἀποθανοῦνται⟧. 2 ⟦Ἐπιστρέφου⟧ Hiakōb, and to_catch he/she/it/self, ⟦διόδευσον⟧ to/with the/this/who ⟦λάμψιν⟧ before of_the light he/she/it/self. 3 not to_give other the/this/who glory you, and the/this/who ⟦συμφέροντά⟧ you Gentile_nation another's. 4 blessed to_be Israa^{y}l, that/since the/this/who pleasing of_the God I/we acquainted_with he_is. 5 take_heart a_people I/we, memorial Israa^{y}l. 6 ⟦Ἐπράθητε⟧ the/this/who Gentile_nation no toward destruction, through/because_of the/this/who ⟦παροργίσαι⟧ you the/this/who God; to_deliver the/this/who ⟦ὑπεναντίοις⟧.

Literal Version

7 ⟦Παρωξύνατε⟧ for the/this/who ⟦ποιήσαντα⟧ you,
⟦θύσαντες⟧ demon, and no God. **8** ⟦Ἐπελάθεσθε⟧ the/this/who
⟦τροφεύσαντα⟧ you God eternal, ⟦ἐλυπήσατε⟧ but/and and
the/this/who ⟦ἐκθρέψασαν⟧ I/we Hierousalaʸm. **9** to_perceive
for the/this/who ⟦ἐπελθοῦσαν⟧ you wrath from_with of_the
God, and to_say, to_hear the/this/who/which foreigner Siōn,
⟦ἐπήγαγέ⟧ I/we the/this/who God grief great. **10** to_perceive
for the/this/who captivity the/this/who son I/we and
the/this/who daughter, which ⟦ἐπήγαγεν⟧ he/she/it/self
the/this/who eternal. **11** ⟦Ἔθρεψα⟧ for he/she/it/self
with/after joy, ⟦ἐξαπέστειλα⟧ but/and with/after ⟦κλαυθμοῦ⟧
and ⟦πένθους⟧. **12** nothing ⟦ἐπιχαιρέτω⟧ I/we the/this/who
widow and ⟦καταλειφθήσῃ⟧ by/under much, ⟦ἠρημώθην⟧
through/because_of the/this/who sin the/this/who child I/we,
because to_turn_from out_from law God, **13** and righteous_act
he/she/it/self/my/your/him-self/there no to_know, and_not
to_travel road commandment God, and_not path discipline
in/on/among righteousness
he/she/it/self/my/your/him-self/there ⟦ἐπέβησαν⟧.
14 ⟦Ἐλθέτωσαν⟧ the/this/who/which foreigner Siōn, and to_
_remember the/this/who captivity the/this/who son I/we and
daughter, which ⟦ἐπήγαγεν⟧ he/she/it/self the/this/who
eternal. **15** ⟦Ἐπήγαγε⟧ for upon/to/against he/she/it/self
Gentile_nation from_afar, Gentile_nation ⟦ἀναιδὲς⟧ and
⟦ἀλλόγλωσσον⟧; that/since no ⟦ᾐσχύνθησαν⟧ ⟦πρεσβύτην⟧,
and_not child ⟦ἠλέησαν⟧, **16** and to_lead_away the/this/who
⟦ἀγαπητοὺς⟧ the/this/who widow, and away_from
the/this/who daughter the/this/who alone ⟦ἠρήμωσαν⟧.
17 I/we but/and one/which? ⟦δυνατὴ⟧ to_help you?
the/this/who for ⟦ἐπαγαγὼν⟧ the/this/who evil/harm,
⟦ἐξελεῖται⟧ you out_from hand enemy you. **18** ⟦Βαδίζετε⟧ child,
⟦βαδίζετε⟧, I/we for ⟦κατελείφθην⟧ deserted. **19** ⟦Ἐξεδυσάμην⟧
the/this/who robe the/this/who peace, **20** ⟦ἐνεδυσάμην⟧
but/and ⟦σάκκον⟧ the/this/who petition I/we; ⟦κεκράξομαι⟧
to/with the/this/who eternal in/on/among the/this/who day
I/we. **21** ⟦Θαῤῥεῖτε⟧ child, ⟦βοήσατε⟧ to/with the/this/who
God, and ⟦ἐξελεῖται⟧ you out_from ⟦δυναστείας⟧, out_from
hand enemy. **22** I/we for ⟦ἤλπισα⟧ upon/to/against
the/this/who ⟦αἰωνίῳ⟧ the/this/who salvation you; and to_
_come/go I/we joy from_with of_the holy upon/to/against
the/this/who charity, the/this/who/which to_come/be_
_present you in/on/among quickness from_with of_the eternal
saviour you. **23** ⟦Ἐξέπεμψα⟧ for you with/after ⟦κλαυθμοῦ⟧
and ⟦πένθους⟧, to_pay but/and I/we the/this/who God you
with/after ⟦χαρμοσύνης⟧ and joy toward the/this/who an_age.
24 just_as for now to_see the/this/who/which foreigner Siōn
the/this/who your captivity, thus(-ly) to_see in/on/among
quickness the/this/who from_with of_the God you salvation,
the/this/who/which to_arrive/invade you with/after glory
great and ⟦λαμπρότητος⟧ of_the eternal. **25** child to_have_
_patience the/this/who from_with of_the God ⟦ἐπελθοῦσαν⟧
you wrath, to_seek you the/this/who enemy, and to_see
he/she/it/self/my/your/him-self/there the/this/who
destruction in/on/among quickness, and upon/to/against
⟦τραχήλους⟧ he/she/it/self ⟦ἐπιβήσῃ⟧. **26** the/this/who
⟦τρυφεροί⟧ I/we to_travel road ⟦τραχείας⟧, ⟦ἤρθησαν⟧
which/how flock ⟦ἡρπασμένον⟧ by/under enemy.

Readers' Version

she saw the anger that came on you from God, and said, "Listen, you who live near Tsiyon (Zion); for God has brought on me great mourning. **10** Because I've seen the captivity of my sons and daughters, which the Eternal has brought on them. **11** Because with joy I nourished them, but sent them away with weeping and mourning. **12** Let no man rejoice over me, a widow and forsaken by many. Because the sins of my children, I'm left desolate, because they turned away from God's law **13** and had no regard for his statutes. They didn't walk in the ways of God's commandments or tread in the paths of discipline in his righteousness. **14** Let those who live near Tsiyon come and remember the captivity of my sons and daughters, which the Eternal has brought on them. **15** Because he's brought a nation on them from afar, a shameless nation with a strange language, who didn't respect old men or pity children. **16** They've carried away the dear beloved sons of the widow, and left her who was alone desolate of her daughters."

17 But I—how can I help you? **18** Because he who brought these calamities on you'll deliver you from your enemies' hand. **19** Go your way, Oh my children. Go your way, for I'm left desolate. **20** I've put off the garment of peace, and put on the sackcloth of my petition. I'll cry to the Eternal as long as I live.

God will bring the exiles back

21 Take courage, my children. Cry to God, and he'll deliver you from the power and hand of the enemies. **22** Because I've trusted in the Eternal, that he'll save you; and joy has come to me from the Holy One, because of the mercy that'll soon come to you from your Eternal Saviour. **23** Because I sent you out with mourning and weeping, but God will give you to me again with joy and gladness forever. **24** Because as now those who live near Tsiyon (Zion) have seen your captivity, so they'll shortly see your salvation from our god which will come on you with great glory and brightness of the Eternal. **25** My children, suffer patiently the anger that's come on you from God, for your enemy has persecuted you; but shortly you'll see his destruction and will tread on their necks. **26** My delicate ones have travelled rough roads. They were taken away like a flock carried off by enemies.

27 Take courage, my children, and cry to God; for you'll be remembered by him who's brought this on you. **28** Because as it was your decision to go astray from God, return and seek him ten times more. **29** Because he who brought these calamities on you'll bring you eternal joy again with your salvation. **30** Take courage, Oh Yerushalem, for he who called you by name will comfort you. **31** Miserable are those who afflicted you and rejoiced at your fall. **32** Miserable are the cities which your children served. Miserable is she who received your sons. **33** Because as she rejoiced at your fall and was glad of your ruin, so she'll be grieved at her own desolation. **34** And I'll take away her pride in her great multitude and her boasting will be turned into mourning. **35** Because fire will come on her from the Eternal for many days; and she'll be inhabited by demons for a long time.

Readers' Version

Yerushalem's sorrow will turn to joy

36 Oh Yerushalem (Jerusalem), look around you towards the east, and see the joy that comes to you from God. 37 Listen, your sons come, whom you sent away. They come gathered together from the east to the west at the word of the Holy One, rejoicing in God's glory.

5:1 Take off the garment of your mourning and affliction, Oh Yerushalem, and put on forever the beauty of the glory from God. 2 Put on the robe of the righteousness from God. Set on your head a diadem of the glory of the Eternal. 3 Because God will show your splendour everywhere under heaven. 4 Because your name will be called by God forever "Righteous Peace, Godly Glory".

5 Arise, Oh Yerushalem, and stand on the height. Look around you towards the east and see your children gathered from the going down of the sun to its rising at the word of the Holy One, rejoicing that God has remembered them. 6 Because they went from you on foot, being led away by their enemies, but God brings them in to you carried on high with glory, on a royal throne. 7 Because God has appointed that every high mountain and the eternal hills should be made low, and the valleys filled up to make the ground level, that Yisrael (Israel) may go safely in God's glory. 8 Moreover the woods and every sweet smelling tree have shaded Yisrael by God's commandment. 9 Because God will lead Yisrael with joy in the light of his glory with the mercy and righteousness that come from him.

Literal Version

27 ⟦Θαρσήσατε⟧ child and ⟦βοήσατε⟧ to/with the/this/who God, to_be for you by/under of_the ⟦ἐπάγοντος⟧ remembrance. 28 just_as for to_be the/this/who mind you toward the/this/who ⟦πλανηθῆναι⟧ away_from of_the God, ⟦δεκαπλασιάσατε⟧ ⟦ἐπιστραφέντες⟧ to_seek he/she/it/self. 29 the/this/who for ⟦ἐπαγαγὼν⟧ you the/this/who evil/harm, ⟦ἐπάξει⟧ you the/this/who eternal ⟦εὐφροσύνην⟧ with/after the/this/who salvation you. 30 take_heart Hierousalaʸm, ⟦παρακαλέσει⟧ you the/this/who ⟦ὀνομάσας⟧ you. 31 ⟦Δείλαιοι⟧ the/this/who you ⟦κακώσαντες⟧, and ⟦ἐπιχαρέντες⟧ the/this/who your ⟦πτώσει⟧; 32 ⟦Δείλαιαι⟧ the/this/who/which city which ⟦ἐδούλευσαν⟧ the/this/who child you, ⟦δειλαία⟧ the/this/who to_receive the/this/who son you. 33 just_as for to_rejoice upon/to/against the/this/who your ⟦πτώσει⟧, and to_celebrate upon/to/against the/this/who ⟦πτώματί⟧ you, thus(-ly) ⟦λυπηθήσεται⟧ upon/to/against the/this/who my/your/him-self desert. 34 and ⟦περιελῶ⟧ he/she/it/self the/this/who a_leap_for_joy the/this/who ⟦πολυοχλίας⟧ and the/this/who prancing he/she/it/self toward grief. 35 fire for to_arrive/invade he/she/it/self from_ _with of_the eternal toward day ⟦μακρὰς⟧, and ⟦κατοικηθήσεται⟧ by/under demon the/this/who greater time. 36 ⟦Περίβλεψον⟧ to/with eastwards Hierousalaʸm, and look!/to_perceive the/this/who ⟦εὐφροσύνην⟧ the/this/who from_with of_the God you to_come/go. 37 look! to_come/go the/this/who son you which ⟦ἐξαπέστειλας⟧, to_come/go to_ _assemble away_from east until west the/this/who declaration of_the holy, to_rejoice the/this/who of_the God glory/to_think.

5:1 ⟦Ἔκδυσαι⟧ Hierousalaʸm, the/this/who robe of_the ⟦πένθους⟧ and the/this/who ⟦κακώσεώς⟧ you, and ⟦ἔνδυσαι⟧ the/this/who ⟦εὐπρέπειαν⟧ the/this/who from_with of_the God glory toward the/this/who an_age. 2 to_clothe the/this/who ⟦διπλοΐδα⟧ the/this/who from_with of_the God righteousness, ⟦ἐπίθου⟧ the/this/who ⟦μίτραν⟧ upon/to/against the/this/who head you the/this/who glory of_the eternal. 3 the/this/who for God to_show the/this/who by/under heaven all the/this/who your brightness. 4 to_call for you the/this/who name from_with of_the God toward the/this/who an_age, peace righteousness, and glory ⟦θεοσεβείας⟧. 5 to_arise Hierousalaʸm, and to_stand upon/to/against of_the high, and ⟦περίβλεψαι⟧ to/with eastwards, and look!/to_perceive to_assemble the/this/who child you away_from sun west until east the/this/who declaration of_the holy, ⟦χαίροντας⟧ the/this/who of_the God remembrance. 6 to_go_out for from_with you ⟦πεζοὶ⟧ ⟦ἀγόμενοι⟧ by/under enemy, ⟦εἰσάγει⟧ but/and he/she/it/self the/this/who God to/with you ⟦αἰρομένους⟧ with/after glory which/how throne kingdom. 7 to_direct for the/this/who God to_humble all mountain high, and ⟦θῖνας⟧ ⟦ἀεννάους⟧, and ⟦φάραγγας⟧ ⟦πληροῦσθαι⟧ toward ⟦ὁμαλισμὸν⟧ the/this/who earth, in_order_that/to ⟦βαδίσῃ⟧ Israaʸl securely the/this/who of_the God glory/to_think. 8 ⟦Ἐσκίασαν⟧ but/and and the/this/who ⟦δρυμοὶ⟧ and all wood aroma the/this/who Israaʸl ⟦προστάγματι⟧ of_the God. 9 ⟦Ἡγήσεται⟧ for the/this/who God Israaʸl with/after joy the/this/who light the/this/who glory he/she/it/self/my/your/him-self/there, with charity and righteousness the/this/who from_with

Literal Version

he/she/it/self/my/your/him-self/there.
6:1 a_transcript epistle which to_send Hieremias to/with the/this/who ⟦ἀχθησομένους⟧ ⟦αἰχμαλώτους⟧ toward ⟦Βαβυλῶνα⟧ by/under of_the king the/this/who Babulōniōn, to_report he/she/it/self as/just_as ⟦ἐπετάγη⟧ he/she/it/self by/under of_the God. **2** through/because_of the/this/who sin which ⟦ἡμαρτήκατε⟧ against/in_front_of of_the God, to_bring toward ⟦Βαβυλῶνα⟧ ⟦αἰχμάλωτοι⟧ by/under Nabouḳodonosor king the/this/who Babulōniōn. **3** to_enter therefore/then toward ⟦Βαβυλῶνα⟧, to_be there year greater and time ⟦μακρὸν⟧, until generation seven; with/after this/he/she/it but/and ⟦ἐξάξω⟧ you from_there with/after peace. **4** now but/and to_see in/on/among Babulōni God silver and golden and ⟦ξυλίνους⟧ upon/to/against ⟦ὤμοις⟧ ⟦αἰρομένους⟧, ⟦δεικνύντας⟧ fear the/this/who Gentile_nation. **5** ⟦Εὐλαβήθητε⟧ therefore/then not and you ⟦ἀφομοιωθέντες⟧ the/this/who ⟦ἀλλοφύλοις⟧ ⟦ἀφομοιωθῆτε⟧, and fear you to_ _take upon/to/against he/she/it/self, ⟦ἰδόντας⟧ crowd before and after he/she/it/self to_worship he/she/it/self. **6** to_say but/and the/this/who mind, you/your be_necessary to_ _worship, master. **7** the/this/who for angel I/we with/after you to_be, he/she/it/self and/both to_seek_out the/this/who soul you. **8** tongue for he/she/it/self he_is ⟦κατεξυσμένη⟧ by/under craftsman, he/she/it/self and/both ⟦περίχρυσα⟧ and ⟦περιάργυρα⟧, ⟦ψευδῆ⟧ but/and he_is, and no be_able to_speak. **9** and just_as ⟦παρθένῳ⟧ ⟦φιλοκόσμῳ⟧ to_take gold, ⟦κατασκευάζουσι⟧ crown upon/to/against the/this/who head the/this/who ⟦θεῶν⟧ he/she/it/self. **10** he_is but/and and when ⟦ὑφαιρούμενοι⟧ the/this/who priest away_from the/this/who ⟦θεῶν⟧ he/she/it/self gold and money toward my/your/him-self ⟦καταναλοῦσι⟧. **11** to_give but/and away_ _from he/she/it/self and the/this/who upon/to/against of_the ⟦στέγους⟧ ⟦πόρναις⟧; ⟦κοσμοῦσί⟧ and/both he/she/it/self, which/how a_human, the/this/who clothing, God silver, and God golden, and ⟦ξυλίνους⟧. **12** this/he/she/it but/and no ⟦διασώζονται⟧ away_from poison/rust and food, ⟦περιβεβλημένων⟧ he/she/it/self clothing purple. **13** ⟦Ἐκμάσσονται⟧ the/this/who face he/she/it/self through/because_of the/this/who out_from the/this/who home dust, which he_is greater upon/to/against he/she/it/self. **14** and a_chiefdom to_have/be which/how a_ _human judge country, which the/this/who toward he/she/it/self to_sin no to_do_away_with. **15** to_have/be but/and ⟦ἐγχειρίδιον⟧ right, and ⟦πέλεκυν⟧; my/your/him-self but/and out_from war and robber/rebel no ⟦ἐξελεῖται⟧. **16** whence ⟦γνώριμοί⟧ to_be no to_be God; not therefore/then to_fear he/she/it/self. **17** just_as for vessel a_human ⟦συντριβὲν⟧ worthless to_be, such_as_this to_be the/this/who God he/she/it/self, ⟦καθιδρυμένων⟧ he/she/it/self in/on/among the/this/who house; the/this/who eye he/she/it/self full to_be ⟦κονιορτοῦ⟧ away_from the/this/who foot the/this/who to_enter. **18** and just_as one ⟦ἠδικηκότι⟧ king, ⟦περιπεφραγμέναι⟧ to_be the/this/who/which ⟦αὐλαὶ⟧, which/how upon/to/against death ⟦ἀπηγμένῳ⟧; the/this/who house he/she/it/self ⟦ὀχυροῦσιν⟧ the/this/who priest ⟦θυρώμασί⟧ and/both and ⟦κλείθροις⟧ and ⟦μοχλοῖς⟧, that by/under the/this/who robber/rebel not ⟦συληθῶσι⟧. **19** ⟦Λύχνους⟧ to_kindle/burn, and greater/much or/than

Readers' Version

The Letter of Yirmiyah (Yirmeyah/Jeremiah)

6:1 A copy of a letter that Yirmiyah (Jeremiah) sent to those who were to be led captives into Bavel (Babylon) by the king of the Babylonians, to give them the message that God commanded him.
2 Because of the sins which you've committed before God, you'll be led away captives to Bavel by Nevukadnetsar (Nebuchadnezzar) king of the Babylonians. **3** So when you come to Bavel, you'll remain there many years, and for a long season, even for seven generations. After that, I'll bring you out peacefully from there. **4** But now you'll see in Bavel gods of silver, gold, wood carried on shoulders, which cause the nations to fear. **5** Beware therefore that you in no way become like these foreigners. Don't let fear take hold of you because of them when you see the multitude before them and behind them, worshipping them. **6** But say in your hearts, "O master, we must worship you." **7** Because my angel is with you, and I myself care for your souls.

Lifeless idols dressed like kings

8 Because their tongue is polished by the workman, and they themselves are overlaid with gold and with silver; yet they're only fake, and can't speak. **9** And taking gold, as if it were for a virgin who loves to be happy, they make crowns for the heads of their gods. **10** Sometimes also the priests take gold and silver from their gods, and spend it on themselves. **11** They'll even give some of it to the common prostitutes. They dress them like men with clothes, even the gods of silver, gods of gold, and gods of wood. **12** Yet these gods can't save themselves from rust and moths, even though they're covered with purple clothes. **13** They wipe their faces because of the dust of the temple, which is thick on them. **14** And he who can't put to death one who offends against him holds a sceptre, as though he were judge of a country. **15** He has also a dagger in his right hand, and an axe, but can't deliver himself from war and robbers. **16** By this they're known not to be gods. Therefore don't fear them. **17** Because like a vessel that a man uses is worth nothing when it's broken, even so it's with their gods. When they're set up in the temples, their eyes are full of dust through the feet of those who come in. **18** As the courtyards are secured on every side on him who offends the king, as being committed to suffer death, even so the priests secure their temples with doors, with locks, and bars, so that robbers won't carry them off. **19** They light candles for them, yes, more than for themselves, even though they can't see one. **20** They're like one of the beams of the temple. Men say their hearts are eaten out when things creeping out of the earth devour both them and their clothing. They don't feel it **21** when their faces are blackened through the smoke that comes out of the temple. **22** Bats, swallows, and birds land on their bodies and heads. So do the cats. **23** By this you may know that they're no gods. Therefore don't fear them. **24** Notwithstanding the gold with which they're covered to make them beautiful, unless someone wipes off the tarnish, they won't shine; for they didn't

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even feel it when they were molten. 25 Things in which there's no breath are bought at any cost. 26 Having no feet, they're carried on shoulders. By this, they declare to men that they're worth nothing. 27 Those who serve them are also ashamed, for if they fall to the ground at any time, they can't rise up again by themselves. If they're bowed down, they can't make themselves straight; but the offerings are set before them, as if they were dead men. 28 And the things that are sacrificed to them, their priests sell and spend. In the same way, their wives also lay up part of it in salt; but to the poor and to the impotent they give none of it. 29 The menstruous woman and the woman in childbed touch their sacrifices, knowing therefore by these things that they're no gods. Don't fear them. 30 Because how can they be called gods? Because women set food before the gods of silver, gold, and wood. 31 And in their temples the priests sit on seats, having their clothes torn and their heads and beards shaven, and nothing on their heads. 32 They roar and cry before their gods, as men do at the feast when one is dead. 33 The priests also take off clothes from them and clothe their wives and children with them. 34 Whether it's evil or good what one does to them, they aren't able to repay it. They can't set up a king or put him down. 35 In the same way, they can neither give riches nor money. Though a man make a vow to them and doesn't keep it, they'll never exact it. 36 They can save no man from death. They can't deliver the weak from the mighty. 37 They can't restore a blind man to his sight, or deliver anyone who's in distress. 38 They can show no mercy to the widow, or do good to the fatherless. 39 They're like the stones that are cut out of the mountain, these gods of wood that are overlaid with gold and with silver. Those who minister to them will be confounded.

Why idols aren't gods

40 How could a man then think or say that they're gods, when even the Kasdim (Chaldeans) themselves dishonour them? 41 If they see one mute who can't speak, they bring him and ask him to call on Bel, as though he were able to understand. 42 Yet they can't perceive this themselves, and forsake them; for they have no understanding. 43 The women also with cords around them sit in the ways, burning bran for incense; but if any of them, drawn by someone who passes by, lies with him, she reproaches her fellow, that she wasn't thought as worthy as herself and her cord wasn't broken. 44 Whatever is done among them is false. How could a man then think or say that they're gods? 45 They're fashioned by carpenters and goldsmiths. They can be nothing else than what the workmen make them to be. 46 And they themselves who fashioned them can never continue long. How then should the things that are fashioned by them? 47 Because they've left lies and reproaches to those who come after. 48 Because when there comes any war or deadly disease onto them, the priests consult with themselves, where they may be hidden with them. 49 How then can't men understand that they're no gods, which can't save themselves from war or from deadly diseases? 50 Because seeing they're only wood and overlaid with gold and silver, it'll

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my/your/him-self, which none be_able to_perceive. 20 he_is on_one_hand just_as plank the/this/who out_from the/this/who home, the/this/who but/and heart he/she/it/self to_say ⟦ἐκλείχεσθαι⟧ the/this/who away_from the/this/who earth reptile, ⟦κατεσθόντων⟧ he/she/it/self and/both and the/this/who clothing he/she/it/self no ⟦αἰσθάνονται⟧; 21 ⟦Μεμελανωμένοι⟧ the/this/who face he/she/it/self away_from of_the smoke of_the out_from the/this/who home. 22 upon/to/against the/this/who body he/she/it/self and upon/to/against the/this/who head he/she/it/self ⟦ἐφίπτανται⟧ ⟦νυκτερίδες⟧, ⟦χελιδόνες⟧, and the/this/who bird, likewise but/and and the/this/who ⟦αἴλουροι⟧. 23 whence to_know that/since no to_be God; not therefore/then to_fear he/she/it/self. 24 the/this/who for gold the/this/who/which ⟦περίκεινται⟧ toward beauty, if not one ⟦ἐκμάξῃ⟧ the/this/who ⟦ἰὸν⟧, no not ⟦στίλψωσιν⟧, and_not for when ⟦ἐχωνεύοντο⟧, ⟦ἠσθάνοντο⟧. 25 out_from all honour ⟦ἠγορασμένα⟧ to_be, in/on/among which no he_is spirit/breath. 26 without foot upon/to/against ⟦ὥμοις⟧ ⟦φέρονταὶ⟧, to_show the/this/who my/your/him-self dishonour the/this/who a_human. 27 ⟦Αἰσχύνονταί⟧ and/both and the/this/who to_serve/heal he/she/it/self, through/because_of the/this/who, ⟦εἴποτε⟧ upon/to/against the/this/who earth to_collapse, not through/because_of he/she/it/self to_arise, neither if one he/she/it/self ⟦ὀρθὸν⟧ to_stand, through/because_of my/your/him-self ⟦κινηθήσεται⟧, neither if ⟦κλιθῇ⟧, no not ⟦ὀρθωθῇ⟧, but just_as dead the/this/who gift he/she/it/self ⟦παρατίθεται⟧. 28 the/this/who but/and sacrifice he/she/it/self ⟦ἀποδόμενοι⟧ the/this/who priest he/she/it/self ⟦καταχρῶνται⟧; likewise but/and and the/this/who/which woman away_from he/she/it/self ⟦ταριχεύουσαι⟧, neither poor neither ⟦ἀδυνάτῳ⟧ not ⟦μεταδῶσι⟧. 29 the/this/who sacrifice he/she/it/self ⟦ἀποκαθημένη⟧ and ⟦λεχὼ⟧ ⟦ἅπτονται⟧; to_know therefore/then away_from this/he/she/it that/since no to_be God, not to_fear he/she/it/self. 30 whence/how for ⟦κληθείησαν⟧ God? that/since woman ⟦παρατιθέασι⟧ God ⟦ἀργυροῖς⟧ and ⟦χρυσοῖς⟧ and ⟦ξυλίνοις⟧. 31 and in/on/among the/this/who house he/she/it/self the/this/who priest ⟦διφρεύουσιν⟧, to_have/be the/this/who tunic ⟦διεῤῥωγότας⟧, and the/this/who head and the/this/who ⟦πώγωνας⟧ ⟦ἐξυρημένους⟧, which the/this/who/which head ⟦ἀκάλυπτοί⟧ to_be. 32 ⟦Ὠρύονται⟧ but/and to_cry_out against/in_front_of the/this/who ⟦θεῶν⟧ he/she/it/self, just_as one in/on/among ⟦περιδείπνῳ⟧ dead. 33 away_from of_the clothing he/she/it/self ⟦ἀφελόμενοι⟧ the/this/who priest, ⟦ἐνδύσουσι⟧ the/this/who woman he/she/it/self and the/this/who child. 34 neither if evil/harm ⟦πάθωσιν⟧ by/under one, neither if good-doer, be_able to_repay; neither ⟦καταστῆσαι⟧ king be_ _able, neither ⟦ἀφελέσθαι⟧. 35 likewise neither riches neither copper/bronze/coin no not be_able to_give; if one a_ _vow/prayer he/she/it/self ⟦εὐξάμενος⟧ not to_pay, no not ⟦ἐπιζητήσωσιν⟧. 36 out_from death a_human no not ⟦ῥύσωνται⟧, neither ⟦ἥττονα⟧ away_from strong not ⟦ἐξέλωνται⟧. 37 a_human blind toward ⟦ὅρασιν⟧ no not ⟦περιστήσωσιν⟧, in/on/among necessity a_human to_be no not ⟦ἐξέλωνται⟧. 38 widow no not ⟦ἐλεήσωσιν⟧, neither ⟦ὀρφανὸν⟧ well/well_done! to_do/make. 39 the/this/who away_from of_

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_the mountain stone ⟦ὡμοιωμὲνοι⟧ to_be the/this/who wooden, and the/this/who ⟦περίχρυσα⟧, and the/this/who ⟦περιάργυρα⟧, the/this/who but/and to_serve/heal he/she/it/self ⟦καταισχυνθήσονται⟧. 40 how?/how?! therefore/then ⟦νομιστέον⟧ or/than ⟦κλητέον⟧ to_be he/she/it/self God, still but/and and he/she/it/self the/this/who Kaldaiōn ⟦ἀτιμαζόντων⟧ he/she/it/self? 41 the/this/who/which when(-ever) to_perceive ⟦ἐνεὸν⟧ not be_able to_speak, ⟦προσενεγκάμενοι⟧ the/this/who Baʸlon, ⟦ἀξιοῦσι⟧ to_call, which/how ⟦δυνατοῦ⟧ to_be he/she/it/self/my/your/him-self/there ⟦αἰσθὲσθαι⟧. 42 and no be_able he/she/it/self ⟦νοήσαντες⟧ ⟦καταλιπεῖν⟧ he/she/it/self, ⟦αἴσθησιν⟧ for no to_have/be. 43 the/this/who/which but/and woman ⟦περιθέμεναι⟧ rope, in/on/among the/this/who road ⟦ἐγκάθηνται⟧, ⟦θυμιῶσαι⟧ the/this/who ⟦πίτυρα⟧; ⟦ὅτας⟧ but/and one he/she/it/self ⟦ἐφελκυσθεῖσα⟧ by/under one the/this/who ⟦παραπορευομένων⟧ to_sleep, the/this/who near/neighbour ⟦ὀνειδίζει⟧, that/since no to_deem_worthy just_as and he/she/it/self, neither the/this/who rope he/she/it/self ⟦διεῤῥάγη⟧. 44 all the/this/who to_be in/on/among he/she/it/self he_is ⟦ψευδῆ⟧; how?/how?! therefore/then ⟦νομιστέον⟧ or/than ⟦κλητέον⟧ which/how God he/she/it/self to_be? 45 by/under ⟦τεκτόνων⟧ and ⟦χρυσοχόων⟧ ⟦κατεσκευασμένα⟧ to_be; none another not to_be, or/than the/this/who/which ⟦βούλονται⟧ the/this/who craftsman he/she/it/self to_be. 46 he/she/it/self and/both the/this/who ⟦κατασκευάζοντες⟧ he/she/it/self no not to_be ⟦πολυχρόνιοι⟧; how?/how?! and/both so to_ensue the/this/who by/under he/she/it/self ⟦κατασκευασθέντα⟧? 47 to_leave_behind for ⟦ψεύδη⟧ and disgrace the/this/who ⟦ἐπιγινομένοις⟧. 48 when(-ever) for to_arrive/invade upon/to/against he/she/it/self war and evil/harm, ⟦βουλεύονται⟧ to/with my/your/him-self the/this/who priest, where? ⟦συναποκρυβῶσι⟧ with/after he/she/it/self. 49 how?/how?! therefore/then no to_be ⟦αἰσθέσθαι⟧ that/since no to_be God, the/this/who/which neither ⟦σώζουσιν⟧ my/your/him-self out_from ⟦πολέμου⟧, neither out_from evil/harm? 50 to_be for wooden and ⟦περίχρυσα⟧ and ⟦περιάργυρα⟧, to_know with/after this/he/she/it that/since he_is ⟦ψευδῆ⟧. 51 the/this/who Gentile_nation all the/this/who and/both king manifest to_be that/since no to_be God, but work hand a_ _human, and none God work in/on/among he/she/it/self he_ _is. 52 which? therefore/then ⟦γνωστέον⟧ to_be that/since no to_be God? 53 king for country no not ⟦ἀναστήσωσιν⟧, neither rain a_human no not to_give. 54 judgement and/both no not ⟦διακρίνωσιν⟧ my/your/him-self, and_not not ⟦ῥύσωνται⟧ crime, ⟦ἀδὺνατοι⟧ to_be; just_as for ⟦κορῶναι⟧ ⟦ἀναμέσον⟧ of_ _the heaven and the/this/who earth. 55 and for when(-ever) to_fall_into toward home ⟦θεῶν⟧ ⟦ξυλίνων⟧ the/this/who ⟦περιχρύσων⟧ or/than ⟦περιαργύρων⟧ fire, the/this/who on_ _one_hand ⟦ἱερεῖν⟧ to_flee and ⟦διασωθήσονται⟧, he/she/it/self but/and just_as ⟦δοκοὶ⟧ ⟦μέσοι⟧ ⟦κατακαυθήσονται⟧. 56 king but/and and ⟦πολεμίοις⟧ no not ⟦ἀντιστῶσι⟧; how?/how?! therefore/then ⟦ἐκδεκτέον⟧ or/than ⟦νομιστέον⟧ that/since to_be God? 57 neither away_from to_ _steal, neither away_from robber/rebel no not ⟦διασωθῶσι⟧ God ⟦ξύλινον⟧, and ⟦περιάργυροι⟧, and ⟦περίχρυσοι⟧; 58 which

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be known in the future that they're false. 51 It'll be manifest to all nations and kings that they're no gods, but the works of men's hands, and that there's no work of God in them. 52 Who then may not know that they aren't gods?

53 Because they can't set up a king in a land or give rain to men. 54 They can't judge their own cause, or redress a wrong, being unable; for they're like crows between heaven and earth. 55 Because even when fire falls on the house of gods of wood overlaid with gold or with silver, their priests will flee away, and escape, but they themselves will be burnt apart like beams. 56 Moreover they can't withstand any king or enemies. How could a man then admit or think that they're gods? 57 Those gods of wood overlaid with silver or with gold aren't able to escape from thieves or robbers. 58 The gold, silver, and clothes with which they're clothed—those who are strong will take from them, and go away with them. They won't be able to help themselves. 59 Therefore it's better to be a king who shows his manhood, or else a vessel in a house profitable for whatever the owner needs, than such false gods—or even a door in a house, to keep the things safe that are in it, than such false gods; or better to be a pillar of wood in a palace than such false gods.

60 Because sun, moon, and stars, being bright and sent to do their jobs, are obedient. 61 Likewise also the lightning when it flashes is beautiful to see. In the same way, the wind also blows in every country. 62 And when God commands the clouds to go over the whole world, they do as they're told. 63 And the fire sent from above to consume mountains and woods does as it's commanded; but these are to be compared to them neither in show nor power. 64 Therefore a man shouldn't think or say that they're gods, seeing they aren't able to judge causes or to do good to men. 65 Knowing therefore that they're no gods, don't fear them. 66 Because they can neither curse nor bless kings. 67 They can't show signs in the heavens among the nations, or shine as the sun, or give light as the moon. 68 The wild animals are better than they; for they can get under a covert, and help themselves. 69 In no way then is it manifest to us that they're gods. Therefore don't fear them. 70 Because as a scarecrow in a garden of cucumbers that keeps nothing, so are their gods of wood overlaid with gold and silver. 71 Likewise also their gods of wood overlaid with gold and with silver, are like a white thorn in an orchard that every bird sits on. They're also like a dead body that's thrown out into the dark. 72 You'll know them to be no gods by the bright purple that rots on them. They themselves will be consumed afterwards, and will be a reproach in the country. 73 Better therefore is the just man who has no idols; for he'll be far from reproach.

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the/this/who be_strong ⟦περιελοῦνται⟧ the/this/who gold and the/this/who money, and the/this/who clothing the/this/who to_surround he/she/it/self to_go_away to_have/be, neither my/your/him-self no not ⟦βοηθήσωσιν⟧. **59** so greater to_be king ⟦ἐπιδεικνύμενον⟧ the/this/who my/your/him-self ⟦ἀνδρείαν⟧, or/than vessel in/on/among home profitable upon/to/against which ⟦κεχρήσεται⟧ the/this/who ⟦κεκτημένος⟧, or/than the/this/who false God; or/than and door in/on/among home ⟦διασώζουσα⟧ the/this/who in/on/among he/she/it/self to_be, or/than the/this/who false God; and wooden pillar in/on/among palace, or/than the/this/who false God. **60** sun on_one_hand for and moon and star to_be shining, and to_send upon/to/against need, ⟦εὐήκοά⟧ to_be. **61** likewise and lightning when(-ever) glorious, well-cooked he_is; the/this/who but/and he/she/it/self and spirit/breath in/on/among all country to_blow. **62** and cloud when(-ever) command by/under of_the God ⟦ἐπιπορεύεσθαι⟧ ⟦ἐπιπορεύεσθαι⟧ upon/to/against all the/this/who world, ⟦συντελοῦσι⟧ the/this/who ⟦ταχθέν⟧. **63** the/this/who, and/both fire ⟦ἐξαποσταλὲν⟧ from_above/again ⟦ἐξαναλῶσαι⟧ mountain and ⟦δρυμοὺς⟧, to_do/make the/this/who ⟦συνταχθὲν⟧; this/he/she/it but/and neither the/this/who ⟦εἰδέαις⟧ neither the/this/who power he/she/it/self ⟦ἀφωμοιωμένα⟧ to_be. **64** whence neither ⟦νομιστέον⟧ neither ⟦κλητέον⟧ to_be he/she/it/self God, no ⟦δυνατῶν⟧ to_be he/she/it/self neither ⟦κλητέον⟧ to_judge, neither well/well_ _done! to_do/make a_human. **65** to_know therefore/then that/since no to_be God, not to_fear he/she/it/self; **66** neither for king no not ⟦καταράσωνται⟧, neither not ⟦εὐλογήσωσι⟧. **67** sign and/both in/on/among Gentile_nation in/on/among heaven no not ⟦δείξωσιν⟧, and_not which/how the/this/who sun ⟦λάμψουσιν⟧, neither ⟦φωτιοῦσιν⟧ which/how the/this/who moon. **68** the/this/who wild_animal he/she/it/self he_is ⟦κρείττω⟧, which be_able ⟦ἐκφυγόντα⟧ toward ⟦σκέπην⟧ my/your/him-self ⟦ὠφελῆσαι⟧. **69** according_ _to none therefore/then way I/we he_is manifest that/since to_be God; for not to_fear he/she/it/self. **70** ⟦Ὥσοερ⟧ for in/on/among ⟦σικυηράτῳ⟧ muttonium none ⟦φυλάσσον⟧, thus(-ly) the/this/who God he/she/it/self to_be ⟦ξύλινοι⟧ and ⟦περίχρυσον⟧ and ⟦περιάργυροι⟧. **71** the/this/who he/she/it/self way and the/this/who. in/on/among garden ⟦ῥάμνῳ⟧, upon/to/against which all bird ⟦ἐπικάθηται⟧, likewise but/and and ⟦νεκρῷ⟧ ⟦ἐῤῥιμμένῳ⟧ in/on/among darkness ⟦ἀφωμοίωνται⟧ the/this/who God he/she/it/self ⟦ξύλινοι⟧ and ⟦περίχρυσοι⟧ and ⟦περιάργυροι⟧. **72** away_from and/both the/this/who purple_cloth and the/this/who marble the/this/who upon/to/against he/she/it/self ⟦σηπομένης⟧ ⟦γνωσθήσονται⟧ that/since no to_be God; he/she/it/self and/both out_from ⟦ὑστέρου⟧ ⟦βρωθήσονται⟧, and to_be disgrace in/on/among the/this/who country. **73** greater which a_human just no to_have/be idol, to_be for long/distant away_ _from ⟦ὀνειδισμοῦ⟧.

The Book of
Daniyel

with Greek Portions

Introduction

This account of *Daniyel with Greek portions* contains the familiar accounts and visions from *Daniyel*, together with additional passages preserved in Greek. Daniyel and his friends are taken from Yehudah (Judah) to Bavel (Babylon), where they must decide how to remain faithful to God while serving foreign rulers. The accounts of dreams, royal demands, a blazing furnace, and a den of lions show God's power to humble kings and protect those who trust him. The additional material includes Azaryah's prayer and the three friends' song of praise while they are in the furnace. It also includes the account of Shoshanah (Susanna), whom Daniyel rescues from false accusations, and the accounts of Bel and the dragon, in which he exposes false worship and is again delivered from lions. These passages share the wider book's concerns with faithful worship, God's justice, and rescue from powerful opponents.
This edition keeps the extra prayer and song within chapter 3, where they belong in the account. They occupy verses 24–90, and the earlier narrative resumes at verse 91, so the numbering differs from the other OET account of Daniyel. Shoshanah's account is in chapter 13, and Bel and the dragon are in chapter 14.

Main components of this account

Daniyel and his friends serve in Bavel *1:1–2:49*
The three friends in the furnace, including their prayer and song *3:1-97*
God humbles kings and rescues Daniyel *4:1–6:28*
Daniyel's visions and their explanations *7:1–12:13*
Daniyel exposes the false accusations against Shoshanah *13:1-64*
Bel, the dragon, and Daniyel's rescue from lions *14:1-42*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Daniyel and his friends in Bavel

1:1 In the third year of the reign of Yehoyakim king of Yehudah (Judah), Nevukadnetsar (Nebuchadnezzar) king of Bavel (Babylon) came to Yerushalem (Jerusalem) and besieged it. **2** The master[1] gave Yehoyakim king of Yehudah into his hand, with part of the vessels of God's house;[2] and he carried them into the land of Shin'ar to his god's house. He brought the vessels into the treasure house of his god.

3 The king spoke to Ashpenaz the master of his eunuchs, that he should bring in some of the Israeli people (Israel), even of the royal offspring[3] and of the leading citizens— **4** youths in whom was no defect, but well-favoured, and skilful in all wisdom, and endowed with knowledge, and understanding science, and who had the ability to serve in the king's palace; and that he should teach them the learning and the language of the Kasdim (Chaldeans). **5** The king appointed for them a daily portion of the king's delicacies, and of the wine which he drank, and that they should be nourished three years; that at its end they should serve the king.

6 Now among these were of the children of Yehudah: Daniyel, Hananyah, Mishael, and Azaryah. **7** The prince of the eunuchs gave names to them: to Daniyel he gave the name Belteshatsar (Belteshazzar); to Hananyah, Shadrak; to Mishael, Meyshak; and to Azaryah, Aved-Nego.

8 But Daniyel purposed in his heart that he wouldn't defile himself with the king's delicacies, nor with the wine which he drank. Therefore he requested of the prince of the eunuchs that he might not defile himself. **9** Now God made Daniyel find kindness and compassion in the sight of the prince of the eunuchs. **10** The prince of the eunuchs said to Daniyel, "I fear my lord the king, who's appointed your food and your drink. Because why should he see your faces worse looking than the youths who are of your own age? Then you'd endanger my head with the king."

11 Then Daniyel said to the steward whom the prince of the eunuchs had appointed over Daniyel, Hananyah, Mishael, and Azaryah: **12** "Test your servants, I beg you, ten days; and let them give us vegetables to eat and water to drink. **13** Then let our faces be examined before you, and the face of the youths who eat of the king's delicacies; and as you see, deal with your servants." **14** So he listened to them in this matter, and tested them for ten days.

15 At the end of ten days, their faces appeared fairer, and they were fatter in flesh, than all the youths who ate of the king's delicacies. **16** So the steward took away their delicacies, and the wine that they'd drink, and gave them vegetables.

17 Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniyel had understanding in all visions and dreams.

Literal Version

1:1 in/on/among year ⟦τρίτῳ⟧ the/this/who kingdom ⟦Ἰωακεὶμ⟧ king Youda, to_come/go Nabouḳodonosor the/this/who king Babulōnos toward Hierousalaʸm, and ⟦ἐπολιόρκει⟧ he/she/it/self/my/your/him-self. **2** and to_give lord in/on/among hand he/she/it/self/my/your/him-self/there the/this/who ⟦Ἰωακεὶμ⟧ king Youda, and away_from part the/this/who ⟦σκευῶν⟧ house of_the God; and to_bear/lead he/she/it/self toward earth Senna'ar house of_the God he/she/it/self/my/your/him-self/there, and the/this/who vessel ⟦εἰσήνεγκεν⟧ toward the/this/who house treasure of_ _the God he/she/it/self/my/your/him-self/there. **3** and to_say the/this/who king the/this/who Asfanez the/this/who ⟦ἀρχιευνούχῳ⟧ he/she/it/self/my/your/him-self/there, to_ _bring_in away_from the/this/who son the/this/who ⟦αἰχμαλωσίας⟧ Israaʸl, and away_from of_the seed the/this/who kingdom, and away_from the/this/who nobles, **4** ⟦νεανίσκους⟧, which no to_be in/on/among he/she/it/self blemish, and good the/this/who to_see, and ⟦συνιέντας⟧ in/on/among all wisdom, and ⟦γινώσκοντας⟧ knowledge/to_ _know, and ⟦διανοουμένους⟧ ⟦φρόνησιν⟧, and which to_be strength in/on/among he/she/it/self to_stand in/on/among the/this/who house before of_the king, and to_teach he/she/it/self something_written and tongue Ḳaldaiōn. **5** and to_direct he/she/it/self the/this/who king the/this/who the/this/who day according_to day, away_from the/this/who table of_the king, and away_from of_the wine of_the ⟦ποτοῦ⟧ he/she/it/self/my/your/him-self/there, and ⟦θρέψαι⟧ he/she/it/self year three, and with/after this/he/she/it to_ _stand before of_the king. **6** and to_be in/on/among he/she/it/self out_from the/this/who son Youda, Daniaʸl, and Ananias, and Azarias, and Misaaʸl. **7** and to_put/lay_on he/she/it/self the/this/who chief_eunuch name; the/this/who Daniaʸl Baltasar, and the/this/who Anania Sedraḳ, and the/this/who Misaaʸl Misaḳ, and the/this/who Azaria Abdenagō. **8** and to_place Daniaʸl toward the/this/who heart he/she/it/self/my/your/him-self/there, which/how no not ⟦ἀλισγηθῇ⟧ in/on/among the/this/who ⟦τραπέζῃ⟧ of_the king, and in/on/among the/this/who wine away_from of_the ⟦ποτοῦ⟧ he/she/it/self/my/your/him-self/there; and ⟦ἠξίωσε⟧ the/this/who ⟦ἀρχιευνοῦχον⟧, which/how no not ⟦ἀλισγηθῇ⟧. **9** and to_give the/this/who God the/this/who Daniaʸl toward mercy and ⟦οἰκτιρμὸν⟧ before of_the ⟦ἀρχιευνούχου⟧. **10** and to_say the/this/who chief_eunuch the/this/who Daniaʸl, to_fear I/we the/this/who lord I/we the/this/who king, the/this/who ⟦ἐκτάξαντα⟧ the/this/who eating you and the/this/who foot you, lest to_perceive the/this/who face you ⟦σκυθρωπὰ⟧ from_with the/this/who ⟦παιδάρια⟧ the/this/who ⟦συνήλικα⟧ you, and ⟦καταδικάσητε⟧ the/this/who head I/we the/this/who king. **11** and to_say Daniaʸl to/with Amelsad, which to_appoint/conduct the/this/who chief_eunuch upon/to/against Daniaʸl, Ananian, Misaaʸl, Azarian, **12** ⟦πείρασον⟧ so the/this/who child you day ten, and ⟦δότωσαν⟧ I/we away_from the/this/who seed, and

1 RV 1:2 · Note The word translated "master" is "Adonai."

2 RV 1:2 · Note The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

3 RV 1:3 · Note or, seed

Literal Version

⟦φαγώμεθα⟧, and water ⟦πιώμεθα⟧, **13** and ⟦ὀφθήτωσαν⟧ before you the/this/who/which ⟦ἰδέαι⟧ I/we, and the/this/who/which ⟦ἰδέαι⟧ the/this/who ⟦παιδαρίων⟧ the/this/who ⟦ἐσθόντων⟧ the/this/who table of_the king, and as/just_as if to_perceive, to_do/make with/after the/this/who child you. **14** and ⟦εἰσήκουσεν⟧ he/she/it/self, and to_ _test/tempt he/she/it/self day ten. **15** and with/after the/this/who goal/tax the/this/who ten day, ⟦ὡράθησαν⟧ the/this/who/which ⟦ἰδέαι⟧ he/she/it/self ⟦ἀγαθαὶ⟧ and strong the/this/who ⟦σαρξὶν⟧ above/for the/this/who ⟦παιδάρια⟧ the/this/who ⟦ἔσθοντα⟧ the/this/who table of_the king. **16** and to_be Amelsad ⟦ἀναιρούμενος⟧ the/this/who dinner he/she/it/self, and the/this/who wine of_the ⟦πόματος⟧ he/she/it/self, and to_give he/she/it/self ⟦σπέρματα⟧. **17** and the/this/who ⟦παιδάρια⟧ this/he/she/it the/this/who four he/she/it/self, to_give he/she/it/self the/this/who God understanding and ⟦φρόνησιν⟧ in/on/among all ⟦γραμματικῇ⟧ and wisdom; and Dania^{y}l ⟦συνῆκεν⟧ in/on/among all appearance/vision and dream. **18** and with/after the/this/who goal/tax the/this/who day, which to_say the/this/who king to_bring_in he/she/it/self, and to_bring_in he/she/it/self the/this/who chief_eunuch against/in_front_of Nabouḳodonosor. **19** and to_speak with/after he/she/it/self the/this/who king; and no to_ _find/meet out_from all he/she/it/self like Dania^{y}l, and Anania, and Misaa^{y}l, and Azaria; and to_stand before of_the king. **20** and in/on/among all declaration wisdom and ⟦ἐπιστήμης⟧ which to_seek from_with he/she/it/self the/this/who king, to_find/meet he/she/it/self ⟦δεκαπλασίονας⟧ from_with all the/this/who ⟦ἐπαοιδοὺς⟧ and the/this/who sage the/this/who to_be in/on/among all the/this/who kingdom he/she/it/self/my/your/him-self/there. **21** and to_be Dania^{y}l until ⟦ἔτους⟧ one Kurou of_the king.

2:1 in/on/among the/this/who year the/this/who secondly the/this/who kingdom, ⟦ἐνυπνιάσθη⟧ Nabouḳodonosor dream, and to_amaze the/this/who spirit/breath he/she/it/self/my/your/him-self/there, and the/this/who sleep he/she/it/self/my/your/him-self/there to_be away_from he/she/it/self/my/your/him-self/there. **2** and to_say the/this/who king to_call the/this/who ⟦ἐπαοιδοὺς⟧, and the/this/who sage, and the/this/who ⟦φαρμακοὺς⟧, and the/this/who Ḳaldaious, of_the to_report the/this/who king the/this/who ⟦ἐνύπνια⟧ he/she/it/self/my/your/him-self/there; and to_come/go, and to_stand before of_the king. **3** and to_say he/she/it/self the/this/who king, ⟦ἐνυπνιάσθην⟧, and to_amaze the/this/who spirit/breath I/we, of_the to_know the/this/who dream. **4** and to_speak the/this/who Ḳaldaioi the/this/who king ⟦Συριστὶ⟧, king, toward the/this/who an_age ⟦ζῆθι⟧; you to_say the/this/who dream the/this/who child you, and the/this/who ⟦σύγκρισιν⟧ ⟦ἀναγγελοῦμεν⟧. **5** to_answer the/this/who king the/this/who Ḳaldaiois, the/this/who word away_from I/we/my to_leave; if not ⟦γνωρίσητέ⟧ I/we the/this/who dream and the/this/who ⟦σύγκρισιν⟧, toward destruction to_be, and the/this/who ⟦οἶκοι⟧ you ⟦διαρπαγήσονται⟧. **6** if but/and the/this/who dream and

Readers' Version

18 At the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nevukadnetsar (Nebuchadnezzar). **19** The king talked with them; and among them all was found no one like Daniyel, Hananyah, Mishael, and Azaryah. Therefore they served the king. **20** In every matter of wisdom and understanding about which the king enquired of them, he found them ten times better than all the magicians and enchanters who were in all his realm.

21 Daniyel continued serving even to the first year of King Koresh (Cyrus).

Nevukadnetsar's dream

2:1 In the second year of Nevukadnetsar's reign, Nevukadnetsar dreamt dreams; and his spirit was troubled, and his sleep went from him. **2** Then the king commanded that the magicians, the enchanters, the sorcerers, and the Kasdim be called to tell the king his dreams. So they came in and stood before the king. **3** The king said to them, "I have dreamt a dream, and my spirit is troubled to know the dream."

4 Then the Kasdim (Chaldeans) spoke to the king in the Arami (Syrian) language, "Oh king, live forever! Tell your servants the dream, and we'll show the interpretation."

5 The king answered the Kasdim, "The thing has gone from me. If you don't make known to me the dream and its interpretation, you'll be cut in pieces, and your houses will be made a dunghill. **6** But if you show the dream and its interpretation, you'll receive from me gifts, rewards, and great honour. Therefore show me the dream and its interpretation."

7 They answered the second time and said, "Let the king tell his servants the dream, and we'll show the interpretation."

8 The king answered, "I know of a certainty that you're trying

Readers' Version

to gain time, because you see the thing has gone from me. 9 But if you don't make known to me the dream, there's but one law for you; for you've prepared lying and corrupt words to speak before me, until the situation changes. Therefore tell me the dream, and I'll know that you can show me its interpretation."

10 The Kasdim answered before the king, and said, "There isn't a man on the earth who can show the king's matter, because no king, lord, or ruler, has asked such a thing of any magician, enchanter, or Chaldean. 11 It's a rare thing that the king requires, and there's no other who can show it before the king, except the gods, whose dwelling isn't with flesh."

12 Because of this, the king was angry and very furious, and commanded that all the wise men of Bavel (Babylon) be destroyed. 13 So the decree went out, and the wise men were to be slain. They searched for Daniyel and his companions to be slain.

God reveals the dream to Daniyel

14 Then Daniyel returned answer with counsel and prudence to Areyok the captain of the king's guard, who'd gone out to kill the wise men of Bavel. 15 He answered Areyok the king's captain, "Why is the decree so urgent from the king?" Then Areyok made the thing known to Daniyel. 16 Daniyel went in, and desired of the king that he'd appoint him a time, and he'd show the king the interpretation.

17 Then Daniyel went to his house and made the thing known to Hananyah, Mishael, and Azaryah, his companions, 18 that they'd desire mercies of the god of heaven about this secret, and that Daniyel and his companions wouldn't perish with the rest of the wise men of Bavel. 19 Then the secret was revealed to Daniyel in a vision of the night. Then Daniyel blessed the god of heaven. 20 Daniyel answered,

"Blessed be God's name forever and ever;
for wisdom and might are his.
21 He changes the times and the seasons.
He removes kings and sets up kings.
He gives wisdom to the wise,
and knowledge to those who have understanding.
22 He reveals the deep and secret things.
He knows what's in the darkness,
and the light lives with him.
23 I thank you and praise you,
Oh God of my fathers,
who've given me wisdom and might,
and have now made known to me what we desired of you;
for you've made known to us the king's matter."

Daniyel explains the king's dream

24 Therefore Daniyel went in to Areyok, whom the king had appointed to destroy the wise men of Bavel (Babylon). He went and said this to him: "Don't destroy the wise men of Bavel. Bring me in before the king, and I'll show to the king the interpretation."

25 Then Areyok brought in Daniyel before the king in haste, and said this to him: "I've found a man of the children of the captivity of Yehudah (Judah) who'll make known to the king the

Literal Version

the/this/who ⟦σύγκρισιν⟧
he/she/it/self/my/your/him-self/there ⟦γνωρίσητέ⟧ I/we, gift and free_gift and honour much to_take from_with I/we/my; but/however the/this/who dream and the/this/who ⟦σύγκρισιν⟧ he/she/it/self/my/your/him-self/there to_ _announce I/we. 7 to_answer secondly, and to_say, the/this/who king to_say the/this/who dream the/this/who child he/she/it/self/my/your/him-self/there, and the/this/who ⟦σύγκρισιν⟧ ⟦ἀναγγελοῦμεν⟧. 8 and to_answer the/this/who king, and to_say, upon/to/against truth to_ _perceive I/we, that/since time/right_time you ⟦ἐξαγοράζετε⟧; as/just_as to_perceive, that/since to_leave away_from I/we/my the/this/who declaration. 9 if therefore/then the/this/who dream not ⟦ἀναγγείλητέ⟧ I/we, to_perceive that/since declaration ⟦ψευδὲς⟧ and ⟦διεφθαρμένον⟧ ⟦συνέθεσθε⟧ to_say before I/we, until which/whither the/this/who time/right_ _time to_pass_by; the/this/who dream I/we to_say I/we, and to_know that/since and the/this/who ⟦σύγκρισιν⟧ he/she/it/self/my/your/him-self/there ⟦ἀναγγελεῖτέ⟧ I/we. 10 to_answer the/this/who Ḳaldaioi before of_the king, and to_ _speak, no to_be a_human upon/to/against the/this/who dried_up/withered, who/which the/this/who declaration of_ _the king be_able to_make_known, as/just_as all king great and ruler declaration such_as_this no ⟦ἐπερωτᾷ⟧ ⟦ἐπαοιδὸν⟧ sage and Ḳaldaion; 11 that/since the/this/who word which the/this/who king ⟦ἐπερωτᾷ⟧, weighty, and other no to_be which to_report he/she/it/self before of_the king, but the/this/who God, which no to_be the/this/who dwelling with/after all flesh. 12 then the/this/who king in/on/among ⟦θυμῷ⟧ and wrath to_say to_destroy all the/this/who wise Babulōnos. 13 and the/this/who decree to_go_out, and the/this/who wise ⟦ἀπεκτέννοντο⟧; and to_seek Dania^{y}l and the/this/who friendly/friend
he/she/it/self/my/your/him-self/there to_do_away_with. 14 then Dania^{y}l to_answer plan and resolution the/this/who Ariōḳ the/this/who ⟦ἀρχιμαγείρῳ⟧ of_the king, which to_go_ _out to_do_away_with the/this/who wise Babulōnos, 15 ruler of_the king, about which? to_go_out the/this/who resolution the/this/who impudent out_from face of_the king? to_make_ _known but/and the/this/who Ariōḳ the/this/who declaration the/this/who Dania^{y}l. 16 and Dania^{y}l ⟦ἠξίωσε⟧ the/this/who king that time to_give he/she/it/self, and the/this/who ⟦σύγκρισιν⟧ he/she/it/self/my/your/him-self/there ⟦ἀναγγελῇ⟧ the/this/who king. 17 and to_enter Dania^{y}l toward the/this/who house he/she/it/self/my/your/him-self/there and the/this/who Anania and the/this/who Misaa^{y}l and the/this/who Azaria the/this/who friendly/friend he/she/it/self/my/your/him-self/there the/this/who declaration to_make_known. 18 and ⟦οἰκτιρμοὺς⟧ to_seek from_ _with of_the God of_the heaven above/for of_the mystery this/he/she/it, that if not to_destroy Dania^{y}l and the/this/who friendly/friend he/she/it/self/my/your/him-self/there with/after the/this/who ⟦ἐπιλοίπων⟧ wise Babulōnos. 19 then the/this/who Dania^{y}l in/on/among vision the/this/who night the/this/who mystery to_reveal; and to_praise/bless the/this/who God of_the heaven Dania^{y}l, and to_say, 20 to_be the/this/who name of_the God ⟦εὐλογημένον⟧ away_from of_

Literal Version

_the an_age and until of_the an_age, that/since the/this/who wisdom and the/this/who understanding
he/she/it/self/my/your/him-self/there he_is. **21** and
he/she/it/self ⟦ἀλλοιοῖ⟧ time/right_time and time, ⟦καθιστᾷ⟧ king, and ⟦μεθιστᾷ⟧, to_give wisdom the/this/who wise, and ⟦φρόνησιν⟧ the/this/who ⟦εἰδόσι⟧ understanding,
22 he/she/it/self ⟦ἀποκαλύπτει⟧ deep and ⟦ἀπόκρυφα⟧, to_
_know the/this/who in/on/among the/this/who darkness, and the/this/who light with/after
he/she/it/self/my/your/him-self/there he_is; **23** you/your the/this/who God the/this/who father I/we to_agree and ⟦αἰνῶ⟧, that/since wisdom and power to_give I/we, and to_
_make_known I/we which ⟦ἠξιώσαμεν⟧ from_with you, and the/this/who vision of_the king to_make_known I/we. **24** and to_come/go Daniaʸl to/with Ariōḵ, which to_appoint/conduct the/this/who king to_destroy the/this/who wise Babulōnos, and to_say he/she/it/self, the/this/who wise Babulōnos not ⟦ἀπολέσῃς⟧, to_bring_in but/and I/we before of_the king, and the/this/who ⟦σύγκρισιν⟧ the/this/who king ⟦ἀναγγελῶ⟧.
25 then Ariōḵ in/on/among diligence to_bring_in the/this/who Daniaʸl before of_the king, and to_say he/she/it/self, to_
_find/meet man out_from the/this/who son the/this/who ⟦αἰχμαλωσίας⟧ the/this/who Jewish/Judea, who/which the/this/who interpretation the/this/who king to_report.
26 and to_answer the/this/who king, and to_say the/this/who Daniaʸl, which/whither the/this/who name Baltasar, if be_able I/we to_report the/this/who dream the/this/who/which ⟦ἴδον⟧, and the/this/who ⟦σύγκρισιν⟧
he/she/it/self/my/your/him-self/there? **27** and to_answer Daniaʸl before of_the king, and to_say, the/this/who mystery the/this/who/which the/this/who king ⟦ἐπερωτᾷ⟧, no he_is wise, sage, ⟦ἐπαοιδῶν⟧, ⟦γαζαρηνῶν⟧ to_report the/this/who king; **28** but or/than he_is God in/on/among heaven ⟦ἀποκαλύπτων⟧ mystery, and to_make_known the/this/who king Nabouḵodonosor, which be_necessary to_be upon/to/against last/least the/this/who day; the/this/who dream you and the/this/who/which appearance/vision the/this/who head you upon/to/against the/this/who ⟦κοίτης⟧ you, this/he/she/it he_is, **29** king; the/this/who reasoning you upon/to/against the/this/who ⟦κοίτης⟧ you to_
_ascend one/which? be_necessary to_be with/after this/he/she/it; and the/this/who ⟦ἀποκαλύπτων⟧ mystery to_
_make_known you which be_necessary to_be. **30** and I/we/my but/and no in/on/among wisdom the/this/who to_be in/on/among I/we/my from_with all the/this/who to_live the/this/who mystery this/he/she/it to_reveal, but because_of of_the the/this/who ⟦σύγκρισιν⟧ the/this/who king to_make_
_known, in_order_that/to the/this/who reasoning the/this/who heart you to_know. **31** you king ⟦ἐθεώρεις⟧, and look! image one, great the/this/who image that, and the/this/who aspect he/she/it/self overwhelming, to_stand before face you, and the/this/who appearance/vision he/she/it/self fearful. **32** image, which the/this/who head gold ⟦χρηστοῦ⟧, the/this/who/which hand and the/this/who chest and the/this/who ⟦βραχίονες⟧ he/she/it/self ⟦ἀργυροῖ⟧, the/this/who belly/womb/stomach and the/this/who ⟦μηροὶ⟧

Readers' Version

interpretation."

26 The king answered Daniyel, whose name was Belteshatsar (Belteshazzar), "Are you able to make known to me the dream which I've seen, and its interpretation?"

27 Daniyel answered before the king, and said, "The secret which the king has demanded can't be shown to the king by wise men, enchanters, magicians, or soothsayers; **28** but there's a God in heaven who reveals secrets, and he's made known to King Nevukadnetsar (Nebuchadnezzar) what'll be in the latter days. Your dream, and the visions of your head on your bed, are these:

29 "As for you, Oh king, your thoughts came on your bed, what should happen in the future; and he who reveals secrets has made known to you what'll happen. **30** But as for me, this secret isn't revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that you may know the thoughts of your heart.

31 "You, Oh king, saw, and[4] a great image. This image, which was mighty, and whose brightness was excellent, stood before you; and its appearance was terrifying. **32** As for this image, its head was of fine gold, its chest and its arms of silver, its belly and its thighs of bronze, **33** its legs of iron, its feet part of iron, and part of clay. **34** You saw until a stone was cut out without hands, which struck the image on its feet that were of iron and clay, and broke them in pieces. **35** Then the iron, the clay, the bronze, the silver, and the gold were broken in pieces together, and became like the chaff of the summer threshing floors. The wind carried them away, so that no place was found for them. The stone that struck the image became a great mountain, and filled the whole earth.

36 "This is the dream; and we'll tell its interpretation before the king. **37** You, Oh king, are king of kings, to whom the god of heaven has given the kingdom, the power, the strength, and the glory. **38** Wherever the children of men live, he's given the animals of the field and the birds of the sky into your hand, and has made you rule over them all. You're the head of gold.

39 "After you, another kingdom will arise that's inferior to you; and a third kingdom of bronze, which will rule over all the earth. **40** The fourth kingdom will be strong as iron, because iron breaks in pieces and subdues all things; and as iron that crushes all these, it'll break in pieces and crush. **41** Whereas you saw the feet and toes, part of potters' clay, and part of iron, it'll be a divided kingdom; but there'll be in it of the strength of the iron, because you saw the iron mixed with miry clay. **42** As the toes of the feet were part of iron, and part of clay, so the kingdom will be partly strong, and partly brittle. **43** Whereas you saw the iron mixed with miry clay, they'll mingle themselves with the seed of men; but they won't cling to one another, even as iron doesn't mix with clay.

44 "In the days of those kings the god of heaven will set up a

4 RV 2:31 · Note "Listen", from "הֲנָה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

Readers' Version

kingdom which will never be destroyed, nor will its sovereignty be left to another people; but it'll break in pieces and consume all these kingdoms, and it'll stand forever. 45 Because you saw that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. The great God has made known to the king what'll happen in the future. The dream is certain, and its interpretation sure."

The king rewards Daniyel

46 Then King Nevukadnetsar (Nebuchadnezzar) fell on his face, worshipped Daniyel, and commanded that they should offer an offering and sweet odours to him. 47 The king answered to Daniyel, and said, "Of a truth your god is the god of gods, and the master of kings, and a revealer of secrets, since you've been able to reveal this secret."

48 Then the king made Daniyel great, and gave him many great gifts, and made him rule over the whole province of Bavel (Babylon), and to be chief governor over all the wise men of Bavel. 49 Daniyel requested of the king, and he appointed Shadrak, Meyshak, and Aved-Nego over the affairs of the province of Bavel; but Daniyel was in the king's gate.

Literal Version

⟦χαλκοῖ⟧, 33 the/this/who/which ⟦κνῆμαι⟧ ⟦σιδηραῖ⟧, the/this/who foot part on_one_hand one ⟦σιδηροῦν⟧, and part but/and one ⟦ὀστράκινον⟧. 34 ⟦Ἐθεώρεις⟧ until ⟦ἀπεσχίσθη⟧ stone out_from mountain without hand, and to_strike the/this/who image upon/to/against the/this/who foot the/this/who iron and ⟦ὀστρακίνους⟧, and ⟦ἐλέπτυνεν⟧ he/she/it/self toward goal/tax. 35 then ⟦ἐλεπτύνθησαν⟧ at_ _once the/this/who a_potsherd, the/this/who iron, the/this/who copper/bronze/coin, the/this/who silver, the/this/who gold; and to_be like/as/about dust away_from ⟦ἄλωνος⟧ ⟦θερινῆς⟧; and ⟦ἐξῆρεν⟧ he/she/it/self the/this/who multitude of_the spirit/breath, and place no to_ _find/meet he/she/it/self; and the/this/who stone the/this/who to_strike the/this/who image, to_be mountain great, and to_fulfill all the/this/who earth. 36 this/he/she/it he_is the/this/who dream, and the/this/who ⟦σύγκρισιν⟧ he/she/it/self/my/your/him-self/there to_say before of_the king. 37 you king king king, which the/this/who God of_the heaven kingdom strong and mighty and valued/honoured to_ _give 38 in/on/among all place, where(-ever) to_dwell the/this/who son the/this/who a_human; wild_animal and/both field, and bird heaven, and fish the/this/who sea to_ _give in/on/among the/this/who hand you, and to_ _appoint/conduct you lord all; you to_be the/this/who head the/this/who golden. 39 and after you to_arise kingdom other ⟦ἥττων⟧ you, and kingdom third, who/which to_be the/this/who copper/bronze/coin, the/this/who/which to_ _lord_over all the/this/who earth, 40 and kingdom fourth, who/which to_be strong which/how iron; which way the/this/who iron ⟦λεπτύνει⟧ and ⟦δαμάζει⟧ all, thus(-ly) all ⟦λεπτυνεῖ⟧ and ⟦δαμάσει⟧. 41 and that/since to_perceive the/this/who foot, and the/this/who finger, part on_one_hand one ⟦ὀστράκινον⟧, part but/and one ⟦σιδηροῦν⟧, kingdom ⟦διῃρημένη⟧ to_be, and away_from the/this/who root the/this/who ⟦σιδηρᾶς⟧ to_be in/on/among he/she/it/self, which way to_perceive the/this/who ⟦σίδηρον⟧ ⟦ἀναμεμιγμένον⟧ the/this/who ⟦ὀστράκῳ⟧. 42 and the/this/who ⟦δάκτυλοι⟧ the/this/who foot part on_one_hand one ⟦σιδηροῦν⟧, part but/and one ⟦ὀστράκινον⟧, part one the/this/who kingdom to_be strong, and away_from he/she/it/self to_be ⟦συντριβόμενον⟧. 43 that/since to_ _perceive the/this/who ⟦σίδηρον⟧ ⟦ἀναμεμιγμένον⟧ the/this/who ⟦ὀστράκῳ⟧, ⟦συμμιγεῖς⟧ to_be in/on/among seed a_human, and no to_be ⟦προσκολλώμενοι⟧ this/he/she/it with/after this/he/she/it, as/just_as the/this/who iron no ⟦ἀναμίγνυται⟧ with/after of_the ⟦ὀστράκου⟧. 44 and in/on/among the/this/who day the/this/who king that, to_ _arise the/this/who God of_the heaven kingdom, who/which toward the/this/who an_age no ⟦διαφθαρήσεται⟧, and the/this/who kingdom he/she/it/self/my/your/him-self/there a_people other no ⟦ὑπολειφθήσεται⟧, ⟦λεπτυνεῖ⟧ and to_crush all the/this/who kingdom, and this/he/she/it to_arise toward the/this/who an_ _age; 45 which way to_perceive, that/since away_from mountain ⟦ἐτμήθη⟧ stone without hand, and ⟦ἐλέπτυνε⟧ the/this/who a_potsherd, the/this/who ⟦σίδηρον⟧, the/this/who copper/bronze/coin, the/this/who silver, the/this/who gold; the/this/who God the/this/who great to_

Literal Version

_make_known the/this/who king which be_necessary to_be with/after this/he/she/it; and true the/this/who dream, and faithful the/this/who amalgamation he/she/it/self/my/your/him-self/there. **46** then the/this/who king Nabouḳodonosor to_collapse upon/to/against face, and the/this/who Daniaʸl to_worship, and a_gift and aroma to_say ⟦σπεῖσαι⟧ he/she/it/self. **47** and to_answer the/this/who king, to_say the/this/who Daniaʸl, upon/to/against truth the/this/who God you, he/she/it/self he_is God ⟦θεῶν⟧, and lord the/this/who king, the/this/who ⟦ἀποκαλύπτων⟧ mystery, that/since ⟦ἠδυνάσθης⟧ to_reveal the/this/who mystery this/he/she/it. **48** and to_magnify the/this/who king the/this/who Daniaʸl, and gift great and much to_give he/she/it/self, and to_appoint/conduct he/she/it/self upon/to/against all country Babulōnos, and ruler ⟦σατραπῶν⟧ upon/to/against all the/this/who wise Babulōnos. **49** and Daniaʸl to_ask from_with of_the king, and to_appoint/conduct upon/to/against the/this/who work the/this/who country Babulōnos the/this/who Sedraḳ, Misaḳ, and Abdenagō; and Daniaʸl to_be in/on/among the/this/who palace/courtyard of_ _the king.

3:1 ⟦Ἔτους⟧ ⟦ὀκτωκαιδεκάτου⟧ Nabouḳodonosor the/this/who king to_do/make image golden, height he/she/it/self ⟦πήχεων⟧ sixty, breadth he/she/it/self ⟦πήχεων⟧ six; and to_stand he/she/it/self/my/your/him-self in/on/among ⟦πεδίῳ⟧ ⟦Δεειρᾷ⟧, in/on/among country Babulōnos. **2** and to_send to_assemble the/this/who ⟦ὑπάτους⟧, and the/this/who officer/magistrate, and the/this/who ⟦τοπάρχας⟧, to_govern, and tyrants, and the/this/who upon/to/against authority, and all the/this/who ruler the/this/who ⟦χωρῶν⟧, to_come/go toward the/this/who Feast_of_Dedication the/this/who image; **3** and to_assemble the/this/who ⟦τοπάρχαι⟧, ⟦ὕπατοι⟧, officer/magistrate, to_govern, tyrants great, the/this/who upon/to/against authority, and all the/this/who ruler the/this/who ⟦χωρῶν⟧, toward the/this/who ⟦ἐγκαινισμὸν⟧ the/this/who image, which to_stand Nabouḳodonosor the/this/who king; and to_stand before the/this/who image. **4** and the/this/who preacher ⟦ἐβόα⟧ in/on/among strength, you to_speak a_people, tribe, tongue, **5** which if hour to_hear voice/sound trumpet, ⟦σύριγγός⟧ and/both, and harp, ⟦σαμβύκης⟧ and/both, and ⟦ψαλτηρίου⟧, and all family musician, to_collapse to_worship the/this/who image the/this/who golden which to_stand Nabouḳodonosor the/this/who king. **6** and which if not to_collapse ⟦προσκυνήσῃ⟧, he/she/it/self the/this/who hour ⟦ἐμβληθήσεται⟧ toward the/this/who furnace/oven of_the fire the/this/who ⟦καιομένην⟧. **7** and to_be when(-ever) to_hear the/this/who a_people the/this/who voice/sound the/this/who trumpet, ⟦σύριγγός⟧ and/both, and harp, ⟦σαμβύκης⟧ and/both, and ⟦ψαλτηρίου⟧, and all family musician, to_collapse all the/this/who a_people, tribe, tongue, to_worship the/this/who image the/this/who golden which to_stand Nabouḳodonosor the/this/who king. **8** then ⟦προσήλθοσαν⟧ man Ḳaldaioi, and ⟦διέβαλον⟧ the/this/who

Readers' Version

The command to worship the statue

3:1 Nevukadnetsar the king made an image of gold, whose height was sixty cubits,[5] and its width six cubits. He set it up in the plain of Dura, in the province of Bavel. **2** Then Nevukadnetsar the king sent to gather together the local governors, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nevukadnetsar the king had set up. **3** Then the local governors, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together to the dedication of the image that Nevukadnetsar the king had set up; and they stood before the image that Nevukadnetsar had set up.

4 Then the herald cried aloud, "To you it's commanded, peoples, nations, and languages, **5** that whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, you fall down and worship the golden image that Nevukadnetsar the king has set up. **6** Anyone who doesn't fall down and worship will be thrown into the middle of a burning fiery furnace the same hour."

7 Therefore at that time, when all the peoples heard the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nevukadnetsar the king had set up.

Daniyel's friends refuse to worship the statue

8 Therefore at that time certain Kasdim (Chaldeans) came near, and brought accusation against the Yehudim (Jews). **9** They answered Nevukadnetsar the king, "Oh king, live forever! **10** You, Oh king, have made a decree that every man who hears the

5 RV 3:1 · Note A cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimetres.

Readers' Version

sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music must fall down and worship the golden image; **11** and anyone who doesn't fall down and worship will be thrown into the middle of a burning fiery furnace. **12** There are certain Yehudim whom you've appointed over the affairs of the province of Bavel (Babylon): Shadrak, Meyshak, and Aved-Nego. These men, Oh king, haven't respected you. They don't serve your gods, and don't worship the golden image which you've set up."

13 Then Nevukadnetsar in rage and fury commanded that Shadrak, Meyshak, and Aved-Nego be brought. Then these men were brought before the king. **14** Nevukadnetsar answered them, "Is it on purpose, Shadrak, Meyshak, and Aved-Nego, that you don't serve my god, nor worship the golden image which I've set up? **15** Now if you're ready whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music to fall down and worship the image which I've made, good; but if you don't worship, you'll be thrown the same hour into the middle of a burning fiery furnace. Who's that god who'll deliver you out of my hands?"

16 Shadrak, Meyshak, and Aved-Nego answered the king, "Nevukadnetsar, we have no need to answer you in this matter. **17** If it happens, our god whom we serve is able to deliver us from the burning fiery furnace; and he'll deliver us out of your hand, Oh king. **18** But if not, let it be known to you, Oh king, that we won't serve your gods or worship the golden image which you've set up."

The three friends are thrown into the fire

19 Then Nevukadnetsar was full of fury, and the form of his appearance was changed against Shadrak, Meyshak, and Aved-Nego. He spoke, and commanded that they should heat the furnace seven times more than it was usually heated. **20** He commanded certain mighty men who were in his army to bind Shadrak, Meyshak, and Aved-Nego, and to throw them into the burning fiery furnace. **21** Then these men were bound in their pants, their tunics, their mantles, and their other clothes, and were thrown into the middle of the burning fiery furnace. **22** Therefore because the king's commandment was urgent, and the furnace extremely hot, the flame of the fire killed those men who took up Shadrak, Meyshak, and Aved-Nego. **23** These three men, Shadrak, Meyshak, and Aved-Nego, fell down bound into the middle of the burning fiery furnace.

THE SONG OF THE THREE HOLY CHILDREN[6]

24 They walked in the middle of the fire, praising God, and blessing the master. **25** Then Azaryah stood, and prayed like this. Opening his mouth in the middle of the fire he said, **26** "Blessed are you, Oh master, you God of our fathers! Your name is worthy to be praised and glorified forever; **27** for you're

Literal Version

Youdaious the/this/who king; **9** king, toward the/this/who an_ _age ⟦ζῆθι⟧. **10** you king to_place decree, all a_human which if to_hear the/this/who voice/sound the/this/who trumpet, ⟦σύριγγός⟧ and/both, and harp, ⟦σαμβύκης⟧, and ⟦ψαλτηρίου⟧, and all family musician, **11** and not to_collapse ⟦προσκυνήσῃ⟧ the/this/who image the/this/who golden, ⟦ἐμβληθήσηται⟧ toward the/this/who furnace/oven of_the fire the/this/who ⟦καιομένην⟧. **12** to_be man Jewish, which to_appoint/conduct upon/to/against the/this/who work the/this/who country Babulōnos, Sedrak, Misak, Abdenagō, the/this/who/which no to_obey king the/this/who ⟦δόγματί⟧ you, the/this/who God you no to_minister, and the/this/who image the/this/who golden the/this/who ⟦ἔστησας⟧ no ⟦προσκυνοῦσι⟧. **13** then Nabouḳodonosor in/on/among ⟦θυμῷ⟧ and wrath to_say to_ _bring the/this/who Sedrak, Misak, and Abdenagō; and ⟦ἤχθησαν⟧ before of_the king. **14** and to_answer Nabouḳodonosor, and to_say he/she/it/self, to_be truly Sedrak, Misak, Abdenagō, the/this/who God I/we no ⟦λατρεύετε⟧, and the/this/who image the/this/who golden which ⟦ἔστησα⟧ no to_worship? **15** now therefore/then if to_have/be readily, in_ _order_that/to which/how if to_hear the/this/who voice/sound the/this/who trumpet, ⟦σύριγγός⟧ and/both, and harp, ⟦σαμβύκης⟧ and/both, and ⟦ψαλτηρίου⟧, and music, and all family musician, to_collapse ⟦προσκυνήσητε⟧ the/this/who image the/this/who golden which to_do/make; if but/and not ⟦προσκυνήσητε⟧, he/she/it/self the/this/who hour ⟦ἐμβληθήσεσθε⟧ toward the/this/who furnace/oven of_the fire the/this/who ⟦καιομένην⟧; and one/which? he_is God which ⟦ἐξελεῖται⟧ you out_from hand I/we? **16** and to_answer Sedrak, Misak, Abdenagō, to_speak the/this/who king Nabouḳodonosor, no need to_have/be I/we about of_the declaration this/he/she/it to_answer you. **17** he_is for God I/we in/on/among heaven, which I/we ⟦λατρεύομεν⟧, able to_take_ _out/select I/we out_from the/this/who furnace/oven of_the fire the/this/who to_kindle/burn, and out_from the/this/who hand you king to_deliver I/we. **18** and if not, acquainted_with to_be you, king, that/since the/this/who God you no ⟦λατρεύομεν⟧, and the/this/who image which ⟦ἔστησας⟧ no to_worship. **19** then Nabouḳodonosor to_fill wrath, and the/this/who face of_the face he/she/it/self/my/your/him-self/there ⟦ἠλλοιώθη⟧ upon/to/against Sedrak, Misak, and Abdenagō, and to_say ⟦ἐκκαῦσαι⟧ the/this/who furnace/oven seven-fold, until which/whither toward goal/tax ⟦ἐκκαῇ⟧. **20** and man ⟦ἰσχυροὺς⟧ strength to_say, ⟦πεδήσαντας⟧ the/this/who Sedrak, Misak, and Abdenagō, to_throw_in toward the/this/who furnace/oven of_the fire the/this/who ⟦καιομένην⟧. **21** then the/this/who man that ⟦ἐπεδήθησαν⟧ with the/this/who ⟦σαραβάροις⟧ he/she/it/self, and ⟦τιάραις⟧, and ⟦περικνημίσι⟧, and to_throw toward the/this/who midst the/this/who furnace/oven of_the fire the/this/who to_ _kindle/burn, **22** since the/this/who declaration of_the king

6 RV 3:24 · Note *The Song of the Three Holy Children* is an addition to *Daniel* found in the Greek Septuagint but not found in the traditional Hebrew text of *Daniel*. This portion is recognised as Deuterocanonical Scripture by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. It is found inserted between Daniel 3:23 and Daniel 3:24 of the traditional Hebrew Bible. Here, the verses after 23 from the Hebrew Bible are numbered starting at 91 to make room for these verses.

Literal Version

⟦ὑπερίσχυε⟧; and the/this/who furnace/oven ⟦ἐξεκαύθη⟧ out_
_from excessive/abundant. 23 and the/this/who three
this/he/she/it Sedrak, Misak, and Abdenagō, to_collapse
toward midst the/this/who furnace/oven the/this/who to_
_kindle/burn ⟦πεπεδημένοι⟧, 24 and to_walk in/on/among
midst the/this/who ⟦φλογὸς⟧, ⟦ὑμνοῦντες⟧ the/this/who God,
and to_praise/bless the/this/who lord. 25 and ⟦συστὰς⟧ Azarias
to_pray thus(-ly); and to_open the/this/who mouth
he/she/it/self/my/your/him-self/there in/on/among midst
of_the fire, to_say, 26 praiseworthy to_be lord the/this/who
God the/this/who father I/we, and praiseworthy, and to_
_glorify the/this/who name you toward the/this/who an_age.
27 that/since just to_be upon/to/against all which to_do/make,
and all the/this/who work you ⟦ἀληθινὰ⟧, and ⟦εὐθεῖαι⟧
the/this/who/which road you, and all the/this/who/which
judgement you truth. 28 and judgement truth to_do/make
according_to all which ⟦ἐπήγαγες⟧ I/we, and upon/to/against
the/this/who city the/this/who holy the/this/who
the/this/who father I/we Hierousalaʸm; that/since
in/on/among truth and judgement ⟦ἐπήγαγες⟧ this/he/she/it
all through/because_of the/this/who sin I/we. 29 that/since
⟦ἡμάρτομεν⟧ and ⟦ἠνομήσαμεν⟧ to_leave away_from you, and
⟦ἐξημάρτομεν⟧ in/on/among all, and the/this/who
commandment you no to_hear, 30 and_not ⟦συνετηρήσαμεν⟧,
and_not to_do/make as/just_as ⟦ἐνετείλω⟧ I/we, in_order_
_that/to well/well_done! I/we to_be. 31 and all just_as/how_
_much ⟦ἐπήγαγες⟧ I/we, and all just_as/how_much to_do/make
I/we, in/on/among true judgement to_do/make. 32 and to_
_deliver I/we toward hand enemy lawless, and ⟦ἐχθίστων⟧
⟦ἀποστατῶν⟧, and king unjust and ⟦πονηροτάτῳ⟧ from_with all
the/this/who earth. 33 and now no to_be I/we to_open
the/this/who mouth I/we; shame and disgrace to_be
the/this/who slave you, and the/this/who be_devout you.
34 not so ⟦παραδῴης⟧ I/we toward goal/tax through/because_
_of the/this/who name you, and not ⟦διασκεδάσῃς⟧
the/this/who covenant you, 35 and not ⟦ἀποστήσῃς⟧
the/this/who mercy you away_from I/we, through/because_of
Habra'am the/this/who ⟦ἠγαπημένον⟧ by/under you, and
through/because_of Isa'ak the/this/who slave you, and Israaʸl
the/this/who holy you, 36 which ⟦ἐλάλησας⟧ ⟦πληθῦναι⟧
the/this/who seed he/she/it/self, which/how the/this/who
star of_the heaven, and which/how the/this/who sand
the/this/who from_with the/this/who lip the/this/who sea.
37 that/since, master, ⟦ἐσμικρύνθημεν⟧ from_with all
the/this/who Gentile_nation, and to_be ⟦ταπεενοὶ⟧
in/on/among all the/this/who earth today, through/because_
_of the/this/who sin I/we. 38 and no to_be in/on/among
the/this/who time/right_time this/he/she/it ruler and
prophet and to_govern, and_not bringing_of_a_whole_
_burnt-offering, and_not sacrifice, and_not offering, and_not
incense, and_not place of_the ⟦καρπῶσαι⟧ against/in_front_of
you, and to_find/meet mercy. 39 but in/on/among soul
⟦συντετριμμένῃ⟧, and spirit/breath lowliness
⟦προσδεχθείημεν⟧, which/how in/on/among ⟦ὁλοκαυτώσει⟧
⟦κριῶν⟧ and bull, and in/on/among myriad Arnon ⟦πιόνων⟧,
40 thus(-ly) to_be the/this/who sacrifice I/we before you today,
and to_finish_up after you; that/since no to_be shame
the/this/who ⟦πεποιθόσιν⟧ upon/to/against you/your. 41 and

Readers' Version

righteous in all the things that you've done. Yes, all your works are true. Your ways are right, and all your judgements are truth. 28 In all the things that you've brought onto us, and onto the holy city of our fathers, Yerushalem (Jerusalem), you've executed true judgements. Because according to truth and justice you've brought all these things onto us because of our sins. 29 Because we've sinned and committed iniquity in departing from you. 30 In all things we've trespassed, and not obeyed your commandments or kept them. We haven't done as you've commanded us, that it might go well with us. 31 Therefore all that you've brought onto us, and everything that you've done to us, you've done in true judgement. 32 You delivered us into the hands of lawless enemies, most hateful rebels, and to an unjust king who's the most wicked in all the world. 33 And now we can't open our mouth. Shame and reproach have come on your servants and those who worship you. 34 Don't utterly deliver us up, for your name's sake. Don't annul your covenant. 35 Don't cause your mercy to depart from us, for the sake of Avraham who's loved by you, and for the sake of Yitshak (Isaac) your servant, and Yisrael (Israel) your holy one, 36 to whom you promised that you'd multiply their offspring as the stars of the sky, and as the sand that's on the sea shore. 37 Because we, Oh master, have become less than any nation, and are brought low this day in all the world because of our sins. 38 There isn't at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to offer before you, and to find mercy. 39 Nevertheless in a contrite heart and a humble spirit let us be accepted, 40 like the burnt offerings of rams and bullocks, and like ten thousands of fat lambs. So let our sacrifice be in your sight this day, that we may wholly go after you, for they won't be ashamed who put their trust in you. 41 And now we follow you with all our heart. We fear you, and seek your face. 42 Put us not to shame; but deal with us after your kindness, and according to the multitude of your mercy. 43 Deliver us also according to your marvellous works, and give glory to your name, Oh master. Let all those who harm your servants be confounded. 44 Let them be ashamed of all their power and might, and let their strength be broken. 45 Let them know that you're the master, the only God, and glorious over the whole world."

God protects the three friends in the fire

46 The king's servants who put them in didn't stop making the furnace hot with naphtha, pitch, tinder, and small wood, 47 so that the flame streamed out forty nine cubits above the furnace. 48 It spread and burnt those Kasdim (Chaldeans) whom it found around the furnace. 49 But the angel of the master came down into the furnace together with Azaryah and his fellows, and he struck the flame of the fire out of the furnace, 50 and made the middle of the furnace as it'd been a moist whistling wind, so that the fire didn't touch them at all. It neither hurt nor troubled them.

The three friends praise God

51 Then the three, as out of one mouth, praised, glorified, and blessed God in the

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furnace, saying, 52 "Blessed are you, Oh master, you God of our fathers, to be praised and exalted above all forever! 53 Blessed is your glorious and holy name, to be praised and exalted above all forever! 54 Blessed are you in the temple of your holy glory, to be praised and glorified above all forever! 55 Blessed are you who see the depths and sit on the cherubim, to be praised and exalted above all forever. 56 Blessed are you on the throne of your kingdom, to be praised and extolled above all forever! 57 Blessed are you in the firmament of heaven, to be praised and glorified forever!

58 Oh all you works of the master, bless the master! Praise and exalt him above all forever! 59 Oh you heavens, bless the master! Praise and exalt him above all forever! 60 Oh you angels of the master, bless the master! Praise and exalt him above all forever! 61 Oh all you waters that are above the sky, bless the master! Praise and exalt him above all forever! 62 Oh all you powers of the master, bless the master! Praise and exalt him above all forever! 63 Oh you sun and moon, bless the master! Praise and exalt him above all forever! 64 Oh you stars of heaven, bless the master! Praise and exalt him above all forever! 65 Oh every shower and dew, bless the master! Praise and exalt him above all forever! 66 Oh all you winds, bless the master! Praise and exalt him above all forever! 67 Oh you fire and heat, bless the master! Praise and exalt him above all forever! 68 Oh you dews and storms of snow, bless the master! Praise and exalt him above all forever! 69 Oh you nights and days, bless the master! Praise and exalt him above all forever! 70 Oh you light and darkness, bless the master! Praise and exalt him above all forever! 71 Oh you cold and heat, bless the master! Praise and exalt him above all forever! 72 Oh you frost and snow, bless the master! Praise and exalt him above all forever! 73 Oh you lightnings and clouds, bless the master! Praise and exalt him above all forever! 74 Oh let the earth bless the master! Let it praise and exalt him above all forever! 75 Oh you mountains and hills, bless the master! Praise and exalt him above all forever! 76 Oh all you things that grow on the earth, bless the master! Praise and exalt him above all forever! 77 Oh[7] sea and rivers, bless the master! Praise and exalt him above all forever! 78 Oh you springs, bless the master! Praise and exalt him above all forever! 79 Oh you whales and all that move in the waters, bless the master! Praise and exalt him above all forever! 80 Oh all you birds of the air, bless the master! Praise and exalt him above all forever! 81 Oh all you wild animals and cattle, bless the master! Praise and exalt him above all forever! 82 Oh you children of men, bless the master! Praise and exalt him above all forever! 83 Oh let Yisrael (Israel) bless the master! Praise and exalt him above all forever. 84 Oh you priests of the master, bless the master! Praise and exalt him above all forever! 85 Oh you servants of the master, bless the master! Praise and exalt him above all forever! 86 Oh you spirits and souls of the righteous, bless the master! Praise and exalt him above all for-

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now ⟦ἐξακολουθοῦμεν⟧ in/on/among all heart, and to_fear you, and ⟦ζητοῦμεν⟧ the/this/who face you. not ⟦καταισχύνῃς⟧ I/we, 42 but to_do/make with/after I/we according_to the/this/who ⟦ἐπιείκειάν⟧ you, and according_to the/this/who multitude of_the mercy you. 43 and ⟦ἐξελοῦ⟧ I/we according_ _to the/this/who marvellous you, and to_give glory the/this/who name you, lord; 44 and ⟦ἐντραπείησαν⟧ all the/this/who to_show the/this/who slave you evil/harm, and ⟦καταισχυνθείησαν⟧ away_from all the/this/who ⟦δυναστείας⟧, and the/this/who strength he/she/it/self ⟦συντριβείη⟧, 45 and ⟦γνώτωσαν⟧ that/since you to_be lord, God alone, and honoured upon/to/against all the/this/who world. 46 and no ⟦διέλιπον⟧ the/this/who ⟦ἐμβάλλοντες⟧ he/she/it/self servant of_the king, ⟦καίοντες⟧ the/this/who furnace/oven ⟦νάφθαν⟧ and ⟦πίσσαν⟧ and hemp and ⟦κληματίδα⟧. 47 and ⟦διεχεῖτο⟧ the/this/who flame above the/this/who furnace/oven upon/to/against ⟦πήχεις⟧ ⟦τεσσαρακονταεννέα⟧. 48 and ⟦διώδευσε⟧, and ⟦ἐνεπύρισεν⟧ which to_find/meet about the/this/who furnace/oven the/this/who Kaldaiōn. 49 the/this/who but/and angel lord ⟦συγκατέβη⟧ together the/this/who about the/this/who Azarian toward the/this/who furnace/oven, and ⟦ἐξετίναξε⟧ the/this/who flame of_the fire out_from the/this/who furnace/oven, 50 and to_do/make the/this/who midst the/this/who furnace/oven, which/how spirit/breath ⟦δρόσου⟧ ⟦διασυρίζον⟧; and no to_ _kindle he/she/it/self the/this/who at_all the/this/who fire? and no to_grieve, and_not ⟦παρηνώχλησεν⟧ he/she/it/self. 51 then the/this/who three which/how out_from one mouth to_praise, and to_glorify, and ⟦ηὐλόγουν⟧ the/this/who God in/on/among the/this/who furnace/oven, to_speak, 52 praiseworthy to_be lord the/this/who God the/this/who father I/we, and praiseworthy, and ⟦ὑπερυψούμενος⟧ toward the/this/who an_age. and ⟦εὐλογημένον⟧ the/this/who name the/this/who glory you the/this/who holy, and ⟦ὑπεραινετὸν⟧ and ⟦ὑπερυψούμενον⟧ toward all the/this/who an_age. 53 to_ _praise/bless to_be in/on/among the/this/who temple the/this/who holy glory you, and highly_extolled and exceedingly_glorious toward the/this/who an_age. 54 to_ _praise/bless to_be the/this/who ⟦ἐπιβλέπων⟧ ⟦ἀβύσσους⟧, to_ _sit upon/to/against Cherub, and praiseworthy and ⟦ὑπερυψούμενος⟧ toward the/this/who an_age. 55 to_ _praise/bless to_be upon/to/against throne the/this/who kingdom you, and highly_extolled and ⟦ὑπερυμνούμενος⟧ toward the/this/who an_age. 56 praiseworthy to_be in/on/among the/this/who ⟦στερεώματι⟧ of_the heaven, and sung_of,_praised,_lauded and ⟦δεδοξασμένος⟧ toward the/this/who an_age. 57 to_praise/bless all the/this/who work lord the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. 58 to_praise/bless heaven the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. 59 to_praise/bless angel lord the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. 60 to_praise/bless water and all the/this/who above of_the heaven the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward

7 **RV 3:77 · Note** Some authorities transpose this verse and the next one.

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the/this/who an_age. **61** ⟦Εὐλογείτω⟧ all the/this/who power lord the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **62** to_praise/bless sun and moon the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **63** to_praise/bless star of_the heaven the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **64** ⟦Εὐλογείτω⟧ all rainstorm and dew the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **65** to_praise/bless all the/this/who spirit/breath the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **66** to_praise/bless fire and heat the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **71** to_praise/bless ⟦νύκτες⟧ and day the/this/who lord, ⟦ὑμνεῖτε⟧, and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **72** to_praise/bless light and darkness the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **72a** to_praise/bless cold and heat the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **72b** to_praise/bless ⟦πάχναι⟧ and ⟦χιόνες⟧ the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **73** to_praise/bless lightning and cloud the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **74** ⟦Εὐλογείτω⟧ the/this/who earth the/this/who lord, ⟦ὑμνείτω⟧ and ⟦ὑπερυψούτω⟧ he/she/it/self toward the/this/who an_age. **75** to_praise/bless mountain and ⟦βουνοὶ⟧ the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **76** to_praise/bless all the/this/who ⟦φυόμενα⟧ in/on/among the/this/who earth the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **77** to_praise/bless sea and river the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **78** to_praise/bless the/this/who/which flow the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑμερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **79** to_praise/bless ⟦κήτη⟧ and all the/this/who ⟦κινούμενα⟧ in/on/among the/this/who water the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **80** to_praise/bless all the/this/who bird of_the heaven the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **81** to_praise/bless all the/this/who wild_animal and the/this/who animal the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **82** to_praise/bless son the/this/who a_human the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **83** to_praise/bless Israaʸl the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **84** to_praise/bless priest the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **85** to_praise/bless slave the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **86** to_praise/bless spirit/breath and soul just the/this/who

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ever! **87** Oh you who are holy and humble of heart, bless the master! Praise and exalt him above all forever! **88** Oh Hananyah, Mishael, and Azaryah, bless the master! Praise and exalt him above all forever; for he's rescued us from Haidais, and saved us from the hand of death! He's delivered us out of the middle of the furnace and burning flame. He's delivered us out of the middle of the fire. **89** Oh give thanks to the master, for he's good; for his mercy is forever. **90** Oh all you who worship the master, bless the god of gods, praise him, and give him thanks; for his mercy is forever!"

Deliverance from the Furnace

91 Then Nevukadnetsar (Nebuchadnezzar) the king was astonished and rose up in haste. He spoke and said to his counsellors, "Didn't we throw three men bound into the middle of the fire?"[8]

They answered the king, "True, Oh king."

92 He answered, "Look, I see four men loose, walking in the middle of the fire, and they're unharmed. The appearance of the fourth is like a son of the gods."

93 Then Nevukadnetsar came near to the mouth of the burning fiery furnace. He spoke and said, "Shadrak, Meyshak, and Aved-Nego, you servants of the Most High God, come out, and come here!"

Then Shadrak, Meyshak, and Aved-Nego came out of the middle of the fire. **94** The local governors, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power on their bodies. The hair of their head wasn't singed. Their pants weren't changed. The smell of fire wasn't even on them.

95 Nevukadnetsar spoke and said, "Blessed be the god of Shadrak, Meyshak, and Aved-Nego, who's sent his angel and delivered his servants who trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. **96** Therefore I make a decree, that every people, nation, and language, who speak anything evil against the god of Shadrak, Meyshak, and Aved-Nego, will be cut in pieces, and their houses will be made a dunghill, because there's no other god who's able to deliver like this."

97 Then the king promoted Shadrak, Meyshak, and Aved-Nego in the province of Bavel (Babylon).[9]

8 **RV 3:91 · Note** Verses 91-97 were numbered 24-30 in the traditional Hebrew text of Daniel.

9 **RV 3:97 · Note** Verses 91-97 were numbered 24-30 in the traditional Hebrew text of Daniel.

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lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **87** to_praise/bless ⟦ὅσιοι⟧ and ⟦ταπεινοὶ⟧ the/this/who heart the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **88** to_praise/bless Anania, Azaria, Misaaʸl the/this/who lord, ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age; that/since to_take_out/select I/we out_ _from Hades, and out_from hand death to_save I/we; and to_ _deliver I/we out_from midst furnace/oven to_kindle/burn ⟦φλογὸς⟧, and out_from midst fire to_deliver I/we. **89** to_agree the/this/who lord that/since good/kind, that/since toward the/this/who an_age the/this/who mercy he/she/it/self/my/your/him-self/there. **90** to_praise/bless all the/this/who ⟦σεβόμενοι⟧ the/this/who lord the/this/who God the/this/who ⟦θεῶν⟧, ⟦ὑμνεῖτε⟧ and to_agree, that/since toward the/this/who an_age the/this/who mercy he/she/it/self/my/your/him-self/there. **91** and Nabouḳodonosor to_hear ⟦ὑμνούντων⟧ he/she/it/self, and to_ _marvel, and ⟦ἐξανέστη⟧ in/on/among diligence, and to_say the/this/who great_man he/she/it/self/my/your/him-self/there, not man three ⟦ἐβάλομεν⟧ toward the/this/who midst of_the fire ⟦πεπεδημένους⟧? and to_say the/this/who king, truly king. **92** and to_say the/this/who king, the/this/who but/and I/we to_see man four ⟦λελυμένους⟧, and to_walk in/on/among midst of_the fire, and decay no to_be in/on/among he/she/it/self, and the/this/who appearance/vision of_the fourth like son God. **93** then to_come_near/agree Nabouḳodonosor to/with the/this/who door the/this/who furnace/oven of_the fire the/this/who to_kindle/burn, and to_ _say, Sedraḳ, Misaḳ, Abdenagō, the/this/who slave of_the God of_the highest, to_go_out and come; and to_go_out Sedraḳ, Misaḳ, Abdenagō, out_from midst of_the fire. **94** and to_ _assemble the/this/who ⟦σατράπαι⟧, and the/this/who officer/magistrate, and the/this/who ⟦τοπάρχαι⟧, and the/this/who ⟦δυνάσται⟧ of_the king, and to_see/experience the/this/who man, that/since no ⟦ἐκυρίευσε⟧ the/this/who fire of_the body he/she/it/self, and the/this/who hair the/this/who head he/she/it/self no ⟦ἐφλογίσθη⟧, and the/this/who pantaloons he/she/it/self no ⟦ἠλλοιώθη⟧, and aroma fire no to_be in/on/among he/she/it/self. **95** and to_ _answer Nabouḳodonosor the/this/who king, and to_say, praiseworthy the/this/who God of_the Sedraḳ, Misaḳ, ⟦Ἀβδεσαγὼ⟧, which to_send the/this/who angel he/she/it/self/my/your/him-self/there, and to_take_ _out/select the/this/who child he/she/it/self/my/your/him-self/there, that/since ⟦ἐπεποίθεισαν⟧ upon/to/against he/she/it/self; and the/this/who declaration of_the king ⟦ἠλλοίωσαν⟧, and to_ _deliver the/this/who body he/she/it/self toward fire, that not ⟦λατρεύσωσι⟧ nor to_worship all God, but or/than the/this/who God he/she/it/self. **96** and I/we ⟦ἐκτίθεμαι⟧ the/this/who decree; all a_people, tribe, tongue, the/this/who/which if to_say blasphemy according_to of_the God Sedraḳ, Misaḳ, Abdenagō, toward destruction to_be, and the/this/who ⟦οἶκοι⟧ he/she/it/self toward ⟦διαρπαγὴν⟧, as/just_as no he_is God other who/which be_able ⟦ῥύσασθαι⟧ thus(-ly). **97** then the/this/who king ⟦κατεύθυνε⟧

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the/this/who Sedraḳ, Misaḳ, Abdenagō, in/on/among
the/this/who country Babulōnos, and to_grow he/she/it/self,
and ⟦ἠξίωσεν⟧ he/she/it/self to_govern all the/this/who
Jewish, the/this/who in/on/among the/this/who kingdom
he/she/it/self/my/your/him-self/there.

4:1 Nabouḳodonosor the/this/who king all the/this/who a_
_people, tribe, and tongue, the/this/who ⟦οἰκοῦσιν⟧
in/on/among all the/this/who earth, ⟦ἐρήνη⟧ you to_multiply.
2 the/this/who sign and the/this/who wonders which to_
_do/make with/after I/we/my the/this/who God the/this/who
highest, **3** to_please against/in_front_of I/we/my to_report
you, which/how great and strong, the/this/who kingdom
he/she/it/self/my/your/him-self/there kingdom eternal, and
the/this/who authority
he/she/it/self/my/your/him-self/there toward generation
and generation. **4** I/we Nabouḳodonosor ⟦εὐθηνῶν⟧ to_be
in/on/among the/this/who house I/we, and ⟦εὐθαλῶν⟧.
5 dream ⟦ἴδον⟧, and ⟦ἐφοβέρισέ⟧ I/we, and ⟦ἐταράχθην⟧
upon/to/against the/this/who ⟦κοίτης⟧ I/we, and
the/this/who/which appearance/vision the/this/who head
I/we to_trouble I/we. **6** and through/because_of I/we/my to_
_place decree of_the to_bring_in before I/we all the/this/who
wise Babulōnos, that the/this/who ⟦σύγκρισιν⟧ of_the
⟦ἐνυπνίου⟧ ⟦γνωρίσωσί⟧ I/we. **7** and ⟦εἰσπορεύοντο⟧
the/this/who ⟦ἐπαοιδοὶ⟧, sage, ⟦γαζαρηνοὶ⟧, Ḳaldaioi; and
the/this/who dream I/we to_say before he/she/it/self; and
the/this/who ⟦σύγκρισιν⟧
he/she/it/self/my/your/him-self/there no to_make_known
I/we, **8** until to_come/go Daniaʸl, which/whither the/this/who
name Baltasar according_to the/this/who name of_the God
I/we, which spirit/breath God holy in/on/among
my/your/him-self to_have/be. which to_say, **9** Baltasar
the/this/who ruler the/this/who ⟦ἐπαοιδῶν⟧, which I/we to_
_know that/since spirit/breath God holy in/on/among
you/your, and all mystery no ⟦ἀδυνατεῖ⟧ you, ⟦ἄκουσον⟧
the/this/who ⟦ὅρασιν⟧ of_the ⟦ἐνυπνίου⟧ I/we, which/whither
⟦ἴδον⟧, and the/this/who ⟦σύγκρισιν⟧
he/she/it/self/my/your/him-self/there to_say I/we.
10 upon/to/against the/this/who ⟦κοίτης⟧ I/we to_
_see/experience, and look! tree in/on/among midst
the/this/who earth, and the/this/who height
he/she/it/self/my/your/him-self/there much.
11 ⟦Ἐμεγαλύνθη⟧ the/this/who tree and be_strong, and
the/this/who height he/she/it/self/my/your/him-self/there
to_precede/arrive until of_the heaven, and the/this/who
extent he/she/it/self/my/your/him-self/there toward
the/this/who end ⟦ἁπάσης⟧ the/this/who earth,
12 the/this/who leaf he/she/it/self/my/your/him-self/there
beautiful/timely, and the/this/who fruit
he/she/it/self/my/your/him-self/there much, and food all
in/on/among he/she/it/self, and under
he/she/it/self/my/your/him-self/there ⟦κατεσκήνουν⟧
the/this/who wild_animal the/this/who wild, and
in/on/among the/this/who branch
he/she/it/self/my/your/him-self/there ⟦κατῴκουν⟧
the/this/who bird of_the heaven, and out_from
he/she/it/self/my/your/him-self/there ⟦ἐτρέφετο⟧ all flesh.

Readers' Version

Nevukadnetsar's second dream

4:1 Nevukadnetsar the king,
to all the peoples, nations, and languages, who live in all the earth:
Peace be multiplied to you.
2 It's seemed good to me to show the signs and wonders that the Most High God has worked towards me.
3 How great are his signs!
How mighty are his wonders!
His kingdom is an eternal kingdom.
His dominion lasts throughout the generations.
4 I, Nevukadnetsar (Nebuchadnezzar), was at rest in my house, and flourishing in my palace. **5** I saw a dream which made me afraid; and the thoughts on my bed and the visions of my head troubled me. **6** Therefore I made a decree to bring in all the wise men of Bavel (Babylon) before me, that they might make known to me the interpretation of the dream. **7** Then the magicians, the enchanters, the Kasdim (Chaldeans), and the soothsayers came in; and I told the dream before them; but they didn't make known to me its interpretation. **8** But at the last Daniyel came in before me, whose name was Belteshatsar (Belteshazzar), according to my god's name, and in whom is the spirit of the holy gods. I told the dream before him, saying,
9 "Belteshatsar, master of the magicians, because I know that the spirit of the holy gods is in you, and no secret troubles you, tell me the visions of my dream that I've seen, and its interpretation. **10** These were the visions of my head on my bed: I saw a tree in the middle of the earth; and its height was great. **11** The tree grew, and was strong, and its height reached to the sky, and its sight to the end of all the earth. **12** Its leaves were beautiful, and it had much fruit, and in it was food for all. The animals of the field had shade under it, and the birds of the sky lived in its branches, and all flesh was fed from it.
13 "I saw in the visions of my head on my bed, and a watcher and a holy one came down from the sky. **14** He cried aloud, and said this, 'Cut down the tree and cut off its branches! Shake off its leaves and scatter its fruit! Let the animals get away from under it, and the fowls from its branches. **15** Nevertheless leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field; and let it be wet with the dew of the sky. Let his portion be with the animals in the grass of the earth. **16** Let his heart be changed from man's, and let an animal's heart be given to him. Then let seven times pass over him.
17 " 'The sentence is by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know that the Most High rules in the kingdom of men, and

Readers' Version

gives it to whomever he will, and sets up over it the lowest of men.'

18 "This dream I, King Nevukadnetsar (Nebuchadnezzar), have seen; and you, Belteshatsar (Belteshazzar), declare the interpretation, because all the wise men of my kingdom aren't able to make known to me the interpretation; but you're able, for the spirit of the holy gods is in you."

Daniyel explains the dream's warning

19 Then Daniyel, whose name was Belteshatsar, was stricken mute for a while, and his thoughts troubled him. The king answered, "Belteshatsar, don't let the dream, or the interpretation, trouble you."

Belteshatsar answered, "My lord, may the dream be for those who hate you, and its interpretation to your adversaries. **20** The tree that you saw, which grew and was strong, whose height reached to the sky, and its sight to all the earth; **21** whose leaves were beautiful, and its fruit plentiful, and in it was food for all; under which the animals of the field lived, and on whose branches the birds of the sky had their habitation— **22** it's you, Oh king, who've grown and become strong; for your greatness has grown, and reaches to the sky, and your dominion to the end of the earth.

23 "Whereas the king saw a watcher and a holy one coming down from the sky, and saying, 'Cut down the tree, and destroy it; nevertheless leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field, and let it be wet with the dew of the sky. Let his portion be with the animals of the field, until seven times pass over him.'

24 "This is the interpretation, Oh king, and it's the Most High's decree, which has come on my lord the king: **25** that you'll be driven from men, and your dwelling will be with the animals of the field. You'll be made to eat grass as oxen, and will be wet with the dew of the sky, and seven times will pass over you; until you know that the Most High rules in the kingdom of men, and gives it to whomever he will. **26** Their command to leave the stump of the roots of the tree means your kingdom will be sure to you, after you'll have known that the heavens do rule. **27** Therefore, Oh king, let my counsel be acceptable to you, and break off your sins by righteousness, and your iniquities by showing mercy to the poor. Perhaps there may be a lengthening of your tranquillity."

Nevukadnetsar is humbled and restored

28 All this came on the King Nevukadnetsar (Nebuchadnezzar). **29** At the end of twelve months he was walking in the royal palace of Bavel (Babylon). **30** The king spoke and said, "Isn't this great Bavel, which I've built for the royal dwelling place, by the might of my power and for the glory of my majesty?"

31 While the word was in the king's mouth, a voice came from the sky, saying, "Oh King Nevukadnetsar, to you it's spoken: 'The kingdom has departed from you. **32** You'll be driven from men, and your dwelling will be with the animals of the field. You'll be made to eat grass as oxen. Seven times will pass over you, until you know that the Most High rules in the kingdom of men, and

Literal Version

13 to_see/experience in/on/among vision the/this/who night upon/to/against the/this/who ⟦κοίτης⟧ I/we, and look! a_ _sentinel, and holy away_from heaven to_come/go_down, **14** and to_call in/on/among strength, and thus(-ly) to_say, ⟦ἐκκόψατε⟧ the/this/who tree, and ⟦ἐκτίλατε⟧ the/this/who branch he/she/it/self/my/your/him-self/there, and to_shake_ _out/off the/this/who leaf he/she/it/self/my/your/him-self/there, and ⟦διασκορπίσατε⟧ the/this/who fruit he/she/it/self/my/your/him-self/there; ⟦σαλευθήτωσαν⟧ the/this/who wild_animal from_beneath he/she/it/self/my/your/him-self/there, and the/this/who bird away_from the/this/who branch he/she/it/self/my/your/him-self/there. **15** but/however the/this/who ⟦φυὴν⟧ the/this/who root he/she/it/self/my/your/him-self/there in/on/among the/this/who earth ⟦ἐάσατε⟧, and in/on/among ⟦δεσμῷ⟧ ⟦σιδηρῷ⟧ and ⟦χαλκῷ⟧, and in/on/among the/this/who Chloe/tender_shoot the/this/who out/outside(r), and in/on/among the/this/who ⟦δρόσῳ⟧ of_the heaven ⟦κοιτασθήσεται⟧, and with/after the/this/who wild_animal the/this/who part he/she/it/self/my/your/him-self/there in/on/among the/this/who grass the/this/who earth. **16** the/this/who heart he/she/it/self/my/your/him-self/there away_from the/this/who a_human ⟦ἀλλοιωθήσεται⟧, and heart wild_animal to_give he/she/it/self, and seven time/right_time to_change upon/to/against he/she/it/self. **17** through/because_of ⟦συνκρίματος⟧ a_sentinel the/this/who word, and declaration holy the/this/who pledge, in_order_ _that/to knowledge/to_know the/this/who to_live, that/since lord to_be the/this/who highest the/this/who kingdom the/this/who a_human, and which if glory/to_think to_give he/she/it/self/my/your/him-self, and contempt a_human to_ _arise upon/to/against he/she/it/self/my/your/him-self. **18** this/he/she/it the/this/who dream the/this/who/which ⟦ἴδον⟧ I/we Nabouḳodonosor the/this/who king, and you Baltasar the/this/who interpretation to_say, that/since all the/this/who wise the/this/who kingdom I/we no be_able the/this/who interpretation he/she/it/self/my/your/him-self/there ⟦δηλῶσαί⟧ I/we; you but/and Dania^{y}l be_able, that/since spirit/breath God holy in/on/among you/your. **19** then Dania^{y}l, which/whither the/this/who name Baltasar, ⟦ἀπηνεώθη⟧ like/as/about hour one, and the/this/who reasoning he/she/it/self/my/your/him-self/there ⟦συνετάρασσον⟧ he/she/it/self; and to_answer Baltasar, and to_say, lord, the/this/who dream to_be the/this/who ⟦μισοῦσί⟧ you, and the/this/who amalgamation he/she/it/self/my/your/him-self/there the/this/who ⟦ἐχθροῖς⟧ you. **20** the/this/who tree the/this/who/which to_ _perceive the/this/who ⟦μεγαλυνθὲν⟧ and the/this/who ⟦ἰσχυκὸς⟧, which/whither the/this/who height ⟦ἔφθανεν⟧ toward the/this/who heaven, and the/this/who extent he/she/it/self/my/your/him-self/there toward all the/this/who earth, **21** and the/this/who leaf he/she/it/self/my/your/him-self/there ⟦εὐθαλῆ⟧, and the/this/who fruit he/she/it/self/my/your/him-self/there much, and food all in/on/among he/she/it/self, under

Literal Version

he/she/it/self/my/your/him-self/there ⟦κατῴκουν⟧
the/this/who wild_animal the/this/who wild, and
in/on/among the/this/who branch
he/she/it/self/my/your/him-self/there ⟦κατεσκήνουν⟧
the/this/who bird of_the heaven, **22** you to_be, king, that/since
⟦ἐμεγαλύνθης⟧ and be_strong, and the/this/who majesty you
⟦ἐμεγαλύνθη⟧, and to_precede/arrive toward the/this/who
heaven, and the/this/who command you toward the/this/who
end the/this/who earth. **23** and that/since to_perceive
the/this/who king a_sentinel, and holy to_come/go_down
away_from of_the heaven, and to_say, ⟦ἐκτίλατε⟧ the/this/who
tree, and ⟦διαφθείρατε⟧ he/she/it/self, but/however
the/this/who ⟦φυὴν⟧ the/this/who root
he/she/it/self/my/your/him-self/there in/on/among
the/this/who earth ⟦ἐάσατε⟧, and in/on/among ⟦δεσμῷ⟧
⟦σιδηρῷ⟧ and in/on/among ⟦χαλκῷ⟧, and in/on/among
the/this/who Chloe/tender_shoot the/this/who
out/outside(r), and in/on/among the/this/who ⟦δρόσῳ⟧ of_
_the heaven ⟦αὐλισθήσεται⟧, and with/after wild_animal
⟦ἀγρίων⟧ the/this/who part
he/she/it/self/my/your/him-self/there, until which/whither
seven time/right_time ⟦ἀλλοιωθῶσιν⟧ upon/to/against
he/she/it/self; **24** this/he/she/it the/this/who amalgamation
he/she/it/self/my/your/him-self/there king, and
interpretation highest to_be, the/this/who/which to_
_precede/arrive upon/to/against the/this/who lord I/we
the/this/who king, **25** and you ⟦ἐκδιώξουσιν⟧ away_from
the/this/who a_human, and with/after wild_animal ⟦ἀγρίων⟧
to_be the/this/who dwelling you, and grass which/how ox
⟦ψωμιοῦσί⟧ you, and away_from the/this/who ⟦δρόσου⟧ of_the
heaven ⟦αὐλισθήσῃ⟧, and seven time/right_time to_change
upon/to/against you, until which/whither to_know that/since
to_lord_over the/this/who highest the/this/who kingdom
the/this/who a_human, and which if glory/to_think to_give
he/she/it/self/my/your/him-self. **26** and that/since to_say,
⟦ἐάσατε⟧ the/this/who ⟦φυὴν⟧ the/this/who root of_the
⟦δένδρου⟧; the/this/who kingdom you you/your to_stay, away_
_from which if to_know the/this/who authority the/this/who
⟦οὐράνιον⟧. **27** ⟦Διατοῦτο⟧, king, the/this/who plan I/we
⟦ἀρεσάτω⟧ you, and the/this/who sin you in/on/among
⟦ἐλεημοσύναις⟧ ⟦λύτρωσαι⟧, and the/this/who
unrighteousness, in/on/among ⟦οἰκτιρμοῖς⟧ ⟦πενήτων⟧;
perhaps to_be lenient the/this/who trespass you the/this/who
God. **28** this/he/she/it all to_precede/arrive upon/to/against
Nabouḳodonosor the/this/who king. **29** with/after
⟦δωδεκάμηνον⟧, upon/to/against the/this/who temple
the/this/who kingdom
he/she/it/self/my/your/him-self/there in/on/among
Babulōni to_walk, **30** to_answer the/this/who king, and to_say,
no this/he/she/it he_is Babulōn the/this/who great, which
I/we ⟦ᾠκοδόμησα⟧ toward house kingdom, in/on/among
the/this/who power/to_grasp/seize the/this/who strength
I/we, toward honour the/this/who glory I/we? **31** still of_the
word in/on/among the/this/who mouth of_the king to_be,
voice/sound away_from heaven to_be, you/your to_speak
Nabouḳodonosor king, the/this/who kingdom to_pass_by
away_from you, **32** and away_from the/this/who a_human you
⟦ἐκδιώκουσι⟧, and with/after wild_animal ⟦ἀγρίων⟧

Readers' Version

gives it to whomever he will.' "

33 This was fulfilled the same hour on Nevukadnetsar. He was driven from men, and ate grass as oxen, and his body was wet with the dew of the sky, until his hair had grown like eagles' feathers, and his nails like birds' claws.

34 At the end of the days I, Nevukadnetsar, lifted up my eyes to heaven, and my understanding returned to me, and I blessed the Most High, and I praised and honoured him who lives forever.

Because his dominion is an eternal dominion,
and his kingdom lasts throughout the generations.
35 All the inhabitants of the earth are reputed as nothing;
and he does according to his will in the army of heaven,
and among the inhabitants of the earth;
and no one can stop his hand,
or ask him, "What are you doing?"

36 At the same time my understanding returned to me; and for the glory of my kingdom, my majesty and brightness returned to me. My counsellors and my lords looked for me; and I was established in my kingdom, and excellent greatness was added to me. **37** Now I, Nevukadnetsar (Nebuchadnezzar), praise and extol and honour the King of heaven; for all his works are right and his ways just; and those who walk in pride he's able to humble.

Readers' Version

The writing on the wall

5:1 Belshatsar (Belshazzar) the king made a great feast to a thousand of his lords, and drank wine before the thousand. **2** Belshatsar, while he tasted the wine, commanded that the golden and silver vessels which Nevukadnetsar his father had taken out of the temple which was in Yerushalem (Jerusalem) be brought to him, that the king and his lords, his wives and his concubines, might drink

Literal Version

the/this/who dwelling you, and grass which/how ox ⟦ψωμιοῦσί⟧ you, and seven time/right_time to_change upon/to/against you, until to_know that/since to_lord_over the/this/who highest the/this/who kingdom the/this/who a_ _human, and which if glory/to_think to_give he/she/it/self/my/your/him-self. **33** he/she/it/self the/this/who hour the/this/who word ⟦συνετελέσθη⟧ upon/to/against Nabouḳodonosor, and away_from the/this/who a_human ⟦ἐξεδιώχθη⟧, and grass which/how ox ⟦ἤσθιε⟧, and away_from the/this/who ⟦δρόσου⟧ of_the heaven the/this/who body he/she/it/self/my/your/him-self/there ⟦ἐβάφη⟧, until the/this/who/which hair he/she/it/self/my/your/him-self/there which/how lion ⟦ἐμεγαλύνθησαν⟧, and the/this/who ⟦ὄνυχες⟧ he/she/it/self/my/your/him-self/there which/how ⟦ὀρνέων⟧. **34** and with/after the/this/who goal/tax the/this/who day I/we Nabouḳodonosor the/this/who eye I/we toward the/this/who heaven ⟦ἀνέλαβον⟧, and the/this/who/which ⟦φρένες⟧ I/we upon/to/against I/we ⟦ἐπεστράφησαν⟧, and the/this/who ⟦ὑψίστῳ⟧ ⟦ηὐλόγησα⟧, and the/this/who to_live toward the/this/who an_age ⟦ᾔνεσα⟧, and to_glorify, that/since the/this/who authority he/she/it/self/my/your/him-self/there authority eternal, and the/this/who kingdom he/she/it/self/my/your/him-self/there toward generation and generation, **35** and all the/this/who to_dwell the/this/who earth which/how none ⟦ἐλογίσθησαν⟧; and according_to the/this/who will/desire he/she/it/self/my/your/him-self/there to_do/make in/on/among the/this/who power of_the heaven, and in/on/among the/this/who dwelling the/this/who earth; and no to_be which ⟦ἀντιποιήσεται⟧ the/this/who hand he/she/it/self/my/your/him-self/there, and to_say he/she/it/self, one/which? to_do/make? **36** he/she/it/self the/this/who time/right_time the/this/who/which ⟦φρένες⟧ I/we ⟦ἐπεστράφησαν⟧ upon/to/against I/we, and toward the/this/who honour the/this/who kingdom I/we to_ _come/go; and the/this/who form I/we to_turn upon/to/against I/we, and the/this/who tyrants I/we, and the/this/who great_man I/we to_seek I/we, and upon/to/against the/this/who kingdom I/we ⟦ἐκραταιώθην⟧, and majesty more-abundant to_add_(to) I/we. **37** now therefore/then I/we Nabouḳodonosor ⟦αἰνῶ⟧ and ⟦ὑπερυψῶ⟧ and to_glorify the/this/who king of_the heaven, that/since all the/this/who work he/she/it/self/my/your/him-self/there ⟦ἀληθινὰ⟧, and the/this/who/which ⟦τρίβοι⟧ he/she/it/self/my/your/him-self/there judgement, and all the/this/who to_travel in/on/among pride be_able ⟦ταπεινῶσαι⟧.

5:1 Baltasar the/this/who king to_do/make dinner great the/this/who great_man he/she/it/self/my/your/him-self/there ⟦χιλίοις⟧, and before the/this/who thousand the/this/who wine, **2** and to_drink Baltasar to_say in/on/among the/this/who ⟦γεύσει⟧ of_the wine, of_the ⟦ἐνεγκεῖν⟧ the/this/who vessel the/this/who golden and the/this/who silver, which to_bring/carry_out Nabouḳodonosor the/this/who father

Literal Version

he/she/it/self/my/your/him-self/there out_from of_the temple of_the in/on/among Yerousalaʸm, and ⟦πιέτωσαν⟧ in/on/among he/she/it/self the/this/who king, and the/this/who great_man
he/she/it/self/my/your/him-self/there, and the/this/who/which ⟦παλλακαὶ⟧
he/she/it/self/my/your/him-self/there, and the/this/who/which ⟦παράκοιτοι⟧
he/she/it/self/my/your/him-self/there. **3** and ⟦ἠνέχθησαν⟧ the/this/who vessel the/this/who golden and the/this/who silver, which to_bring/carry_out out_from of_the temple of_the God of_the in/on/among Yerousalaʸm, and to_drink in/on/among he/she/it/self the/this/who king, and the/this/who great_man
he/she/it/self/my/your/him-self/there, and the/this/who/which ⟦παλλακαὶ⟧
he/she/it/self/my/your/him-self/there, and the/this/who/which ⟦παράκοιτοι⟧
he/she/it/self/my/your/him-self/there. **4** to_drink wine; and ⟦ᾔνεσαν⟧ the/this/who God the/this/who golden, and silver, and (made)_of_brass, and iron, and ⟦ξυλίνους⟧, and ⟦λιθίνους⟧. **5** in/on/among he/she/it/self the/this/who hour to_go_out ⟦δάκτυλοι⟧ hand a_human, and ⟦ἔγραφον⟧ before the/this/who ⟦λαμπάδος⟧ upon/to/against the/this/who whitewash of_the ⟦τοίχου⟧ of_the house of_the king, and the/this/who king to_see/experience the/this/who ⟦ἀστραγάλους⟧ the/this/who hand the/this/who ⟦γραφούσης⟧. **6** then of_the king the/this/who form ⟦ἠλλοιώθη⟧, and the/this/who reasoning he/she/it/self/my/your/him-self/there ⟦συνετάρασσον⟧ he/she/it/self, and the/this/who ⟦σύνδεσμοι⟧ the/this/who loins he/she/it/self/my/your/him-self/there ⟦διελύοντο⟧, and the/this/who a_knee he/she/it/self/my/your/him-self/there ⟦συνεκροτοῦντο⟧. **7** and to_cry_out the/this/who king in/on/among strength, of_the to_bring_in sage, Ḳaldaious, ⟦γαζαρηνούς⟧; and to_say the/this/who wise Babulōnos, which if ⟦ἀναγνῷ⟧ the/this/who a_writing this/he/she/it, and the/this/who ⟦σύγκρισιν⟧ to_make_known I/we, purple_cloth ⟦ἐνδύσεται⟧, and the/this/who a_golden_necklace the/this/who golden upon/to/against the/this/who neck he/she/it/self/my/your/him-self/there, and third in/on/among the/this/who kingdom I/we ⟦ἄρξει⟧. **8** and ⟦εἰσεπορεύοντο⟧ all the/this/who wise of_the king, and no be_ _able the/this/who a_writing to_read, and_not the/this/who ⟦σύγκρισιν⟧ to_make_known the/this/who king. **9** and the/this/who king Baltasar to_trouble, and the/this/who form he/she/it/self/my/your/him-self/there ⟦ἠλλοιώθη⟧ in/on/among he/she/it/self, and the/this/who great_man he/she/it/self/my/your/him-self/there ⟦συνεταράσσοντο⟧. **10** and to_enter the/this/who queen toward the/this/who house of_the ⟦πότου⟧, and to_say, king, toward the/this/who an_age ⟦ζῆθι⟧; not ⟦ταρασσέτωσάν⟧ you the/this/who reasoning you, and the/this/who form you not ⟦ἀλλοιούσθω⟧. **11** to_be man in/on/among the/this/who kingdom you, in/on/among which spirit/breath ⟦Θωοῦ⟧; and in/on/among the/this/who day of_the father you, vigilance and understanding to_find/meet in/on/among he/she/it/self, and the/this/who king Nabouḳodonosor the/this/who father you

Readers' Version

from them. **3** Then they brought the golden vessels that were taken out of the temple of God's house which was at Yerushalem; and the king and his lords, his wives and his concubines, drank from them. **4** They drank wine, and praised the gods of gold, and of silver, of bronze, of iron, of wood, and of stone.

5 In the same hour, the fingers of a man's hand came out and wrote near the lamp stand on the plaster of the wall of the king's palace. The king saw the part of the hand that wrote. **6** Then the king's face was changed in him, and his thoughts troubled him; and the joints of his thighs were loosened, and his knees struck one against another.

7 The king cried aloud to bring in the enchanters, the Kasdim (Chaldeans), and the soothsayers. The king spoke and said to the wise men of Bavel (Babylon), "The one who reads this writing and shows me its interpretation will be clothed with purple, and have a chain of gold about his neck, and will be the third ruler in the kingdom."

8 Then all the king's wise men came in; but they couldn't read the writing and couldn't make known to the king the interpretation. **9** Then King Belshatsar (Belshazzar) was greatly troubled. His face was changed in him, and his lords were perplexed.

10 The queen because of the words of the king and his lords came into the banquet house. The queen spoke and said, "Oh king, live forever; don't let your thoughts trouble you, nor let your face be changed. **11** There's a man in your kingdom in whom is the spirit of the holy gods. In the days of your father, light, understanding, and wisdom like the wisdom of the gods were found in him. The king, Nevukadnetsar (Nebuchadnezzar), your father—yes, the king, your father—made him master of the magicians, enchanters, Kasdim, and soothsayers **12** because an excellent spirit, knowledge, understanding, interpreting of dreams, showing of dark sentences, and dissolving of doubts were found in the same Daniyel, whom the king named Belteshatsar (Belteshazzar). Now let Daniyel be called, and he'll show the interpretation."

Daniyel explains the writing

13 Then Daniyel was brought in before the king. The king spoke and said to Daniyel, "Are you that Daniyel of the children of the captivity of Yehudah (Judah), whom the king my father brought out of Yehudah? **14** I've heard of you, that the spirit of the gods is in you, and that light, understanding, and excellent wisdom are found in you. **15** Now the wise men, the enchanters, have been brought in before me to read this writing, and make known to me its interpretation; but they couldn't show the interpretation of the thing. **16** But I've heard of you, that you can give interpretations and dissolve doubts. Now if you can read the writing, and make known to me its interpretation, you'll be clothed with purple, and have a chain of gold around your neck, and will be the third ruler in the kingdom."

17 Then Daniyel answered the king, "Let your gifts be to yourself, and give your rewards to another. Nevertheless, I'll read the writing to the king, and make known to him the interpretation.

Readers' Version

18 "To you, king, the Most High God gave Nevukadnetsar (Nebuchadnezzar) your father the kingdom, and greatness, and glory, and majesty. **19** Because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him. He killed whom he wanted to, and he kept alive whom he wanted to. He raised up whom he wanted to, and he put down whom he wanted to. **20** But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him. **21** He was driven from the sons of men and his heart was made like the animals', and his dwelling was with the wild donkeys. He was fed with grass like oxen, and his body was wet with the dew of the sky, until he knew that the Most High God rules in the kingdom of men, and that he sets up over it whomever he will.

22 "You, his son, Belshatsar (Belshazzar), haven't humbled your heart, though you knew all this, **23** but have lifted up yourself against the master of heaven; and they've brought the vessels of his house before you, and you and your lords, your wives, and your concubines, have drunk wine from them. You've praised the gods of silver, gold, bronze, iron, wood, and stone, which don't see, hear, or know; and you haven't glorified the god in whose hand is your breath and whose are all your ways. **24** Then the part of the hand was sent from before him, and this writing was inscribed.

25 "This is the writing that was inscribed: 'MENE, MENE, TEKEL, UPHARSIN.'

26 "This is the interpretation of the thing:
MENE: God has counted your kingdom, and brought it to an end.
27 TEKEL: you're weighed in the balances, and are found wanting.
28 PERES: your kingdom is divided, and given to the Madim (Medes) and Persians."

29 Then Belshatsar (Belshazzar) commanded, and they clothed Daniyel with purple, and put a chain of gold about his neck, and proclaimed that he should be the third highest ruler in the kingdom.

30 In that night Belshatsar the Chaldean King was slain.
31 Dareyavesh (Darius) the Madi (Mede) received the kingdom, being about sixty-two years old.

Literal Version

ruler ⟦ἐπαοιδῶν⟧, sage, Ḳaldaiōn, ⟦γαζαρηνῶν⟧, to_
_appoint/conduct he/she/it/self, **12** that/since spirit/breath
excessive/abundant in/on/among he/she/it/self, and
understanding and understanding in/on/among
he/she/it/self, ⟦συγκρίνων⟧ ⟦ἐνύπνια⟧, and to_report
⟦κρατούμενα⟧, and ⟦λύων⟧ ⟦συνδέσμους⟧, Dania^{y}l; and
the/this/who king to_put/lay_on name he/she/it/self,
Baltasar; now therefore/then ⟦κληθήτω⟧, and the/this/who
⟦σύγκρισιν⟧ he/she/it/self/my/your/him-self/there to_report
you. **13** then Dania^{y}l ⟦εἰσήχθη⟧ before of_the king; and to_say
the/this/who king the/this/who Dania^{y}l, you to_be Dania^{y}l,
the/this/who away_from the/this/who son the/this/who
⟦αἰχμαλωσίας⟧ the/this/who Jewish/Judea, which to_bring
the/this/who king the/this/who father I/we? **14** to_hear about
you that/since spirit/breath God in/on/among you/your, and
vigilance, and understanding, and wisdom ⟦περισσὴ⟧ to_
_find/meet in/on/among you/your. **15** and now to_enter
before I/we the/this/who wise, sage, ⟦γαζαρηνοὶ⟧, in_order_
_that/to the/this/who a_writing this/he/she/it ⟦ἀναγνῶσι⟧,
and the/this/who ⟦σύγκρισιν⟧ ⟦γνωρίσωσί⟧ I/we, and no be_
_able to_report I/we. **16** and I/we to_hear about you, that/since
be_able judgement to_compare; now therefore/then if
⟦δυνηθῇς⟧ the/this/who a_writing to_read, and the/this/who
⟦σύγκρισιν⟧ he/she/it/self to_make_known I/we, purple_cloth
⟦ἐνδύσῃ⟧, and the/this/who a_golden_necklace the/this/who
golden to_be upon/to/against the/this/who ⟦τραχήλῳ⟧ you,
and third in/on/among the/this/who kingdom I/we ⟦ἄρξεις⟧.
17 and to_say Dania^{y}l before of_the king, the/this/who gift you
you/your to_be, and the/this/who free_gift/freely
the/this/who home you other to_give, I/we but/and
the/this/who a_writing ⟦ἀναγνώσομαι⟧, and the/this/who
⟦σύγκρισιν⟧ he/she/it/self to_make_known you, **18** king;
the/this/who God the/this/who highest the/this/who
kingdom, and the/this/who ⟦μεγαλωσύνην⟧, and
the/this/who honour, and the/this/who glory to_give
Nabouḳodonosor the/this/who father you; **19** and away_from
the/this/who majesty which to_give he/she/it/self all
the/this/who a_people, tribe, tongue to_be ⟦τρέμοντες⟧ and
to_fear away_from face
he/she/it/self/my/your/him-self/there; which ⟦ἠβούλετο⟧
he/she/it/self ⟦ἀνῄρει⟧, and which ⟦ἠβούλετο⟧ he/she/it/self
to_strike, and which ⟦ἠβούλετο⟧ he/she/it/self ⟦ὕψου⟧, and
which ⟦ἠβούλετο⟧ he/she/it/self ⟦ἐταπείνου⟧. **20** and when
⟦ὑψώθη⟧ the/this/who heart
he/she/it/self/my/your/him-self/there, and the/this/who
spirit/breath he/she/it/self/my/your/him-self/there
⟦ἐκραταιώθη⟧ of_the ⟦ὑπερηφανεύσασθαι⟧, ⟦κατηνέχθη⟧ away_
_from of_the throne the/this/who kingdom, and the/this/who
honour ⟦ἀφῃρέθη⟧ away_from
he/she/it/self/my/your/him-self/there, **21** and away_from
the/this/who a_human ⟦ἐξεδιώχθη⟧, and the/this/who heart
he/she/it/self/my/your/him-self/there with/after
the/this/who wild_animal to_give, and with/after
the/this/who ⟦ὀνάγρων⟧ the/this/who dwelling
he/she/it/self/my/your/him-self/there, and grass which/how
ox ⟦ἐψώμιζον⟧ he/she/it/self, and away_from the/this/who
⟦δρόσου⟧ of_the heaven the/this/who body
he/she/it/self/my/your/him-self/there ⟦ἐβάφη⟧, until

Literal Version

which/whither to_know that/since to_lord_over the/this/who God highest the/this/who kingdom the/this/who a_human, and which if glory/to_think to_give he/she/it/self/my/your/him-self. **22** and you therefore/then the/this/who son he/she/it/self/my/your/him-self/there Baltasar no ⟦ἐταπείνωσας⟧ the/this/who heart you before of_ _the God; no all this/he/she/it to_know? **23** and upon/to/against the/this/who lord God of_the heaven ⟦ὑψώθης⟧, and the/this/who vessel of_the house he/she/it/self/my/your/him-self/there to_bear/lead before you, and you and the/this/who great_man you, and the/this/who/which ⟦παλλακαί⟧ you, and the/this/who/which ⟦παράκοιτοί⟧ you wine ⟦ἐπίνετε⟧ in/on/among he/she/it/self; and the/this/who God the/this/who golden, and silver, and (made)_of_brass, and iron, and ⟦ξυλίνους⟧, and ⟦λιθίνους⟧, the/this/who/which no to_ _see, and the/this/who/which no to_hear, and no to_know, ⟦ᾔνεσας⟧, and the/this/who God which/whither the/this/who wind/breath you in/on/among hand he/she/it/self/my/your/him-self/there and all the/this/who/which road you, he/she/it/self no ⟦ἐδόξασας⟧. **24** ⟦Διατοῦτο⟧ out_from face he/she/it/self/my/your/him-self/there to_send a_vertebrae hand, and the/this/who a_writing this/he/she/it ⟦ἐνέταξε⟧. **25** and this/he/she/it the/this/who a_writing ⟦ἐντεταγμένη⟧, mane, thekel, Fares. **26** this/he/she/it the/this/who interpretation of_the declaration; mane, to_measure the/this/who God the/this/who kingdom you, and to_fulfill he/she/it/self/my/your/him-self. **27** thekel, to_stand in/on/among yoke/scales, and to_find/meet ⟦ὑστεροῦσα⟧. **28** Fares, ⟦διήρηται⟧ the/this/who kingdom you, and to_give Maʸdois and Persais. **29** and to_say Baltasar, and to_put_on the/this/who Daniaʸl purple_cloth, and the/this/who ⟦μανιάκην⟧ the/this/who golden to_put_on about the/this/who neck he/she/it/self/my/your/him-self/there, and to_preach about he/she/it/self/my/your/him-self/there, to_be he/she/it/self ruler third in/on/among the/this/who kingdom. **30** in/on/among he/she/it/self the/this/who night to_do_away_with Baltasar the/this/who king the/this/who Ḳaldaios,

6:1 and Dareios the/this/who Maʸdos to_take the/this/who kingdom, to_be year sixty two. **2** and to_please before Dareiou, and to_appoint/conduct upon/to/against the/this/who kingdom ⟦σατράπας⟧ hundred twenty, of_the to_be he/she/it/self in/on/among all the/this/who kingdom he/she/it/self/my/your/him-self/there, **3** and above he/she/it/self ⟦τακτικοὺς⟧ three, which to_be Daniaʸl one out_ _from he/she/it/self, of_the to_pay he/she/it/self the/this/who ⟦σατράπας⟧ word, that the/this/who king not ⟦ἐνοχλῆται⟧. **4** and to_be Daniaʸl above/for he/she/it/self, that/since spirit/breath excessive/abundant in/on/among he/she/it/self, and the/this/who king to_appoint/conduct he/she/it/self upon/to/against all the/this/who kingdom he/she/it/self/my/your/him-self/there. **5** and the/this/who ⟦τακτικοὶ⟧ and the/this/who ⟦σατράπαι⟧ to_seek pretense to_ _find/meet according_to Daniaʸl; and all pretense and trespass and an_error no to_find/meet according_to

Readers' Version

A plot to stop Daniyel praying

6:1 It pleased Dareyavesh to set over the kingdom one hundred and twenty local governors, who should be throughout the whole kingdom; **2** and over them three presidents, of whom Daniyel was one; that these local governors might give account to them, and that the king should suffer no loss. **3** Then this Daniyel was distinguished above the presidents and the local governors, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4 Then the presidents and the local governors tried to find occasion against Daniyel as touching the kingdom; but they could find no occasion or fault, because he was faithful. There wasn't any error or fault found in him. **5** Then these men said, "We won't find any occasion against this Daniyel, unless we find it against him about his god's law."

Readers' Version

6 Then these presidents and local governors assembled together to the king, and said this to him, "King Dareyavesh, live forever! **7** All the presidents of the kingdom, the deputies and the local governors, the counsellors and the governors, have consulted together to establish a royal statute, and to make a strong decree, that anyone who asks a petition of any god or man for thirty days, except of you, Oh king, he'll be thrown into the den of lions. **8** Now, Oh king, establish the decree, and sign the writing, that it not be changed, according to the law of the Madim (Medes) and Persians, which doesn't alter." **9** Therefore King Dareyavesh signed the writing and the decree.

10 When Daniyel knew that the writing was signed, he went into his house (now his windows were open in his room towards Yerushalem (Jerusalem)) and he knelt on his knees three times a day, and prayed, and gave thanks before his god, as he did before. **11** Then these men assembled together, and found Daniyel making petition and supplication before his god. **12** Then they came near, and spoke before the king about the king's decree: "Haven't you signed a decree that every man who makes a petition to any god or man within thirty days, except to you, Oh king, will be thrown into the den of lions?"

The king answered, "This thing is true, according to the law of the Madim and Persians, which doesn't alter."

13 Then they replied before the king, "That Daniyel, who's of the children of the captivity of Yehudah (Judah), doesn't respect you, Oh king, nor the decree that you've signed, but makes his petition three times a day." **14** Then the king, when he heard these words, was very displeased, and set his heart on Daniyel to deliver him; and he laboured until the going down of the sun to rescue him.

15 Then these men assembled together to the king, and said to the king, "Know, Oh king, that it's a law of the Madim and Persians, that no decree nor statute which the king establishes may be changed."

Daniyel is thrown to the lions

16 Then the king commanded, and they brought Daniyel, and threw him into the den of lions. The king spoke and said to Daniyel, "Your god whom you serve continually, he'll deliver you."

17 A stone was brought, and laid on the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that nothing might be changed about Daniyel. **18** Then the king went to his palace, and passed the night fasting. No musical instruments were brought before him; and his sleep fled from him.

God rescues Daniyel

19 Then the king arose very early in the morning, and went in haste to the den of lions. **20** When he came near to the den to Daniyel, he cried with a troubled voice. The king spoke and said to Daniyel, "Daniyel, servant of the living god, is your god, whom you serve continually, able to deliver you from the lions?"

21 Then Daniyel said to the king, "Oh king, live forever! **22** My god has sent his angel, and has shut the lions' mouths, and they

Literal Version

he/she/it/self/my/your/him-self/there, that/since faithful to_ _be. **6** and to_say the/this/who ⟦τακτικοὶ⟧, no to_find/meet according_to Dania^{y}l pretense, if not in/on/among ⟦νομίμοις⟧ God he/she/it/self/my/your/him-self/there. **7** then the/this/who ⟦τακτικοὶ⟧ and the/this/who ⟦σατράπαι⟧ to_ _stand_by the/this/who king, and to_say he/she/it/self, Dareie king, toward the/this/who an_age ⟦ζῆθι⟧. **8** to_consult all the/this/who upon/to/against the/this/who kingdom you officer/magistrate and ⟦σατράπαι⟧, ⟦ὕπατοι⟧ and ⟦τοπάρχαι⟧, of_the to_stand uprising ⟦βασιλικῇ⟧, and ⟦ἐνισχῦσαι⟧ ⟦ὁρισμόν⟧, that which if to_ask request from_with all God and a_human, until day thirty, but or/than from_with you king, ⟦ἐμβληθήσεται⟧ toward the/this/who ⟦λάκκον⟧ the/this/who lion. **9** now therefore/then king ⟦στῆσον⟧ the/this/who ⟦ὁρισμὸν⟧, and ⟦ἔκθες⟧ a_writing, that not ⟦ἀλλοιωθῇ⟧ the/this/who decree Persōn and Ma^{y}dōn. **10** then the/this/who king Dareios to_command ⟦γραφῆναι⟧ the/this/who decree. **11** and Dania^{y}l when to_know that/since ⟦ἐνετάγη⟧ the/this/who decree, to_enter toward the/this/who house he/she/it/self/my/your/him-self/there; and the/this/who/which ⟦θυρίδες⟧ ⟦ἀνεῳγμέναι⟧ he/she/it/self in/on/among the/this/who ⟦ὑπερῴοις⟧ he/she/it/self/my/your/him-self/there before Hierousala^{y}m, and time/right_time three the/this/who day to_be ⟦κάμπτων⟧ upon/to/against the/this/who a_knee he/she/it/self/my/your/him-self/there, and to_pray and ⟦ἐξομολογούμενος⟧ against/in_front_of of_the God he/she/it/self/my/your/him-self/there, as/just_as to_be to_ _do/make before. **12** then the/this/who man that ⟦παρετήρησαν⟧, and to_find/meet the/this/who Dania^{y}l ⟦ἀξιοῦντα⟧ and ⟦δεόμενον⟧ of_the God he/she/it/self/my/your/him-self/there. **13** and to_come_ _near/agree to_speak the/this/who king, king, no ⟦ὁρισμὸν⟧ ⟦ἔταξας⟧, that all a_human which if to_ask from_with all God and a_human request, until day thirty, but or/than from_with you king, ⟦ἐμβληθήσεται⟧ toward the/this/who ⟦λάκκον⟧ the/this/who lion? and to_say the/this/who king, true the/this/who word, and the/this/who decree Ma^{y}dōn and Persōn no to_pass_by. **14** then to_answer and to_speak before of_the king, Dania^{y}l, the/this/who away_from the/this/who son the/this/who ⟦αἰχμαλωσίας⟧ the/this/who Jewish/Judea, no to_subject the/this/who ⟦δόγματί⟧ you; and time/right_ _time three the/this/who day ⟦αἰτεῖ⟧ from_with of_the God he/she/it/self/my/your/him-self/there the/this/who request he/she/it/self/my/your/him-self/there. **15** then the/this/who king, which/how the/this/who declaration to_hear, much to_ _grieve upon/to/against he/she/it/self, and about of_the Dania^{y}l ⟦ἠγωνίσατο⟧ of_the to_take_out/select he/she/it/self, and until evening to_be to_struggle of_the to_take_out/select he/she/it/self. **16** then the/this/who man that to_speak the/this/who king, to_know king, that/since the/this/who decree Ma^{y}dois and Persais, of_the all ⟦ὁρισμὸν⟧ and uprising which if the/this/who king to_stand, no be_necessary ⟦παραλλάξαι⟧. **17** then the/this/who king to_say; and to_bring the/this/who Dania^{y}l, and ⟦ἐνέβαλον⟧ he/she/it/self toward the/this/who ⟦λάκκον⟧ the/this/who lion; and to_say the/this/who king the/this/who Dania^{y}l, the/this/who God you, which you ⟦λατρεύεις⟧ continually, he/she/it/self

Literal Version

⟦ἐξελεῖταί⟧ you. **18** and to_bear/lead stone, and to_put/lay_on upon/to/against the/this/who mouth of_the ⟦λάκκου⟧, and ⟦ἐσφραγίσατο⟧ the/this/who king in/on/among the/this/who ⟦δακτυλίῳ⟧ he/she/it/self/my/your/him-self/there, and in/on/among the/this/who ⟦δακτυλίῳ⟧ the/this/who ⟦μεγιστάνων⟧ he/she/it/self/my/your/him-self/there, that not ⟦ἀλλοιωθῇ⟧ thing in/on/among the/this/who Dania^{y}l. **19** and to_go_away the/this/who king toward the/this/who house he/she/it/self/my/your/him-self/there, and to_sleep supperless, and ⟦ἐδέσματα⟧ no ⟦εἰσήνεγκαν⟧ he/she/it/self; and the/this/who sleep to_leave away_from he/she/it/self/my/your/him-self/there; and to_shut the/this/who God the/this/who mouth the/this/who lion, and no ⟦παρηνώχλησαν⟧ the/this/who Dania^{y}l. **20** then the/this/who king to_arise the/this/who early in/on/among the/this/who light, and in/on/among diligence to_come/go upon/to/against the/this/who ⟦λάκκον⟧ the/this/who lion. **21** and in/on/among the/this/who to_come_near he/she/it/self the/this/who ⟦λάκκῳ⟧, to_cry_out voice/sound strong, Dania^{y}l, the/this/who slave of_the God of_the to_live, the/this/who God you which you ⟦λατρεύεις⟧ continually, if be_able to_take_out/select you out_from mouth the/this/who lion? **22** and to_say Dania^{y}l the/this/who king, king, toward the/this/who an_age ⟦ζῇθι⟧. **23** the/this/who God I/we to_send the/this/who angel he/she/it/self/my/your/him-self/there, and ⟦ἐνέφραξε⟧ the/this/who mouth the/this/who lion, and no ⟦ἐλυμήναντό⟧ I/we, that/since before he/she/it/self/my/your/him-self/there righteousness to_ _find/meet I/we/my, and before but/and you king trespass no to_do/make. **24** then the/this/who king much ⟦ἠγαθύνθη⟧ upon/to/against he/she/it/self, and the/this/who Dania^{y}l to_ _say to_carry_up out_from of_the ⟦λάκκου⟧; and ⟦ἀνηνέχθη⟧ Dania^{y}l out_from of_the ⟦λάκκου⟧; and all decay no to_ _find/meet in/on/among he/she/it/self, that/since to_trust_ _(in) in/on/among the/this/who God he/she/it/self/my/your/him-self/there. **25** and to_say the/this/who king, and ⟦ἠγάγοσαν⟧ the/this/who man the/this/who ⟦διαβαλόντας⟧ the/this/who Dania^{y}l, and toward the/this/who ⟦λάκκον⟧ the/this/who lion ⟦ἐνεβλήθησαν⟧ he/she/it/self, and the/this/who son he/she/it/self, and the/this/who/which woman he/she/it/self; and no ⟦ἔφθασαν⟧ toward the/this/who ground of_the ⟦λάκκου⟧, until which/whither ⟦ἐκυρίευσαν⟧ he/she/it/self the/this/who ⟦λέοντες⟧, and all the/this/who ⟦ὀστᾶ⟧ he/she/it/self ⟦ἐλέπτυναν⟧. **26** then Dareios the/this/who king to_write all the/this/who a_people, tribe, tongue, the/this/who ⟦οἰκοῦσιν⟧ in/on/among all the/this/who earth; peace you to_multiply. **27** out_from face I/we to_place decree this/he/she/it in/on/among all beginning the/this/who kingdom I/we, to_be ⟦τρέμοντας⟧ and ⟦φοβουμένους⟧ away_from face of_the God Dania^{y}l, that/since he/she/it/self he_is God to_live, and to_stay toward the/this/who an_age, and the/this/who kingdom he/she/it/self/my/your/him-self/there no ⟦διαφθαρήσεται⟧, and the/this/who command he/she/it/self/my/your/him-self/there until goal/tax; **28** ⟦Ἀντιλαμβάνεται⟧ and ⟦ῥύεται⟧, and to_do/make sign and wonders in/on/among the/this/who heaven and upon/to/against the/this/who earth, who/which to_take_

Readers' Version

haven't hurt me; because I'm innocent in his sight. Also before you, Oh king, I've done no harm."

23 Then the king was extremely glad, and commanded that they should take Daniyel up out of the den. So Daniyel was taken up out of the den, and no kind of harm was found on him, because he'd trusted in his god.

24 The king commanded, and they brought those men who'd accused Daniyel, and they threw them into the den of lions—them, their children, and their wives; and the lions mauled them and broke all their bones in pieces before they came to the bottom of the den.

25 Then King Dareyavesh (Darius) wrote to all the peoples, nations, and languages, who live in all the earth:

"Peace be multiplied to you.

26 "I make a decree that in all the dominion of my kingdom men tremble and fear before the god of Daniyel;

"for he's the living god,
and steadfast forever.
His kingdom is that which won't be destroyed.
His dominion will be even to the end.
27 He delivers and rescues.
He works signs and wonders in heaven and in earth,
who's delivered Daniyel from the power of the lions."

28 So this Daniyel prospered in the reign of Dareyavesh (Darius), and in the reign of Koresh (Cyrus) the Persian.

Readers' Version

Daniyel's vision of four creatures

7:1 In the first year of Belshatsar (Belshazzar) king of Bavel (Babylon), Daniyel had a dream and visions of his head on his bed. Then he wrote the dream and told the sum of the matters.

2 Daniyel spoke and said, "I saw in my vision by night and the four winds of the sky broke out on the great sea. **3** Four great animals came up from the sea, different from one another.

4 "The first was like a lion, and had eagle's wings. I watched until its wings were plucked, and it was lifted up from the earth, and made to stand on two feet as a man. A man's heart was given to it.

5 "Listen, there was another animal, a second, like a bear. It was raised up on one side, and three ribs were in its mouth between its teeth. They said this to it: 'Arise! Devour much flesh!'

6 "After this I saw another, like a leopard, which had on its back four wings of a bird. The animal also had four heads; and dominion was given to it.

7 "After this I saw in the night visions, and there was a fourth animal, awesome and powerful, and extremely strong. It had great iron teeth. It devoured and broke in pieces, and stamped the residue with its feet. It was different from all the animals that were before it. It had ten horns.

8 "I considered the horns, and another horn came up among them, a little one, before which three of the first horns were plucked up by the roots: and in this horn were eyes like a man's eyes, and a mouth speaking great things.

9 "I watched until thrones were placed,
and one who was Ancient of Days sat.
His clothing was white as snow,
and the hair of his head like pure wool.
His throne was fiery flames,
and its wheels burning fire.
10 A fiery stream issued and came out from before him.
Thousands of thousands ministered to him.
Ten thousand times ten thousand stood before him.
The judgement was set.
The books were opened.

11 "I watched at that time because of the voice of the great words which the horn spoke. I watched even until the animal was slain, its body destroyed, and it was given to be burnt with fire. **12** As for the rest of the animals, their dominion was taken away; yet their lives were prolonged for a season and a time.

13 "I saw in the night visions, and one like a son of man came with the clouds, and he came to the Ancient of Days, and they brought him near before him. **14** Dominion was given him, with glory and a kingdom, that all the peoples, nations, and languages should serve him. His dominion is an eternal dominion,

Literal Version

_out/select the/this/who Dania^{y}l out_from hand the/this/who lion. **29** and Dania^{y}l ⟦κατηύθυνεν⟧ in/on/among the/this/who kingdom Dareiou, and in/on/among the/this/who kingdom Kurou of_the Persou.

7:1 in/on/among year ⟦τρώτῳ⟧ the/this/who Baltasar king Ḳaldaiōn, Dania^{y}l dream to_perceive, and the/this/who/which appearance/vision the/this/who head he/she/it/self/my/your/him-self/there upon/to/against the/this/who ⟦κοίτης⟧ he/she/it/self/my/your/him-self/there; and the/this/who dream he/she/it/self/my/your/him-self/there to_write. **2** I/we Dania^{y}l to_see/experience; and look! the/this/who four wind of_the heaven ⟦προσέβαλον⟧ toward the/this/who sea the/this/who great; **3** and four wild_animal great to_ascend out_from the/this/who sea, to_spread/surpass one_another. **4** the/this/who first like/as/about lioness, and ⟦πτερὰ⟧ he/she/it/self which/how eagle; to_see/experience until which/whither ⟦ἐξετίλη⟧ the/this/who ⟦πτερὰ⟧ he/she/it/self; and ⟦ἐξήρθη⟧ away_from the/this/who earth, and upon/to/against foot a_human to_stand, and heart a_human to_give he/she/it/self. **5** and look! wild_animal secondly like ⟦ἄρκτῳ⟧, and toward part in/on/among/one to_stand, and three ⟦πλευραὶ⟧ in/on/among the/this/who mouth he/she/it/self, ⟦ἀναμέσον⟧ the/this/who tooth he/she/it/self; and thus(-ly) to_speak he/she/it/self, to_arise, to_eat flesh much. **6** after this/he/she/it to_see/experience, and look! wild_animal other like/as/about leopard; and he/she/it/self ⟦πτερὰ⟧ four ⟦πετεινοῦ⟧ above he/she/it/self, and four head the/this/who wild_animal, and authority to_give he/she/it/self. **7** after this/he/she/it to_see/experience, and look! wild_animal fourth fearful and ⟦ἔκθαμβον⟧, and strong abundantly/excess/superabundantly, and the/this/who tooth he/she/it/self/my/your/him-self/there ⟦σιδηροῖ⟧, ⟦ἐσθίον⟧, and ⟦λεπτύνον⟧, and the/this/who ⟦ἐπίλοιπα⟧ the/this/who foot he/she/it/self/my/your/him-self/there ⟦συνεπάτει⟧, and he/she/it/self ⟦διάφορον⟧ abundantly/excess/superabundantly from_with all the/this/who wild_animal the/this/who before he/she/it/self/my/your/him-self/there; and horn ten he/she/it/self. **8** ⟦Προσενόουν⟧ the/this/who ⟦κέρασιν⟧ he/she/it/self/my/your/him-self/there, and look! horn other small to_ascend in/on/among midst he/she/it/self, and three horn the/this/who before he/she/it/self/my/your/him-self/there ⟦ἐξερῥιζώθη⟧ away_from face he/she/it/self/my/your/him-self/there; and look! eye, like/as/about eye a_human in/on/among the/this/who ⟦κέρατι⟧ this/he/she/it, and mouth to_speak great. **9** to_see/experience until who/which the/this/who throne to_place, and old day to_sit, and the/this/who clothing he/she/it/self/my/your/him-self/there white like/as/about snow, and the/this/who hair the/this/who head he/she/it/self/my/your/him-self/there like/as/about wool clean, the/this/who throne he/she/it/self/my/your/him-self/there flame fire, the/this/who ⟦τροχοὶ⟧ he/she/it/self/my/your/him-self/there fire ⟦φλέγον⟧. **10** river fire ⟦εἶλκεν⟧ before he/she/it/self/my/your/him-self/there;

Literal Version

⟦χίλιαι⟧ thousand ⟦ἐλειτούργουν⟧ he/she/it/self, and ⟦μύριαι⟧ myriad to_stand_by he/she/it/self; court/lawsuit to_seat, and ⟦βίβλοι⟧ to_open. **11** to_see/experience then away_from voice/sound the/this/who word the/this/who great, which the/this/who horn that to_speak, until to_do_away_with the/this/who wild_animal, and to_destroy, and the/this/who body he/she/it/self/my/your/him-self/there to_give toward burning fire. **12** and the/this/who remaining wild_animal ⟦μετεστάθη⟧ the/this/who beginning, and duration life to_give he/she/it/self until time/right_time and time/right_time. **13** to_see/experience in/on/among vision the/this/who night, and look! with/after the/this/who cloud of_the heaven, which/how son a_human to_come/go, and until of_the old the/this/who day to_precede/arrive, and to_bring_to he/she/it/self. **14** and he/she/it/self to_give the/this/who beginning and the/this/who honour and the/this/who kingdom, and all the/this/who a_people, tribe, and tongue he/she/it/self be_a_slave; the/this/who authority he/she/it/self/my/your/him-self/there, authority eternal, who/which no to_pass_by, and the/this/who kingdom he/she/it/self/my/your/him-self/there no ⟦διαφθαρήσεται⟧. **15** ⟦Ἔφριξε⟧ the/this/who spirit/breath I/we in/on/among the/this/who to_have/be I/we, I/we Dania^{y}l, and the/this/who/which appearance/vision the/this/who head I/we ⟦ἐτάρασσόν⟧ I/we. **16** and to_come_near/agree one the/this/who to_stand, and the/this/who strictness to_seek from_with he/she/it/self/my/your/him-self/there to_learn about all this/he/she/it; and to_say I/we the/this/who strictness, and the/this/who ⟦σύγκρισιν⟧ the/this/who word to_make_known I/we. **17** this/he/she/it the/this/who wild_ _animal the/this/who four, four ⟦βασιλεῖαι⟧ to_arise upon/to/against the/this/who earth, the/this/who/which ⟦ἀρθήσονται⟧; **18** and ⟦παραλήψονται⟧ the/this/who kingdom holy highest, and ⟦καθέξουσιν⟧ he/she/it/self/my/your/him-self until an_age the/this/who an_age. **19** and to_seek exactly about of_the ⟦θηοίου⟧ of_the fourth; that/since to_be ⟦διαφέρον⟧ from_with all wild_animal, fearful abundantly/excess/superabundantly, the/this/who tooth he/she/it/self/my/your/him-self/there ⟦σιδηροῖ⟧, and ⟦ὄνυχες⟧ he/she/it/self/my/your/him-self/there ⟦χαλκοῖ⟧, ⟦ἐσθίον⟧, and ⟦λεπτῦνον⟧, and the/this/who ⟦ἐπίλοιπα⟧ the/this/who foot he/she/it/self/my/your/him-self/there ⟦συνεπάτει⟧; **20** and about the/this/who horn he/she/it/self/my/your/him-self/there the/this/who ten the/this/who in/on/among the/this/who head he/she/it/self/my/your/him-self/there, and of_the other of_ _the ⟦ἀναβάντος⟧, and ⟦ἐκτινάξαντος⟧ the/this/who first, which the/this/who eye and mouth to_speak great, and the/this/who appearance/vision he/she/it/self/my/your/him-self/there great the/this/who remaining. **21** to_see/experience, and the/this/who horn that to_do/make war with/after the/this/who holy, and be_strong to/with he/she/it/self, **22** until which/whither to_come/go the/this/who old day, and the/this/who judgement to_give holy highest; and the/this/who time/right_time to_ _precede/arrive, and the/this/who kingdom ⟦κατέσχον⟧ the/this/who holy. **23** and to_say, the/this/who wild_animal

Readers' Version

which won't pass away, and his kingdom won't be destroyed.

The meaning of the vision

15 "As for me, Daniyel, my spirit was grieved within my body, and the visions of my head troubled me. **16** I came near to one of those who stood by, and asked him the truth about all this.

"So he told me, and made me know the interpretation of the things. **17** 'These great animals, which are four, are four kings, who'll arise out of the earth. **18** But the saints of the Most High will receive the kingdom, and possess the kingdom forever, even forever and ever.'

19 "Then I desired to know the truth about the fourth animal, which was different from all of them, extremely terrible, whose teeth were of iron, and its nails of bronze; which devoured, broke in pieces, and stamped the residue with its feet; **20** and about the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spoke great things, whose look was more stout than its fellows. **21** I saw, and the same horn made war with the saints and prevailed against them **22** until the Ancient of Days came, and judgement was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

23 "So he said, 'The fourth animal will be a fourth kingdom on earth, which will be different from all the kingdoms, and will devour the whole earth, and will tread it down, and break it in pieces. **24** As for the ten horns, ten kings will arise out of this kingdom. Another will arise after them; and he'll be different from the former, and he'll put down three kings. **25** He'll speak words against the Most High, and will wear out the saints of the Most High. He'll plan to change the times and the law; and they'll be given into his hand until a time and times and half a time.

26 " 'But the judgement will be set, and they'll take away his dominion, to consume and to destroy it to the end. **27** The kingdom and the dominion, and the greatness of the kingdoms under the whole sky, will be given to the people of the saints of the Most High. His kingdom is an eternal kingdom, and all dominions will serve and obey him.'

28 "Here is the end of the matter. As for me, Daniyel, my thoughts troubled me greatly, and my face was changed in me; but I kept the matter in my heart."

Readers' Version

Daniyel's sheep and goat vision

8:1 In the third year of the reign of King Belshatsar (Belshazzar), a vision appeared to me, even to me, Daniyel, after that which appeared to me at the first. **2** I saw the vision. Now it was so, that when I saw, I was in the citadel of Shushan (Susa), which is in the province of Eylam. I saw in the vision, and I was by the river Ulay. **3** Then I lifted up my eyes, and saw a ram which had two horns stood before the river. The two horns were high; but one was higher than the other, and the higher came up last. **4** I saw the ram pushing westward, northward, and southward. No animals could stand before him. There wasn't anyone who could deliver out of his hand; but he did according to his will, and magnified himself.

5 As I was considering, look, a male goat came from the west over the surface of the whole earth, and didn't touch the ground. The goat had a notable horn between his eyes. **6** He came to the ram that had the two horns, which I saw standing before the river, and ran on him in the fury of his power. **7** I saw him come close to the ram, and he was moved with anger against him, and struck the ram, and broke his two horns. There was no power in the ram to stand before him; but he threw him down to the ground, and trampled on him. There was no one who could deliver the ram out of his hand. **8** The male goat magnified himself greatly. When he was strong, the great horn was broken; and instead of it there came up four notable horns towards the four winds of the sky.

9 Out of one of them came out a little horn, which grew very great, towards the south, and towards the east, and towards the

Literal Version

the/this/who fourth, kingdom fourth to_be in/on/among the/this/who earth, who/which ⟦ὑπερέξει⟧ all the/this/who kingdom, and to_devour all the/this/who earth, and ⟦συμπατήσει⟧ he/she/it/self/my/your/him-self and ⟦κατακόψει⟧. **24** and the/this/who ten horn he/she/it/self/my/your/him-self/there, ten king to_arise, and after he/she/it/self to_arise other, which ⟦ὑπεροίσει⟧ ⟦κακοῖς⟧ all the/this/who before, and three king lowliness/to_humble, **25** and word to/with the/this/who ⟦ὕψιστον⟧ to_speak, and the/this/who holy highest ⟦παλαιώσει⟧, and ⟦ὑπονοήσει⟧ of_ _the ⟦ἀλλοιῶσαι⟧ time/right_time and law, and to_give in/on/among hand he/she/it/self/my/your/him-self/there until time/right_time and time/right_time and indeed half time/right_time. **26** and the/this/who court/lawsuit to_seat, and the/this/who beginning ⟦μεταστήσουσι⟧ of_the ⟦ἀφανίσαι⟧, and of_the to_destroy until goal/tax. **27** and the/this/who kingdom and the/this/who authority and the/this/who majesty the/this/who king the/this/who under all of_the heaven, to_give holy highest; and the/this/who kingdom he/she/it/self/my/your/him-self/there, kingdom eternal, and all the/this/who/which beginning he/she/it/self be_a_slave and ⟦ὑπακούσονται⟧. until here the/this/who end of_the word; **28** I/we Dania^{y}l, the/this/who reasoning I/we upon/to/against much ⟦συνετάρασσόν⟧ I/we, and the/this/who form I/we ⟦ἠλλοιώθη⟧, and the/this/who declaration in/on/among the/this/who heart I/we ⟦διετήρησα⟧.

8:1 in/on/among year ⟦τρίτῳ⟧ the/this/who kingdom Baltasar of_the king appearance/vision to_see to/with I/we; I/we Dania^{y}l with/after the/this/who ⟦ὀφθεῖσάν⟧ I/we the/this/who beginning, **2** and to_be in/on/among ⟦Σούσοις⟧ the/this/who ⟦βάρει⟧, the/this/who/which to_be in/on/among country Eylam/porch; and to_be upon/to/against of_the Oubal. **3** and ⟦ἦρα⟧ the/this/who eye I/we, and ⟦ἴδον⟧; and look! a_ram one to_stand before of_the Oubal; and he/she/it/self horn high; and the/this/who in/on/among/one ⟦ὑψηλότερον⟧ of_the other, and the/this/who high ⟦ἀνέβαινεν⟧ upon/to/against last/least. **4** and ⟦ἴδον⟧ the/this/who ⟦κριὸν⟧ ⟦κερατίζοντα⟧ according_to sea, and ⟦Βορῤᾶν⟧, and south; and all the/this/who wild_ _animal no ⟦στήσεται⟧ before he/she/it/self/my/your/him-self/there; and no to_be the/this/who to_take_out/select out_from hand he/she/it/self/my/your/him-self/there, and to_do/make according_to the/this/who will/desire he/she/it/self/my/your/him-self/there and ⟦ἐμεγαλύνθη⟧. **5** and I/we to_be to_understand, and look! he-goat ⟦αἰγῶν⟧ to_ _come/go away_from ⟦Λιβὸς⟧ upon/to/against face all the/this/who earth, and no to_be ⟦ἁπτόμενος⟧ the/this/who earth; and the/this/who ⟦τράγῳ⟧ horn midst the/this/who eye he/she/it/self/my/your/him-self/there. **6** and to_come/go until of_the ⟦κριοῦ⟧ of_the the/this/who horn to_have/be, which/whither ⟦ἴδον⟧ to_stand before of_the Oubal, and to_run to/with he/she/it/self in/on/among impulse the/this/who strength he/she/it/self/my/your/him-self/there. **7** and ⟦ἴδον⟧ he/she/it/self ⟦φθάνοντα⟧ until of_the ⟦κριοῦ⟧, and ⟦ἐξηγριάνθη⟧ to/with he/she/it/self, and to_strike

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the/this/who ⟦κριὸν⟧, and ⟦συνέτριψεν⟧ both the/this/who horn he/she/it/self/my/your/him-self/there; and no to_be strength the/this/who ⟦κριῷ⟧, of_the to_stand before he/she/it/self/my/your/him-self/there; and ⟦ἔῤῥιψεν⟧ he/she/it/self upon/to/against the/this/who earth, and ⟦συνεπάτησεν⟧ he/she/it/self, and no to_be the/this/who to_ _take_out/select the/this/who ⟦κριὸν⟧ out_from hand he/she/it/self/my/your/him-self/there. **8** and the/this/who he-goat the/this/who ⟦αἰγῶν⟧ ⟦ἐμεγαλύνθη⟧ until very; and in/on/among the/this/who ⟦ἰσχῦσαι⟧ he/she/it/self, ⟦συνετρίβη⟧ the/this/who horn he/she/it/self/my/your/him-self/there the/this/who great; and to_ascend other four under he/she/it/self/my/your/him-self/there toward the/this/who four wind of_the heaven. **9** and out_from of_the one he/she/it/self to_go_out horn in/on/among/one strong, and ⟦ἐμεγαλύνθη⟧ abundantly/excess/superabundantly to/with the/this/who south, and to/with the/this/who power, **10** and ⟦ἐμεγαλύνθη⟧ until the/this/who power of_the heaven; and to_ _collapse upon/to/against the/this/who earth away_from the/this/who power of_the heaven and away_from the/this/who star, and ⟦συνεπάτησαν⟧ he/she/it/self. **11** and until which/whither the/this/who commander-in-chief ⟦ῥύσηται⟧ the/this/who captivity, and through/because_of he/she/it/self sacrifice to_trouble, and ⟦κατευωδώθη⟧ he/she/it/self; and the/this/who holy ⟦ἐρημωθήσεται⟧. **12** and to_give upon/to/against the/this/who sacrifice sin, and ⟦ἐῤῥίφη⟧ on_the_ground the/this/who righteousness; and to_ _do/make, and ⟦εὐωδώθη⟧. **13** and to_hear one holy to_speak; and to_say one holy the/this/who ⟦φελμουνὶ⟧ the/this/who to_speak, until when? the/this/who appearance/vision ⟦στήσεται⟧, the/this/who sacrifice the/this/who ⟦ἀρθεῖσα⟧, and the/this/who sin devastation the/this/who to_give, and the/this/who holy and the/this/who power ⟦συμπατηθήσεται⟧? **14** and to_say he/she/it/self, until evening and early day ⟦δισχίλιαι⟧ and ⟦τετρακόσιαι⟧, and ⟦καθαρισθήσεται⟧ the/this/who holy. **15** and to_be in/on/among the/this/who to_perceive I/we, I/we Dania^{y}l, the/this/who ⟦ὅρασιν⟧, and to_seek understanding, and look! to_stand before I/we/my which/how appearance/vision man. **16** and to_hear voice/sound man ⟦ἀναμέσον⟧ of_the Oubal, and to_call, and to_say, Gabria^{y}l ⟦συνέτισον⟧ that the/this/who ⟦ὅρασιν⟧. **17** and to_come/go, and to_stand ⟦ἐχόμενος⟧ the/this/who uprising I/we; and in/on/among the/this/who to_come/go he/she/it/self ⟦ἐθαμβήθην⟧, and to_collapse upon/to/against face I/we; and to_say to/with I/we, ⟦σύνες⟧ son a_human; still for toward time/right_time end the/this/who appearance/vision; **18** and in/on/among the/this/who to_speak he/she/it/self with/after I/we/my, to_ _collapse upon/to/against face I/we upon/to/against the/this/who earth, and to_kindle I/we, and to_stand I/we upon/to/against foot, **19** and to_say, look! I/we to_make_known you the/this/who ⟦ἐσόμενα⟧ upon/to/against last/least the/this/who wrath; still for toward time/right_time end the/this/who appearance/vision. **20** the/this/who a_ram which to_perceive, the/this/who to_have/be the/this/who horn, king Ma^{y}dōn and Persōn. **21** the/this/who he-goat the/this/who ⟦αἰγῶν⟧, king Hella^{y}nōn; and the/this/who horn

Readers' Version

glorious land. **10** It grew great, even to the army of the sky; and it threw down some of the army and of the stars to the ground, and trampled on them. **11** Yes, it magnified itself, even to the prince of the army; and it took away from him the continual burnt offering, and the place of his sanctuary was thrown down. **12** The army was given over to it together with the continual burnt offering through disobedience. It threw down truth to the ground, and it did its pleasure and prospered.

13 Then I heard a holy one speaking; and another holy one said to that certain one who spoke, "How long will the vision about the continual burnt offering, and the disobedience that makes desolate, to give both the sanctuary and the army to be trodden under foot be?"

14 He said to me, "To two thousand and three hundred evenings and mornings. Then the sanctuary will be cleansed."

Gavriel explains Daniyel's vision

15 When I, even I Daniyel, had seen the vision, I tried to understand it. Then someone who looked like a man stood in front of me. **16** I heard a man's voice between the banks of the Ulay, which called, and said, "Gavriel (Gabriel), make this man understand the vision."

17 So he came near where I stood; and when he came, I was frightened, and fell on my face; but he said to me, "Understand, son of man; for the vision belongs to the time of the end."

18 Now as he was speaking with me, I fell into a deep sleep with my face towards the ground; but he touched me, and set me upright.

19 He said, "Listen, I'll make you know what'll be in the latter time of the indignation; for it belongs to the appointed time of the end. **20** The ram which you saw, that had the two horns, they're the kings of Maday (Media) and Paras (Persia). **21** The rough male goat is the king of Yavan (Greece). The great horn that's between his eyes is the first king. **22** As for that which was broken, in the place where four stood up, four kingdoms will stand up out of the nation, but not with his power.

23 "In the latter time of their kingdom, when the transgressors have come to the full, a king of fierce face, and understanding dark sentences, will stand up. **24** His power will be mighty, but not by his own power. He'll destroy awesomely, and will prosper in what he does. He'll destroy the mighty ones and the holy people. **25** Through his policy he'll cause deceit to prosper in his hand. He'll magnify himself in his heart, and he'll destroy many in their security. He'll also stand up against the prince of princes; but he'll be broken without human power.

26 "The vision of the evenings and mornings which has been told is true; but seal up the vision, for it belongs to many days to come."

27 I, Daniyel, fainted, and was sick for some days. Then I rose up, and did the king's business. I wondered at the vision, but no one understood it.

Readers' Version

Daniyel prays for his people

9:1 In the first year of Dareyavesh (Darius) the son of Ahashverosh (Ahasuerus), of the offspring of the Madim (Medes), who was made king over the realm of the Kasdim (Chaldeans), **2** in the first year of his reign I, Daniyel, understood by the books the number of the years about which the LORD's[10] word came to Yirmiyah (Jeremiah) the prophet, for the accomplishing of the desolations of Yerushalem (Jerusalem), even seventy years. **3** I set my face to the master God, to seek by prayer and petitions, with fasting in sackcloth and ashes.

4 I prayed to the LORD my god, and made confession, and said,

"Oh, master, the great and dreadful God, who keeps covenant and loving kindness with those who love him and keep his commandments, **5** we've sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from your precepts and from your ordinances. **6** We haven't listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land.

7 "Master, righteousness belongs to you, but to us confusion of face, as it's today—to the men of Yehudah (Judah), and to the inhabitants of Yerushalem, and to all Yisrael (Israel), who are near, and who are far off, through all the countries where you've driven them, because of their trespass that they've trespassed

Literal Version

the/this/who great the/this/who/which to_be ⟦ἀναμέσον⟧ the/this/who eye he/she/it/self/my/your/him-self/there, he/she/it/self to_be the/this/who king the/this/who first. **22** and of_the ⟦συντριβέντος⟧ which/whither to_stand four horn under, four king out_from of_the Gentile_nation he/she/it/self/my/your/him-self/there to_arise, and no in/on/among the/this/who strength he/she/it/self. **23** and upon/to/against last/least the/this/who kingdom he/she/it/self, ⟦πληρουμένων⟧ the/this/who sin he/she/it/self, to_arise king impudent face, and to_understand ⟦προβλήματα⟧; **24** and ⟦κραταιὰ⟧ the/this/who strength he/she/it/self/my/your/him-self/there, and marvellous ⟦διαφθερεῖ⟧, and ⟦κατευθυνεῖ⟧, and to_do/make, and ⟦διαφθερεῖ⟧ ⟦ἰσχυροὺς⟧, and a_people holy. **25** and yoke/scales of_the ⟦κλοιοῦ⟧ he/she/it/self/my/your/him-self/there ⟦κατευθυνεῖ⟧, deceit in/on/among the/this/who hand he/she/it/self/my/your/him-self/there, and in/on/among heart he/she/it/self/my/your/him-self/there to_magnify, and deceit ⟦διαφθερεῖ⟧ much, and upon/to/against destruction much ⟦στήσεται⟧; and which/how an_edge hand to_break. **26** and the/this/who appearance/vision the/this/who evening and the/this/who early_morning the/this/who ⟦ῥηθείσης⟧ truly he_is; and you to_seal the/this/who ⟦ὅρασιν⟧, that/since toward day much. **27** and I/we Dania^{y}l ⟦ἐκοιμήθην⟧, and ⟦ἐμαλακίσθην⟧, and ⟦ἀνέστην⟧, and to_do/make the/this/who work of_the king, and to_marvel the/this/who ⟦ὅρασιν⟧, and no to_be the/this/who to_understand.

9:1 in/on/among the/this/who first year Dareiou of_the son Asoua^{y}rou, away_from of_the seed the/this/who Ma^{y}dōn, which to_reign upon/to/against kingdom Ḳaldaiōn, **2** I/we Dania^{y}l ⟦συνῆκα⟧ in/on/among the/this/who ⟦βίβλοις⟧ the/this/who number the/this/who year, which to_be word lord to/with Hieremian the/this/who prophet, toward ⟦συμπλήρωσιν⟧ devastation Hierousala^{y}m seventy year. **3** and to_give the/this/who face I/we to/with lord the/this/who God, of_the ⟦ἐκζητῆσαι⟧ prayer and petition in/on/among fasting and sackcloth. **4** and ⟦προσευξάμην⟧ to/with lord the/this/who God I/we, and ⟦ἐξωμολογησάμην⟧, and to_say, lord the/this/who God the/this/who great and marvellous, the/this/who to_keep/guard the/this/who covenant you, and the/this/who mercy the/this/who to_love you you and the/this/who to_keep/guard, the/this/who commandment you, **5** ⟦ἡμάρτομεν⟧, to_harm, ⟦ἠνομήσαμεν⟧, and ⟦ἀπέστημεν⟧ and ⟦ἐξεκλίναμεν⟧ away_from the/this/who commandment you, and away_from the/this/who ⟦κριμάτων⟧ you, **6** and no ⟦εἰσηκούσαμεν⟧ the/this/who slave you the/this/who prophet the/this/who/which to_speak in/on/among the/this/who name you to/with the/this/who king I/we, and ruler I/we, and father I/we, and to/with all the/this/who a_people the/this/who earth. **7** you/your lord the/this/who righteousness and I/we the/this/who shame of_the face, which/how the/this/who day this/he/she/it, man Youda, and the/this/who ⟦ἐνοικοῦσιν⟧ in/on/among Hierousala^{y}m, and all Israa^{y}l, the/this/who near and the/this/who long/distant

10 RV 9:2 · Note When rendered in ALL CAPITAL LETTERS, "LORD" or "GOD" is the translation of God's Proper Name (Hebrew "יהוה", usually pronounced Yahweh).

Literal Version

in/on/among all the/this/who earth, which/whither ⟦διέσπειρας⟧ he/she/it/self there, in/on/among rebellion he/she/it/self which to_reject. **8** in/on/among you/your lord to_be I/we the/this/who righteousness, and I/we the/this/who shame of_the face, and the/this/who king I/we, and the/this/who ruler I/we, and the/this/who father I/we, who/which ⟦ἡμάρτομεν⟧. **9** you/your ⟦Κυρί⟧ the/this/who God I/we the/this/who compassion and the/this/who ⟦ἱλασμοὶ⟧, that/since ⟦ἀπέστημεν⟧, **10** and no ⟦εἰσηκούσαμεν⟧ the/this/who voice/sound lord of_the God I/we, to_travel in/on/among the/this/who ⟦νόμοις⟧ he/she/it/self/my/your/him-self/there, which to_give according_to face I/we in/on/among hand the/this/who slave he/she/it/self/my/your/him-self/there the/this/who prophet. **11** and all Israa^{y}l ⟦παρέβησαν⟧ the/this/who law you, and to_turn_from of_the not to_hear the/this/who voice/sound you; and ⟦ἐπῆλθεν⟧ upon/to/against I/we the/this/who curse, and the/this/who oath the/this/who to_ _write in/on/among law Mōuseōs slave of_the God, that/since ⟦ἡμάρτομεν⟧ he/she/it/self. **12** and to_stand the/this/who word he/she/it/self/my/your/him-self/there which to_speak upon/to/against I/we, and upon/to/against the/this/who judge I/we, the/this/who/which ⟦ἔκρινον⟧ I/we, to_bring_ _upon upon/to/against I/we evil/harm great, such_as no to_be under all of_the heaven, according_to the/this/who to_be in/on/among Hierousala^{y}m, **13** as/just_as to_write in/on/among the/this/who law Mōusa^{y}; all the/this/who evil/harm ⟦τοῦτα⟧ to_come/go upon/to/against I/we; and no ⟦ἐδεήθημεν⟧ of_the face lord of_the God I/we, ⟦ἀποστρέψαι⟧ away_from the/this/who ⟦ἀδικιῶν⟧ I/we, and of_the to_ _understand in/on/among all truth you. **14** and to_keep_watch lord, and ⟦ἐπήγαγεν⟧ he/she/it/self upon/to/against I/we, that/since just lord the/this/who God I/we upon/to/against all the/this/who ⟦ποίησιν⟧ he/she/it/self/my/your/him-self/there which to_do/make, and no ⟦εἰσηκούσαμεν⟧ the/this/who voice/sound he/she/it/self/my/your/him-self/there. **15** and now lord the/this/who God I/we, which ⟦ἐξήγαγες⟧ the/this/who a_ _people you out_from earth Aiguptou in/on/among hand ⟦κραταιᾷ⟧, and to_do/make yourself name which/how the/this/who day this/he/she/it, ⟦ἡμάρτομεν⟧, ⟦ἠνομήσαμεν⟧. **16** lord in/on/among all charity you, ⟦ἀποστραφήτω⟧ so the/this/who wrath you, and the/this/who wrath you away_ _from the/this/who city you Hierousala^{y}m mountain holy you, that/since ⟦ἡμάρτομεν⟧, and in/on/among the/this/who unrighteousness I/we, and the/this/who father I/we, Hierousala^{y}m, and the/this/who a_people you toward reproach to_be in/on/among all the/this/who surrounding I/we. **17** and now ⟦εἰσάκουσον⟧ lord the/this/who God I/we the/this/who prayer of_the slave you and the/this/who ⟦δεήσεων⟧ he/she/it/self/my/your/him-self/there, and ⟦ἐπίφανον⟧ the/this/who face you upon/to/against the/this/who sanctification you the/this/who deserted, because_of you lord, **18** ⟦κλῖνον⟧ the/this/who God I/we the/this/who ear you, and ⟦ἄκουσον⟧; to_open the/this/who eye you, and look!/to_ _perceive the/this/who ⟦ἀφανισμὸν⟧ I/we, and the/this/who city you upon/to/against which to_call_(on)/name the/this/who name you upon/to/against he/she/it/self;

Readers' Version

against you. **8** Master, to us belongs confusion of face, to our kings, to our princes, and to our fathers, because we've sinned against you. **9** To the master our god belong mercies and forgiveness; for we've rebelled against him. **10** We haven't obeyed the LORD our god's voice, to walk in his laws, which he set before us by his servants the prophets. **11** Yes, all Yisrael have transgressed your law, turning aside, that they wouldn't obey your voice.

"Therefore the curse and the oath written in the law of Mosheh (Moses) the servant of God has been poured out on us; for we've sinned against him. **12** He's confirmed his words, which he spoke against us, and against our judges who judged us, by bringing on us a great evil; for under the whole sky, such hasn't been done as has been done to Yerushalem. **13** As it's written in Mosheh's law, all this evil has come on us. Yet we haven't entreated the favour of the LORD our god, that we should turn from our iniquities and have discernment in your truth. **14** Therefore the LORD has watched over the evil, and brought it on us; for the LORD our god is righteous in all his works which he does, and we haven't obeyed his voice.

15 "Now, master our god, who's brought your people out of the land of Mitsrayim (Egypt) with a mighty hand, and have gotten yourself renown, as it's today, we've sinned. We've done wickedly. **16** Master, according to all your righteousness, please let your anger and your anger be turned away from your city Yerushalem, your holy mountain, because for our sins, and for the iniquities of our fathers, Yerushalem and your people have become a reproach to all who are around us.

17 "Now therefore, our god, listen to the prayer of your servant, and to his petitions, and cause your face to shine on your sanctuary that's desolate, for the master's sake. **18** My god, turn your ear and hear. Open your eyes and see our desolations and the city which is called by your name; for we don't present our petitions before you for our righteousness, but for your great mercies' sake. **19** Master, hear. Master, forgive. Master, listen and do. Don't defer, for your own sake, my god, because your city and your people are called by your name."

Gavriel explains the seventy weeks

20 While I was speaking, praying, and confessing my sin and the sin of my people Yisrael (Israel), and presenting my supplication before the LORD my god for the holy mountain of my god— **21** yes, while I was speaking in prayer, the man Gavriel (Gabriel), whom I'd seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening offering. **22** He instructed me and talked with me, and said, "Daniyel, I've now come to give you wisdom and understanding. **23** At the beginning of your petitions the commandment went out and I've come to tell you, for you're greatly beloved. Therefore consider the matter and understand the vision.

24 "Seventy weeks are decreed on your people and on your holy city, to finish disobedience, to put an end to sin, to make reconciliation for iniquity, to bring in eternal righteousness, to seal up vision and prophecy, and to anoint the most holy.

Readers' Version

25 "Know therefore and discern that from the going out of the commandment to restore and to build Yerushalem (Jerusalem) to the Anointed One,[11] the prince, will be seven weeks and sixty-two weeks. It'll be built again with street and moat, even in troubled times. 26 After the sixty-two weeks the Anointed One[12] will be cut off and will have nothing. The people of the prince who come will destroy the city and the sanctuary. Its end will be with a flood, and war will be even to the end. Desolations are determined. 27 He'll make a firm covenant with many for one week. In the middle of the week he'll cause the sacrifice and the offering to cease. On the wing of abominations will come one who makes desolate. Even to the full end that's decreed, anger will be poured out on the desolate."

A heavenly messenger appears to Daniyel

10:1 In the third year of Koresh (Cyrus) king of Paras (Persia) a revelation was revealed to Daniyel, whose name was called Belteshatsar (Belteshazzar). The revelation was true, even a

Literal Version

that/since no upon/to/against the/this/who ⟦δικαιοσύναις⟧ I/we ⟦ῥιπτοῦμεν⟧ the/this/who ⟦οἰκτιρμὸν⟧ I/we before you, but upon/to/against the/this/who ⟦οἰκτιρμούς⟧ you the/this/who much lord. 19 ⟦Εἰσάκουσον⟧ lord, to_propitiate lord, ⟦πρόσχες⟧ lord; not ⟦χρονίσῃς⟧ because_of you the/this/who God I/we, that/since the/this/who name you to_ _call_(on)/name upon/to/against the/this/who city you, and upon/to/against the/this/who a_people you. 20 and still I/we/my to_speak, and to_pray, and ⟦ἐξαγορεύοντος⟧ the/this/who sin I/we, and the/this/who sin of_the a_people I/we Israaʸl, and ⟦ῥιπτοῦντος⟧ the/this/who mercy I/we against/in_front_of of_the lord of_the God I/we about of_the mountain of_the holy, 21 and still I/we/my to_speak in/on/among the/this/who prayer, and look! man Gabriaʸl, which ⟦ἴδον⟧ in/on/among the/this/who appearance/vision in/on/among the/this/who beginning, ⟦πετόμενος⟧, and to_ _kindle I/we, like/as/about hour sacrifice ⟦ἐσπερινῆς⟧. 22 and ⟦συνέτισέ⟧ I/we, and to_speak with/after I/we/my, and to_say, Daniaʸl, now to_go_out ⟦συμβιβάσαι⟧ you understanding 23 in/on/among beginning the/this/who petition you, to_go_ _out word, and I/we to_come/go of_the to_report you, that/since man desire to_be you, and ⟦ἐννοήθητι⟧ in/on/among the/this/who declaration, and ⟦σύνες⟧ in/on/among the/this/who vision. 24 seventy ⟦ἑβδομάδες⟧ ⟦συνετμήθησαν⟧ upon/to/against the/this/who a_people you, and upon/to/against the/this/who city the/this/who holy, of_ _the ⟦συντελεσθῆναι⟧ sin, and of_the ⟦σφραγίσαι⟧ sin, and ⟦ἀπαλεῖψαι⟧ the/this/who unrighteousness, and of_the ⟦ἐξιλάσασθαι⟧ unrighteousness, and of_the to_bring righteousness eternal, and of_the ⟦σφραγίσαι⟧ ⟦ὅρασιν⟧ and prophet, and of_the ⟦χρίσαι⟧ holy holy. 25 and to_know and ⟦συνήσεις⟧ away_from departure word of_the to_answer, and of_the to_build Hierousalaʸm, until Christ ⟦ἡγουμένου⟧ ⟦ἑβδομάδες⟧ seven, and ⟦ἑβδομάδες⟧ sixty-two; and to_turn, and to_build wide, and wall, and ⟦ἐκκενωθήσονται⟧ the/this/who time/right_time. 26 and with/after the/this/who ⟦ἑβδομάδας⟧ the/this/who sixty-two, ⟦ἐξολοθρενθήσεται⟧ anointing, and judgement no to_be in/on/among he/she/it/self; and the/this/who city, and the/this/who holy ⟦διαφθερεῖ⟧ with the/this/who ⟦ἡγουμένῳ⟧ the/this/who to_ _come/go, ⟦ἐκκοπήσονται⟧ in/on/among ⟦κατακλυσμῷ⟧, and until goal/tax ⟦πολέμου⟧ ⟦συντετμημένου⟧ order, ⟦ἀφανισμοίς⟧. 27 and ⟦δυναμώσει⟧ covenant much a_period_ _of_seven one; and in/on/among the/this/who ⟦ἡμίσει⟧ the/this/who ⟦ἑβδομάδος⟧ to_take_up I/we sacrifice and a_ _libation, and upon/to/against the/this/who temple abomination the/this/who ⟦ἐρημώσεων⟧, and until the/this/who consummation time/right_time consummation to_give upon/to/against the/this/who ⟦ἐρήμωσιν⟧.

10:1 in/on/among year ⟦τρίτῳ⟧ Kurou king Persōn word to_ _reveal the/this/who Daniaʸl, which/whither the/this/who name to_call_(on)/name Baltasar; and true the/this/who word, and power great and understanding to_give he/she/it/self in/on/among the/this/who vision. 2 in/on/among

11 **RV 9:25 · Note** "Anointed One" can also be translated "Messiah" (same as "Christ").

12 **RV 9:26 · Note** "Anointed One" can also be translated "Messiah" (same as "Christ").

Literal Version

the/this/who day that I/we Dania^{y}l to_be ⟦πενθῶν⟧ three ⟦ἑβδομάδας⟧ day, 3 bread desire no to_eat, and meat and wine no to_enter toward the/this/who mouth I/we, and an_ _anointing no ⟦ἠλειψάμην⟧, until ⟦πληρώσεως⟧ three ⟦ἑβδομάδων⟧ day. 4 in/on/among day ⟦εἰκοστῇ⟧ fourth of_the ⟦μηνὸς⟧ of_the first, and I/we to_be to_have/be of_the river of_ _the great, he/she/it/self he_is Tigris Eddekel. 5 and ⟦ᾖρα⟧ the/this/who eye I/we, and ⟦ἴδον⟧, and look! man one to_put_ _on linen_clothes, and the/this/who loins,_waist he/she/it/self/my/your/him-self/there ⟦περιεζωσμένη⟧ in/on/among gold Ōfaz, 6 and the/this/who body he/she/it/self/my/your/him-self/there like/as/about Tharsis, and the/this/who face he/she/it/self/my/your/him-self/there which/how the/this/who appearance/vision ⟦ἀστραπῆς⟧, and the/this/who eye he/she/it/self/my/your/him-self/there like/as/about window fire, and the/this/who ⟦βραχίονες⟧ he/she/it/self/my/your/him-self/there and the/this/who leg which/how appearance/vision copper/bronze/coin ⟦στίλβοντος⟧, and the/this/who voice/sound the/this/who word he/she/it/self/my/your/him-self/there which/how voice/sound crowd. 7 and ⟦ἴδον⟧ I/we Dania^{y}l alone the/this/who vision, and the/this/who man the/this/who with/after I/we/my no ⟦ἴδον⟧ the/this/who vision, but or/than amazement great to_fall/press_upon upon/to/against he/she/it/self, and to_flee in/on/among fear. 8 and I/we to_ _leave alone, and ⟦ἴδον⟧ the/this/who vision the/this/who great this/he/she/it, and no ⟦ὑπελείφθη⟧ in/on/among I/we/my strength, and the/this/who glory I/we ⟦μετεστράφη⟧ toward decay; and no ⟦ἐκράτησα⟧ strength. 9 and to_hear the/this/who voice/sound the/this/who word he/she/it/self/my/your/him-self/there; and in/on/among the/this/who to_hear I/we he/she/it/self/my/your/him-self/there, to_be ⟦κατανενυγμένος⟧, and the/this/who face I/we upon/to/against the/this/who earth. 10 and look! hand ⟦ἁπτομένη⟧ I/we, and to_arise I/we upon/to/against the/this/who a_knee I/we. 11 and to_say to/with I/we, Dania^{y}l man desire, ⟦σύνες⟧ in/on/among the/this/who word which I/we to_speak to/with you, and to_stand upon/to/against the/this/who uprising you, that/since now to_send to/with you; and in/on/among the/this/who to_speak he/she/it/self to/with I/we the/this/who word this/he/she/it, ⟦ἀνέστην⟧ trembling. 12 and to_say to/with I/we, not to_fear Dania^{y}l, that/since away_from the/this/who first day which to_give the/this/who heart you of_the ⟦συνεῖναι⟧, and ⟦κακωθῆναι⟧ against/in_front_of lord of_the God you, ⟦ἠκούσθησαν⟧ the/this/who word you, and I/we to_come/go in/on/among the/this/who word you. 13 and the/this/who ruler kingdom Persōn to_stand right_opposite I/we twenty and one day; and look! Mikaa^{y}l one the/this/who ruler to_come/go to_help I/we, and he/she/it/self to_leave_behind there with/after of_the ruler kingdom Persōn, 14 and to_come/go ⟦συνετίσαι⟧ you just_as/how_much ⟦ἀπαντήσεται⟧ the/this/who a_people you upon/to/against last/least the/this/who day, that/since still the/this/who appearance/vision toward day. 15 and in/on/among the/this/who to_speak he/she/it/self with/after I/we/my according_to the/this/who word this/he/she/it, to_

Readers' Version

great warfare. He understood the revelation, and had understanding of the vision.

2 In those days I, Daniyel, was mourning three whole weeks. 3 I ate no pleasant bread. No meat or wine came into my mouth. I didn't anoint myself at all, until three whole weeks were fulfilled.

4 In the twenty-fourth day of the first month, as I was by the side of the great river, which is Hidekel, 5 I lifted up my eyes and looked, and there was a man clothed in linen, whose thighs were adorned with pure gold of Ufaz. 6 His body also was like beryl, and his face like the appearance of lightning, and his eyes like flaming torches. His arms and his feet were like burnished bronze. The voice of his words was like the voice of a multitude.

7 I, Daniyel, alone saw the vision; for the men who were with me didn't see the vision; but a great quaking fell on them, and they fled to hide themselves. 8 So I was left alone, and saw this great vision. No strength remained in me; for my face grew deathly pale, and I retained no strength. 9 Yet I heard the voice of his words. When I heard the voice of his words, then I fell into a deep sleep on my face, with my face towards the ground.

10 Listen, a hand touched me, which set me on my knees and on the palms of my hands. 11 He said to me, "Daniyel, you greatly beloved man, understand the words that I speak to you. Stand upright, for I've been sent to you, now." When he'd spoken this word to me, I stood trembling.

12 Then he said to me, "Don't be afraid, Daniyel; for from the first day that you set your heart to understand, and to humble yourself before your god, your words were heard. I've come for your words' sake. 13 But the prince of Paras' (Persia's) kingdom withstood me twenty-one days; but Mika'el (Michael), one of the chief princes, came to help me because I remained there with Paras' kings. 14 Now I've come to make you understand what'll happen to your people in the latter days; for the vision is yet for many days."

15 When he'd spoken these words to me, I set my face towards the ground, and was mute. 16 Listen, one in the likeness of the sons of men touched my lips. Then I opened my mouth, and spoke and said to him who stood before me, "My lord, because of the vision my sorrows have overtaken me, and I retain no strength. 17 Because how can my lord's servant talk with my lord? Because as for me, immediately there remained no strength in me. There was no breath left in me."

18 Then one like the appearance of a man touched me again, and he strengthened me. 19 He said, "Greatly beloved man, don't be afraid. Peace be to you. Be strong. Yes, be strong."

When he spoke to me, I was strengthened, and said, "Let my lord speak; for you've strengthened me."

20 Then he said, "Do you know why I've come to you? Now I'll return to fight with the prince of Paras (Persia). When I go out, look, the prince of Yavan (Greece) will come. 21 But I'll tell you what's inscribed in the writing of truth. There's no one who supports me against these except Mika'el (Michael), your prince.

Readers' Version

11:1 "As for me, in the first year of Dareyavesh (Darius) the Madi (Mede), I stood up to confirm and strengthen him.

The coming conflicts between kingdoms

2 "Now I'll show you the truth. Listen, three more kings will stand up in Paras. The fourth will be far richer than all of them. When he's grown strong through his riches, he'll stir up all against the realm of Yavan. **3** A mighty king will stand up who'll rule with great dominion, and do according to his will. **4** When he stands up, his kingdom will be broken, and will be divided towards the four winds of the sky, but not to his posterity, nor according to his dominion with which he ruled; for his kingdom will be plucked up, even for others besides these.

5 "The king of the south will be strong. One of his princes will become stronger than him and have dominion. His dominion will be a great dominion. **6** At the end of years they'll join themselves together. The daughter of the king of the south will come to the king of the north to make an agreement, but she won't retain the strength of her arm. He'll also not stand, nor will his arm; but she'll be given up, with those who brought her and he who became her father, and he who strengthened her in those times.

7 "But out of a shoot from her roots one will stand up in his place who'll come to the army and will enter into the fortress of the king of the north, and will deal against them and will prevail. **8** He'll also carry their gods, with their molten images and their precious vessels of silver and of gold, captive into Mitsrayim (Egypt). He'll refrain some years from the king of the north. **9** He'll come into the realm of the king of the south, but

Literal Version

_give the/this/who face I/we upon/to/against the/this/who earth, and ⟦κατενύγην⟧. **16** and look! which/how likeness son a_human to_kindle the/this/who lip I/we; and ⟦ἤνοιξα⟧ the/this/who mouth I/we, and to_speak, and to_say to/with the/this/who to_stand against/in_front_of I/we, lord, in/on/among the/this/who vision you to_turn the/this/who inside I/we in/on/among I/we/my, and no to_have/be strength. **17** and how?/how?! be_able the/this/who child you lord to_speak with/after of_the lord I/we this/he/she/it? and I/we, away_from of_the now no ⟦στήσεται⟧ in/on/among I/we/my strength, and spirit/breath no ⟦ὑπελείφθη⟧ in/on/among I/we/my. **18** and to_add_(to), and to_kindle I/we which/how appearance/vision a_human, and to_strengthen I/we, **19** and to_say I/we, not to_fear man desire, peace you; ⟦ἀνδρίζου⟧ and be_strong; and in/on/among the/this/who to_ _speak he/she/it/self with/after I/we/my, ⟦ἴσχυσα⟧, and to_ _say to_speak the/this/who lord I/we, that/since ⟦ἐνίσχυσάς⟧ I/we. **20** and to_say, if to_perceive, why? to_come/go to/with you? and now to_turn of_the to_fight with/after of_the ruler Persōn; and I/we ⟦εἰσεπορευόμην⟧, and the/this/who ruler the/this/who Hellaʸnōn to_come/go. **21** but or/than ⟦ἀναγγελῶ⟧ you the/this/who ⟦ἐντεταγμένον⟧ in/on/among a_writing truth, and no to_be one ⟦ἀντεχόμενος⟧ with/after I/we/my about this/he/she/it, but or/than Miḵaaʸl the/this/who ruler you.

11:1 and I/we in/on/among year first Kurou ⟦ἔστην⟧ toward power and strength. **2** and now truth ⟦ἀναγγελῶ⟧ you; look! still three king to_arise in/on/among the/this/who ⟦Περσίδι⟧, and the/this/who fourth ⟦πλουτήσει⟧ riches great from_with all; and with/after the/this/who to_grasp/seize he/she/it/self of_the riches he/she/it/self/my/your/him-self/there, ⟦ἐπαναστήσεται⟧ all ⟦βασιλείαις⟧ Hellaʸnōn. **3** and to_arise king able, and to_lord_over ⟦κυρείας⟧ much, and to_do/make according_to the/this/who will/desire he/she/it/self/my/your/him-self/there. **4** and which/how if ⟦στῇ⟧ the/this/who kingdom he/she/it/self/my/your/him-self/there, to_break, and ⟦διαιρεθήσεται⟧ toward the/this/who four wind of_the heaven, and no toward the/this/who last/least he/she/it/self/my/your/him-self/there, and_not according_to the/this/who ⟦κυρείαν⟧ he/she/it/self/my/your/him-self/there, which ⟦ἐκυρίευσεν⟧, that/since ⟦ἐκτιλήσεται⟧ the/this/who kingdom he/she/it/self/my/your/him-self/there, and other outside/except this/he/she/it. **5** and ⟦ἐνισχύσει⟧ the/this/who king of_the south; and one the/this/who ruler he/she/it/self ⟦ἐνισχύσει⟧ upon/to/against he/she/it/self, and to_lord_over ⟦κυρίαν⟧ much. **6** and with/after the/this/who year he/she/it/self/my/your/him-self/there ⟦συμμιγήσονται⟧, and daughter king of_the south to_enter to/with king of_the the_ _north, of_the to_do/make ⟦συνθήκας⟧ with/after he/she/it/self/my/your/him-self/there, and no to_grasp/seize strength arm, and no ⟦στήσεται⟧ the/this/who seed he/she/it/self/my/your/him-self/there, and to_deliver this/he/she/it, and the/this/who to_bear/lead he/she/it/self/my/your/him-self, and the/this/who a_young_ _woman, and the/this/who ⟦κατισχύων⟧

Literal Version

he/she/it/self/my/your/him-self in/on/among the/this/who time/right_time. **7** to_arise out_from of_the ⟦ἄνθους⟧ the/this/who root he/she/it/self, the/this/who ⟦ἑτοιμασίας⟧ he/she/it/self/my/your/him-self/there, and to_come/be_ _present to/with the/this/who power, and to_enter toward the/this/who ⟦ὑποστηρίγματα⟧ of_the king of_the the_north, and to_do/make in/on/among he/she/it/self, and ⟦κατισχύσει⟧. **8** and indeed the/this/who God he/she/it/self with/after the/this/who ⟦χωνευτῶν⟧ he/she/it/self, all vessel ⟦ἐπιθυμητὸν⟧ he/she/it/self, money and gold, with/after ⟦αἰχμαλωσίας⟧ to_bear/lead toward Aigupton, and he/she/it/self ⟦στήσεται⟧ above/for king of_the the_north. **9** and to_enter toward the/this/who kingdom of_the king of_ _the south, and ⟦ἀναστρέψει⟧ toward the/this/who earth he/she/it/self/my/your/him-self/there. **10** and the/this/who son he/she/it/self/my/your/him-self/there ⟦συνάξουσιν⟧ crowd ⟦ἀναμέσον⟧ much; and to_come/go to_come/go and ⟦κατακλύζων⟧, and to_pass_by, and ⟦καθίεται⟧, and ⟦συμπροσπλακήσεται⟧ until the/this/who strength he/she/it/self/my/your/him-self/there. **11** and ⟦ἀγριανθήσεται⟧ king of_the south, and to_go_out, and ⟦πολεμήσει⟧ with/after of_the king of_the the_north, and to_ _stand crowd much, and to_deliver the/this/who crowd in/on/among hand he/she/it/self/my/your/him-self/there, **12** and to_take the/this/who crowd, and to_lift_up the/this/who heart he/she/it/self/my/your/him-self/there, and ⟦καταβαλεῖ⟧ myriad, and no ⟦κατισχύσει⟧. **13** and to_turn the/this/who king of_the the_north, and to_bring crowd much above/for the/this/who before/previously; and toward the/this/who goal/tax the/this/who time/right_time ⟦ἐνιαυτῶν⟧ to_arrive/invade ⟦εἰσόδια⟧ in/on/among power great, and in/on/among ⟦ὑπάρξει⟧ much. **14** and in/on/among the/this/who time/right_time that much to_rebel_against upon/to/against king of_the south, and the/this/who son the/this/who ⟦λοιμῶν⟧ of_the a_people you ⟦ἐπαρθήσονται⟧, of_the to_stand ⟦ὅρασιν⟧, and ⟦ἀσθενήσουσι⟧. **15** and to_enter king of_the the_north, and ⟦ἐκχεεῖ⟧ a_mound, and ⟦συλλήψεται⟧ city ⟦ὀχυρὰς⟧, and the/this/who ⟦βραχίονες⟧ of_ _the king of_the south to_stand, and to_arise the/this/who select he/she/it/self/my/your/him-self/there, and no to_be strength of_the to_stand. **16** and to_do/make the/this/who to_ _enter to/with he/she/it/self according_to the/this/who will/desire he/she/it/self/my/your/him-self/there, and no to_ _be to_stand according_to face he/she/it/self/my/your/him-self/there; and ⟦στήσεται⟧ in/on/among the/this/who earth of_the glory, and to_finish in/on/among the/this/who hand he/she/it/self/my/your/him-self/there. **17** and order the/this/who face he/she/it/self/my/your/him-self/there to_ _enter in/on/among strength all the/this/who kingdom he/she/it/self/my/your/him-self/there, and straight/upright all with/after he/she/it/self/my/your/him-self/there to_ _do/make; and daughter the/this/who woman to_give he/she/it/self to_destroy he/she/it/self/my/your/him-self, and no not ⟦παραμείνῃ⟧, and no he/she/it/self to_be. **18** and to_turn the/this/who face he/she/it/self/my/your/him-self/there toward the/this/who

Readers' Version

he'll return into his own land. **10** His sons will wage war and will assemble a multitude of great forces which will keep coming and overflow and pass through. They'll return and wage war, even to his fortress.

11 "The king of the south will be moved with anger and will come out and fight with him, even with the king of the north. He'll send out a great multitude, and the multitude will be given into his hand. **12** The multitude will be lifted up, and his heart will be exalted. He'll throw down tens of thousands, but he won't prevail. **13** The king of the north will return, and will send out a multitude greater than the former. He'll come on at the end of the times, even of years, with a great army and with abundant supplies.

14 "In those times many will stand up against the king of the south. Also the children of the violent among your people will lift themselves up to establish the vision; but they'll fall. **15** So the king of the north will come and build up a mound, and take a well-fortified city. The forces of the south won't stand, neither will his chosen people, neither will there be any strength to stand. **16** But he who comes against him will do according to his own will, and no one will stand before him. He'll stand in the glorious land, and destruction will be in his hand. **17** He'll set his face to come with the strength of his whole kingdom, and with him equitable conditions. He'll perform them. He'll give him the daughter of women to corrupt her; but she won't stand, and won't be for him. **18** After this he'll turn his face to the islands, and will take many; but a prince will cause the reproach offered by him to cease. Yes, moreover, he'll cause his reproach to turn on him. **19** Then he'll turn his face towards the fortresses of his own land; but he'll stumble and fall, and won't be found.

20 "Then one who'll cause a tax collector to pass through the kingdom to maintain its glory will stand up in his place; but within few days he'll be destroyed, not in anger, and not in battle.

A cruel king rises to power

21 "In his place, a contemptible person will stand up, to whom they hadn't given the honour of the kingdom; but he'll come in time of security, and will obtain the kingdom by flatteries. **22** The overwhelming forces will be overwhelmed from before him, and will be broken. Yes, also the prince of the covenant. **23** After the treaty is made with him, he'll work deceitfully; for he'll come up, and will become strong with a small people. **24** In time of security, he'll come even on the fattest places of the province. He'll do that which his fathers haven't done, nor his fathers' fathers. He'll scatter among them prey, plunder, and substance. Yes, he'll devise his plans against the fortresses, even for a time.

25 "He'll stir up his power and his courage against the king of the south with a great army; and the king of the south will wage war in battle with a very great and mighty army; but he won't stand, for they'll devise plans against him. **26** Yes, those who eat of his delicacies will destroy him, and his army will be swept away. Many will fall down slain. **27** As for both these kings, their

Readers' Version

hearts will be to do mischief, and they'll speak lies at one table; but it won't prosper, for the end will still be at the appointed time. 28 Then he'll return into his land with great wealth. His heart will be against the holy covenant. He'll take action and return to his own land.

29 "He'll return at the appointed time and come into the south; but it won't be in the latter time as it was in the former. 30 Because ships of Kitim will come against him. Therefore he'll be grieved, and will return, and have indignation against the holy covenant, and will take action. He'll even return, and have regard to those who forsake the holy covenant.

31 "Forces will stand on his part and they'll profane the sanctuary, even the fortress, and will take away the continual burnt offering. Then they'll set up the abomination that makes desolate. 32 He'll corrupt those who do wickedly against the covenant by flatteries; but the people who know their god will be strong and take action.

33 "Those who are wise among the people will instruct many; yet they'll fall by the sword and by flame, by captivity and by plunder, many days. 34 Now when they fall, they'll be helped with a little help; but many will join themselves to them with flatteries. 35 Some of those who are wise will fall, to refine them, and to purify, and to make them white, even to the time of the end; because it's yet for the appointed time.

The king who exalts himself

36 "The king will do according to his will. He'll exalt himself, and magnify himself above every god, and will speak marvellous things against the god of gods. He'll prosper until the indignation is accomplished; for what's determined will be done. 37 He won't regard the gods of his fathers, or the desire of women, or regard any god; for he'll magnify himself above all. 38 But in his place he'll honour the god of fortresses. He'll honour a god whom his fathers didn't know with gold, silver, precious stones, and pleasant things. 39 He'll deal with the strongest fortresses by the help of a foreign god. He'll increase with glory anyone who acknowledges him. He'll cause them to rule over many, and will divide the land for a price.

40 "At the time of the end, the king of the south will contend with him; and the king of the north will come against him like a whirlwind, with chariots, with horsemen, and with many ships. He'll enter into the countries, and will overflow and pass through. 41 He'll enter also into the glorious land, and many countries will be overthrown; but these will be delivered out of his hand: Edom, Moav (Moab), and the chief of the children of Amon. 42 He'll also stretch out his hand against the countries. The land of Mitsrayim (Egypt) won't escape. 43 But he'll have power over the treasures of gold and of silver, and over all the precious things of Mitsrayim. The Luvim (Libyans) and the Kushim (Ethiopians) will be at his steps. 44 But news out of the east and out of the north will trouble him; and he'll go out with great fury to destroy and utterly to sweep away many. 45 He'll plant the tents of his palace between the sea and the glorious

Literal Version

⟦νήσους⟧, and ⟦συλλήψεται⟧ much, and ⟦καταπαύσει⟧ ruler ⟦ὀνειδισμοῦ⟧ he/she/it/self, but/however reproach he/she/it/self/my/your/him-self/there to_turn he/she/it/self. 19 and to_turn the/this/who face he/she/it/self/my/your/him-self/there toward the/this/who strength the/this/who earth he/she/it/self/my/your/him-self/there, and ⟦ἀσθενήσει⟧, and to_collapse, and no to_find/meet. 20 and to_arise out_from the/this/who root he/she/it/self/my/your/him-self/there a_ _plant the/this/who kingdom upon/to/against the/this/who ⟦ἑτοιμασίαν⟧ he/she/it/self/my/your/him-self/there ⟦παραβιβάζων⟧, to_do/require glory kingdom; and in/on/among the/this/who day that still to_break, and no in/on/among ⟦προσώποις⟧, and_not in/on/among war. 21 ⟦Στήσεται⟧ upon/to/against the/this/who ⟦ἑτοιμασίαν⟧ he/she/it/self/my/your/him-self/there, be_rejected, and no to_give upon/to/against he/she/it/self glory kingdom; and to_ _come/be_present in/on/among prosperity, and ⟦κατισχύσει⟧ kingdom in/on/among ⟦ὀλισθήμασι⟧, 22 and ⟦βραχίονες⟧ of_ _the ⟦κατακλύζοντος⟧ ⟦κατακλυσθήσονται⟧ away_from face he/she/it/self/my/your/him-self/there, and ⟦συντριβήσονται⟧, and to_govern covenant; 23 and away_from the/this/who ⟦συναναμίξεων⟧ to/with he/she/it/self to_ _do/make deceit, and to_ascend, and ⟦ὑπερισχύσει⟧ he/she/it/self in/on/among little/few Gentile_nation. 24 and in/on/among prosperity, and in/on/among ⟦πίοσι⟧ country to_ _come/be_present, and to_do/make which no to_do/make the/this/who father he/she/it/self/my/your/him-self/there and ⟦τατέρες⟧ the/this/who father he/she/it/self/my/your/him-self/there; ⟦προνομὴν⟧ and plunder and property he/she/it/self ⟦διασκορπιεῖ⟧, and upon/to/against Aigupton ⟦λογιεῖται⟧ ⟦λογισμοὺς⟧ and until time/right_time. 25 and ⟦ἐξεγερθήσεται⟧ the/this/who strength he/she/it/self/my/your/him-self/there, and the/this/who heart he/she/it/self/my/your/him-self/there upon/to/against king of_the south in/on/among power great; and the/this/who king of_the south ⟦συνάψει⟧ war in/on/among power great and strong very, and no to_stand, that/since ⟦λογιοῦνται⟧ upon/to/against he/she/it/self ⟦λογισμοὺς⟧, 26 and to_eat the/this/who be_necessary he/she/it/self/my/your/him-self/there, and ⟦συντρίψουσιν⟧ he/she/it/self, and power ⟦κατακλύσει⟧, and to_collapse ⟦τραυματίαι⟧ much. 27 and both the/this/who king, the/this/who/which heart he/she/it/self toward evil, and upon/to/against ⟦τραπέζῃ⟧ one ⟦ψευδῆ⟧ to_speak, and no ⟦κατευθυνεῖ⟧, that/since still end toward time/right_time. 28 and to_turn toward the/this/who earth he/she/it/self/my/your/him-self/there in/on/among ⟦ὑπάρξει⟧ much, and the/this/who heart he/she/it/self/my/your/him-self/there upon/to/against covenant holy, and to_do/make, and to_turn toward the/this/who earth he/she/it/self/my/your/him-self/there. 29 toward the/this/who time/right_time to_turn, and to_ _come/be_present in/on/among the/this/who ⟦Νότῳ⟧, and no to_be which/how the/this/who first and the/this/who last/least. 30 and to_enter in/on/among he/she/it/self the/this/who to_depart Kitioi, and to_humble, and to_turn, and ⟦θυμωθήσεται⟧ upon/to/against covenant holy; and to_

Literal Version

_do/make, and to_turn, and ⟦συνήσει⟧ upon/to/against the/this/who ⟦καταλιπόντας⟧ covenant holy. **31** and ⟦σπέρματα⟧ out_from he/she/it/self/my/your/him-self/there to_arise, and ⟦βεβηλώσουσι⟧ the/this/who sanctification the/this/who ⟦δυναστείας⟧, and ⟦μεταστήσουσι⟧ the/this/who ⟦ἐνδελεχισμὸν⟧, and to_give abomination ⟦ἠφανισμένον⟧. **32** and the/this/who ⟦ἀνομοῦντες⟧ covenant ⟦ἐπάξουσιν⟧ in/on/among ⟦ὀλισθήμασι⟧; and a_people to_know God he/she/it/self/my/your/him-self/there to_prevail, and to_ _do/make, **33** and the/this/who ⟦συνετοὶ⟧ of_the a_people to_ _understand toward much, and ⟦ἀσθενήσουσιν⟧ in/on/among sword, and in/on/among flame, and in/on/among captivity, and in/on/among ravaging day. **34** and in/on/among the/this/who ⟦ἀσθενῆσαι⟧ he/she/it/self, ⟦βοηθήσονται⟧ help small, and ⟦προστεθήσονται⟧ to/with he/she/it/self much in/on/among ⟦ὀλισθήμασι⟧. **35** and away_from the/this/who ⟦συνιέντων⟧ ⟦ἀσθενήσουσι⟧, of_the ⟦πυρῶσαι⟧ he/she/it/self, and of_the ⟦ἐκλέξασθαι⟧, and of_the to_reveal until time/right_ _time end, that/since still toward time/right_time. **36** and to_ _do/make according_to the/this/who will/desire he/she/it/self/my/your/him-self/there; and the/this/who king to_lift_up and to_magnify upon/to/against all God, and to_speak boastful, and ⟦κατευθυνεῖ⟧ until which/whither ⟦συντελεσθῇ⟧ the/this/who wrath, toward for ⟦συντέλειαν⟧ to_be. **37** and upon/to/against all God the/this/who father he/she/it/self/my/your/him-self/there no ⟦συνήσει⟧, and desire woman, and upon/to/against all God no ⟦συνήσει⟧, that/since upon/to/against all to_magnify. **38** and God ⟦Μαωζεὶμ⟧ upon/to/against place he/she/it/self/my/your/him-self/there to_glorify, and God which no to_know the/this/who father he/she/it/self/my/your/him-self/there, to_glorify in/on/among gold and silver and stone precious, and in/on/among ⟦ἐπιθυμήμασι⟧. **39** and to_do/make the/this/who ⟦ὀχυρώμασι⟧ the/this/who ⟦καταφυγῶν⟧ with/after God ⟦ἀλλοτρίου⟧, and to_multiply glory, and ⟦ὑποτάξει⟧ he/she/it/self much, and earth ⟦διελεῖ⟧ in/on/among gift. **40** and in/on/among time/right_time ⟦πέρατι⟧ ⟦συγκερατισθήσεται⟧ with/after of_the king of_the south; and ⟦συναχθήσεται⟧ upon/to/against he/she/it/self king of_the the_north in/on/among ⟦ἅρμασι⟧ and in/on/among ⟦ἱππεῦσι⟧ and in/on/among ⟦ναυσὶ⟧ much, and to_enter toward the/this/who earth, and to_break, and to_pass_by, **41** and to_ _enter toward the/this/who earth of_the ⟦Σαβαεὶμ⟧, and much ⟦ἀσθενήσουσι⟧; and this/he/she/it ⟦διασωθήσονται⟧ out_from hand he/she/it/self/my/your/him-self/there, Edōm, and Mōab, and beginning son Ammōn. **42** and ⟦ἐκτενεῖ⟧ the/this/who hand upon/to/against the/this/who earth, and earth Aiguptou no to_be toward salvation. **43** and to_lord_over in/on/among the/this/who ⟦ἀποκρύφοις⟧ of_the gold/golden and of_the silver, and in/on/among all ⟦ἐπιθυμητοῖς⟧ Aiguptou, and ⟦Λιβύων⟧, and Aithiopōn, in/on/among the/this/who ⟦ὀχυρώμασιν⟧ he/she/it/self. **44** and hearing and ⟦σπουδαὶ⟧ ⟦ταράξουσιν⟧ he/she/it/self out_from east and away_from the_north; and to_come/be_present in/on/among ⟦θυμῷ⟧ much, of_the ⟦ἀφανίσαι⟧ much. **45** and ⟦πήξει⟧ the/this/who tent he/she/it/self/my/your/him-self/there a_ _royal_pavilion, ⟦ἀναμέσον⟧ the/this/who ⟦θαλασσῶν⟧ toward

Readers' Version

holy mountain; yet he'll come to his end, and no one will help him.

Readers' Version

The time of the end

12:1 "At that time Mika'el (Michael) will stand up, the great prince who stands for the children of your people. There'll be a time of trouble, such as never was since there was a nation even to that same time. At that time, your people will be delivered—everyone who's found written in the book. **2** Many of those who sleep in the dust of the earth will awake, some to eternal life, and some to shame and eternal contempt. **3** Those who are wise will shine as the brightness of the expanse. Those who turn many to righteousness will shine like the stars forever and ever. **4** But you, Daniyel, shut up the words and seal the book, even to the time of the end. Many will run back and forth, and knowledge will be increased."

5 Then I, Daniyel, looked, and two others stood, one on the river bank on this side, and the other on the river bank on that side. **6** One said to the man clothed in linen, who was above the waters of the river, "How long will it be to the end of these wonders?"

7 I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by him who lives forever that it'll be for a time, times, and a half; and when they've finished breaking in pieces the power of the holy people, all these things will be finished.

8 I heard, but I didn't understand. Then I said, "My lord, what'll be the outcome of these things?"

9 He said, "Go your way, Daniyel; for the words are shut up and sealed until the time of the end. **10** Many will purify themselves, make themselves white, and be refined; but the wicked will do wickedly. None of the wicked will understand; but those who are wise will understand.

11 "From the time that the continual burnt offering is taken away and the abomination that makes desolate set up, there'll be one thousand and two hundred and ninety days. **12** Blessed is he who waits and comes to the one thousand and three hundred and thirty-five days.

13 "But go your way until the end; for you'll rest and will stand in your inheritance at the end of the days."

Literal Version

mountain ⟦Σαβαεὶν⟧ holy, to_come/be_present until part he/she/it/self/my/your/him-self/there, and no to_be the/this/who to_deliver he/she/it/self.

12:1 and in/on/among the/this/who time/right_time that to_ _arise Mik̨aa^{y}l the/this/who ruler the/this/who great, the/this/who to_stand upon/to/against the/this/who son of_ _the a_people you; and to_be time/right_time pressure, pressure such_as no to_be away_from which/whither ⟦γεγένηται⟧ Gentile_nation in/on/among the/this/who earth, until of_the time/right_time that; in/on/among the/this/who time/right_time that to_save the/this/who a_people you all the/this/who to_write in/on/among the/this/who book. **2** and much the/this/who ⟦καθευδόντων⟧ in/on/among earth ⟦χώματι⟧ ⟦ἐξεγερθήσονται⟧, this/he/she/it toward life eternal, and this/he/she/it toward reproach and toward ⟦αἰσχύνην⟧ eternal. **3** and the/this/who ⟦συνιέντες⟧ ⟦λάμψουσιν⟧ which/how the/this/who brightness of_the ⟦στερεώματος⟧, and away_from the/this/who just the/this/who much which/how the/this/who star toward the/this/who an_age, and still. **4** and you Dania^{y}l ⟦ἔμφραξον⟧ the/this/who word, and to_seal the/this/who scroll until time/right_time consummation, until ⟦διδαχθῶσι⟧ much and ⟦πληθυνθῇ⟧ the/this/who knowledge. **5** and ⟦ἴδον⟧ I/we Dania^{y}l, and look! two other to_stand, one from_here of_the ⟦χειλους⟧ of_the river, and one from_here of_the ⟦χείλους⟧ of_the river. **6** and to_say the/this/who man the/this/who ⟦ἐνδεδυμένῳ⟧ the/this/who linen_clothes, which to_be above of_the water of_the river, until when? the/this/who end which to_say the/this/who ⟦θαυμασίων⟧? **7** and to_hear of_the man of_the to_put_on the/this/who linen_clothes, which to_be above of_ _the water of_the river; and to_lift_up the/this/who right he/she/it/self/my/your/him-self/there and the/this/who ⟦ἀριστερὰν⟧ he/she/it/self/my/your/him-self/there toward the/this/who heaven, and to_swear in/on/among the/this/who to_live toward the/this/who an_age, that/since toward time/right_time time/right_time and half time/right_ _time, in/on/among the/this/who ⟦συντελεσθῆναι⟧ ⟦διασκορπισμὸν⟧ to_know all this/he/she/it. **8** and I/we to_ _hear, and no ⟦συνῆκα⟧; and to_say, lord, one/which? the/this/who last/least this/he/she/it? **9** and to_say, come Dania^{y}l, that/since ⟦ἐμπεφραγμένοι⟧ and to_seal the/this/who word until time/right_time end. **10** ⟦Ἐκλεγῶσι⟧, and ⟦ἐκλευκανθῶσι⟧, and ⟦πυρωθῶσι⟧, and ⟦ἁγιασθῶσι⟧ ⟦πολλό⟧; and ⟦ἀνομήσωσιν⟧ ⟦ἄνομοι⟧, and no to_understand all ⟦ἄνομοι⟧, and the/this/who ⟦νοήμονες⟧ to_understand. **11** and away_from time/right_time ⟦παραλλάξεως⟧ of_the ⟦ἐνδελεχισμοῦ⟧, and to_give the/this/who abomination devastation, day ⟦χίλιαι⟧ two_hundred ninety. **12** blessed the/this/who ⟦ὑπομένων⟧ and ⟦φθάσας⟧ toward day thousand ⟦τριακοσίας⟧ thirty-five. **13** and you come, and to_give_rest; still for day and hour toward ⟦ἀναπλήρωσιν⟧ consummation, and ⟦ἀναστήσῃ⟧ toward the/this/who lot you toward ⟦συντέλειαν⟧ day.

Literal Version

13:1 and to_be man to_dwell in/on/among Babulōni, and name he/she/it/self ⟦Ἰωακείμ⟧. **2** and to_take woman which name Sōsanna, daughter Ḳelkeiou, good very, and ⟦φοβουμένη⟧ the/this/who lord. **3** and the/this/who parent he/she/it/self just, and to_teach the/this/who daughter he/she/it/self according_to the/this/who law Mōusaʸ. **4** and to_be ⟦Ἰωακεὶμ⟧ rich very, and to_be he/she/it/self paradise ⟦γειτνιῶν⟧ the/this/who house he/she/it/self/my/your/him-self/there; and to/with he/she/it/self ⟦προσήγοντο⟧ the/this/who Jewish, through/because_of the/this/who to_be he/she/it/self ⟦ἐνδοξότερον⟧ all. **5** and ⟦ἀπεδείχθησαν⟧ two elder out_from of_the a_people judge in/on/among the/this/who ⟦ἐνιαυτῷ⟧ that, about which to_speak the/this/who master, that/since to_go_out lawlessness out_from Babulōnos out_from elder ⟦κριτῶν⟧, the/this/who/which to_think ⟦κυβερνᾶν⟧ the/this/who a_people. **6** this/he/she/it ⟦προσεκαρτέρουν⟧ in/on/among the/this/who home ⟦Ἰωακεὶμ⟧, and to_come/go to/with he/she/it/self all the/this/who to_judge. **7** and to_be when ⟦ἀπέτρεχεν⟧ the/this/who a_people midst day, to_enter Sōsanna, and to_walk in/on/among the/this/who paradise of_ _the man he/she/it/self. **8** and to_see/experience he/she/it/self/my/your/him-self the/this/who two elder according_to day ⟦εἰσπορευομένην⟧, and ⟦περιπατοῦσαν⟧, and to_be in/on/among desire he/she/it/self, **9** and ⟦διέστρεψαν⟧ the/this/who my/your/him-self mind, and to_turn_from the/this/who eye he/she/it/self, of_the not to_see toward the/this/who heaven, nor to_remember ⟦κριμάτων⟧ just. **10** and to_be both ⟦κατανενυγμένοι⟧ about he/she/it/self, and no to_report one_another the/this/who ⟦ὀδύνην⟧ my/your/him-self; **11** that/since ⟦ᾐσχύνοντο⟧ to_report the/this/who desire he/she/it/self, that/since to_will/desire ⟦συγγενέσθαι⟧ he/she/it/self. **12** and ⟦παρετηροῦσαν⟧ ⟦φιλοτίμως⟧ according_to day ⟦ὁρᾶν⟧ he/she/it/self/my/your/him-self. **13** and to_say other the/this/who other, ⟦πορευθῶμεν⟧ so toward house, that/since early_meal hour he_is. **14** and to_go_out ⟦διεχωρίσθησαν⟧ away_from one_another, and ⟦ἀνακάμφαντες⟧ to_come/go together, and ⟦ἀνετάζοντες⟧ one_ _another the/this/who cause/charge, ⟦ὡμολόγησαν⟧ the/this/who desire he/she/it/self; and then ⟦κοινῇ⟧ ⟦συνετάξαντο⟧ time/right_time, when he/she/it/self/my/your/him-self be_able to_find/meet alone. **15** and to_be in/on/among the/this/who ⟦παρατηρεῖν⟧ he/she/it/self day suitable, to_enter once/when as/just_as yesterday and third day with/after two ⟦μόνων⟧ ⟦κορασίων⟧, and ⟦ἐπεθύμησε⟧ ⟦λούσασθαι⟧ in/on/among the/this/who paradise, that/since heat to_be. **16** and no to_be/which none there but/however the/this/who two elder ⟦κεκρυμμένοι⟧, and ⟦παρατηροῦντες⟧ he/she/it/self/my/your/him-self. **17** and to_say the/this/who ⟦κορασίοις⟧, to_bear/lead so I/we olive_oil and ⟦σμήγματα⟧, and the/this/who door of_the ⟦παραδείσου⟧ ⟦κλείσατε⟧, that ⟦λούσωμαι⟧. **18** and to_do/make as/just_as to_say, and ⟦ἀπέκλεισαν⟧ the/this/who door of_the ⟦παραδείσου⟧, and to_go_out according_to the/this/who

Readers' Version

THE HISTORY OF SUSANNA

13:1 A[13] man lived in Bavel (Babylon), and his name was Yehoyakim. **2** He took a wife, whose name was Shoshanah (Susanna), the daughter of Hilkiyah, a very fair woman, and one who feared the master. **3** Her parents were also righteous, and taught their daughter according to Mosheh's (Moses') law. **4** Now Yehoyakim was a great rich man, and had a beautiful garden next to his house. The Yehudim (Jews) used to come to him, because he was more honourable than all others. **5** The same year, two of the people's elders were appointed to be judges, such as the master spoke of, that wickedness came from Bavel from elders who were judges, who were supposed to govern the people. **6** These were often at Yehoyakim's house. All that had any lawsuits came to them.

7 When the people departed away at noon, Shoshanah went into her husband's garden to walk. **8** The two elders saw her going in every day and walking; and they were inflamed with lust for her. **9** They perverted their own mind and turned away their eyes, that they might not look to heaven, nor remember just judgements. **10** And although they both were wounded with lust for her, yet dared not show the other his grief. **11** Because they were ashamed to declare their lust, what they desired to do with her. **12** Yet they watched eagerly from day to day to see her. **13** The one said to the other, "Let's go home, now; for it's dinner time." **14** So when they'd gone out, they parted company, and turning back again, they came to the same place. After they'd asked one another the cause, they acknowledged their lust. Then they appointed a time both together, when they might find her alone.

Two elders threaten Shoshanah

15 It happened, as they watched on an opportune day, she went in as before with only two maids, and she desired to wash herself in the garden; for it was hot. **16** There was nobody there except the two elders who had hid themselves and watched her. **17** Then she said to her maids, "Bring me olive oil and ointment, and shut the garden doors, that I may wash myself." **18** They did as she asked them and shut the garden doors, and went out themselves at the side doors to fetch the things that she'd commanded them. They didn't see the elders, because they were hidden.

19 Now when the maids had gone out, the two elders rose up and ran to her, saying, **20** "Listen, the garden doors are shut, that no man can see us, and we're in love with you. Therefore consent to us, and lie with us. **21** If you won't, we'll testify against you, that a young man was with you; therefore you sent your maids away from you."

22 Then Shoshanah (Susanna) sighed, and said, "I'm trapped; for if I do this thing, it's death to me. If I don't do it, I can't escape your hands. **23** It's better for me to fall into your hands, and not do it, than to sin in the sight of the master." **24** With that

13 RV 13:1 · Note *The History of Susanna* is translated from chapter 13 of *Daniel* in the Greek Septuagint. It is not found in the traditional Hebrew text of *Daniel*. *The History of Susanna* is recognised as Deuterocanonical Scripture by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches.

Readers' Version

Shoshanah cried with a loud voice; and the two elders cried out against her. 25 Then one of them ran and opened the garden doors.

26 So when the servants of the house heard the cry in the garden, they rushed in at the side door to see what had happened to her. 27 But when the elders had told their tale, the servants were greatly ashamed; for there was never such a report made of Shoshanah.

Shoshanah is falsely accused

28 The next day, when the people assembled to her husband Yehoyakim, the two elders came full of their wicked intent against Shoshanah to put her to death, 29 and said before the people, "Send for Shoshanah, the daughter of Hilkiyah, Yehoyakim's wife." So they sent; 30 and she came with her father and mother, her children, and all her kindred. 31 Now Shoshanah was a very delicate woman, and beautiful to look at. 32 These wicked men commanded her to be unveiled, for she was veiled, that they might be filled with her beauty. 33 Therefore her friends and all who saw her wept. 34 Then the two elders stood up in the middle of the people and laid their hands on her head. 35 She, weeping, looked up towards heaven; for her heart trusted in the master.

36 The elders said, "As we walked in the garden alone, this woman came in with two maids, shut the garden doors, and sent the maids away. 37 Then a young man who was hidden there came to her and lay with her. 38 And we, being in a corner of the garden, saw this wickedness and ran to them. 39 And when we saw them together, we couldn't hold the man; for he was stronger than we, and opened the doors, and leapt out. 40 But having taken this woman, we asked who the young man was, but she wouldn't tell us. We testify these things.

41 Then the assembly believed them, as those who were elders of the people and judges; so they condemned her to death.

42 Then Shoshanah (Susanna) cried out with a loud voice, and said, "Oh eternal God, you know the secrets, and know all things before they happen. 43 You know that they've testified falsely against me. Listen, I must die, even though I never did such things as these men have maliciously invented against me."

Daniyel exposes the elders' lies

44 The master heard her voice. 45 Therefore when she was led away to be put to death, God raised up the holy spirit of a young youth, whose name was Daniyel. 46 He cried with a loud voice, "I'm clear from the blood of this woman!"

47 Then all the people turned them towards him, and said, "What do these words that you've spoken mean?"

48 So he, standing in the middle of them, said, "Are you all such fools, you Israeli men, that without examination or knowledge of the truth you've condemned a daughter of Yisrael (Israel)? 49 Return again to the place of judgement; for these have testified falsely against her."

50 Therefore all the people turned again in haste, and the elders said to him, "Come, sit down among us, and show it to us, seeing God has given you the honour of an elder."

Literal Version

⟦πλαγίας⟧ door, to_bear/lead the/this/who to_order he/she/it/self, and no ⟦εἴδοσαν⟧ the/this/who elder that/since to_be ⟦κεκρυμμένοι⟧. 19 and to_be which/how ⟦ἐξήλθοσαν⟧ the/this/who ⟦κοράσια⟧, and to_arise the/this/who two ⟦πρεσβύται⟧, and ⟦ἐπέδραμον⟧ he/she/it/self, 20 and to_say, look! the/this/who/which door of_the ⟦παραδείσου⟧ ⟦κέκλεινται⟧, and none to_see/experience I/we, and in/on/among desire you to_be; for ⟦συγκατάθου⟧ I/we, and ⟦γενοῦ⟧ with/after I/we. 21 if but/and not, ⟦καταμαρτυρήσομέν⟧ you, that/since to_be with/after you young_man, and through/because_of this/he/she/it ⟦ἐξαπέστειλας⟧ the/this/who ⟦κοράσια⟧ away_from you. 22 and ⟦ἀνεστέναξε⟧ Sōsanna, and to_say, ⟦στενά⟧ I/we from_all_sides; if and/both for this/he/she/it ⟦πράξω⟧, death I/we to_be; if and/both not ⟦πράξω⟧, no ⟦ἐκφεύξομαι⟧ the/this/who hand you. 23 ⟦Αἱρετώτερόν⟧ I/we he_is not ⟦πράξασαν⟧ to_fall_into toward the/this/who hand you, or/than ⟦ἁμαρτεῖν⟧ before lord. 24 and to_cry_out voice/sound great Sōsanna; ⟦ἐβόησαν⟧ but/and and the/this/who two ⟦πρεσβύται⟧ before he/she/it/self. 25 and to_run the/this/who one, to_open the/this/who door of_the ⟦παραδείσου⟧. 26 which/how but/and to_hear the/this/who ⟦κραυγὴν⟧ in/on/among the/this/who paradise the/this/who out_from the/this/who home, ⟦εἰσεπήδησαν⟧ through/because_of the/this/who ⟦πλαγίας⟧ door to_perceive the/this/who ⟦συμβεβηκὸς⟧ he/she/it/self. 27 when but/and to_say the/this/who ⟦πρεσβύται⟧ the/this/who word he/she/it/self, ⟦κατῃσχύνθησαν⟧ the/this/who slave very, that/since ever no to_say word such_as_this about ⟦Σωσάννης⟧. 28 and to_be the/this/who the_next_day, which/how to_assemble the/this/who a_people to/with the/this/who man he/she/it/self ⟦Ἰωακεὶμ⟧, to_come/go the/this/who two ⟦πρεσβύται⟧ full the/this/who ⟦ἀνόμου⟧ ⟦ἐννοίας⟧ according_ _to ⟦Σωσάννης⟧, of_the to_kill he/she/it/self/my/your/him-self, 29 and to_say before of_the a_people, ⟦ἀποστείλατε⟧ upon/to/against Sōsannan daughter Ϗelkiou, the/this/who/which he_is woman ⟦Ἰωακείμ⟧; the/this/who but/and to_send. 30 and to_come/go he/she/it/self, and the/this/who parent he/she/it/self, and the/this/who child he/she/it/self, and all the/this/who kindred he/she/it/self. 31 the/this/who but/and Sōsanna to_ _be ⟦τρυφερὰ⟧ very, and good the/this/who appearance. 32 the/this/who but/and ⟦παράνομοι⟧ ⟦ἐκέλευσαν⟧ to_reveal he/she/it/self/my/your/him-self, to_be for ⟦κατακεκαλυμμένη⟧, that ⟦ἐμπλησθῶσι⟧ of_the ⟦κάλλους⟧ he/she/it/self. 33 to_weep but/and the/this/who from_with he/she/it/self, and all the/this/who to_perceive he/she/it/self/my/your/him-self. 34 to_arise but/and the/this/who two ⟦πρεσβύται⟧ in/on/among midst the/this/who a_people, to_place the/this/who hand upon/to/against the/this/who head he/she/it/self. 35 the/this/who but/and to_weep to_look_up/see_again toward the/this/who heaven, that/since to_be the/this/who heart he/she/it/self ⟦πεποιθυῖα⟧ upon/to/against lord. 36 to_ _say but/and the/this/who ⟦πρεσβύται⟧, ⟦περιπατούντων⟧ I/we in/on/among the/this/who paradise ⟦μόνων⟧, to_enter this/he/she/it with/after two maidservant, and ⟦ἀπέκλεισε⟧ the/this/who door of_the ⟦παραδείσου⟧, and to_release

Literal Version

the/this/who maidservant. **37** and to_come/go to/with he/she/it/self/my/your/him-self young_man which to_be to_ _hide, and to_recline with/after he/she/it/self. **38** I/we but/and to_be in/on/among the/this/who corner of_the ⟦παραδείσου⟧, to_perceive the/this/who lawlessness, ⟦ἐδράμομεν⟧ upon/to/against he/she/it/self. **39** and to_ _perceive ⟦συγγινομένους⟧ he/she/it/self, that on_one_hand no be_able ⟦ἐγκρατεῖς⟧ to_be, through/because_of the/this/who be_strong he/she/it/self above/for I/we, and ⟦ἀνοίξαντα⟧ the/this/who door ⟦ἐκπεπηδηκέναι⟧, **40** this/he/she/it but/and to_catch, ⟦ἐπηρωτῶμεν⟧, one/which? to_be the/this/who young_man; and no to_ _will/desire ⟦ἀγγεῖλαι⟧ I/we; this/he/she/it to_testify. **41** and to_trust_(in) he/she/it/self the/this/who synagogue which/how elder of_the a_people and ⟦κριταῖς⟧; and to_ _condemn he/she/it/self/my/your/him-self to_die. **42** to_cry_ _out but/and voice/sound great Sōsanna, and to_say, the/this/who God the/this/who eternal, the/this/who the/this/who ⟦κρυπτῶν⟧ expert_in, the/this/who to_perceive the/this/who all before origin he/she/it/self, **43** you ⟦ἐπίστασαι⟧ that/since ⟦ψευδῆ⟧ I/we ⟦κατεμαρτύρησαν⟧; and look! to_die not ⟦ποιήσασα⟧ nothing which this/he/she/it ⟦ἐπονηρεύσαντο⟧ according_to I/we/my. **44** and ⟦εἰσήκουσε⟧ lord the/this/who voice/sound he/she/it/self. **45** and ⟦ἀπαγομένης⟧ he/she/it/self to_destroy, the/this/who God ⟦ἐξήγειρε⟧ the/this/who spirit/breath the/this/who holy ⟦παιδαρίου⟧ ⟦νεωτέρου⟧ which name Dania^{y}l. **46** and to_cry_ _out voice/sound great, innocent I/we away_from of_the blood this/he/she/it. **47** to_turn but/and all the/this/who a_people to/with he/she/it/self, and to_say, one/which? the/this/who word this/he/she/it, which you ⟦λελάληκας⟧? **48** the/this/who but/and to_stand in/on/among midst he/she/it/self, to_say, thus(-ly) foolish the/this/who son Israa^{y}l? no to_investigate, and_not the/this/who ⟦σαφὲς⟧ to_come_to_know, ⟦κατεκρίνατε⟧ daughter Israa^{y}l? **49** ⟦Ἀναστρέψατε⟧ toward the/this/who court/lawsuit, ⟦ψευδῆ⟧ for this/he/she/it ⟦κατεμαρτύρησαν⟧ he/she/it/self. **50** and ⟦ἀνέστρεψε⟧ all the/this/who a_people with/after diligence; and to_say he/she/it/self the/this/who elder, come ⟦κάθισον⟧ in/on/among midst I/we, and ⟦ἀνάγγειλον⟧ I/we, that/since you/your to_give the/this/who God the/this/who senior. **51** and to_say to/with he/she/it/self Dania^{y}l, ⟦διαχωρίσατε⟧ he/she/it/self away_from one_another long/distant, and to_ _investigate he/she/it/self. **52** which/how but/and ⟦διεχωρίσθησαν⟧ one away_from of_the one, to_call the/this/who one he/she/it/self, and to_say to/with he/she/it/self, ⟦πεπαλαιωμένε⟧ day evil/harm, now to_ _come/be_present the/this/who/which sin you, which ⟦ἐποίεις⟧ the/this/who before/previously, **53** to_judge judgement unjust; and the/this/who on_one_hand ⟦ἀθώους⟧ to_condemn, to_release but/and the/this/who ⟦αἰτίους⟧, to_ _speak of_the God, innocent and just no ⟦ἀποκτενεῖς⟧. **54** now therefore/then this/he/she/it if_so/since to_perceive, to_say, by/under one/which? tree to_perceive he/she/it/self ⟦ὁμιλοῦντας⟧ one_another? the/this/who but/and to_say, by/under ⟦σχῖνον⟧. **55** to_say but/and Dania^{y}l, correctly ⟦ἔψευσαι⟧ toward the/this/who yourself head; already for

Readers' Version

51 Then Daniyel said to them, "Put them far apart from each another, and I'll examine them." **52** So when they were put apart one from another, he called one of them, and said to him, "Oh you who've become old in wickedness, now your sins have returned which you've committed before, **53** in pronouncing unjust judgement, condemning the innocent, and letting the guilty go free; although the master says, 'You mustn't kill the innocent and righteous.' **54** Now then, if you saw her, tell me, under which tree did you see them companying together?"

He answered, "Under a mastick tree."

55 And Daniyel said, "You've certainly lied against your own head; for even now the angel of God has received the sentence of God and will cut you in two." **56** So he put him aside, and commanded to bring the other, and said to him, "Oh you seed of Kena'an (Canaan), and not of Yehudah (Judah), beauty has deceived you, and lust has perverted your heart. **57** Thus you have dealt with the daughters of Yisrael (Israel), and they for fear were intimate with you; but the daughter of Yehudah wouldn't tolerate your wickedness. **58** Now therefore tell me, under which tree did you take them being intimate together?"

He answered, "Under an evergreen oak tree."

59 Then Daniyel said to him, "You've also certainly lied against your own head; for the angel of God waits with the sword to cut you in two, that he may destroy you."

60 With that, all the assembly cried out with a loud voice, and blessed God, who saves those who hope in him. **61** Then they arose against the two elders, for Daniyel had convicted them of false testimony out of their own mouth. **62** According to Mosheh's (Moses') law they did to them what they maliciously intended to do to their neighbour. They put them to death, and the innocent blood was saved the same day. **63** Therefore Hilkiyah and his wife praised God for their daughter Shoshanah (Susanna), with Yehoyakim her husband, and all the kindred, because there was no dishonesty found in her. **64** And from that day forth, Daniyel had a great reputation in the sight of the people.

Readers' Version

14:1 King[14] Astuages was gathered to his fathers, and Koresh (Cyrus) the Persian received his kingdom. **2** Daniyel lived with the king, and was honoured above all his friends.

Bel and the Dragon

3 Now the Babylonians had an idol called Bel, and every day twelve great measures of fine flour, forty sheep, and six firkins[15] of wine were spent on it. **4** The king honoured it and went daily to worship it; but Daniyel worshipped his own God. The king said to him, "Why don't you worship Bel?"

5 He said, "Because I may not honour idols made with hands, but only the living god, who's created the sky and the earth, and has sovereignty over all flesh."

6 Then the king said to him, "Don't you think that Bel is a living god? Don't you see how much he eats and drinks every day?"

7 Then Daniyel laughed, and said, "Oh king, don't be deceived; for this is just clay inside, and brass outside, and never ate or drank anything."

8 So the king was angry, and called for his priests, and said to them, "If you don't tell me who this is who devours these ex-

Literal Version

angel to_say God to_take from_with of_the God, to_split you midst. **56** and to_move he/she/it/self, to_order ⟦προσαγαγεῖν⟧ the/this/who other, and to_say he/she/it/self, seed Ḳana'an, and no Youda, the/this/who beauty to_deceive you, and desire ⟦διέστρεψε⟧ the/this/who heart you. **57** thus(-ly) to_do/make ⟦θυγατράσιν⟧ Israaʸl, and that to_fear to_talk you; but no daughter Youda to_remain/endure the/this/who lawlessness you. **58** now therefore/then to_speak I/we, by/under one/which? tree ⟦κατέλαβες⟧ he/she/it/self ⟦ὁμιλοῦντας⟧ one_another? the/this/who but/and to_say, by/under ⟦πρίνον⟧. **59** to_say but/and he/she/it/self Daniaʸl, correctly ⟦ἔψευσαι⟧ and you toward the/this/who yourself head; to_stay for the/this/who angel of_the God, the/this/who sword to_ _have/be ⟦πρίσαι⟧ you midst, that ⟦ἐξολοθρεύσῃ⟧ you. **60** and to_cry_out all the/this/who synagogue voice/sound great, and ⟦εὐλόγησαν⟧ the/this/who God the/this/who ⟦σώζοντι⟧ the/this/who ⟦ἐλπίζοντας⟧ upon/to/against he/she/it/self. **61** and to_arise upon/to/against the/this/who two old_man, that/since ⟦συνέστησεν⟧ he/she/it/self Daniaʸl out_from of_ _the mouth he/she/it/self ⟦ψευδομαρτυρήσαντας⟧. **62** and to_ _do/make he/she/it/self which way ⟦ἐπονηρεύσαντο⟧ the/this/who near/neighbour; to_do/make according_to the/this/who law Mōusaʸ; and to_kill he/she/it/self, and to_ _save blood ⟦ἀναίτιον⟧ in/on/among the/this/who day that. **63** Ḳelkias but/and and the/this/who woman he/she/it/self/my/your/him-self/there ⟦ἦνεσαν⟧ about the/this/who daughter he/she/it/self with/after ⟦Ἰωακεὶμ⟧ of_the man he/she/it/self and the/this/who kindred he/she/it/self, that/since no to_find/meet in/on/among he/she/it/self ⟦ἄσχημον⟧ thing. **64** and Daniaʸl to_be great before of_the a_people away_from the/this/who day that, and beyond.

14:1 and the/this/who king Astuagaʸs to_add_(to) to/with the/this/who father he/she/it/self/my/your/him-self/there; and to_take supreme_power the/this/who Persaʸs the/this/who kingdom he/she/it/self/my/your/him-self/there. **2** and to_be Daniaʸl confidants of_the king, and honoured above/for all the/this/who friendly/friend he/she/it/self/my/your/him-self/there. **3** and to_be idol the/this/who Babulōniois which name Baʸl, and ⟦ἐδαπανῶντο⟧ toward he/she/it/self ⟦ἑκάστης⟧ day ⟦σεμιδάλεως⟧ ⟦ἀρτάβαι⟧ twelve, and sheep forty, and wine ⟦μετρηταὶ⟧ six. **4** and the/this/who king ⟦ἐσέβετο⟧ he/she/it/self, and to_travel according_to each day to_worship he/she/it/self. Daniaʸl but/and to_worship the/this/who God he/she/it/self/my/your/him-self/there; and to_say he/she/it/self the/this/who king, why? no ⟦προσκυνεῖς⟧ the/this/who Baʸl? **5** the/this/who but/and to_say, that/since no be_devout idol hand-made, but the/this/who to_live God, the/this/who to_create the/this/who heaven and the/this/who earth and to_have/be all flesh ⟦κυρείαν⟧. **6** and to_say he/she/it/self the/this/who king, no to_think you Baʸl to_be to_live God? or/than no ⟦ὁρᾷς⟧ just_as/how_much to_eat

14 RV 14:1 · Note *Bel and the Dragon* is translated from chapter 14 of *Daniel* in the Greek Septuagint. It is not found in the traditional Hebrew text of *Daniel*. *Bel and the Dragon* is recognised as Deuterocanonical Scripture by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches.

15 RV 14:3 · Note a firkin is about 41 litres or 11 gallons.

Literal Version

and to_drink according_to each day? **7** and to_say Dania^{y}l
⟦γελάσας⟧, not ⟦πλανῶ⟧, king, this/he/she/it for inwardly on_
_one_hand he_is clay, outside but/and copper/bronze/coin,
and no ⟦βέβρωκεν⟧ never. **8** ⟦Θυμωθεὶς⟧ but/and the/this/who
king to_call the/this/who priest
he/she/it/self/my/your/him-self/there; and to_say
he/she/it/self if not ⟦εἴποιτέ⟧ I/we one/which? the/this/who
⟦κατέσθων⟧ the/this/who cost this/he/she/it, to_die. **9** if
but/and ⟦δείξητε⟧ that/since Ba^{y}l to_devour he/she/it/self,
the/this/who Dania^{y}l to_die, that/since to_blaspheme toward
the/this/who Ba^{y}l; and to_say Dania^{y}l the/this/who king, to_be
according_to the/this/who declaration you. **10** and to_be priest
of_the Ba^{y}l seventy outside/except woman and child; and to_
_come/go the/this/who king with/after Dania^{y}l toward
the/this/who house of_the Ba^{y}l. **11** and to_say the/this/who
priest of_the Ba^{y}l, look! I/we ⟦ἀποτρέχομεν⟧ out/outside(r),
you but/and, king, ⟦παράθες⟧ the/this/who food, and
the/this/who wine ⟦κεράσας⟧ ⟦θὲς⟧, and ⟦ἀπόκλεισον⟧
the/this/who door, and to_seal the/this/who ⟦δακτυλίῳ⟧ you.
12 and to_come/go early, if not ⟦εὕρῃς⟧ all ⟦βεβρωμένα⟧
by/under of_the Ba^{y}l, ⟦ἀποθανούμεθα⟧; or/than Dania^{y}l
the/this/who ⟦ψευδόμενος⟧ according_to I/we.
13 he/she/it/self but/and ⟦κατεφρόνουν⟧, that/since to_
_do/make by/under the/this/who table ⟦κεκρυμμένην⟧ entry,
and through/because_of he/she/it/self ⟦εἰσεπορεύοντο⟧
wholly, and ⟦ἀνήλουν⟧ he/she/it/self. **14** and to_be which/how
⟦ἐξήλθοσαν⟧ that, and the/this/who king to_set_before
the/this/who food the/this/who Ba^{y}l; and to_command
Dania^{y}l the/this/who ⟦παιδαρίοις⟧
he/she/it/self/my/your/him-self/there, and to_bear/lead
⟦τέφραν⟧; and ⟦κατέσεισαν⟧ all the/this/who temple before of_
_the king alone; and to_go_out ⟦ἔκλεισαν⟧ the/this/who door,
and ⟦ἐσφραγίσαντο⟧ in/on/among the/this/who ⟦δακτυλίῳ⟧
of_the king, and to_go_away. **15** the/this/who but/and priest
to_come/go the/this/who night according_to the/this/who
custom he/she/it/self, and the/this/who/which woman
he/she/it/self, and the/this/who child he/she/it/self, and to_
_devour all, and ⟦ἐξέπιον⟧. **16** and ⟦ὤρθρισεν⟧ the/this/who
king the/this/who early, and Dania^{y}l with/after
he/she/it/self/my/your/him-self/there. **17** and to_say, ⟦σῶοι⟧
the/this/who/which ⟦σφραγίδες⟧ Dania^{y}l? the/this/who
but/and to_say, ⟦σῶοι⟧, king. **18** and to_be together
the/this/who to_open the/this/who door, ⟦ἐπιβλέψας⟧
upon/to/against the/this/who table the/this/who king, to_
_cry_out voice/sound great, great to_be Ba^{y}l, and no he_is
from_with you/your deceit and_not one. **19** and ⟦ἐγέλασε⟧
Dania^{y}l, and to_grasp/seize the/this/who king, of_the not to_
_enter he/she/it/self in/inner/inwardly; and to_say, look!/to_
_perceive so the/this/who ground, and to_know which?
the/this/who ⟦ἴχνη⟧ this/he/she/it. **20** and to_say
the/this/who king, to_see the/this/who ⟦ἴχνη⟧ man, and
woman, and child; and to_anger the/this/who king then to_
_seize/conceive/help the/this/who priest, and the/this/who
woman, **21** and the/this/who child he/she/it/self, and
⟦ἔδειξαν⟧ he/she/it/self the/this/who ⟦κρυπτὰς⟧ door,
through/because_of which ⟦εἰσεπορεύοντο⟧, and ⟦ἐδαπάνων⟧
the/this/who upon/to/against the/this/who table. **22** and to_

Readers' Version

penses, you'll die. **9** But if you can show me that Bel devours them, then Daniyel will die; for he's spoken blasphemy against Bel."

Daniyel said to the king, "Let it be according to your word."

10 Now there were seventy priests of Bel, besides their wives and children. The king went with Daniyel into Bel's temple. **11** So Bel's priests said, "Listen, we'll leave; but you, Oh king, set out the food, and mix the wine and set it out, shut the door securely, and seal it with your own signet. **12** When you come in the morning, if you don't find that Bel has eaten everything, we'll suffer death, or else Daniyel, who speaks falsely against us."

13 They weren't concerned, for under the table they'd made a secret entrance, by which they entered in continually, and consumed those things. **14** It happened, when they'd gone out, the king set the food before Bel. Now Daniyel had commanded his servants to bring ashes, and they scattered them all over the temple in the presence of the king alone. Then they went out, shut the door, sealed it with the king's signet, and so departed.

15 Now in the night, the priests came with their wives and children, as they usually did, and ate and drank it all. **16** In the morning, the king arose, and Daniyel with him. **17** The king said, "Daniyel, are the seals whole?"

He said, "Yes, Oh king, they're whole."

18 And as soon as he'd opened the door, the king looked at the table, and cried with a loud voice, "You're great, Oh Bel, and with you is no deceit at all!"

19 Then Daniyel laughed, and held the king that he shouldn't go in, and said, "Listen now the pavement, and mark well whose footsteps these are."

20 The king said, "I see the footsteps of men, women, and children." Then the king was angry, **21** and took the priests with their wives and children, who showed him the secret doors, where they came in and consumed the things that were on the table. **22** Therefore the king killed them, and delivered Bel into Daniyel's power, who overthrew it and its temple.

Daniyel destroys the dragon

23 In that same place there was a great dragon which Bavel's (Babylon's) people worshipped. **24** The king said to Daniyel, "Will you also say that this is of brass? Listen, he lives, eats and drinks. You can't say that he's no living god. Therefore worship him."

25 Then Daniyel said, "I'll worship the master my god; for he's a living god. **26** But allow me, Oh king, and I'll kill this dragon without sword or staff."

The king said, "I allow you."

27 Then Daniyel took pitch, fat, and hair, and melted them together, and made lumps of them. He put these in the dragon's mouth, so the dragon ate and burst apart. Daniyel said, "Listen, these are the gods you all worship."

Daniyel is thrown to the lions again

28 When Bavel's people heard that, they took great indignation, and conspired against the king, saying, "The king has become a Yehudi (Jew). He's pulled down Bel, slain the dragon, and put the priests to the

Readers' Version

sword." 29 So they came to the king, and said, "Deliver Daniyel to us, or else we'll destroy you and your house."

30 Now when the king saw that they trapped him, being constrained, the king delivered Daniyel to them. 31 They threw him into the lion's den, where he was six days. 32 There were seven lions in the den, and they'd been giving them two carcasses and two sheep every day, which then weren't given to them, intending that they'd devour Daniyel.

33 Now there was in Yehudah (Judea) the prophet Havakuk (Habakkuk),[16] who'd made stew, and had broken bread into a bowl. He was going into the field to bring it to the harvesters. 34 But the angel of the master said to Havakuk, "Go carry the dinner that you have into Bavel to Daniyel, in the lions' den."

35 Havakuk said, "master, I never saw Bavel. I don't know where the den is."

36 Then the angel of the master took him by the crown, and lifted him up by the hair of his head, and with the blast of his breath set him in Bavel over the den.

37 Havakuk cried, saying, "Oh Daniyel, Daniyel, take the dinner which God has sent you."

38 Daniyel said, "You've remembered me, Oh God! You haven't forsaken those who love you!" 39 So Daniyel arose and ate; and the angel of God set Havakuk in his own place again immediately. 40 On the seventh day, the king came to mourn for Daniyel. When he came to the den, he looked in, and Daniyel was sitting. 41 Then the king cried with a loud voice, saying, "Great are you, Oh master, you God of Daniyel, and there's none other beside you!" 42 So he drew him out, and threw those that were the cause of his destruction into the den; and they were devoured in a moment before his face.

Literal Version

_kill he/she/it/self the/this/who king, and to_give the/this/who Ba^{y}l handed_over the/this/who Dania^{y}l; and to_ _overturn he/she/it/self and the/this/who temple he/she/it/self/my/your/him-self/there. 23 and to_be dragon great, and ⟦ἐσέβοντο⟧ he/she/it/self the/this/who Babulōnioi. 24 and to_say the/this/who king the/this/who Dania^{y}l, not and this/he/she/it to_say that/since (made)_of_brass to_be? look! to_live, and to_eat, and to_drink; no be_able to_say, that/since no to_be this/he/she/it God to_live; and to_worship he/she/it/self. 25 and to_say Dania^{y}l, lord the/this/who God I/we to_worship, that/since this/he/she/it he_is God to_live. 26 you but/and, king, to_give I/we authority, and to_kill the/this/who dragon without sword and rod; and to_say the/this/who king to_give you. 27 and to_take the/this/who Dania^{y}l ⟦πίσσαν⟧ and fat and hair, and ⟦ἥψησεν⟧ together; and to_do/make ⟦μάζας⟧, and to_give toward the/this/who mouth of_the dragon, and ⟦φαγὼν⟧ ⟦διεῤῥάγη⟧ the/this/who dragon; and to_say, to_perceive the/this/who object_of_worship you. 28 and to_be, which/how to_hear the/this/who Babulōnioi, be_ _indignant greatly, and ⟦συνεστράφησαν⟧ upon/to/against the/this/who king, and to_say, Jewish to_be the/this/who king, the/this/who Ba^{y}l ⟦κατέσπασε⟧, and the/this/who dragon to_ _kill, and the/this/who priest ⟦κατέσφαξε⟧. 29 and to_say to_ _come/go to/with the/this/who king, ⟦παράδος⟧ I/we the/this/who Dania^{y}l; if but/and not, ⟦ἀποκτενοῦμέν⟧ you, and the/this/who house you. 30 and to_perceive the/this/who king that/since ⟦ἐπείγουσιν⟧ he/she/it/self very, and ⟦ἀναγκασθεὶς⟧ the/this/who king to_deliver he/she/it/self the/this/who Dania^{y}l. 31 the/this/who but/and to_throw he/she/it/self toward the/this/who ⟦λάκκον⟧ the/this/who lion, and to_be there day six. 32 to_be but/and in/on/among the/this/who ⟦λάκκῳ⟧ seven ⟦λέοντες⟧, and ⟦ἐδίδοτο⟧ he/she/it/self the/this/who day two body and two sheep; then but/and no to_give he/she/it/self, in_order_that/to ⟦καταφάγωσι⟧ the/this/who Dania^{y}l. 33 and to_be Ambakoum the/this/who prophet in/on/among the/this/who Youdaia, and he/she/it/self ⟦ἥψησεν⟧ a_stew, and ⟦ἐνέθρυψεν⟧ bread toward lifeboat, and to_travel toward the/this/who a_plain ⟦ἀπενέγκαι⟧ the/this/who reaper. 34 and to_say the/this/who angel lord the/this/who Ambakoum, ⟦ἀπένεγκε⟧ the/this/who early_meal the/this/who/which to_have/be toward ⟦Βαβυλῶνα⟧ the/this/who Dania^{y}l toward the/this/who ⟦λάκκον⟧ the/this/who lion. 35 and to_say Ambakoum, lord, ⟦Βαβυλῶνα⟧ no to_see, and the/this/who ⟦λάκκον⟧ no to_ _know. 36 and to_catch the/this/who angel lord the/this/who ⟦κορυφῆς⟧ he/she/it/self/my/your/him-self/there, and ⟦βαστάσας⟧ the/this/who ⟦κόμης⟧ the/this/who head he/she/it/self/my/your/him-self/there, to_place he/she/it/self toward ⟦Βαβυῶνα⟧ above of_the ⟦λάκκου⟧, in/on/among the/this/who ⟦ῥοίζῳ⟧ of_the spirit/breath he/she/it/self/my/your/him-self/there. 37 and to_cry_out Ambakoum, to_speak, Dania^{y}l, Dania^{y}l, to_take the/this/who early_meal the/this/who/which to_send you the/this/who God. 38 and to_say Dania^{y}l, ⟦ἐμνήσθης⟧ for I/we the/this/who God, and no to_leave_behind the/this/who to_love you. 39 and to_arise Daniel, to_eat; the/this/who but/and angel of_the

16 **RV 14:33 · Note** Grk. Ambakoum.

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⟦ἀπεκατέστησε⟧ the/this/who Ambakoum instantly toward the/this/who place he/she/it/self/my/your/him-self/there. **40** the/this/who but/and king to_come/go the/this/who seventh ⟦πενθῆσαι⟧ the/this/who Dania^{y}l, and to_come/go upon/to/against the/this/who ⟦λάκκον⟧, and to_look_ _into/upon, and look!, Dania^{y}l to_sit. **41** and ⟦ἀναβοήσας⟧ voice/sound great, to_say, great if, lord the/this/who God of_ _the Dania^{y}l, and no to_be another but/however you. **42** and ⟦ἀνέσπασεν⟧ he/she/it/self; the/this/who but/and ⟦αἰτίους⟧ the/this/who destruction he/she/it/self/my/your/him-self/there ⟦ἐνέβαλεν⟧ toward the/this/who ⟦λάκκον⟧; and ⟦κατεβρώθησαν⟧ instantly before he/she/it/self/my/your/him-self/there.

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DNG · OET-RV v0.4.3

The First Book of Ezra

Introduction

The First Book of Ezra, also known as *1 Esdras*, recounts the fall of Yehudah (Judah) and the return of exiles to Yerushalem (Jerusalem). It begins with King Yoshiyah's (Josiah's) Passover celebration, follows the disasters that lead to exile in Bavel (Babylon), and then describes the return, the rebuilding of the temple, and the work of Ezra. Much of this will be familiar to readers of *The Chronicles*, *Ezra*, and *Nehemyah*, although the material is arranged differently.

A distinctive part of this account is the debate between three of King Dareyavesh's (Darius') guards about what is strongest. One argues for wine, another for the king, and Zorobabel argues for women before declaring that truth is stronger than everything. His success leads to royal support for the return to Yerushalem and the rebuilding of the temple.

The account emphasises restored worship, support for the temple, and the need to live according to God's instructions. It ends with Ezra reading and explaining the law to the assembled people, who respond with worship and celebration.

The First Book of Ezra is recognised as Deuterocanonical Scripture by the Greek Orthodox and Russian Orthodox Churches. It is not recognised by the Romaios Catholic Church, but 1 Ezra is placed as an appendix to the Latin Vulgate Bible.

Main components of this account

Yoshiyah's Passover and the fall of Yehudah *1:1-58*
Permission to return and opposition to rebuilding *2:1-30*
The guards' debate and Zorobabel's request *3:1–4:63*
The returning families and the rebuilding of the temple *5:1–7:15*
Ezra's return and the response to marriages with foreigners *8:1–9:36*
Ezra reads God's law to the people *9:37-55*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.

Struck words are untranslated. The ◘ sign marks a verse with no text.

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Literal Version

1:1 and to_bring Yōsias the/this/who Passover in/on/among Hierousalaʸm the/this/who lord he/she/it/self/my/your/him-self/there, and to_sacrifice the/this/who Passover the/this/who fourteenth day of_the ⟦μηνὸς⟧ of_the first; **2** ⟦στήσας⟧ the/this/who priest according_to division ⟦ἐστολισμένους⟧ in/on/among the/this/who temple of_the lord. **3** and to_say the/this/who Leuitais ⟦ἱεροδούλοις⟧ of_the Israaʸl, to_sanctify my/your/him-self the/this/who lord in/on/among the/this/who ⟦θέσει⟧ the/this/who holy ark of_the lord in/on/among the/this/who house which to_build Salōmōn the/this/who of_the Dawid the/this/who king; **4** no to_be you to_take_up upon/to/against ⟦ὦμων⟧ he/she/it/self/my/your/him-self; and now ⟦λατρεύετε⟧ the/this/who lord God you, and to_serve/heal the/this/who Gentile_nation he/she/it/self/my/your/him-self/there Israaʸl, and to_make_ready according_to the/this/who family_line and the/this/who tribe you, **5** according_to the/this/who a_writing Dawid king Israaʸl, and according_to the/this/who ⟦μεγαλειότητα⟧ Salōmōn of_the son he/she/it/self/my/your/him-self/there; and ⟦στάντες⟧ in/on/among the/this/who holy according_to the/this/who ⟦μεριδαρχίαν⟧ the/this/who ⟦πατρικὴν⟧ you the/this/who Leuitōn, the/this/who before the/this/who brother you son Israaʸl, **6** in/on/among order to_sacrifice the/this/who Passover, and the/this/who sacrifice to_make_ready the/this/who brother you, and to_do/make the/this/who Passover according_to the/this/who an_order of_the lord the/this/who ⟦δοθὲν⟧ the/this/who Mōusaʸ. **7** and to_give Yōsias the/this/who a_people the/this/who ⟦εὑρεθέντι⟧ Arnon and a_goat thirty ⟦χιλιάδας⟧, ⟦μόσχους⟧ ⟦τρισχιλίους⟧; this/he/she/it out_from the/this/who ⟦βασιλικῶν⟧ to_give according_to promise the/this/who a_people, and the/this/who priest, and Leuitais. **8** and to_give Ḳelkias, and Zaḳarias, and ⟦Συῆλος⟧ the/this/who to_approach/to_ _know/understand of_the temple the/this/who priest toward Passover sheep ⟦δισχίλια⟧ six_hundred, ⟦μόσχους⟧ ⟦τριακοσίους⟧. **9** and Yeḳonias, and Samaias, and Nathanaaʸl the/this/who brother, and Asabias, and Oḳiaʸlos, and Yōram military_officer to_give the/this/who Leuitais toward Passover sheep ⟦πεντακισχίλια⟧, ⟦μόσχους⟧ ⟦ἑπτακοσίους⟧. **10** and this/he/she/it the/this/who to_be, ⟦εὐπρεπῶς⟧ to_stand the/this/who priest and the/this/who Leuitai, **11** to_have/be the/this/who unleavened according_to the/this/who tribe and according_to the/this/who ⟦μεριδαρχίας⟧ the/this/who father before of_the a_people, ⟦προσενεγκεῖν⟧ the/this/who lord according_to the/this/who to_write in/on/among scroll Mōusaʸ; and thus(-ly) the/this/who morning. **12** and ⟦ὤπτησαν⟧ the/this/who Passover fire which/how ⟦καθήκει⟧, and the/this/who sacrifice ⟦ἤψησαν⟧ in/on/among the/this/who ⟦χαλκείοις⟧ and ⟦λέβησι⟧ with/after aroma, and to_carry_off all the/this/who out_from of_the a_people; **13** with/after but/and this/he/she/it to_make_ready my/your/him-self and/both and the/this/who priest brother

Readers' Version

Yoshiyah celebrates the Passover

1:1 Yoshiyah (Josiah) held the Passover in Yerushalem (Jerusalem) to his master, and offered the Passover the fourteenth day of the first month,[1] **2** having set the priests according to their daily courses, being arrayed in their vestments, in the master's temple. **3** He spoke to the Levites, Yisrael's (Israel's) temple servants,[2] that they should make themselves holy to the master, to set the holy ark of the master in the house that King Shelomoh (Solomon) the son of David had built. **4** He said, "You no longer need to carry it on your shoulders. Now therefore serve the master your god, and minister to his people Yisrael, and prepare yourselves by your fathers' houses and kindred, **5** according to the writing of King David of Yisrael, and according to the magnificence of Shelomoh his son. Stand in the holy place according to the divisions of your Levite families who minister in the presence of your kindred the descendants of Yisrael. **6** Offer the Passover in order, prepare the sacrifices for your kindred, and keep the Passover according to the master's commandment, which was given to Mosheh (Moses).

7 To the people which were present, Yoshiyah gave thirty thousand lambs and kids, and three thousand calves. These things were given from the king's possessions, as he promised, to the people and to the priests and Levites. **8** Hilkiyah, Zekaryah (Zechariah), and Yehiel,[3] the rulers of the temple, gave to the priests for the Passover two thousand and six hundred sheep, and three hundred calves. **9** Konaniyah, Shemayah, Netanel his brother, Hashavyah, Yeiel, and Yoram (Joram), captains over thousands, gave to the Levites for the Passover five thousand sheep and seven hundred calves.

10 When these things were done, the priests and Levites, having the unleavened bread, stood in proper order according to the kindred, **11** and according to the several divisions by fathers' houses, before the people, to offer to the master as it's written in the book of Mosheh. They did this in the morning. **12** They roasted the Passover lamb with fire, as required. They boiled the sacrifices in the brazen vessels and cauldrons with a pleasing smell, **13** and set them before all the people. Afterward they prepared for themselves and for their kindred the priests, the sons of Aharon (Aaron). **14** Because the priests offered the fat until night. The Levites prepared for themselves and for their kindred the priests, the sons of Aharon. **15** The holy singers also, the sons of Asaf, were in their order, according to the appointment of David: Asaf, Zekaryah, and Yedutun, who represented the king. **16** Moreover the gatekeepers were at every gate. No one needed to depart from his daily duties, for their kindred the Levites prepared for them.

17 So the things that belonged to the master's sacrifices were accomplished in that day, in holding the Passover, **18** and offer-

1 **RV 1:1 · Cross-ref.** 2Ki 23:21; 2Ch 35:1.

2 **RV 1:3 · Cross-ref.** Num 3:9.

3 **RV 1:8 · Note** Jehiel, 2 Chronicles 35:8.

Readers' Version

ing sacrifices on the altar of the master, according to King Yoshiyah's commandment. 19 So the Israeli people (Israel) which were present at that time held the Passover and the feast of unleavened bread seven days. 20 Such a Passover hadn't been held in Yisrael since the time of the prophet Shmuel (Samuel). 21 Indeed, none of Yisrael's kings held such a Passover as Yoshiyah with the priests, the Levites, and the Yehudim (Jews), held with all Yisrael that were present in their dwelling place at Yerushalem (Jerusalem). 22 This Passover was held in the eighteenth year of Yoshiyah's reign. 23 Yoshiyah's works were upright before his master with a heart full of godliness. 24 Moreover the things that happened in his days have been written in times past, about those who sinned and did wickedly against the master more than any other people or kingdom, and how they grieved him greatly,[4] so that the master's words were confirmed against Yisrael.

Yoshiyah is killed in battle

25 Now after all these acts of Yoshiyah (Josiah), it happened that Par'oh (Pharaoh) the king of Mitsrayim (Egypt) came to make war at Karkemish on the Perat (Euphrates); and Yoshiyah went out against him.[5] 26 But the king of Mitsrayim sent to him, saying, "What do I have to do with you, Oh king of Yehudah (Judea)? 27 I wasn't sent out from the master God against you, for my war is against the Perat. Now the master is with me, yes, the master is with me hastening me forward. Depart from me, and don't be against the master."

28 However, Yoshiyah didn't turn back to his chariot, but tried to fight with him, not regarding the words of the prophet Yirmiyah (Jeremiah) from the master's mouth, 29 but joined battle with him in the plain of Megidon, and the commanders came down against King Yoshiyah. 30 Then the king said to his servants, "Carry me away out of the battle, for I'm very weak!" Immediately his servants carried him away out of the army.
31 Then he got into his second chariot. After he was brought back to Yerushalem (Jerusalem) he died, and was buried in the tomb of his ancestors. 32 All Yehudah mourned for Yoshiyah. Yirmiyah the prophet lamented for Yoshiyah, and the chief men with the women made lamentation for him to this day. This was given out for an ordinance to be done continually in all the nation of Yisrael (Israel). 33 These things are written in the book of the histories of Yehudah's kings, and every one of the acts that Yoshiyah did, and his glory, and his understanding in the master's law, and the things that he'd done before, and the things now told, are reported in the book of the kings of Yisrael and Yehudah.

Yehudah's last kings and the fall of Yerushalem

34 The people took Yehoahaz[6] the son of Yoshiyah, and made him king instead of Yoshiyah his father, when he was

Literal Version

he/she/it/self son A'arōn; 14 the/this/who for priest ⟦ἀνέφερον⟧ the/this/who ⟦στέατα⟧ until ⟦ἀωρίας⟧; and the/this/who Leuitai to_make_ready my/your/him-self and the/this/who priest brother he/she/it/self son A'arōn. 15 and the/this/who ⟦ἱεροψάλται⟧ son Asaf to_be upon/to/against the/this/who ⟦τάξεως⟧ he/she/it/self, according_to the/this/who by/under Dawid ⟦τεταγμένα⟧, and Asaf, and Zaḳarias, and Eddinous the/this/who from_with of_the king. 16 and the/this/who ⟦θυρωροὶ⟧ upon/to/against each gate; no he_is ⟦παραβῆναι⟧ each the/this/who my/your/him-self ⟦ἐφημερίαν⟧; the/this/who for brother he/she/it/self the/this/who Leuitai to_make_ready he/she/it/self, 17 and ⟦συνετελέσθη⟧ the/this/who the/this/who sacrifice of_the lord in/on/among that the/this/who day to_bring the/this/who Passover, 18 and ⟦προσαχθῆναι⟧ the/this/who sacrifice upon/to/against the/this/who of_the lord altar, according_to the/this/who command of_the king Yōsiou. 19 and ⟦ἠγάγοσαν⟧ the/this/who son Israa^{y}l the/this/who ⟦εὑρεθέντες⟧ in/on/among the/this/who time/right_time this/he/she/it the/this/who Passover and the/this/who festival the/this/who unleavened day seven. 20 and no to_ _bring the/this/who Passover such_as_this in/on/among the/this/who Israa^{y}l away_from the/this/who time Samoua^{y}l of_the prophet. 21 and all the/this/who king of_the Israa^{y}l no ⟦ἠγάγοσαν⟧ Passover such_as_this, such_as to_bring Yōsias, and the/this/who priest, and the/this/who Leuitai, and the/this/who Jewish, and all Israa^{y}l the/this/who ⟦εὑρεθεὶς⟧ in/on/among the/this/who ⟦κατοικήσει⟧ he/she/it/self in/on/among Hierousala^{y}m. 22 ⟦Ὀκτωκαιδεκάτῳ⟧ year ⟦βασιλεύοντος⟧ Yōsiou to_bring the/this/who Passover this/he/she/it. 23 and ⟦ὠρθώθη⟧ the/this/who work Yōsiou before of_the lord he/she/it/self/my/your/him-self/there in/on/among heart ⟦πλήρει⟧ piety. 24 and the/this/who according_to he/she/it/self but/and ⟦ἀναγέγραπται⟧ in/on/among the/this/who before time, about the/this/who ⟦ἡμαρτηκότων⟧ and ⟦ἠσεβηκότων⟧ toward the/this/who lord from_with all Gentile_nation and kingdom, and which ⟦ἐλύπησαν⟧ he/she/it/self, he_is, and the/this/who word of_ _the lord to_arise upon/to/against Israa^{y}l. 25 and with/after all the/this/who action this/he/she/it Yōsiou, to_happen Faraō king Aiguptou to_come/go war to_arise in/on/among Ḳarkamus upon/to/against of_the Eufratou; and to_go_out toward meeting he/she/it/self Yōsias. 26 and ⟦διεπέμψατο⟧ to/with he/she/it/self king Aiguptou, to_speak, one/which? I/we/my and you/your he_is, king the/this/who Jewish/Judea? 27 not to/with you ⟦ἐξαπέσταλμαι⟧ by/under lord of_the God; upon/to/against for of_the Eufratou the/this/who war I/we he_is; and now lord with/after I/we/my he_is, and lord with/after ⟦ἐνοῦ⟧ ⟦ἐπισπεύδων⟧ to_be; ⟦ἀπόστηθι⟧, and not ⟦ἐναντιοῦ⟧ the/this/who lord. 28 and no ⟦ἀπέστρεψεν⟧ my/your/him-self Yōsias upon/to/against the/this/who chariot he/she/it/self/my/your/him-self/there, but ⟦πολεμεῖν⟧ he/she/it/self ⟦ἐπεχείρει⟧, no ⟦προσέχων⟧

4 **RV 1:24 · Note** Or, sensibly Judges 16:17.

5 **RV 1:25 · Cross-ref.** 2Ch 35:20.

6 **RV 1:34 · Note** Another reading is, Jeconias.

Literal Version

declaration Yeremiou prophet out_from mouth lord. **29** but ⟦συνεστήσατο⟧ to/with he/she/it/self war in/on/among the/this/who ⟦πεδίῳ⟧ Mageddō; and to_come/go_down the/this/who ruler to/with the/this/who king Yōsian. **30** and to_say the/this/who king the/this/who child my/your/him-self, ⟦ἀποστήσατέ⟧ I/we away_from the/this/who ⟦μάχης⟧, be_weak for greatly; and immediately to_leave he/she/it/self the/this/who ⟦παῖδες⟧ he/she/it/self/my/your/him-self/there away_from the/this/who ⟦παρατάξεως⟧. **31** and to_ascend upon/to/against the/this/who chariot the/this/who ⟦δευτέριον⟧ he/she/it/self/my/your/him-self/there, and ⟦ἀποκατασταθεὶς⟧, toward Yerousalaʸm, ⟦μετήλλαξε⟧ the/this/who life he/she/it/self/my/your/him-self/there, and to_bury in/on/among the/this/who ⟦πατρικῷ⟧ ⟦τάφῳ⟧. **32** and in/on/among all the/this/who Youdaia ⟦ἐπένθησαν⟧ the/this/who Yōsian, and ⟦ἐθρήνησεν⟧ Hieremias the/this/who prophet above/for ⟦Ἰωσίον⟧, ⟦ὑαι⟧ the/this/who ⟦προκαθήμενοι⟧ with woman ⟦ἐθρηνοῦσαν⟧ he/she/it/self until the/this/who day this/he/she/it; and ⟦ἐξεδόθη⟧ this/he/she/it to_be always toward all the/this/who family Israaʸl. **33** this/he/she/it but/and ⟦ἀναγέγραπται⟧ in/on/among the/this/who book the/this/who ⟦ἱστορουμένων⟧ about the/this/who king the/this/who Jewish/Judea, and the/this/who according_to in/on/among/one ⟦πραχθὲν⟧ the/this/who ⟦πράξεως⟧ Yōsiou, and the/this/who glory he/she/it/self/my/your/him-self/there, and the/this/who understanding he/she/it/self/my/your/him-self/there in/on/among the/this/who law lord; the/this/who and/both ⟦προπραχθέντα⟧ by/under he/she/it/self/my/your/him-self/there and the/this/who now, ⟦ἱστόρηται⟧ in/on/among the/this/who scroll the/this/who king Israaʸl and Youda. **34** and to_take_up the/this/who out_from of_the Gentile_nation the/this/who Yekonian son Yōsiou, ⟦ἀνέδειξαν⟧ king for Yōseiou of_the father he/she/it/self/my/your/him-self/there, to_be year twenty three. **35** and to_reign in/on/among Israaʸl and Hierousalaʸm month three; and to_leave he/she/it/self king Aiguptou of_the not to_reign in/on/among Hierousalaʸm, **36** and ⟦ἐζημίωσε⟧ the/this/who Gentile_nation money ⟦ταλάντοις⟧ hundred and gold ⟦ταλάντῳ⟧ one. **37** and to_ _appoint king Aiguptou king Yōakim the/this/who brother he/she/it/self/my/your/him-self/there king the/this/who Jewish/Judea and Hierousalaʸm. **38** and to_bind Yōakim the/this/who ⟦μεγιστᾶνας⟧, ⟦Ζαράκην⟧ but/and the/this/who brother he/she/it/self/my/your/him-self/there ⟦συλλαβὼν⟧ ⟦ἀνήγαγεν⟧ out_from Aiguptou. **39** year but/and to_be twenty-five Yōakim when to_reign the/this/who Jewish/Judea and Hierousalaʸm; and to_do/make the/this/who evil/bad before lord. **40** with/after he/she/it/self but/and to_ascend Nabouḳodonosor the/this/who king Babulōnos, and to_bind he/she/it/self in/on/among ⟦χαλκείῳ⟧ ⟦δεσμῷ⟧, and ⟦ἀπήγαγεν⟧ toward ⟦Βαβυλῶνα⟧. **41** and away_from the/this/who ⟦ἱερῶν⟧ ⟦σκευῶν⟧ of_the lord to_take

Readers' Version

twenty-three years old.[7] **35** He reigned in Yehudah and Yerushalem for three months. Then the king of Mitsrayim (Egypt) deposed him from reigning in Yerushalem. **36** He set a tax on the people of one hundred talents of silver and one talent of gold. **37** The king of Mitsrayim also made King Yehoyakim his brother king of Yehudah and Yerushalem. **38** And Yehoyakim imprisoned the leading citizens and apprehended his brother Zarakes, and brought him up out of Mitsrayim.

39 Yehoyakim was twenty-five years old when he began to reign in Yehudah and Yerushalem. He did that which was evil in the sight of the master.[8] **40** King Nevukadnetsar (Nebuchadnezzar) of Bavel (Babylon) came up against him, bound him with a chain of brass, and carried him to Bavel. **41** Nevukadnetsar also took some of the master's holy vessels, carried them away, and stored them in his own temple at Bavel. **42** But those things that are reported of him, and of his uncleanness and impiety, are written in the records of the kings. **43** Then Yehoyakin his son reigned in his place. When he was made king, he was eighteen years old. **44** He reigned three months and ten days in Yerushalem. He did that which was evil before the master.

45 So after a year Nevukadnetsar sent and caused him to be brought to Bavel with the holy vessels of the master, **46** and made Tsidkiyah (Zedekiah) king of Yehudah and Yerushalem when he was twenty-one years old. He reigned eleven years. **47** He also did that which was evil in the sight of the master, and didn't heed the words that were spoken by Yirmiyah the prophet from the master's mouth. **48** After King Nevukadnetsar had made him to swear by the master's name, he broke his oath and rebelled. Hardening his neck and his heart, he transgressed the laws of the master, the god of Yisrael (Israel). **49** Moreover the governors of the people and of the priests did many things wickedly, exceeding all the defilements of all nations, and defiled the master's temple, which was sanctified in Yerushalem. **50** Their ancestors' god sent by his messenger to call them back, because he had compassion on them and on his dwelling place. **51** But they mocked his messengers. In the day when the master spoke, they scoffed at his prophets **52** until he, being angry with his people for their great ungodliness, commanded to bring up the kings of the Kasdim (Chaldeans) against them. **53** They killed their young men with the sword around their holy temple, and spared neither young man or young woman, old man or child; but he delivered all of them into their hands. **54** They took all the holy vessels of the master, both great and small, with the treasure chests of the master's ark and the king's treasures, and carried them away to Bavel. **55** They burnt the master's house, broke down Yerushalem's walls, and burnt its towers with fire. **56** As for her glorious things, they didn't stop until they'd brought them all to nothing. He carried the people who weren't slain with the sword to Bavel. **57** They were servants to him and

7 **RV 1:34** · **Cross-ref.** 2Ki 23:30; 2Ch 36:1.

8 **RV 1:39** · **Cross-ref.** 2Ch 36:4-5.

Readers' Version

to his children until the Persians reigned, to fulfil the master's word by Yirmiyah's mouth: **58** "Until the land has enjoyed its Sabbaths, the whole time of her desolation will she keep Sabbath, to fulfil seventy years.

Literal Version

Nabouḳodonosor and ⟦ἀπενέγκας⟧, ⟦ἀπηρείσατο⟧
in/on/among the/this/who temple
he/she/it/self/my/your/him-self/there in/on/among
Babulōni. **42** the/this/who but/and ⟦ἱστορηθέντα⟧ about
he/she/it/self/my/your/him-self/there, and the/this/who
impurity he/she/it/self/my/your/him-self/there and
⟦δυσσεβείας⟧, ⟦ἀναγέγραπται⟧ in/on/among the/this/who
book the/this/who time the/this/who king. **43** and to_reign
⟦ἀντ'⟧ he/she/it/self/my/your/him-self/there Yōakim
the/this/who son he/she/it/self/my/your/him-self/there;
when for ⟦ἀνεδείχθη⟧, to_be year eight. **44** to_reign but/and
month three and day ten in/on/among Hierousalaʸm, and to_
_do/make the/this/who evil/bad before lord. **45** and with/after
year to_send Nabouḳodonosor ⟦μετήγαγεν⟧ he/she/it/self
toward ⟦Βαβυλῶνα⟧, together the/this/who ⟦ἱεροῖς⟧ vessel of_
_the lord, **46** and to_appoint Sedekian king the/this/who
Jewish/Judea and Hierousalaʸm, to_be year twenty one; to_
_reign but/and year eleven, **47** and to_do/make the/this/who
evil/bad before lord, and no ⟦ἐνετράπη⟧ away_from
the/this/who ⟦ῥηθέντων⟧ word by/under Hieremiou of_the
prophet out_from mouth of_the lord. **48** and ⟦ὁρκισθεὶς⟧ away_
_from of_the king Nabouḳodonosor the/this/who name lord,
⟦ἐπιορκήσας⟧ to_leave; and ⟦σκληρύνας⟧
he/she/it/self/my/your/him-self/there the/this/who neck
and the/this/who heart
he/she/it/self/my/your/him-self/there, to_transgress
the/this/who ⟦νόμιμα⟧ lord God Israaʸl. **49** and the/this/who
to_govern but/and of_the a_people and the/this/who priest
much be_ungodly and above/for all the/this/who impurity all
the/this/who Gentile_nation, and ⟦ἐμίαναν⟧ the/this/who
temple of_the lord the/this/who ⟦ἁγιαζόμενον⟧ in/on/among
Hierousalaʸm. **50** and to_send the/this/who ⟦Θεὸζ⟧
the/this/who father he/she/it/self through/because_of of_the
angel he/she/it/self/my/your/him-self/there to_summon
he/she/it/self, as/just_as ⟦ἐφείδετο⟧ he/she/it/self and of_the
tent he/she/it/self/my/your/him-self/there. **51** he/she/it/self
but/and ⟦ἐμυκτήρισαν⟧ in/on/among the/this/who angel
he/she/it/self/my/your/him-self/there; **52** and which day to_
_speak lord, to_be ⟦ἐκπαίζοντες⟧ the/this/who prophet
he/she/it/self/my/your/him-self/there, until which/whither
⟦θυμῶντα⟧ he/she/it/self upon/to/against the/this/who
Gentile_nation he/she/it/self/my/your/him-self/there
through/because_of the/this/who ⟦δυσσεβήματα⟧,
⟦προστάξαι⟧ ⟦ἀναβιβάσαι⟧ upon/to/against he/she/it/self
the/this/who king the/this/who Ḳaldaiōn. **53** this/he/she/it
to_kill the/this/who ⟦νεανίσκους⟧ he/she/it/self
in/on/among sword, surrounding of_the holy he/she/it/self
temple; and no ⟦ἐφείσαντο⟧ ⟦νεανίσκου⟧ and virgin, and
⟦πρεσβύτου⟧ and ⟦νεωτέρου⟧, but all to_deliver toward
the/this/who hand he/she/it/self. **54** and all the/this/who
sacred vessel of_the lord the/this/who great and the/this/who
small, and the/this/who ⟦κιβωτοὺς⟧ of_the lord, and
the/this/who ⟦βασιλικὰς⟧ storehouse to_take_up to_carry_off
toward ⟦Βαβυλῶνα⟧. **55** and ⟦ἐνεπύρισαν⟧ the/this/who house
of_the lord, and ⟦ἔλυσαν⟧ the/this/who wall Hierousalaʸm, and
the/this/who ⟦πύργους⟧ he/she/it/self ⟦ἐνεπύρισαν⟧
in/on/among fire, **56** and ⟦συνετέλεσαν⟧ all the/this/who

Literal Version

⟦ἔνδοξα⟧ he/she/it/self ⟦ἀχρειῶσαι⟧, and the/this/who ⟦ἐπιλοίπους⟧ to_lead_away with/after ⟦ῥομφαίας⟧ toward ⟦Βαβυλῶνα⟧. **57** and to_be ⟦παῖδες⟧ he/she/it/self and the/this/who son he/she/it/self/my/your/him-self/there, until which/whither to_reign Persas, toward ⟦ἀναπλήρωσιν⟧ declaration of_the lord in/on/among mouth Hieremiou; **58** until of_the ⟦εὐδοκῆσαι⟧ the/this/who earth the/this/who Sabbath he/she/it/self, all the/this/who time the/this/who devastation he/she/it/self, ⟦σαββατιεῖ⟧ toward ⟦συμπλήρωσιν⟧ year seventy.

2:1 ⟦Βασιλεύοντος⟧ Kurou Persōn ⟦ἔτους⟧ first, toward ⟦συντέλειαν⟧ declaration lord in/on/among mouth Hieremiou, **2** to_arise lord the/this/who spirit/breath Kurou king Persōn, and to_preach in/on/among all the/this/who kingdom he/she/it/self/my/your/him-self/there, and together through/because_of ⟦γραπτῶν⟧, to_speak, **3** this to_speak the/this/who king Persōn supreme_power, I/we to_appoint king the/this/who world the/this/who lord of_the Israaʸl, lord the/this/who highest. **4** and ⟦ἐσήμηνέ⟧ I/we to_build he/she/it/self house in/on/among Hierousalaʸm, the/this/who in/on/among the/this/who Youdaia. **5** if one to_ _be therefore/then you out_from of_the Gentile_nation he/she/it/self/my/your/him-self/there, to_be the/this/who lord he/she/it/self/my/your/him-self/there with/after he/she/it/self/my/your/him-self/there, and to_ascend toward the/this/who Hierousalaʸm the/this/who in/on/among the/this/who Youdaia, ⟦οἰκοδομείτω⟧ the/this/who house of_ _the lord of_the Israaʸl; which/whither the/this/who lord, the/this/who ⟦κατασκηνώσας⟧ in/on/among Hierousalaʸm. **6** just_as/how_much therefore/then according_to the/this/who place ⟦οἰκοῦσι⟧, ⟦βοηθείτωσαν⟧ he/she/it/self the/this/who in/on/among the/this/who place he/she/it/self/my/your/him-self/there, in/on/among gold and in/on/among money, in/on/among ⟦δόσεσι⟧, **7** with/after horse and animal, with the/this/who another the/this/who according_to ⟦εὐχὰς⟧ ⟦προστεθειμένοις⟧ toward the/this/who temple of_the lord the/this/who in/on/among Hierousalaʸm. **8** and ⟦καταστήσαντες⟧ the/this/who ⟦ἀρχίφυλοι⟧ the/this/who ⟦πατριῶν⟧ the/this/who Youda and Beniamin tribe, and the/this/who priest and the/this/who Leuitai, and all which to_arise lord the/this/who spirit/breath, ⟦ἀναβῆναι⟧ to_build house the/this/who lord the/this/who in/on/among Hierousalaʸm; **9** and the/this/who surrounding he/she/it/self ⟦ἐβοήθησαν⟧ in/on/among all, in/on/among money and gold, horse, ⟦κτήνεσι⟧, and ⟦εὐχαῖς⟧ which/how ⟦πλείσταις⟧ much, which the/this/who mind to_arise. **10** and the/this/who king supreme_power to_bring/carry_out the/this/who sacred vessel of_the lord, which ⟦μετήνεγκε⟧ Nabouḳodonosor out_from Hierousalaʸm, and ⟦ἀπηρείσατο⟧ he/she/it/self in/on/among the/this/who idol's_temple he/she/it/self/my/your/him-self/there. **11** ⟦Ἐξενέγκας⟧ but/and he/she/it/self supreme_power the/this/who king

Readers' Version

Koresh allows the exiles to return

2:1 In the first year of King Koresh (Cyrus) of the Persians, that the master's word by Yirmiyah's (Jeremiah's) mouth might be accomplished,[9] **2** the master stirred up the spirit of King Koresh of the Persians, and he made an official announcement throughout all his kingdom, and also by writing, **3** saying, "Koresh king of the Persians says: The master of Yisrael (Israel), the Most High master, has made me king of the whole world, **4** and commanded me to build him a house at Yerushalem that's in Yehudah. **5** If therefore there are any of you that are of his people, let the master, even his master, be with him, and let him go up to Yerushalem that's in Yehudah, and build the house of the master of Yisrael. He's the master who lives in Yerushalem. **6** Therefore, of those who live in various places, let those who are in his own place help each one with gold, with silver, **7** with gifts, with horses, and cattle, beside the other things which have been added by vow for the master's temple which is in Yerushalem.

8 Then the chief of the families of Yehudah (Judah) and of the tribe of Benyamin stood up, with the priests, the Levites, and all whose spirit the master had stirred to go up, to build the house for the master which is in Yerushalem. **9** Those who lived around them helped them in all things with silver and gold, with horses and cattle, and with very many gifts that were vowed by a great number whose minds were so moved.

10 King Koresh also brought out the holy vessels of the master, which Nevukadnetsar (Nebuchadnezzar) had carried away from Yerushalem and had stored in his temple of idols. **11** Now when King Koresh of the Persians had brought them out, he delivered them to Mitredat his treasurer, **12** and by him they were delivered to Sheshebatsar[10] Yehudah's governor. **13** This was the number of them: one thousand gold cups, one thousand silver cups, twenty-nine silver censers, thirty gold bowls, two thousand and four hundred and ten silver bowls, and one thousand other vessels. **14** So all the vessels of gold and of silver were brought up, even five thousand and four hundred and seventy-nine, **15** and were carried back by Sheshebatsar, together with the returning exiles, from Bavel (Babylon) to Yerushalem.

9 **RV 2:1 · Cross-ref.** 2Ch 36:22,23; Ezr 1:1.

10 **RV 2:12 · Note** Another reading is, Simanassar.

Readers' Version

Opposition stops the rebuilding of Yerushalem

16 In the time of King Artahshashta (Artaxerxes) of the Persians, Bishlam, Mitredat, Teve'el, Rehum,[11] Rehum, and Shimshay[12] the scribe, with their other associates, dwelling in Shomron (Samaria) and other places, wrote to him against those who lived in Yehudah and Yerushalem the following letter:[13]

17 "To King Artahshashta our master, from your servants, Rehum the recorder, Shimshay the scribe, and the rest of their council, and the judges who are in Coele-Syria and Foinikai:
18 Let it now be known to our lord the king, that the Yehudim (Jews) that have come up from you to us, having come to Yerushalem, are building that rebellious and wicked city, and are repairing its marketplaces and walls, and are laying the foundation of a temple. 19 Now if this city is built and its walls are finished, they won't only refuse to give tribute, but will even stand up against kings. 20 Since the things pertaining to the temple are now in hand, we think it appropriate not to neglect such a matter, 21 but to speak to our lord the king, to the intent that, if it's your pleasure, search may be made in the books of your ancestors. 22 You'll find in the records what's written about these things, and will understand that that city was rebellious, troubling both kings and cities, 23 and that the Yehudim were rebellious, and kept starting wars there in the past. Because this cause, this city was laid waste. 24 Therefore now we do declare to you, Oh lord the king, that if this city is built again, and its walls set up again, you'll from then on have no passage into Coele-Syria and Foinikai."

25 Then the king wrote back again to Rehum the recorder, Rehum, Shimshay the scribe, and to the rest that of their associates who lived in Shomron (Samaria), Aram (Syria), and Foinikai, as follows:

26 "I've read the letter which you've sent to me. Therefore I commanded to make search, and it's been found that that city of old time has fought against kings, 27 and the men were given to rebellion and war in it, and that mighty and fierce kings were in Yerushalem (Jerusalem), who reigned and exacted tribute in Coele-Syria and Foinikai. 28 Now therefore I've commanded to prevent those men from building the city, and heed to be taken that there be nothing done contrary to this order, 29 and that those wicked doings proceed no further to the annoyance of kings." 30 Then King Artahshashta (Artaxerxes), his letters being read, Rehum, and Shimshay the scribe, and the rest of their associates, went in haste to Yerushalem with cavalry and a multitude of people in battle array, and began to hinder the builders. So the building of the temple in Yerushalem ceased until the second year of the reign of King Dareyavesh (Darius) of the Persians.

Literal Version

Persōn to_deliver he/she/it/self ⟦Μιθρδάτῃ⟧ the/this/who my/your/him-self ⟦γαζοφύλακι⟧; 12 through/because_of but/and this/he/she/it ⟦παρεδόθησαν⟧ ⟦Σαμανασσάρῳ⟧ ⟦προστάτῃ⟧ the/this/who Jewish/Judea. 13 the/this/who but/and this/he/she/it number to_be, ⟦σπονδεῖα⟧ golden thousand, ⟦σπονδεῖα⟧ silver thousand, ⟦θυΐσκαι⟧ ⟦ἀργυραῖ⟧ twenty-nine, ⟦φιάλαι⟧ ⟦χρυσαῖ⟧ thirty, ⟦ἀργυραῖ⟧ ⟦διοχίλιαι⟧ ⟦τετρακόσιαι⟧ ten, and another vessel thousand.
14 the/this/who but/and all vessel ⟦ἐκομίσθη⟧, golden and silver, ⟦πεντακισχίλια⟧ four_hundred ⟦ἑξηκονταεννέα⟧.
15 ⟦Ἀνηνέχθη⟧ but/and by/under ⟦Σαμανασσάρον⟧ together the/this/who out_from the/this/who ⟦αἰχμαλωσίας⟧ out_from Babulōnos toward Yerousalʸm. 16 in/on/among but/and the/this/who upon/to/against Artaxerxou the/this/who Persōn king time ⟦κατέγραψαν⟧ he/she/it/self according_to the/this/who to_dwell in/on/among the/this/who Youdaia and Hierousalaʸm, ⟦Βήλεμος⟧, and Mithradataʸs, and Tabellios, and ⟦Ῥάθυμος⟧, and Be'eltethmos, and ⟦Σαμέλλιος⟧ the/this/who scribe, and the/this/who remaining the/this/who this/he/she/it ⟦συντασσόμενοι⟧, ⟦οἰκοῦντες⟧ but/and in/on/among Samareia and the/this/who another place, the/this/who ⟦ὑπογεγραμμένην⟧ epistle; 17 king Artaxerxaʸ lord the/this/who ⟦παῖδές⟧ you, ⟦Ῥάθυμος⟧ the/this/who the/this/who ⟦προσπίπτοντα⟧, and ⟦Σαμέλλιος⟧ the/this/who scribe, and the/this/who ⟦ἐπίλοιποι⟧ the/this/who plan he/she/it/self, and judge the/this/who in/on/among a_ship's_hold Suria and Foinikaʸ. 18 and now acquainted_with to_be the/this/who lord king, that/since the/this/who Jewish to_ascend from_with you to/with I/we to_come/go toward Hierousalaʸm, the/this/who city the/this/who ⟦ἀποστάτιν⟧ and ⟦πονηρὰν⟧, ⟦οἰκοδομοῦσι⟧ the/this/who and/both marketplace he/she/it/self, and the/this/who wall ⟦θεραπεύουσι⟧, and temple ⟦ὑποβάλλονται⟧. 19 if therefore/then the/this/who city this/he/she/it to_build, and the/this/who wall ⟦συντελεσθῇ⟧, ⟦φορολογίαν⟧ no not ⟦ὑπομείνωσι⟧ to_give, but and king ⟦ἀντιστήσονται⟧. 20 and since be_active the/this/who according_to the/this/who temple, well to_have/be ⟦ὑπολαμβάνομεν⟧ not ⟦ὑπεριδεῖν⟧ the/this/who such_as_this, 21 but ⟦προσφωνῆσαι⟧ the/this/who lord king, that if ⟦φαίνηταί⟧ you, ⟦ἐπισκεφθῇ⟧ in/on/among the/this/who away_from the/this/who father you scroll. 22 and to_find/meet in/on/among the/this/who ⟦ὑπομνηματισμοῖς⟧ to_write about this/he/she/it, and to_know that/since the/this/who city that to_be a_defecting, 23 and king and city ⟦ἐνοχλοῦσα⟧, and the/this/who Jewish ⟦ἀποστάται⟧ and ⟦πολιορκίας⟧ ⟦συνιστάμενοι⟧ in/on/among he/she/it/self still out_from an_ _age, through/because_of which cause/charge and the/this/who city this/he/she/it to_lay_waste. 24 now therefore/then ⟦ὑποδεικνύομέν⟧ you, lord king, that/since if the/this/who city this/he/she/it to_build, and the/this/who this/he/she/it wall ⟦ἀνασταθῇ⟧, a_return no still you to_be toward ⟦κοίλην⟧ Surian and Foinikaʸn. 25 then ⟦ἀντέγραψεν⟧

11 **RV 2:16 · Note** Rehum,
12 **RV 2:16 · Note** Shimshai.
13 **RV 2:16 · Cross-ref.** Ezr 4:7.

Literal Version

the/this/who king [[Ῥαθύμῳ]] the/this/who [[γράφοντι]] the/this/who [[προσπίπτοντα]], and Be'eltethmōi, and [[Σαμελλίῳ]] [[γραμματεῖ]], and the/this/who remaining the/this/who [[συντασσομένοις]] and [[οἰκοῦσιν]] in/on/among the/this/who Samareia, and Suria, and Foinikaʸ, the/this/who [[ὑπογεγραμμένα]]. **26** [[Ἀνέγνων]] the/this/who epistle which [[πεπόμφατε]] to/with I/we; [[ἐπέταξα]] therefore/then to_ _visit/care_for; and to_find/meet that/since the/this/who city that to_be out_from an_age king [[ἀντιπαρατάσσουσα]], **27** and the/this/who a_human [[ἀποστάσεις]] and war in/on/among he/she/it/self [[συντελοῦντες]], and king strong and [[σκληροὶ]] to_be in/on/among Hierousalaʸm [[κυριεύοντες]] and [[φορολογοῦντες]] [[κοίλην]] Surian and Foinikaʸn. **28** now therefore/then [[ἐπέταξα]] [[ἀποκωλῦσαι]] the/this/who a_ _human that of_the to_build the/this/who city, and [[προνοηθῆναι]] that nothing from_with this/he/she/it to_be. **29** and not [[προβῇ]] upon/to/against greater the/this/who the/this/who evil toward the/this/who king [[ἐνοχλῆσαι]]. **30** then [[ἀναγνωσθέντων]] the/this/who from_with of_the king Artaxerxou [[γραφέντων]], [[Ῥάθυμος]], and [[Σαμέλλιος]] the/this/who scribe, and the/this/who this/he/she/it [[συντασσόμενοι]], [[ἀναζεύξαντες]] toward Hierousalaʸm according_to diligence with/after horse and crowd [[παρατάξεως]], be_first to_prevent the/this/who [[οἰκοδομοῦντας]], and [[ἤργει]] the/this/who building of_the temple of_the in/on/among Hierousalaʸm until of_the secondly [[ἔτους]] the/this/who kingdom Dareiou of_the Persōn king.

3:1 and king Dareios to_do/make banquet great all the/this/who by/under he/she/it/self, and all the/this/who [[οἰκογενέσιν]] he/she/it/self/my/your/him-self/there, and all the/this/who great_man the/this/who Maʸdias and the/this/who [[Περσίδος]], **2** and all the/this/who [[σατράπαις]] and officer/magistrate and [[τοπάρχαις]] the/this/who by/under he/she/it/self, away_from the/this/who [[Ἰνδικῆς]] until Aithiopias, in/on/among the/this/who hundred twenty-seven [[σατραπείαις]]. **3** and [[ἐφάγοσαν]] and [[ἐπίοσαν]], and [[ἐμπλησθέντες]] [[ἀνέλυσαν]]; the/this/who but/and Dareios the/this/who king [[ἀνέλυσεν]] toward the/this/who [[κοιτῶνα]] my/your/him-self, and to_sleep, and awake to_be. **4** then the/this/who three young_man the/this/who [[σωματοφύλακες]] the/this/who to_keep/guard the/this/who body of_the king, **5** to_say other to/with the/this/who other, to_say each I/we one word, which [[ὑπερισχύσει]]; and which/whither if to_shine/appear the/this/who declaration he/she/it/self/my/your/him-self/there wise of_the other, to_ _give he/she/it/self Dareios the/this/who king free_gift great, and [[ἐπινίκια]] great, **6** and purple_cloth [[περιβαλέσθαι]], and in/on/among [[χρυσώμασι]] to_drink, and upon/to/against gold to_sleep, and chariot [[χρυσοχάλινον]], and [[κίδαριν]] [[βυσσίνην]], and [[μανιάκην]] about the/this/who neck, **7** and secondly [[καθιεῖται]] Dareiou through/because_of the/this/who wisdom he/she/it/self/my/your/him-self/there, and kindred Dareiou to_call. **8** and then to_write each the/this/who my/your/him-self word, [[ἐσφαγίσαντο]] and to_place by/under the/this/who cushion Dareiou of_the king, **9** and to_say,

Readers' Version

Three guards debate what is strongest

3:1 Now King Dareyavesh made a great feast for all his subjects, for all who were born in his house, for all the princes of Maday (Media) and of Paras (Persia), **2** and for all the local governors and captains and governors who were under him, from Hodu to Kush (Ethiopia), in the one hundred and twenty seven provinces. **3** They ate and drank, and when they were satisfied went home. Then King Dareyavesh went into his bedchamber slept, but awakened out of his sleep.

4 Then the three young men of the bodyguard, who guarded the king, spoke one to another: **5** "Let every one of us state what one thing is strongest. King Dareyavesh will give he whose statement seems wiser than the others great gifts and great honours in token of victory. **6** He'll be clothed in purple, drink from gold cups, sleep on a gold bed, and have a chariot with bridles of gold, a fine linen turban, and a chain around his neck. **7** He'll sit next to Dareyavesh because of his wisdom, and will be called cousin of Dareyavesh."

8 Then they each wrote his sentence, sealed them, and laid them under King Dareyavesh' pillow, **9** and said, "When the king wakes up, someone will give him the writing. The one who the king and the three princes of Paras (Persia) judge that his sentence is the wisest, to him will the victory be given, as it's written." **10** The first wrote, "Wine is the strongest." **11** The second wrote, "The king is strongest." **12** The third wrote, "Women are strongest, but above all things Truth is the victor."

Readers' Version

13 Now when the king woke up, they took the writing and gave it to him, so he read it. 14 Sending out, he called all the princes of Paras and of Maday (Media), the local governors, the captains, the governors, and the chief officers 15 and sat himself down in the royal seat of judgement; and the writing was read before them. 16 He said, "Call the young men, and they'll explain their own sentences. So they were called and came in.

The first guard argues for wine

17 They said to them, "Explain what you've written."

Then the first, who'd spoken of the strength of wine, began 18 and said this: "Oh sirs, how extremely strong wine is! It causes all men who drink it to go astray. 19 It makes the mind of the king and of the fatherless child to be the same, likewise of the bondman and of the freeman, of the poor man and of the rich. 20 It also turns every thought into cheer and mirth, so that a man remembers neither sorrow nor debt. 21 It makes every heart rich, so that a man remembers neither king nor local governor. It makes people say things in large amounts. 22 When they're in their cups, they forget their love both to friends and kindred, and before long draw their swords. 23 But when they awake from their wine, they don't remember what they've done. 24 Oh sirs, isn't wine the strongest, seeing that it forces people to do this?" And when he'd said this, he stopped speaking.

The second guard argues for the king

4:1 Then the second, who'd spoken of the king's strength, began to say, 2 "Oh sirs, don't men excel in strength who rule over the sea and land, and all things in them? 3 But yet the king is stronger. He's their lord and has dominion over them. In whatever he commands them, they obey him. 4 If he tells them to make war the one against the other, they do it. If he sends them out against the enemies, they go, and conquer mountains, walls, and towers. 5 They kill and are killed, and don't disobey the king's commandment. If they win the victory, they bring everything to the king—all the plunder and everything else. 6 Likewise for those who aren't soldiers, and don't have anything to do with wars, but farm, when they've again harvested what they'd sown, they bring some to the king and compel one another to pay tribute to the king.

Literal Version

when(-ever) to_arise the/this/who king, to_give he/she/it/self the/this/who something_written, and which if to_judge the/this/who king and the/this/who three great_man the/this/who ⟦Περσίδος⟧, that/since which/whither the/this/who word he/she/it/self/my/your/him-self/there ⟦σοφώτερος⟧, he/she/it/self to_give the/this/who victory as/just_as to_write. 10 the/this/who one to_write, ⟦ὑπερισχύει⟧ the/this/who wine. 11 the/this/who other to_write, ⟦ὑπερισχύει⟧ the/this/who king. 12 the/this/who third to_ _write, ⟦ὑπερισχύουσιν⟧ the/this/who/which woman, above/for but/and all to_conquer the/this/who truth. 13 and when ⟦ἐξηγέρθη⟧ the/this/who king, to_take the/this/who something_written to_give he/she/it/self, and ⟦ἀνέγνω⟧. 14 and ⟦ἐξαποστείλας⟧ to_call all the/this/who ⟦μεγιστᾶνας⟧ the/this/who ⟦Περσίδος⟧ and the/this/who Maʸdeias, and the/this/who ⟦σατράπας⟧ and officer/magistrate, and ⟦τοπάρχας⟧ and ⟦ὑπάτους⟧, 15 and to_seat in/on/among the/this/who ⟦χρηματιστηρίῳ⟧, and ⟦ἀνεγνώσθη⟧ the/this/who something_written before he/she/it/self. 16 and to_say, to_call the/this/who ⟦νεανίσκους⟧, and he/she/it/self ⟦δηλώσουσι⟧ the/this/who word my/your/him-self; and ⟦ἐκλήθησαν⟧, and ⟦εἰσήλθοσαν⟧. 17 and to_say he/she/it/self, to_announce I/we about the/this/who to_write. 18 and be_first the/this/who first the/this/who to_say about the/this/who strength of_the wine, and to_say thus(-ly), man, 19 how?/how?! ⟦ὑπερισχύει⟧ the/this/who wine? all the/this/who a_human the/this/who ⟦πιόντας⟧ he/she/it/self to_lead_astray, the/this/who mind of_the and/both king and of_the ⟦ὀρφανοῦ⟧ to_do/make the/this/who mind one, the/this/who and/both of_the slave and the/this/who of_the ⟦ἐλευθέρου⟧, the/this/who and/both of_the ⟦πένητος⟧ and the/this/who of_ _the rich; 20 and all mind ⟦μεταστρέφει⟧ toward ⟦εὐωχίαν⟧ and ⟦εὐφροσύνην⟧, and no ⟦μέμνηται⟧ all grief and all debt; 21 and all heart to_do/make ⟦πλουσιας⟧, and no ⟦μέμνηται⟧ king and_ _not ⟦σατράπην⟧; and all through/because_of talent to_ _do/make to_speak. 22 and no ⟦μέμνηται⟧, when(-ever) ⟦πίνωσι⟧, ⟦φιλιάζειν⟧ friendly/friend and brother, and with/after no much ⟦σπῶνται⟧ the/this/who sword. 23 and when(-ever) away_from of_the wine ⟦ἐγερθῶσιν⟧, no ⟦μέμνηται⟧ which to_do/require. 24 Omega/oh!/to_be man, no ⟦ὑπερισχύει⟧ the/this/who wine, that/since thus(-ly) ⟦ἀναγκάζει⟧ to_do/make? and be_silent thus(-ly) to_say.

4:1 and be_first the/this/who secondly to_speak, the/this/who to_say about the/this/who strength of_the king. 2 Omega/oh!/to_be man, no ⟦ὑπερισχύουσιν⟧ the/this/who a_ _human, the/this/who earth and the/this/who sea ⟦κατακρατοῦντες⟧ and all the/this/who in/on/among he/she/it/self? 3 the/this/who but/and king ⟦ὑπερισχύει⟧, and to_lord_over he/she/it/self and ⟦δεσπόζει⟧ he/she/it/self, and all the/this/who/which if to_say he/she/it/self, ⟦ἐνακούουσιν⟧. 4 if to_say he/she/it/self to_do/make war other to/with the/this/who other, to_do/make; if but/and ⟦ἐξαποστείλῃ⟧ he/she/it/self to/with the/this/who ⟦πολεμίους⟧, ⟦βαδίζουσι⟧ and ⟦κατεργάζονται⟧ the/this/who mountain and the/this/who wall and the/this/who ⟦πύργους⟧, 5 ⟦φονεύουσι⟧ and ⟦φονεύονται⟧, and the/this/who word of_ _the king no to_transgress; if but/and ⟦νικήσωσι⟧, the/this/who king ⟦κομίζουσι⟧ all, and if ⟦προνομεύσωσι⟧, and

Literal Version

the/this/who another all. 6 and just_as/how_much no to_battle
and_not ⟦πολεμοῦσιν⟧, but ⟦γεωργοῦσι⟧ the/this/who earth,
again when(-ever) ⟦σπείρωσι⟧ ⟦θερίσαντε⟧, ⟦ἀναφέρουσι⟧
the/this/who king; and other the/this/who other
⟦ἀναγκάζοντες⟧, ⟦ἀναφέρουσι⟧ the/this/who tax the/this/who
king. 7 and he/she/it/self one alone to_be; if to_say to_kill,
⟦ἀποκτέννουσιν⟧; if to_say to_release, to_release; 8 to_say to_
_strike, ⟦τύπτουσιν⟧; to_say ⟦ἐρημῶσαι⟧, ⟦ἐρημοῦσιν⟧; to_say
to_build, ⟦οἰκοδομοῦσιν⟧; 9 to_say ⟦ἐκκόψαι⟧, ⟦ἐκκόπτουσιν⟧;
to_say ⟦φυτεῦσαι⟧, ⟦φυτεύουσι⟧. 10 and all the/this/who a_
_people he/she/it/self/my/your/him-self/there and
the/this/who/which power
he/she/it/self/my/your/him-self/there ⟦ἐνακούουσι⟧;
to/with but/and this/he/she/it he/she/it/self ⟦ἀνάκειται⟧, to_
_eat and to_drink and to_sleep, 11 he/she/it/self but/and
⟦τηροῦσι⟧ surrounding about he/she/it/self; and no be_able
each to_go_away, and to_do/make the/this/who work
he/she/it/self/my/your/him-self/there, and_not
⟦παρακούουσιν⟧ he/she/it/self/my/your/him-self/there.
12 Omega/oh!/to_be man, how?/how?! no ⟦ὑπερισχύει⟧
the/this/who king, that/since thus(-ly) be_obeyed he_is? and
be_silent. 13 the/this/who but/and third the/this/who to_say
about the/this/who woman and the/this/who truth,
this/he/she/it he_is Zorobabel, be_first to_speak; 14 man, no
great the/this/who king, and much the/this/who a_human,
and the/this/who wine be_strong? one/which? therefore/then
the/this/who ⟦δεσπόζων⟧ he/she/it/self, or/than one/which?
the/this/who ⟦κυριεύων⟧ he/she/it/self? no
the/this/who/which woman? 15 the/this/who/which woman
to_beget the/this/who king and all the/this/who a_people
which to_lord_over the/this/who sea and the/this/who earth,
16 and out_from he/she/it/self to_be; and this/he/she/it
⟦ἐξέθρεψαν⟧ he/she/it/self the/this/who ⟦φυτεύσαντας⟧
the/this/who ⟦ἀμπελῶνας⟧ out_from which the/this/who
wine to_be. 17 and this/he/she/it to_do/make the/this/who
robe the/this/who a_human, and this/he/she/it to_do/make
glory the/this/who a_human, and no be_able the/this/who a_
_human without the/this/who woman to_be. 18 if but/and
⟦συναγάγωσι⟧ gold and money and all thing ⟦ὡραῖον⟧, and to_
_perceive woman one good the/this/who appearance and
the/this/who ⟦κάλλει⟧, 19 this/he/she/it all to_release, toward
he/she/it/self/my/your/him-self ⟦ἐκκέχηναν⟧, and
⟦χάσκοντες⟧ the/this/who mouth to_see/experience
he/she/it/self/my/your/him-self, and all
he/she/it/self/my/your/him-self ⟦αἱρετίζουσι⟧ more or/than
the/this/who gold and the/this/who money and all thing
⟦ὡραῖον⟧. 20 a_human the/this/who my/your/him-self father
⟦ἐγκαταλείπει⟧ which ⟦ἐξέθρεψεν⟧ he/she/it/self, and
the/this/who one's_own/private country, and to/with
the/this/who one's_own/private woman ⟦κολλᾶται⟧, 21 and
with/after the/this/who woman to_release the/this/who soul,
and neither the/this/who father ⟦μέμνηται⟧, neither
the/this/who mother, neither the/this/who country. 22 and
from_here be_necessary you to_know that/since
the/this/who/which woman to_lord_over you; not ⟦πονεῖτε⟧,
and ⟦μοχθεῖτε⟧, and all the/this/who ⟦γυναιξὶ⟧ to_give, and to_
_bear/lead? 23 and to_take the/this/who a_human
the/this/who sword he/she/it/self/my/your/him-self/there,

Readers' Version

7 He's just one man! If he commands people to kill, they kill. If
he commands them to spare, they spare. 8 If he commands them
to strike, they strike. If he commands them to make desolate,
they make desolate. If he commands to build, they build. 9 If he
commands them to cut down, they cut down. If he commands
them to plant, they plant. 10 So all his people and his armies
obey him. Furthermore, he lies down, he eats and drinks, and
takes his rest; 11 and these keep watch around him. None of
them may depart and do his own business. They don't disobey
him in anything. 12 Oh sirs, how could the king not be the
strongest, seeing that he's obeyed like this?" Then he stopped
talking.

Zorobabel argues for women

13 Then the third, who'd spoken of
women, and of truth, (this was Zorobabel)
began to speak: 14 "Oh sirs, isn't the king great, and men are
many, and isn't wine strong? Who's it then who rules them, or
has the lordship over them? Aren't they women? 15 Women have
given birth to the king and all the people who rule over sea and
land. 16 They came from women. Women nourished up those
who planted the vineyards, from where the wine comes.
17 Women also make clothes for men. These bring glory to men.
Without women, men can't exist. 18 Yes, and if men have gath-
ered together gold and silver and any other beautiful thing, and
see a woman who's lovely in appearance and beauty, 19 they let
all those things go and gape at her, and with open mouth stare
at her. They all have more desire for her than for gold, or silver,
or any other beautiful thing. 20 A man leaves his own father who
brought him up, leaves his own country, and joins with his wife.
21 With his wife he ends his days, with no thought for his father,
mother, or country. 22 By this also you must know that women
have dominion over you. Don't you labour and toil, and bring it
all to give to women? 23 Yes, a man takes his sword and goes out
to travel, to rob, to steal, and to sail on the sea and on rivers.
24 He sees a lion and walks in the darkness. When he's stolen,
plundered, and robbed, he brings it to the woman he loves.
25 Therefore a man loves his wife better than father or mother.
26 Yes, there are many who've lost their minds for women, and
become slaves for their sakes. 27 Many also have perished, have
stumbled, and sinned, for women. 28 Now don't you believe me?
Isn't the king great in his power? Don't all regions fear to touch
him? 29 Yet I saw him and Apame the king's concubine, the
daughter of the illustrious Barticus, sitting at the right hand of
the king, 30 and taking the crown from the king's head, and set-
ting it onto her own head. Yes, she struck the king with her left
hand. 31 At this, the king gaped and gazed at her with open
mouth. If she smiles at him, he laughs. But if she takes any dis-
pleasure at him, he flatters her, that she might be reconciled to
him again. 32 Oh sirs, how can it not be that women are strong,
seeing they do this?"

Truth is stronger than everything

33 Then the king and the leading citizens
looked at one another. So he began to
speak about truth. 34 "Oh sirs, aren't women strong? The earth is

Readers' Version

great. The sky is high. The sun is swift in its course, for it circles around the sky, and returns on its course again in one day. 35 Isn't he who makes these things great? Therefore the truth is great, and stronger than all things. 36 All the earth calls on truth, and the sky blesses truth. All works shake and tremble, but with truth there's no unrighteous thing. 37 Wine is unrighteous. The king is unrighteous. Women are unrighteous. All the children of men are unrighteous, and all their works are unrighteous. There's no truth in them. They'll also perish in their unrighteousness. 38 But truth remains, and is strong forever. Truth lives and conquers forevermore. 39 With truth there's no partiality towards persons or rewards, but truth does the things that are just, instead of any unrighteous or wicked things. All men approve truth's works. 40 In truth's judgement isn't any unrighteousness. Truth is the strength, the kingdom, the power, and the majesty of all ages. Blessed be the god of truth!"

41 With that, he stopped speaking. Then all the people shouted and said, "Great is truth, and strong above all things!"

Zorobabel asks to rebuild Yerushalem

42 Then the king said to him, "Ask what you wish, even more than is appointed in writing, and we'll give it to you, because you're found wisest. You'll sit next me, and will be called my cousin."

43 Then he said to the king, "Remember your vow, which you vowed to build Yerushalem (Jerusalem), in the day when you came to your kingdom, 44 and to send back all the vessels that were taken out of Yerushalem, which Koresh (Cyrus) set apart when he vowed to destroy Bavel (Babylon), and vowed to send them back there. 45 You also vowed to build the temple which the Edomim burnt when Yehudah (Judea) was made desolate by the Kasdim (Chaldeans). 46 Now, Oh lord the king, this is what I request, and what I desire of you, and this is the princely generosity that may proceed from you: I ask therefore that you make good the vow, the performance of which you've vowed to the King of Heaven with your own mouth."

47 Then King Dareyavesh (Darius) stood up, kissed him, and wrote letters for him to all the treasurers and governors and captains and local governors, that they should safely bring on their way both him, and all those who'd go up with him to build Yerushalem. 48 He wrote letters also to all the governors who were in Coele-Syria and Foinikai, and to them in Levanon, that they should bring cedar wood from Levanon to Yerushalem, and that they should help him build the city. 49 Moreover he wrote for all the Yehudim (Jews) who'd go out of his realm up into Yehudah about their freedom, that no officer, no governor, no local governor, nor treasurer, should forcibly enter into their doors, 50 and that all the country which they occupied should be free to them without tribute, and that the Edomim should give up the villages of the Yehudim which they held at that time, 51 and that there should be given twenty talents yearly towards the building of the temple, until the time that it was built, 52 and another ten talents yearly for burnt offerings to be presented on the altar every day, as they had a commandment to make seven-

Literal Version

and to_depart ⟦ἐξοδεύειν⟧ and ⟦ληστεύειν⟧ and to_steal, and toward the/this/who sea to_sail, and river, 24 and the/this/who ⟦λέοντα⟧ to_see/experience, and in/on/among darkness ⟦βαδίζει⟧; and when(-ever) to_steal and ⟦ἁρπάσῃ⟧ and ⟦λωποδυτήσῃ⟧, the/this/who ⟦ἐρωμένῃ⟧ ⟦ἀποφέρει⟧. 25 and greater to_love a_human the/this/who one's_own/private woman more or/than the/this/who father and the/this/who mother. 26 and much ⟦ἀπενοήθησαν⟧ the/this/who one's_ _own/private ⟦διανοίαις⟧ through/because_of the/this/who woman, and slave to_be through/because_of he/she/it/self; 27 and much to_destroy and ⟦ἐσφάλησαν⟧ and ⟦ἡμάρτοσαν⟧ through/because_of the/this/who woman. 28 and now no to_ _trust_(in) I/we? not great the/this/who king the/this/who authority he/she/it/self/my/your/him-self/there? not all the/this/who/which ⟦χῶραι⟧ ⟦εὐλαβοῦνται⟧ ⟦ἅψασθαι⟧ he/she/it/self/my/your/him-self/there? 29 to_see/experience he/she/it/self, and ⟦Ἀπάμην⟧ the/this/who daughter Bartakou of_the ⟦θαυμαστοῦ⟧, the/this/who ⟦παλλακὴν⟧ of_the king, to_ _sit in/on/among right of_the king, 30 and ⟦ἁφαιροῦσαν⟧ the/this/who diadem away_from the/this/who head of_the king, and ⟦ἐπιτιθοῦσαν⟧ my/your/him-self; and ⟦ἐῤῥάπιζε⟧ the/this/who king the/this/who left. 31 and to/with this/he/she/it the/this/who king ⟦χάσκων⟧ the/this/who mouth to_see/experience he/she/it/self/my/your/him-self; and if ⟦προσγελάσῃ⟧ he/she/it/self, ⟦γελᾷ⟧; if but/and ⟦πικρανθῇ⟧ upon/to/against he/she/it/self, ⟦κολακεύει⟧ he/she/it/self/my/your/him-self, that ⟦διαλλαγῇ⟧ he/she/it/self. 32 Omega/oh!/to_be man, how?/how?! not strong the/this/who/which woman, that/since thus(-ly) to_ _do/require? 33 and then the/this/who king and the/this/who great_man to_see one the/this/who other; and be_first to_ _speak about the/this/who truth; 34 man, not strong the/this/who/which woman? great the/this/who earth, and high the/this/who heaven, and quick the/this/who ⟦δρόμῳ⟧ the/this/who sun, that/since ⟦στρέφεται⟧ in/on/among the/this/who surrounding of_the heaven, and again ⟦ἀποτρέχει⟧ toward the/this/who my/your/him-self place in/on/among one day. 35 not great which this/he/she/it to_ _do/make? and the/this/who truth great and ⟦ἰσχυροτέρα⟧ from_with all. 36 all the/this/who earth the/this/who truth to_ _call, and the/this/who heaven he/she/it/self/my/your/him-self ⟦εὐλογεῖ⟧, and all the/this/who work ⟦σείεται⟧ and ⟦τρέμει⟧, and no he_is with/after he/she/it/self ⟦ἄδικον⟧ none. 37 unjust the/this/who wine, unjust the/this/who king, unjust the/this/who/which woman, unjust all the/this/who son the/this/who a_human, and ⟦ἄδικα⟧ all the/this/who work he/she/it/self the/this/who such_as_this, and no to_be in/on/among he/she/it/self truth, and in/on/among the/this/who unrighteousness he/she/it/self to_destroy. 38 and the/this/who truth to_stay and be_strong toward the/this/who an_age, and to_live and power/to_grasp/seize toward the/this/who an_age of_the an_age. 39 and no he_is from_with he/she/it/self/my/your/him-self to_take face, and_ _not different, but the/this/who just to_do/make away_from all the/this/who unjust and evil/bad; and all ⟦εὐδοκοῦσι⟧ the/this/who work he/she/it/self, 40 and no to_be in/on/among the/this/who judgement he/she/it/self none

Literal Version

⟦ἄδικον⟧; and this/he/she/it, the/this/who strength, and the/this/who kingly, and the/this/who authority, and the/this/who majesty the/this/who all an_age; praiseworthy the/this/who God the/this/who truth. **41** and ⟦ἐσιώπησε⟧ of_ _the to_speak; and all the/this/who a_people then to_call; and then to_say, great the/this/who truth, and ⟦ὑπερισχύει⟧; **42** then the/this/who king to_say he/she/it/self, to_ask the/this/who/which to_will/desire much the/this/who to_ _write, and to_give you which way ⟦εὑρέθης⟧ ⟦σοφώτερος⟧, and ⟦ἐχόμενός⟧ I/we ⟦καθήσῃ⟧, and kindred I/we ⟦κληθήθῃ⟧. **43** then to_say the/this/who king, to_remember the/this/who a_vow/prayer, which ⟦ηὔξω⟧, to_build the/this/who Hierousalaʸm in/on/among the/this/who day which the/this/who kingly you to_take, **44** and all the/this/who vessel the/this/who ⟦ληφθέντα⟧ out_from Hierousalaʸm, and ⟦ἐκπέμψαι⟧ which ⟦ἐχώρισε⟧ supreme_power, when ⟦ηὔξατο⟧ ⟦ἐκκόψαι⟧ ⟦Βαβυλῶνα⟧, and ⟦ηὔξατο⟧ ⟦ἐξαποστεῖλαι⟧ there. **45** and you ⟦ηὔξω⟧ to_build the/this/who temple which ⟦ἐνεπύρισαν⟧ the/this/who Idoumaioi, when to_lay_waste the/this/who Youdaia by/under the/this/who Ⱪaldaiōn. **46** and now this/he/she/it to_be the/this/who/which you ⟦ἀξιῶ⟧, lord king, and the/this/who/which to_ask you, and this/he/she/it to_be, the/this/who majesty the/this/who from_with you; to_pray therefore/then in_order_that/to to_ _do/make the/this/who a_vow/prayer, which ⟦ηὔξω⟧ the/this/who king of_the heaven, to_do/make out_from mouth you. **47** then to_arise Dareios the/this/who king to_kiss he/she/it/self, and to_write he/she/it/self the/this/who epistle to/with all the/this/who manager, and ⟦τοπάρχας⟧, and officer/magistrate, and ⟦σατράπας⟧, in_order_that/to ⟦προπέμψωσιν⟧ he/she/it/self and the/this/who with/after he/she/it/self/my/your/him-self/there all to_ascend to_build the/this/who Hierousalaʸm. **48** and all the/this/who ⟦τοπάρχαις⟧ in/on/among a_ship's_hold Suria, and Foinikaʸ, and the/this/who in/on/among the/this/who Libanō to_write epistle, ⟦μεταφέρειν⟧ wood ⟦κέδρινα⟧ away_from of_the Libanou toward Hierousalaʸm, and that ⟦οἰκοδομήσωσι⟧ with/after he/she/it/self/my/your/him-self/there the/this/who city. **49** and to_write all the/this/who Youdaiois the/this/who to_ascend away_from the/this/who kingdom toward the/this/who Jewish/Judea above/for the/this/who freedom, all able, and ⟦τοπάρχην⟧, and ⟦σατράπην⟧, and manager not ⟦ἐπελεύσεσθαι⟧ upon/to/against the/this/who door he/she/it/self, **50** and all the/this/who country which to_ _grasp/seize, ⟦ἀφορολόγητον⟧ he/she/it/self to_be; and in_ _order_that/to the/this/who Idoumaioi ⟦ἀφίωσι⟧ the/this/who village which ⟦διακρατοῦσι⟧ the/this/who Jewish; **51** and toward the/this/who building of_the temple to_ _give according_to year talent twenty, until of_the ⟦οἰκοδομηθήναι⟧; **52** and upon/to/against the/this/who altar burnt_offering ⟦καρποῦσθαι⟧ according_to day, as/just_as to_ _have/be commandment, seventeen to_bring_to another talent, ten according_to year. **53** and all the/this/who ⟦προσβαίνουσιν⟧ away_from the/this/who Babulōnias ⟦κτίσαι⟧ the/this/who city, to_be the/this/who freedom he/she/it/self and/both and the/this/who ⟦ἐκγόνοις⟧ he/she/it/self, and all the/this/who priest the/this/who ⟦προσβαίνουσιν⟧. **54** to_

Readers' Version

teen offerings, **53** and that all those who'd come from Bavel (Babylon) to build the city should have their freedom—they and their descendants, and all the priests that came. **54** He wrote also to give them their support and the priests' vestments in which they minister. **55** Because the Levites he wrote that their support should be given them until the day that the house was finished and Yerushalem built up. **56** He commanded that land and wages should be given to all who guarded the city. **57** He also sent away all the vessels from Bavel that Koresh (Cyrus) had set apart, and all that Koresh had given in commandment, he commanded also to be done and to be sent to Yerushalem.

58 Now when this young man had gone out, he lifted up his face to heaven towards Yerushalem, and praised the King of heaven, **59** and said, "From you comes victory. From you comes wisdom. Yours is the glory, and I'm your servant. **60** Blessed are you, who've given me wisdom. I give thanks to you, Oh master of our fathers. **61** So he took the letters, went out, came to Bavel, and told it all his kindred. **62** They praised the god of their ancestors, because he'd given them freedom and liberty **63** to go up and to build Yerushalem and the temple which is called by his name. They feasted with instruments of music and gladness seven days.

Readers' Version

The families returning from exile

5:1 After this, the chiefs of fathers' houses were chosen to go up according to their tribes, with their wives, sons, and daughters, with their male servants and female servants, and their livestock.
2 Dareyavesh (Darius) sent with them one thousand cavalry to bring them back to Yerushalem with peace, with musical instruments, drums, and flutes. **3** All their kindred were making merry, and he made them go up together with them.

4 These are the names of the men who went up, according to their families among their tribes, after their several divisions.
5 The priests, the sons of Pinhas, the sons of Aharon (Aaron): Yeshua (Jesus) the son of Yotsadak, the son of Serayah, and Yoyakim the son of Zorobabel, the son of Salathiail, of the house of David, of the lineage of Perets, of the tribe of Yehudah (Judah), **6** who spoke wise words before Dareyavesh the king of Paras (Persia) in the second year of his reign, in the month Nisan, which is the first month.

7 These are the of Yehudim (Jews) who came up from the captivity, where they lived as foreigners, whom Nevukadnetsar (Nebuchadnezzar) the king of Bavel (Babylon) had carried away to Bavel.[14] **8** They returned to Yerushalem and to the other parts of Yehudah, every man to his own city, who came with Zoroba-

Literal Version

write but/and and the/this/who ⟦χορηγίαν⟧ and the/this/who ⟦ἱερατικὴν⟧ robe in/on/among which? to _minister in/on/among he/she/it/self. **55** and the/this/who Leuitais to_write to_give the/this/who ⟦χορηγίαν⟧, until the/this/who day to_be/which ⟦ἐπιτελεσθῇ⟧ the/this/who house and Hierousalaʸm ⟦οἰκοδομηθῆναι⟧. **56** and all the/this/who ⟦φρουροῦσι⟧ the/this/who city to_write to_give he/she/it/self lot and compensation. **57** and to_send_out/away all the/this/who vessel which ⟦ἐχώρισε⟧ supreme_power away_from Babulōnos; and all just_as/how_much to_say supreme_power to_do/make, and he/she/it/self to_command to_do/make, and ⟦ἐξαποστεῖλαι⟧ toward Hierousalaʸm. **58** and when to_go_out the/this/who young_man, to_take_up the/this/who face toward the/this/who heaven against/in_ _front_of Hierousalaʸm, to_praise/bless the/this/who king of_ _the heaven, to_speak, **59** from_with you victory, and from_with you the/this/who wisdom, and your the/this/who glory, and I/we your slave. **60** praiseworthy to_be, which to_give I/we wisdom, and you/your to_confess/profess, master the/this/who father. **61** and to_take the/this/who epistle, and to_go_out, and to_come/go toward ⟦Βαβυλῶνα⟧, and to_ _announce the/this/who brother he/she/it/self/my/your/him-self/there all. **62** and ⟦εὐλόγησαν⟧ the/this/who God the/this/who father he/she/it/self, that/since to_give he/she/it/self rest and forgiveness, **63** ⟦ἀναβῆναι⟧ and to_build the/this/who Hierousalaʸm and the/this/who temple, which/whither to_ _name the/this/who name he/she/it/self/my/your/him-self/there upon/to/against he/she/it/self; and ⟦ἐκωθωνίζοντο⟧ with/after musician and joy day seven.

5:1 with/after but/and this/he/she/it ⟦ἐξελέγησαν⟧ ⟦ἀναβῆναι⟧ ⟦ἀρχηγοὶ⟧ house ⟦πατριῶν⟧ according_to tribe he/she/it/self, and the/this/who/which woman he/she/it/self, and the/this/who son he/she/it/self, and the/this/who/which daughter, and the/this/who ⟦παῖδες⟧ he/she/it/self, and the/this/who/which ⟦παιδίσκαι⟧, and the/this/who animal he/she/it/self. **2** and Dareios ⟦συναπέστειλε⟧ with/after he/she/it/self horseman ⟦χιλίους⟧, until of_the ⟦ἀποκαταστῆσαι⟧ he/she/it/self toward Hierousalaʸm with/after peace, and with/after musician, ⟦τυμπάνων⟧, and a_canyon. **3** and all the/this/who brother he/she/it/self ⟦παίζοντες⟧, and to_do/make he/she/it/self ⟦συναναβῆναι⟧ with/after that. **4** and this/he/she/it the/this/who name the/this/who man the/this/who to_ _ascend according_to family_line he/she/it/self toward the/this/who tribe, upon/to/against the/this/who ⟦μεριδαρχίαν⟧ he/she/it/self. **5** the/this/who priest son Finees, son A'arōn, Yaʸsous the/this/who of_the Yōsedek of_ _the Saraiou, and Yōakim the/this/who of_the Zorobabel of_ _the Salathiaʸl out_from of_the house of_the Dawid, out_from the/this/who generation peres, tribe but/and Youda, **6** which to_speak upon/to/against Dareiou of_the king Persōn word wise in/on/among the/this/who secondly year the/this/who kingdom he/she/it/self/my/your/him-self/there, month Nisan of_the first ⟦μηνός⟧. **7** to_be but/and this/he/she/it

14 RV 5:7 · Cross-ref. Ezr 2:1.

Literal Version

the/this/who out_from the/this/who earth Jewish/Judea to_
_ascend out_from the/this/who ⟦αἰχμαλωσίας⟧ the/this/who
sojourning, which to_deport Nabouḳodonosor king Babulōnos
toward ⟦Βαβυλῶνα⟧. **8** and to_turn toward Hierousalaʸm and
the/this/who ⟦λοιπὴν⟧ Jewish/Judea each toward
the/this/who one's_own/private city, the/this/who to_
_come/go with/after Zorobabel, and Yaʸsou, Ne'emiou,
Zaraiou, Ɽaʸsaiou, ⟦Ἐνηνέος⟧, Mardoḳaiou, Be'elsarou,
Asfarasou, Ɽe'eliou, ⟦Ῥοΐμου⟧, Ba'ana, the/this/who
⟦προηγουμένων⟧ he/she/it/self. **9** number the/this/who
away_from of_the Gentile_nation and the/this/who to_prefer
he/she/it/self; son tax, two thousand and hundred
seventy-two; son Safat, four_hundred seventy-two. **10** son Ares,
seven_hundred fifty-six. **11** son ⟦Φαὰθ⟧ Mōab toward
the/this/who son Yaʸsou and Yōab, two_thousand eight_
_hundred twelve. **12** son Aʸlam, thousand two_hundred
fifty-four; son ⟦Ζαθουΐ⟧, nine_hundred seventy-five; son Ḳorbe,
seven_hundred five; son Bani, six_hundred forty-eight. **13** son
Baʸbai, six_hundred thirty-three; son idle, thousand three_
_hundred twenty-two. **14** son ⟦Ἀδωνικὰν⟧, six_hundred
thirty-seven. son Bagoi, two_thousand six_hundred six; son
⟦Ἀδινοὺ⟧, four_hundred fifty-four; **15** son Ataʸr Ezekiou,
ninety-two; son Kilan, and ⟦Ἀζηνὰν⟧, sixty-seven; son
⟦Ἀζαρού⟧, four_hundred thirty-two. **16** son ⟦Ἀννὶς⟧, hundred
one; son Arom, thirty-two; son Bassai, three_hundred
twenty-three; son ⟦Ἀρσιφουρὶθ⟧, hundred two. **17** son
Baitaʸrous, three_thousand five; son out_from Baithlōmōn,
hundred twenty-three. **18** the/this/who out_from Netōfas,
fifty-five; the/this/who out_from Anathōth, hundred
⟦πεντηκονταοκτώ⟧; the/this/who out_from ⟦Βαιθασμὼν⟧,
forty-two. **19** the/this/who out_from ⟦Καριαθιρὶ⟧, twenty-five;
the/this/who out_from ⟦Καφείρας⟧, and ⟦Βηρὼγ⟧, seven_

Readers' Version

bel, with Yeshua, Nehemyah (Nehemiah), Serayah,[15] Resaias,
Eneneus,[16] Mordekai, Bilshan, Mispar,[17] Re'elayah,[18] Roimus, and
Ba'ana, their leaders.

9 The number of them of the nation and their leaders: the sons
of Par'osh, two thousand and one hundred and seventy two; the
sons of[19] Saphat, four hundred and seventy two; **10** the sons of[20]
Arah, seven hundred and fifty six; **11** the sons of[21] Pahat-Moav, of
the sons of Yeshua and Yoav (Joab), two thousand and eight hun-
dred and twelve; **12** the sons of Eylam, one thousand and two
hundred and fifty four; the sons of[22] Zatu, nine hundred and
forty five; the sons of[23] Zakay, seven hundred and five; the sons
of Bani, six hundred and forty eight; **13** the sons of Bevay, six
hundred and twenty three; the sons of[24] Azgad,[25] one thousand
and three hundred and twenty two; **14** the sons of Adonikam, six
hundred and sixty seven; the sons of[26] Bigvay, two thousand and
sixty six; the sons of[27] Adin, four hundred and fifty four; **15** the
sons of[28] Ater, of Hizkiyah (Hezekiah), ninety two; the sons of Ki-
lan and Azetas, sixty seven; the sons of[29] Azaru, four hundred
and thirty two; **16** the sons of[30] Annis, one hundred and one; the
sons of Arom, the sons of[31] Betsay, three hundred and twenty
three; the sons of Arsiphurith, one hundred and twelve; **17** the
sons of Baiterus, three thousand and five; the sons of[32]
Beyt-Lehem (Bethlehem), one hundred and twenty three;
18 those from Netofah, fifty five; those from Anatot, one hun-
dred and fifty eight; those from[33] Azmavet, forty two; **19** those
from Kiryat-Yearim,[34] twenty five: those from Kefirah and
Be'erot, seven hundred and forty three; **20** the Chadiasai and
Ammidioi, four hundred and twenty two; those from Ramah[35]
and Geva,[36] six hundred and twenty one; **21** those from Mik-

15 **RV 5:8 · Note** Seralah.
16 **RV 5:8 · Note** Or, Enenis.
17 **RV 5:8 · Note** Mispar.
18 **RV 5:8 · Note** Reclaiah
19 **RV 5:9 · Note** Shephatiah.
20 **RV 5:10 · Note** Arah.
21 **RV 5:11 · Note** Pahath-moab.
22 **RV 5:12 · Note** Zattu.
23 **RV 5:12 · Note** Zaccai.
24 **RV 5:13 · Note** Asgad.
25 **RV 5:13 · Note** According to other readings, 3622, or 3222.
26 **RV 5:14 · Note** Bigvai.
27 **RV 5:14 · Note** Adin.
28 **RV 5:15 · Note** Ater of Hezekiah.
29 **RV 5:15 · Note** Another reading is, Azuru.
30 **RV 5:16 · Note** Another reading is, Annias.
31 **RV 5:16 · Note** Bezai.
32 **RV 5:17 · Note** Bethlehem.
33 **RV 5:18 · Note** Azmaveth.
34 **RV 5:19 · Note** Kiryat-Arim or Kiryat-Yearim.
35 **RV 5:20 · Note** Rumah.
36 **RV 5:20 · Note** Geba.

Readers' Version

mas,[37] one hundred and twenty two; those from Beyt-El (Bethel),[38] fifty two; the sons of Magbish,[39] one hundred and fifty six; 22 the sons of Calamolalus[40] and Ono,[41] seven hundred and twenty five; the sons of Yeriho (Jericho),[42] three[43] hundred and forty five; 23 and the sons of Sena'ah,[44] three thousand and three hundred and thirty.

24 The priests: the sons of Yedayah,[45] the son of Yeshua (Jesus), among the sons of Sanasib, nine hundred and seventy two; the sons of Imer,[46] one thousand and fifty two; 25 the sons of Pashhur,[47] one thousand and two hundred and forty seven; and the sons of Harim,[48] one thousand and seventeen. 26 The Levites: the sons of Yeshua, Kadmiel, Bani, and Hodavyah, seventy four.
27 The holy singers: the sons of Asaf, one hundred and twenty eight. 28 The gatekeepers: the sons of[49] Shalum, the sons of[50] Ater, the sons of Talmon, the sons of[51] Akuv, the sons of[52] Hatita, the sons of[53] Shovay, in all one hundred and thirty nine.

29 The temple servants: the sons of[54] Esav (Esau), the sons of[55] Hasufa, the sons of Tabaeot, the sons of[56] Keyros, the sons of[57] Siea, the sons of[58] Padon, the sons of Levana, the sons of[59] Hagava. 30 the sons of[60] Akuv, the sons of Uta, the sons of Ketab, the sons of[61] Hagav, the sons of[62] Shamlay, the sons of[63] Anan, the

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_hundred forty-three. 20 the/this/who Ḳadiasai and ⟦Ἀμμίδιοι⟧, four_hundred twenty-two; the/this/who/which out_from Kiramas and Gabbaʸs, six_hundred twenty one.
21 the/this/who out_from Makalōn, hundred twenty-two; the/this/who out_from ⟦Βετολίῳ⟧, fifty-two; son Nifis, hundred fifty-six. 22 son ⟦Καλαμωλάλου⟧, and Ōnous, seven_ _hundred twenty-five; son Hiereḳou, two_hundred forty-five.
23 son Sanaas, three_thousand three_hundred one.
24 the/this/who priest the/this/who son Yeddou of_the Yaʸsou toward the/this/who son ⟦Σανασὶβ⟧, eight_hundred seventy-two; son Emmaʸrouth, two_hundred fifty-two. 25 son ⟦Φασσούρου⟧, thousand forty-seven; son Ḳarmi, two_hundred seventeen. 26 the/this/who Leuitai the/this/who son Yaʸsou, and ⟦Καδοήλου⟧, and Bannou, and Soudiou, seventy-four;
27 the/this/who ⟦ἱεροψάλται⟧ son Asar, hundred twenty-eight.
28 the/this/who ⟦θυρωροὶ⟧ son Saloum, son nevertheless, son be_bold, son ⟦Δακοὺβ⟧, Ataʸta, son ⟦Τωβὶς⟧, all hundred thirty-nine. 29 the/this/who ⟦ἱερόδουλοι⟧, son Haʸsau, son Asifa, son Tabaōth, son Kaʸras, son ⟦Σουδὰ⟧, son ⟦Φαλαίου⟧, son Labana, son ⟦Ἀγραβὰ⟧, 30 son Akoud, son Outa, son Kaʸtab, son ⟦Ἀκκαβὰ⟧, son Subai, son Anan, son Kathoua, son a_troop,
31 son Yairou, son Daisan, son Noeba, son Ḳaseba, son ⟦Καζηρὰ⟧, son Oziou, son Finoe, son Asara, son Basthai, son

37 **RV 5:21 · Note** Michmas.
38 **RV 5:21 · Note** Bethel.
39 **RV 5:21 · Note** Magbish
40 **RV 5:22 · Note** Lod, Hadid.
41 **RV 5:22 · Note** Ono.
42 **RV 5:22 · Note** Yeriho/Jericho.
43 **RV 5:22 · Note** Another reading is, two
44 **RV 5:23 · Note** Senaah.
45 **RV 5:24 · Note** Jedaiah.
46 **RV 5:24 · Note** Immer.
47 **RV 5:25 · Note** Pashhur.
48 **RV 5:25 · Note** Harim.
49 **RV 5:28 · Note** Shallum.
50 **RV 5:28 · Note** Ater.
51 **RV 5:28 · Note** Akkub.
52 **RV 5:28 · Note** Hatita.
53 **RV 5:28 · Note** Shobai.
54 **RV 5:29 · Note** Ziha.
55 **RV 5:29 · Note** Hasupha.
56 **RV 5:29 · Note** Keros.
57 **RV 5:29 · Note** Siaha.
58 **RV 5:29 · Note** Padon.
59 **RV 5:29 · Note** Hagaba.
60 **RV 5:30 · Note** Akkub.
61 **RV 5:30 · Note** Hagab.
62 **RV 5:30 · Note** Shamlai.
63 **RV 5:30 · Note** Hanan.

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⟦Ἀσσανὰ⟧, son Mani, son Nafisi, son Akouf, son Aḳiba, son Asoub, son ⟦Φαρακὲμ⟧, son ⟦Βασαλὲμ⟧, **32** son Me'edda, son Koutha, son Ḳarea, son ⟦Βαρχουὲ⟧, son Serar, son Thomoi, son Nasi, son ⟦Ἀτεφά⟧; **33** son child Salōmōn, son ⟦Ἀσσαπφιὼθ⟧, son ⟦Φαριρὰ⟧, son ⟦Ἰειηλὶ⟧, son Lozōn, son Isdaaʸl, son ⟦Σαφυὶ⟧, **34** son holy, son ⟦Φακαρὲθ⟧, son ⟦Σαβιὴ⟧, son ⟦Σαρωθὶ⟧, son ⟦Μισαίας⟧, son Gas, son Addous, son Souba, son Afe⸢⸣a, son Barōdis, son ⟦Σαφὰγ⟧, son ⟦Ἀλλώμ⟧; **35** all the/this/who ⟦ἱερόδουλοι⟧, and the/this/who son the/this/who child Salōmōn three_hundred seventy-two. **36** this/he/she/it to_ascend away_from Thermeleth, and Thelersas, to_govern he/she/it/self ⟦Χαραααθαλὰν⟧, and ⟦Ἀλάρ⟧. **37** and no be_able to_announce the/this/who family_ _line he/she/it/self and generation, which/how out_from of_ _the Israaʸl to_be; son Dalan of_the son of_the ⟦Βαενὰν⟧, son Nekōdan, six_hundred ⟦πεντη⟧; ⟦κονταδύο⟧. **38** and out_from the/this/who priest the/this/who ⟦ἐμποιούμενοι⟧ priesthood, and no to_find/meet, son Obdia, son ⟦Ἀκβὼς⟧, son ⟦Ἰαδδοὺ⟧ of_the ⟦λαβόντος⟧ Augian woman the/this/who daughter ⟦Φαηζελδαίου⟧, and to_call upon/to/against the/this/who

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sons of[64] Gidel, the sons of[65] Gahar, **31** the sons of[66] Yair, the sons of[67] Retsin, the sons of[68] Nekoda, the sons of Chaseba, the sons of[69] Gazam, the sons of[70] Ozias, the sons of[71] Paseah, the sons of Asara, the sons of[72] Besay, the sons of[73] Asnah, the sons of[74] Meunim, the sons of[75] Nafish, the sons of[76] Bakbuk, the sons of[77] Hakufa, the sons of[78] Harhur, the sons of Pharakim, the sons of[79] Batslut, **32** the sons of[80] Mehida, the sons of Cutha, the sons of[81] Harsha, the sons of[82] Barkos, the sons of[83] Sisera, the sons of[84] Temah, the sons of[85] Netsiah, the sons of Hatifa.

33 The sons of Shelomoh's (Solomon's) servants: the sons of[86] Soferet, the sons of[87] Perida, the sons of[88] Ya'alah, the sons of[89] Darkon, the sons of[90] Isdael, the sons of[91] Shefatyah, **34** the sons of[92] Hatil, the sons of[93] Pokeret-Hatsvayim, the sons of Sabie, the sons of Sarothie, the sons of[94] Masias, the sons of Gas, the sons of Addus, the sons of Subas, the sons of Apherra, the sons of Barodis, the sons of Saphat, the sons of Alon.

35 All the temple-servants and the sons of Shelomoh's servants were three hundred and seventy two. **36** These came up from[95]

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64 **RV 5:30 · Note** Giddel.
65 **RV 5:30 · Note** Gahar
66 **RV 5:31 · Note** Reaiah.
67 **RV 5:31 · Note** Rezin.
68 **RV 5:31 · Note** Nekoda.
69 **RV 5:31 · Note** Gazzam.
70 **RV 5:31 · Note** Uzza.
71 **RV 5:31 · Note** Paseah.
72 **RV 5:31 · Note** Besai.
73 **RV 5:31 · Note** Asnah.
74 **RV 5:31 · Note** Meunim.
75 **RV 5:31 · Note** Nephisim.
76 **RV 5:31 · Note** Bakbuk. According to other readings, Acum, or Acuph.
77 **RV 5:31 · Note** Hakupha.
78 **RV 5:31 · Note** Harhur.
79 **RV 5:31 · Note** Bazluth.
80 **RV 5:32 · Note** Mehida.
81 **RV 5:32 · Note** Harsha
82 **RV 5:32 · Note** Barkos.
83 **RV 5:32 · Note** Sisera.
84 **RV 5:32 · Note** Temah
85 **RV 5:32 · Note** Neziah. Another reading is, Nasith.
86 **RV 5:33 · Note** Hussophereth.
87 **RV 5:33 · Note** Peruda.
88 **RV 5:33 · Note** Jaalah.
89 **RV 5:33 · Note** Darkon.
90 **RV 5:33 · Note** Giddel.
91 **RV 5:33 · Note** Shephatia.
92 **RV 5:34 · Note** Hattil.
93 **RV 5:34 · Note** Pochereth-haz-zebaim, Ezra 2:57.
94 **RV 5:34 · Note** Another reading is, Misaias.
95 **RV 5:36 · Note** Telmelah.

Readers' Version

Tel-Melah, and[96] Tel-Harsha,[97] Charaathalan leading them, and Allar; 37 and they couldn't show their families, nor their stock, how they were of Yisrael (Israel): the sons of[98] Delayah the son of[99] Ban, the sons of[100] Nekoda, six hundred and fifty two.

38 Of the priests, those who usurped the office of the priesthood and weren't found: the sons of[101] Havayah, the sons of[102] Hakots, the sons of Jaddus, who married Augia one of the daughters of[103] Barzilay, and was called after his name. 39 When the description of the kindred of these men was searched for in the register and wasn't found, they were removed from executing the office of the priesthood; 40 for Nehemyah (Nehemiah) and Attharias told them that they shouldn't be partakers of the holy things until a high priest wearing[104] Urim and Tumim should arise.

41 So all those of Yisrael, from twelve years old and upward, beside male servants and women servants, were in number forty two thousand and three hundred and sixty. 42 Their male servants and handmaids were seven thousand and three hundred and thirty and seven; the minstrels and singers, two hundred and forty five; 43 four hundred and thirty and five camels, seven thousand and thirty six horses, two hundred and forty five mules, and five thousand and five hundred and twenty five animals of burden.

44 And some of the chief men of their families, when they came to God's temple that's in Yerushalem (Jerusalem), vowed to set up the house again in its own place according to their ability, 45 and to give into the holy treasury of the works one thousand minas[105] of gold, five thousand minas of silver, and one hundred priestly vestments.

46 The priests and the Levites and some of the people lived in Yerushalem and the country. The holy singers also and the gatekeepers and all Yisrael lived in their villages.

Worship resumes at the rebuilt altar

47 But when the seventh month was at hand, and when the Israeli people were each in their own place, they all came together with one purpose into the broad place before the first porch which is towards the east. 48 Then Yeshua the son of Yotsadak, his kindred the priests, Zorobabel the son of Salathiail, and his kindred stood up and made the altar of the god of Yisrael ready 49 to offer burnt sacrifices on it, in accordance with the express commands in the book of Mosheh (Moses) the man of God. 50 Some people joined

Literal Version

name he/she/it/self/my/your/him-self/there. 39 and this/he/she/it ⟦ζητηθείσης⟧ the/this/who ⟦γενικῆς⟧ a_writing in/on/among the/this/who ⟦καταλοχισμῷ⟧ and not ⟦εὑρεθείσης⟧, ⟦ἐχωρίσθησαν⟧ of_the to_serve_as_priest. 40 and to_say he/she/it/self Ne'emias and Attharias, not to_share the/this/who holy until to_arise high-priest to_put_on the/this/who ⟦δήλωσιν⟧ and the/this/who truth. 41 the/this/who but/and all Israaʸl to_be away_from ⟦δωδεκαετοῦς⟧ and above without child and maidservant, myriad four two_thousand three_hundred sixty. 42 ⟦Παῖδες⟧ this/he/she/it and ⟦παιδίσκαι⟧, seven_thousand three_ _hundred thirty-seven. ⟦ψάλται⟧ and ⟦ψαλτῳδοὶ⟧, two_ _hundred forty-five; 43 ⟦Κάμηλοι⟧ four_hundred thirty-five, and ⟦ἵπποι⟧ seven_thousand thirty-six, ⟦ἡμίονοι⟧ two_hundred forty five, ⟦ὑποζύλια⟧ ⟦πεντακισχίλια⟧ five_hundred twenty-five. 44 and out_from the/this/who to_govern according_to the/this/who family_line in/on/among the/this/who ⟦παραγίνεσθαι⟧ he/she/it/self toward the/this/who temple of_the God the/this/who in/on/among Hierousalaʸm, ⟦ηὔξαντο⟧ to_arise the/this/who house upon/to/against he/she/it/self/the/this/who of_the place he/she/it/self/my/your/him-self/there according_to the/this/who he/she/it/self power, 45 and to_give toward the/this/who temple treasury the/this/who work, gold mina thousand and money mina ⟦πεντακισχιλίας⟧, and robe ⟦ἱερατικὰς⟧ hundred. 46 and ⟦κατῳκίσθησαν⟧ the/this/who priest, and the/this/who ⟦Λευεῖται⟧, and the/this/who out_ _from of_the a_people he/she/it/self/my/your/him-self/there in/on/among Hierousalaʸm and the/this/who country, the/this/who/which and/both ⟦ἱεροψάλται⟧, and the/this/who ⟦θυρωροὶ⟧, and all Israaʸl in/on/among the/this/who ⟦κώμαις⟧ he/she/it/self. 47 ⟦Ἐνστάντος⟧ but/and of_the ⟦ἑβδόμου⟧ ⟦μηνὸς⟧, and to_be the/this/who son Israaʸl each in/on/among the/this/who one's_ _own/private, to_assemble united toward the/this/who ⟦εὐρύχωρον⟧ of_the first gate of_the to/with the/this/who east. 48 and ⟦κατασταὶς⟧ Yaʸsous the/this/who of_the Yōsedek and the/this/who brother he/she/it/self/my/your/him-self/there the/this/who priest, and Zorobabel the/this/who of_the Salathiaʸl and the/this/who this/he/she/it brother, to_make_ready the/this/who altar of_the God Israaʸl, 49 to_bring_to upon/to/against he/she/it/self/my/your/him-self/there ⟦ὁλοκαυτώσεις⟧, ⟦ἀκολούθως⟧ the/this/who in/on/among the/this/who Mōseōs book of_the a_human of_the God ⟦διηγορευμένοις⟧. 50 and ⟦ἐπισυνήχθησαν⟧ he/she/it/self out_

96 **RV 5:36 · Note** Telharsha.

97 **RV 5:36 · Note** Cherub. Addan.

98 **RV 5:37 · Note** Delaiah. Another reading is, Asan.

99 **RV 5:37 · Note** Tobiah Another reading is, Baenan.

100 **RV 5:37 · Note** Nekoda.

101 **RV 5:38 · Note** Habaiah, or Hobaiah.

102 **RV 5:38 · Note** Hakkoz.

103 **RV 5:38 · Note** Barzillai. Another reading is, Phaezeldaeus.

104 **RV 5:40 · Note** Grk. the manifestation and truth.

105 **RV 5:45 · Note** A mina is about 570 grams or 1.25 pounds.

Literal Version

_from the/this/who another Gentile_nation the/this/who earth, and ⟦κατώρθωσαν⟧ the/this/who altar upon/to/against of_the place he/she/it/self, that/since in/on/among hostility to_be he/she/it/self, and ⟦κατίσχυσαν⟧ he/she/it/self all the/this/who Gentile_nation the/this/who upon/to/against the/this/who earth; and ⟦ἀνέφερον⟧ sacrifice according_to the/this/who time/right_time, and burnt_offering lord the/this/who morning and the/this/who ⟦δειλινόν⟧. **51** and ⟦ἐγάγοσαν⟧ the/this/who the/this/who ⟦σκηνοπηγίας⟧ festival, which/how ⟦ἐπιτέτακται⟧ in/on/among the/this/who law, and sacrifice according_to day, which/how ⟦προσῆκον⟧ to_ _be; **52** and with/after this/he/she/it offering ⟦ἐνδελεχισμοῦ⟧, and sacrifice Sabbath and ⟦νουμηνιῶν⟧ and ⟦ἑορτῶν⟧ all ⟦ἡγιασμένων⟧. **53** and just_as/how_much ⟦ηὔξαντο⟧ a_ _vow/prayer the/this/who God away_from the/this/who New_ _Moon of_the seventh ⟦μηνὸς⟧, be_first to_bring_to sacrifice the/this/who God, and the/this/who temple of_the God not_ _yet to_build. **54** and to_give money the/this/who ⟦λατόμοις⟧ and ⟦τέκτοσι⟧, and ⟦ποτὰ⟧ and ⟦βρωτὰ⟧, **55** and ⟦χάῤῥα⟧ the/this/who Sidōniois and Turiois toward the/this/who ⟦παράγειν⟧ he/she/it/self out_from of_the Libanou wood ⟦κέδρινα⟧, ⟦διαφέρειν⟧ ⟦σχεδίας⟧ toward the/this/who Yoppaʸs harbour, according_to the/this/who an_order the/this/who ⟦γραφὲν⟧ he/she/it/self from_with Kurou of_the Persōn king. **56** and the/this/who secondly year to_come toward the/this/who temple of_the God toward ⟦Ἰερονσαλὴμ⟧ ⟦μηνὸς⟧ secondly, be_first Zorobabel the/this/who of_the Salathiaʸl, and Yaʸsous the/this/who of_the Yōsedek, and the/this/who brother he/she/it/self, and the/this/who priest the/this/who Leuitai, and all the/this/who to_come out_from the/this/who ⟦αἰχμαλωσίας⟧ toward Hierousalaʸm, **57** and ⟦ἐθεμελίωσαν⟧ the/this/who temple of_the God the/this/who New_Moon of_the secondly ⟦μηνὸς⟧ of_the secondly ⟦ἔτους⟧, in/on/among the/this/who to_come/go toward the/this/who Jewish/Judea and Hierousalaʸm. **58** and to_stand the/this/who Leuitas away_from ⟦εἰκοσαετοῦς⟧ upon/to/against the/this/who work of_the lord; and to_stand Yaʸsous, and the/this/who son, and the/this/who brother, and Kadmiaʸl the/this/who brother, and the/this/who son Aʸmadaboun, and the/this/who son Yōda of_the ⟦Ἠλιαδοὺδ⟧ with the/this/who son and brother, all the/this/who Leuitai united ⟦ἐργοδιῶκται⟧, to_do/make toward the/this/who work in/on/among the/this/who house of_the lord; and ⟦ᾠκοδόμησαν⟧ the/this/who ⟦οἰκοδόμοι⟧ the/this/who temple of_the lord. **59** and to_stand the/this/who priest ⟦ἑστολισμενοι⟧ with/after musician and ⟦σαλπίγγων⟧, **60** and the/this/who Leuitai son Asaf to_have/be the/this/who ⟦κύμβαλα⟧ ⟦ὑμνοῦντες⟧ the/this/who lord, and to_ _praise/bless according_to Dawid king of_the Israaʸl. **61** and to_ _call through/because_of ⟦ὕμνων⟧ to_praise/bless the/this/who lord, that/since the/this/who kindness he/she/it/self/my/your/him-self/there and the/this/who

Readers' Version

them out of the other nations of the land, and they erected the altar onto its own place, because all the nations of the land were hostile to them and oppressed them; and they offered sacrifices at the proper times and burnt offerings to the master both morning and evening. **51** They also held the feast of tabernacles, as it's commanded in the law, and offered sacrifices daily, as appropriate. **52** After that, they offered the continual oblations and the sacrifices of the Sabbaths, of the new moons, and of all the consecrated feasts. **53** All those who'd made any vow to God began to offer sacrifices to God from the new moon of the seventh month, although God's temple wasn't yet built. **54** They gave money, food, and drink to the masons and carpenters. **55** They also gave carts to the people of Tsidon (Sidon) and Tsor (Tyre), that they should bring cedar trees from Levanon, and convey them in rafts to the harbour of Yafo (Joppa), according to the commandment which was written for them by Koresh (Cyrus) king of the Persians.

The temple foundations are laid

56 In the second year after his coming to God's temple at Yerushalem (Jerusalem), in the second month, Zorobabel the son of Salathiail, Yeshua (Jesus) the son of Yotsadak, their kindred, the Levitical priests, and all those who'd come to Yerushalem out of the captivity began work. **57** They laid the foundation of God's temple on the new moon of the second month, in the second year after they'd come to Yehudah (Judea) and Yerushalem. **58** They appointed the Levites who were at least twenty years old over the master's works. Then Yeshua, with his sons and kindred, Kadmiel his brother, the sons of Yeshua, Emadabun, and the sons of Yoda the son of Henadad, and their sons and kindred, all the Levites, with one accord stood up and started the business, labouring to advance the works in God's house. So the builders built the master's temple.[106]

59 The priests stood arrayed in their vestments with musical instruments and trumpets, and the Levites the sons of Asaf with their cymbals, **60** singing songs of thanksgiving and praising the master, according to the directions of King David of Yisrael (Israel). **61** They sang aloud, praising the master in songs of thanksgiving, because his goodness and his glory are forever in all Yisrael. **62** All the people sounded trumpets and shouted with a loud voice, singing songs of thanksgiving to the master for the raising up of the master's house. **63** Some of the Levitical priests and of the heads of their families, the elderly who'd seen the former house came to the building of this one with lamentation and great weeping.[107] **64** But many with trumpets and joy shouted with a loud voice, **65** so that the people couldn't hear the trumpets for the weeping of the people, for the multitude sounded loudly, so that it was heard far away.

106 **RV 5:58 · Cross-ref.** Ezr 3:8-9.

107 **RV 5:63 · Cross-ref.** Ezr 3:12-13.

Readers' Version

Opposition to rebuilding the temple

66 Therefore when the enemies of the tribe of Yehudah (Judah) and Benyamin heard it, they came to know what that noise of trumpets meant.[108] 67 They learnt that those who returned from captivity built the temple for the master, the god of Yisrael. 68 So they went to Zorobabel and Yeshua, and to the chief men of the families, and said to them, "We'll build together with you. 69 Because we, just like you, obey your master, and sacrifice to him from the days of King Esar-Hadon[109] of the Assyrians, who brought us here."

70 Then Zorobabel, Yeshua (Jesus) and the chief men of the families of Yisrael said to them, "It isn't for you to build the house for the master our god. 71 We ourselves alone will build for the master of Yisrael, as King Koresh (Cyrus) of the Persians has commanded us." 72 But the heathen of the land pressed hard on the inhabitants of Yehudah, cut off their supplies, and hindered their building. 73 By their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that King Koresh lived. So they were hindered from building for two years, until Dareyavesh's reign.

The rebuilding resumes

6:1 Now in the second year of Dareyavesh's (Darius') reign, Hagay and Zekaryah (Zechariah) the son of[110] Ido, the prophets, prophesied to the Yehudim (Jews) in Yehudah and Yerushalem (Jerusalem) in the name of the master, the god of Yisrael.[111] 2 Then Zorobabel the son of Salathiail and Yeshua the son of Yotsadak stood up and began to build the master's house at Yerushalem, the master's prophets being with them and helping them.

3 At the same time Tatenay[112] the governor of Aram (Syria) and

Literal Version

glory toward the/this/who an_age in/on/among all Israaʸl. 62 and all the/this/who a_people ⟦ἐσάλπισαν⟧ and ⟦ἐβόησαν⟧ voice/sound great, ⟦ὑμνοῦντες⟧ the/this/who lord upon/to/against the/this/who ⟦ἐγέρσει⟧ of_the house lord. 63 and ⟦ἦλθοσαν⟧ out_from the/this/who priest the/this/who Leuitōn and the/this/who ⟦προκαθημένων⟧ according_to the/this/who family_line he/she/it/self, the/this/who elder the/this/who to_see the/this/who before this/he/she/it house, to/with the/this/who this/he/she/it building with/after ⟦κλαυθμοῦ⟧ and shouting great, 64 and much through/because_of ⟦σαλπιγγων⟧ and joy great the/this/who voice/sound, 65 so the/this/who a_people not to_hear the/this/who ⟦σαλπίγγων⟧ through/because_of the/this/who ⟦κλαυθμὸν⟧ of_the a_people; the/this/who for crowd to_be the/this/who ⟦σαλπίζων⟧ greatly, so from_afar ⟦ἀκούεσθαι⟧. 66 and to_hear the/this/who enemy the/this/who tribe Youda and Beniamin, ⟦ἦλθοσαν⟧ to_come_to_know one/which? the/this/who voice/sound the/this/who ⟦σαλπίγγων⟧. 67 and to_come_to_know that/since the/this/who out_from the/this/who ⟦αἰχμαλωσίας⟧ ⟦οἰκοδομοῦσι⟧ the/this/who temple the/this/who lord God Israaʸl. 68 and to_come_ _near/agree the/this/who Zorobabel, and Yaʸsou, and the/this/who to_govern the/this/who ⟦πατριῶν⟧, to_speak he/she/it/self, ⟦συνοικοδομήσωμεν⟧ you. 69 similarly for you to_hear of_the lord you, and he/she/it/self ⟦ἐπιθύομεν⟧ away_ _from day ⟦Ἀσβακαφὰς⟧ king Assuriōn, which ⟦μετήγαγεν⟧ I/we here. 70 and to_say he/she/it/self Zorobabel and Yaʸsous and the/this/who to_govern the/this/who ⟦πατριῶν⟧ of_the Israaʸl, no I/we and you of_the to_build the/this/who house lord God I/we. 71 I/we for alone ⟦οἰκοδομήσωμεν⟧ the/this/who lord of_the Israaʸl, ⟦ἀκολούθως⟧ which to_order I/we supreme_power the/this/who king Persōn. 72 the/this/who but/and Gentile_nation the/this/who earth ⟦ἐπικοιμώμενα⟧ the/this/who in/on/among the/this/who Youdaia and ⟦πολιορκοῦντες⟧, ⟦εἶργον⟧ of_the to_build, 73 and plan ⟦δημαγωγοῦντες⟧, and ⟦συστάσεις⟧ to_do/make, ⟦ἀπεκώλυσαν⟧ of_the ⟦ἀποτελεσθῆναι⟧ the/this/who building all the/this/who time the/this/who life of_the king Kurou; and ⟦εἴρχθησαν⟧ the/this/who building year two until the/this/who Dareiou kingdom.

6:1 in/on/among but/and the/this/who secondly year the/this/who Dareiou kingdom, to_prophesy Angaios and Zaḵarias the/this/who of_the Addō the/this/who prophet upon/to/against the/this/who the/this/who Youdaious the/this/who in/on/among the/this/who Youdaia and Hierousalaʸm, upon/to/against the/this/who name lord God Israaʸl upon/to/against he/she/it/self. 2 then to_stand Zorobabel the/this/who of_the Salathiaʸl and Yaʸsous the/this/who of_the Yōsedek, be_first to_build the/this/who house of_the lord, the/this/who in/on/among Hierousalaʸm,

108 **RV 5:66 · Cross-ref.** Ezr 4:1.

109 **RV 5:69 · Note** Another reading is, Asbacaphath.

110 **RV 6:1 · Note** Iddo. Another reading is, Eddin

111 **RV 6:1 · Cross-ref.** Ezr 4:24; 5:1.

112 **RV 6:3 · Note** Tattenai.

Literal Version

be_with the/this/who prophet of_the lord, ⟦βοηθούντων⟧ he/she/it/self. 3 in/on/among he/she/it/self the/this/who time ⟦παρῆν⟧ to/with he/she/it/self Sisinnaʸs the/this/who a_ _chief_ruler Surias and Foinikaʸs, and Sathrabouzanaʸs and the/this/who ⟦συνεταῖροι⟧, 4 and to_say he/she/it/self, which? you ⟦συντάξαντος⟧ the/this/who house this/he/she/it to_build, and the/this/who roof this/he/she/it and the/this/who another all ⟦ἐπιτελεῖτε⟧? and which? to_be ⟦οἰκοδόμοι⟧ the/this/who this/he/she/it to_complete? 5 and ⟦ἔσχοσαν⟧ because_of/grace, oversight to_be upon/to/against the/this/who captivity, from_with of_the lord the/this/who elder the/this/who Jewish, 6 and no ⟦ἐκωλύθησαν⟧ the/this/who building, until which/whither ⟦ἀποσημανθῆναι⟧ Dareiōi about he/she/it/self, and ⟦προσφωνηθῆναι⟧. 7 a_ _transcript epistle which ⟦Ἔγραψεδαρειῳ⟧, and to_send. Sisinnaʸs the/this/who a_chief_ruler Surias and Foinikaʸs, and Sathrabouzanaʸs, and the/this/who ⟦συνεταῖροι⟧ the/this/who in/on/among Suria and Foinikaʸ ⟦ἡγεμόνες⟧, king Dareiōi to_ _rejoice. 8 all acquainted_with to_be the/this/who lord I/we the/this/who king, that/since to_come toward the/this/who country the/this/who Jewish/Judea, and to_come/go toward Hierousalaʸm the/this/who city, ⟦κατελάβομεν⟧ the/this/who ⟦αἰχμαλωσίας⟧ the/this/who elder the/this/who Jewish in/on/among Hierousalaʸm the/this/who city ⟦οἰκοδομοῦντας⟧ house the/this/who lord great, 9 new through/because_of stone ⟦ξυστῶν⟧ ⟦πολυτελῶν⟧, wood ⟦τιθεμένων⟧ in/on/among the/this/who ⟦τοίχοις⟧, 10 and the/this/who work that upon/to/against diligence to_be, and ⟦εὐοδούμενον⟧ the/this/who work in/on/among the/this/who hand he/she/it/self, and in/on/among all glory/to_think and care ⟦συντελούμενον⟧. 11 then ⟦ἐπυνθανόμεθα⟧ the/this/who elder this/he/she/it, to_speak, which? you ⟦προστάξαντος⟧ to_build the/this/who house this/he/she/it, and the/this/who work this/he/she/it ⟦θεμελιοῦτε⟧? 12 ⟦Ἐπηρωτήσαμεν⟧ therefore/then he/she/it/self, because_of of_the to_make_known you, and to_ _write you the/this/who a_human the/this/who ⟦ἀφηγουμένους⟧, and the/this/who ⟦ὀνοματογραφίαν⟧ ⟦ᾐτοῦμεν⟧ he/she/it/self the/this/who ⟦προκαθηγουμένων⟧. 13 the/this/who but/and to_answer I/we, to_speak, to_be ⟦παῖδες⟧ of_the lord of_the to_create the/this/who heaven and the/this/who earth; 14 and to_build house before year greater through/because_of king of_the Israaʸl great and strong, and ⟦ἐπετελέσθη⟧. 15 and since the/this/who father I/we ⟦παραπικράναντες⟧ to_sin toward the/this/who lord of_the Israaʸl the/this/who ⟦οὐράνιον⟧, to_deliver he/she/it/self toward hand Nabouḳodonosor king Babulōnos king the/this/who Ḳaldaiōn. 16 the/this/who and/both house to_ _take_down ⟦ἐνεπύρισαν⟧, and the/this/who a_people ⟦ᾐχμαλώτευσαν⟧ toward ⟦Βαβυλῶνα⟧. 17 in/on/among but/and the/this/who first year ⟦βασιλεύοντος⟧ Kurou country Babulōnias, to_write the/this/who king supreme_ _power the/this/who house this/he/she/it to_build; 18 and the/this/who sacred vessel the/this/who golden and

Readers' Version

Foinikai came to them, with Shetar-Bozenay[113] and his companions, and said to them,[114] 4 "By whose authority do you build this house and this roof, and perform all the other things? Who are the builders who do these things?" 5 Nevertheless, the elders of the Yehudim obtained favour, because the master had visited the captives; 6 and they weren't hindered from building until such time as communication was made to Dareyavesh about them, and his answer received.

The officials ask Dareyavesh to investigate

7 A copy of the letter which Tatenay, governor of Aram and Foinikai, and Shetar-Bozenay, with their companions, the rulers in Aram and Foinikai, wrote and sent to Dareyavesh:

8 "To King Dareyavesh, greetings. Let it be fully known to our lord the king, that having come into the country of Yehudah (Judea), and entered into the city of Yerushalem, we found in the city of Yerushalem the elders of the Yehudim that were of the captivity 9 building a great new house for the master of hewn and costly stones, with timber laid in the walls. 10 Those works are being done with great speed. The work goes on prosperously in their hands, and it's being accomplished with all glory and diligence. 11 Then asked we these elders, saying, 'By whose authority are you building this house and laying the foundations of these works?' 12 Therefore, to the intent that we might give knowledge to you by writing who were the leaders, we questioned them, and we required of them the names in writing of their principal men. 13 So they gave us this answer, 'We're the servants of the master who made heaven and earth. 14 As for this house, it was built many years ago by a great and strong king of Yisrael (Israel), and was finished. 15 But when our fathers sinned against the master of Yisrael who's in heaven, and provoked him to anger, he gave them over into the hands of King Nevukadnetsar (Nebuchadnezzar) of Bavel, king of the Kasdim (Chaldeans). 16 They pulled down the house, burnt it, and carried away the people captive to Bavel. 17 But in the first year that Koresh (Cyrus) reigned over the country of Bavel, King Koresh wrote that this house should be rebuilt. 18 The holy vessels of gold and of silver that Nevukadnetsar had carried away out of the house at Yerushalem (Jerusalem) and had set up in his own temple, those King Koresh brought out of the temple in Bavel, and they were delivered to Zorobabel and to Sheshebatsar[115] the governor, 19 with commandment that he should carry away all these vessels, and put them in the temple at Yerushalem, and that the master's temple should be built on its site. 20 Then Sheshebatsar, having come here, laid the foundations of the master's house which is in Yerushalem. From that time to this we're still building. It isn't yet fully completed.' 21 Now therefore, if it seems good, Oh king, let a search be made among the royal archives of our lord the king that are in Bavel. 22 If it's

113 RV 6:3 · Note Shetharbozenai

114 RV 6:3 · Cross-ref. Ezr 5:3.

115 RV 6:18 · Note Another reading is, Sabunassarus.

Readers' Version

found that the building of the master's house which is in Yerushalem has been done with the consent of King Koresh, and it seems good to our lord the king, let him send us directions about these things."

Dareyavesh orders support for the rebuilding

23 Then King Dareyavesh (Darius) commanded that a search be made among the archives that were laid up at Bavel (Babylon). So at Ahmeta the palace, which is in the country of Maday (Media), a scroll was found where these things were recorded:[116] 24 "In the first year of Koresh's reign, King Koresh commanded to build up the master's house which is in Yerushalem, where they sacrifice with continual fire. 25 Its height will be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood from that country. Its expenses are to be given out of King Koresh's house. 26 The holy vessels of the master's house, both gold and silver, that Nevukadnetsar took out of the house at Yerushalem and carried away to Bavel, should be restored to the house at Yerushalem, and be set in the place where they were before." 27 Also he commanded that Tatenay the governor of Aram (Syria) and Foinikai, and Shetar-Bozenay, and their companions, and those who were appointed rulers in Aram and Foinikai, should be careful not to meddle with the place, but allow Zorobabel, the master's servant, and governor of Yehudah (Judea), and the elders of the Yehudim (Jews), to build that house of the master in its place. 28 "I also command to have it built up whole again; and that they look diligently to help those who are of the captivity of Yehudah, until the master's house is finished, 29 and that out of the tribute of Coele-Syria and Foinikai a portion will be carefully given to these men for the sacrifices of the master, that is, to Zorobabel the governor for bulls, rams, and lambs, 30 and also corn, salt, wine and oil, and that continually every year without further question, according as the priests who are in Yerushalem may direct to be daily spent, 31 that drink offerings may be made to the Most High God for the king and for his children, and that they may pray for their lives." 32 He commanded that whoever should transgress, yes, or neglect anything written here, a beam will be taken out of his own house, and he'll be hanged on it, and all his goods seized for the king. 33 "Therefore may the master, whose name is called on there, utterly destroy every king and nation that stretches out his hand to hinder or damage that house of the master in Yerushalem. 34 I, King Dareyavesh have ordained that these things be done with diligence."

Literal Version

the/this/who silver, which to_bring/carry_out Nabouḳodonosor out_from of_the house of_the in/on/among Hierousalaʸm, and ⟦ἀπηρείσατο⟧ he/she/it/self in/on/among the/this/who he/she/it/self/my/your/him-self/there temple, again to_bring/carry_out he/she/it/self supreme_power the/this/who king out_from of_the temple of_the in/on/among Babulōnia, and to_deliver ⟦Σαβανασσάρῳ⟧ Zorobabel the/this/who ⟦ἐπάρχῳ⟧, 19 and ⟦ἐπετάγη⟧ he/she/it/self, and to_carry_off all the/this/who vessel this/he/she/it ⟦ἀποθεῖναι⟧ in/on/among the/this/who temple the/this/who in/on/among Hierousalaʸm, and the/this/who temple of_the lord ⟦οἰκοδομηθῆναι⟧ upon/to/against of_the place. 20 then the/this/who ⟦Σαβανάσσαρος⟧ to_come ⟦ἐνεβάλετο⟧ the/this/who foundation of_the house lord of_the in/on/among Hierousalaʸm, and away_from that until of_the now ⟦οἰκοδομούμενος⟧ no to_take ⟦συντέλειαν⟧. 21 now therefore/then if to_judge, king, ⟦ἐπισκεπήτω⟧ in/on/among the/this/who ⟦βασιλικοῖς⟧ ⟦βιβλιοφυλακίοις⟧ of_the Kurou, 22 and if ⟦εὑρίσκητε⟧? with/after the/this/who resolution Kurou of_the king to_be the/this/who building of_the house lord of_the in/on/among Hierousalaʸm, and ⟦κρίνηται⟧ the/this/who lord king I/we, ⟦προσφωνησάτω⟧ I/we about this/he/she/it. 23 then the/this/who king Dareios to_order to_ _visit/care_for in/on/among the/this/who ⟦βιβλιοφυλακίοις⟧ the/this/who ⟦κειμένοις⟧ in/on/among Babulōni; and to_ _find/meet in/on/among ⟦Ἐκβατάνοις⟧ the/this/who ⟦βάρει⟧ the/this/who in/on/among Maʸdia country place one, in/on/among oh!/to_be/which ⟦ὑπομνημάτιστο⟧ this. 24 ⟦Ἔτους⟧ first ⟦βασιλεύοντος⟧ Kurou, king supreme_power to_order the/this/who house of_the lord the/this/who in/on/among Hierousalaʸm to_build, where(-ever) ⟦ἐπιθύουσι⟧ through/because_of fire ⟦ἐνδελεχοῦς⟧, which/whither the/this/who height cubit/hour sixty, 25 width cubit/hour sixty through/because_of ⟦δόμων⟧ ⟦λιθίνων⟧ ⟦ξυστῶν⟧ three, and ⟦δόμου⟧ ⟦ξυλίνου⟧ ⟦ἐγχωρίου⟧ new one, and the/this/who ⟦δαπάνημα⟧ to_give out_from of_the house Kurou of_the king. 26 and the/this/who sacred vessel of_the house lord the/this/who and/both golden and silver, which to_ _bring/carry_out Nabouḳodonosor out_from of_the house of_ _the in/on/among Hierousalaʸm, and to_carry_off toward ⟦Βαβυλῶνα⟧, ⟦ἀποκατασταθῆναι⟧ toward the/this/who house the/this/who in/on/among Hierousalaʸm, which/whither to_ _be to_lay/be_appointed, that to_place there. 27 to_order but/and ⟦ἐπιμεληθῆναι⟧ Sisinnaʸ ⟦ἐπάρχῳ⟧ Surias and Foinikaʸs, and Sathrabouzanaʸ, and the/this/who ⟦συνεταίροις⟧, and the/this/who ⟦ἀποτεταγμένοις⟧ in/on/among Suria and Foinikaʸ ruler to_have_in_full of_the place, ⟦ἐᾶσαι⟧ but/and the/this/who child lord Zorobabel, ⟦ἔπαρχον⟧ but/and the/this/who Jewish/Judea, and the/this/who elder the/this/who Jewish, the/this/who house of_the lord that to_build upon/to/against of_the place. 28 and I/we but/and ⟦ἐπέταξα⟧ soundly to_build, and to_gaze in_ _order_that/to ⟦συμποιῶσι⟧ the/this/who out_from the/this/who ⟦αἰχμαλωσίας⟧ the/this/who Jewish/Judea, until of_the ⟦ἐπιτελεσθῆναι⟧ the/this/who house of_the lord; 29 and

116 RV 6:23 · Cross-ref. Ezr 6:1.

Literal Version

away_from the/this/who ⟦φορολογίας⟧ ⟦κοίλης⟧ Surias and Foinikaʸs carefully ⟦σύνταξιν⟧ ⟦δίδοσθαι⟧ this/he/she/it the/this/who a_human toward sacrifice the/this/who lord, Zorobabel ⟦ἐπάρεχῳ⟧ toward bull, and ⟦κριοὺς⟧, and lamb, **30** similarly but/and and ⟦πυρὸν⟧, and salt, and wine, and olive_oil continually according_to year, as/just_as if the/this/who priest the/this/who in/on/among Hierousalaʸm ⟦ὑπαγορεύσωσιν⟧ ⟦ἀναλίσκεσθαι⟧ according_to day, ⟦ἀναμφισβητήτως⟧, **31** that ⟦προσφέρωνται⟧ ⟦σπονδαὶ⟧ the/this/who God the/this/who ⟦ὑψίστῳ⟧ above/for of_the king and the/this/who child, and ⟦προσεύχωνται⟧ about the/this/who he/she/it/self life; **32** and ⟦προστάξαι⟧ in_order_ _that/to just_as/how_much if ⟦παραβῶσί⟧ one/which? the/this/who to_write and ⟦ἀκυρώσωσι⟧, ⟦ληφθῆναι⟧ wood out_from the/this/who one's_own/private he/she/it/self/my/your/him-self/there, and upon/to/against he/she/it/self/my/your/him-self/there ⟦κρεμασθῆναι⟧, and the/this/who to_be he/she/it/self/my/your/him-self/there to_be ⟦βασιλικά⟧. **33** through/because_of this/he/she/it and the/this/who lord, which/whither the/this/who name he/she/it/self/my/your/him-self/there to_call_(on)/name there, ⟦ἀφανίσαι⟧ all king and Gentile_nation, which ⟦ἐκτενεῖ⟧ the/this/who hand he/she/it/self/my/your/him-self/there to_prevent or/than to_do_evil/harm the/this/who house lord that the/this/who in/on/among Hierousalaʸm. **34** I/we king Dareios ⟦δεδογμάτικα⟧ carefully according_to this/he/she/it to_be.

7:1 then Sisinnaʸs a_chief_ruler ⟦κοίλης⟧ Surias and Foinikaʸs, and Sathrabouzanaʸs, and the/this/who ⟦συνεταῖροι⟧ ⟦κατακολουθήσαντες⟧ the/this/who by/under of_the king Dareiou ⟦προσταγεῖσιν⟧, **2** ⟦ἐπεστάτουν⟧ the/this/who ⟦ἱερῶν⟧ work ⟦ἐπιμελέστερον⟧ to_work_with the/this/who elder the/this/who Jewish and ⟦ἱεροστάταις⟧. **3** and ⟦εὔοδα⟧ to_be the/this/who sacred work, ⟦προφητευόντων⟧ Angaiou and Zakariou the/this/who prophet. **4** and ⟦συνετέλεσαν⟧ this/he/she/it through/because_of ⟦προστάγματος⟧ lord God Israaʸl; and with/after the/this/who resolution of_the Kurou and Dareiou and Artaxerxou king Persōn, **5** ⟦συνετελέσθη⟧ the/this/who house the/this/who holy until third and ⟦εἰκάδος⟧ ⟦μηνὸς⟧ Adar, of_the ⟦ἕκτου⟧ ⟦ἔτους⟧ king Dareiou. **6** and to_do/make the/this/who son Israaʸl, and the/this/who priest and the/this/who Leuitai and the/this/who remaining the/this/who out_from the/this/who ⟦αἰχμαλωσίας⟧ the/this/who ⟦προστεθέντες⟧, ⟦ἀκολούθως⟧ the/this/who in/on/among the/this/who Mōuseōs book. **7** and to_bring_to toward the/this/who ⟦ἐγκαινισμὸν⟧ of_the temple of_the lord bull hundred, ⟦κριοὺς⟧ two_hundred, lamb ⟦τετρακοσίους⟧, **8** ⟦χιμάρους⟧ above/for sin all of_the Israaʸl twelve to/with number, out_from the/this/who ⟦φυλάρχων⟧ of_the Israaʸl twelve. **9** and to_stand the/this/who priest and the/this/who ⟦Λενῖται⟧ according_to tribe ⟦ἐστολισμένοι⟧ upon/to/against the/this/who work lord God Israaʸl ⟦ἀκολούθως⟧ the/this/who Mōuseōs book, and the/this/who ⟦θυρωροὶ⟧ upon/to/against each gate. **10** and ⟦ἠγάγοσαν⟧ the/this/who son Israaʸl the/this/who out_from the/this/who

Readers' Version

The completed temple is dedicated

7:1 Then Tatenay the governor of Coele-Syria and Foinikai, and Shetar-Bozenay, with their companions, following King Dareyavesh's (Darius') commandments,[117] **2** very carefully supervised the holy work, assisting the elders of the Yehudim (Jews) and rulers of the temple. **3** So the holy work prospered, while Hagay and Zekaryah (Zechariah) the prophets prophesied. **4** They finished these things by the commandment of the master, the god of Yisrael, and with the consent of Koresh (Cyrus), Dareyavesh, and Artahshashta (Artaxerxes), kings of the Persians. **5** So the holy house was finished by the twenty-third day of the month Adar, in the sixth year of King Dareyavesh. **6** The Israeli people, the priests, the Levites, and the others who returned from captivity who joined them did what was written in the book of Mosheh (Moses). **7** Because the dedication of the master's temple, they offered one hundred bulls, two hundred rams, four hundred lambs, **8** and twelve male goats for the sin of all Yisrael, according to the number of the twelve princes of the tribes of Yisrael. **9** The priests and the Levites stood arrayed in their vestments, according to their kindred, for the services of the master, the god of Yisrael, according to the book of Mosheh. The gatekeepers were at every gate.

The returned exiles celebrate the Passover

10 The Israeli people (Israel) who came out of captivity held the Passover the fourteenth day of the first month, when

117 RV 7:1 · Cross-ref. Ezr 6:13.

Readers' Version

the priests and the Levites were sanctified together, **11** with all those who returned from captivity; for they were sanctified. Because the Levites were all sanctified together, **12** and they offered the Passover for all who returned from captivity, for their kindred the priests, and for themselves. **13** The Israeli people who came out of the captivity ate, even all those who'd separated themselves from the abominations of the heathen of the land, and followed after the master. **14** They kept the feast of unleavened bread seven days, rejoicing before the master, **15** because he'd turned the counsel of the king of Ashur (Assyria) towards them, to strengthen their hands in the works of the master, the god of Yisrael.

Ezra comes to Yerushalem

8:1 After these things, when Artahshashta (Artaxerxes) the king of the Persians reigned, Ezra came, who was the son of Azaryah, the son of Zekaryah (Zechariah), the son of Hilkiyah, the son of Shalem,[118] **2** the son of Tsadok, the son of Ahituv, the son of Amaryah, the son of Ozias,[119] the son of Merayot, the son of Zerahyah, the son of Zerahyah, the son of Buki, the son of Avishua, the son of Pinhas, the son of Eleazar, the son of Aharon (Aaron), the chief priest. **3** This Ezra went up from Bavel (Babylon) as a skilled scribe in Mosheh's (Moses') law, which was given by the god of Yisrael. **4** The king honoured him, for he found favour in his sight in all his requests. **5** There went up with him also some of the Israeli people, and of the priests, Levites, holy singers, gatekeepers, and temple servants to Yerushalem (Jerusalem) **6** in the seventh year of Artahshashta's reign, in the fifth month (this was the king's seventh year); for they left Bavel on the new moon of the first month and came to Yerushalem, by the prosperous journey which the master gave them[120] for his sake. **7** Because Ezra had very great skill, so that he omitted nothing of the law and commandments of the master, but taught all Yisrael the ordinances and judgements.

The king's letter authorising Ezra's work

8 Now the commission, which was written from King Artahshashta, came to Ezra the priest and reader of the master's law, was as follows:

9 "King Artahshashta to Ezra the priest and reader of the master's law, greetings. **10** Having determined to deal graciously, I've given orders that those of the nation of the Yehudim (Jews), and of the priests and Levites, and of those within our realm who are willing and freely choose to, should go with you to Yerushalem.

Literal Version

⟦αἰχμαλωσίας⟧ the/this/who Passover in/on/among the/this/who fourteenth of_the first ⟦μηνὸς⟧, when ⟦ἠγνίσθησαν⟧ the/this/who priest and the/this/who Leuitai, **11** together and all the/this/who son the/this/who ⟦αἰχμαλωσίας⟧, that/since ⟦ἠγνίσθησαν⟧; that/since the/this/who Leuitai together all ⟦ἠγνίσθησαν⟧. **12** and ⟦ἔθυσαν⟧ the/this/who Passover all the/this/who son the/this/who ⟦αἰχμαλωσίας⟧, and the/this/who brother he/she/it/self the/this/who priest, and my/your/him-self. **13** and ⟦ἐφάγοσαν⟧ the/this/who son Israaʸl the/this/who out_ _from the/this/who ⟦αἰχμαλωσίας⟧, all the/this/who ⟦χωρισθέντες⟧ away_from the/this/who abomination the/this/who Gentile_nation the/this/who earth, to_seek the/this/who lord; **14** and ⟦ἠγάγοσαν⟧ the/this/who festival the/this/who unleavened seven day ⟦εὐφραινόμενοι⟧ before lord, **15** that/since ⟦μετέστρεψε⟧ the/this/who plan of_the king Assuriōn upon/to/against he/she/it/self, ⟦κατισχῦσαι⟧ the/this/who hand he/she/it/self upon/to/against the/this/who work lord God Israaʸl.

8:1 and ⟦μεταγενέστερος⟧ this/he/she/it he_is, ⟦βασιλεύοντος⟧ Artaxerxou of_the Persōn king, ⟦προσέβη⟧ Esdras ⟦Ἀζαραίου⟧, of_the ⟦Ζεχρίου⟧, of_the Ḳelkiou, of_the Salaʸmou, **2** of_the Saddoukou, of_the Aḳitōb, of_the Amariou, of_the Oziou, of_the Bokka, of_the ⟦Ἀβισαΐ⟧, of_the Finees, of_ _the Eleazar, of_the A'arōn, of_the ⟦ἱερέως⟧ of_the first; **3** this/he/she/it Esdras to_ascend out_from Babulōnos which/how scribe ⟦εὐφυὴς⟧ to_be in/on/among the/this/who Mōuseōs law the/this/who ⟦ἐκδεδομένῳ⟧ by/under of_the God of_the Israaʸl. **4** and to_give he/she/it/self the/this/who king glory, ⟦εὐρόντος⟧ because_of/grace before he/she/it/self/my/your/him-self/there upon/to/against all the/this/who ⟦ἀξιώματα⟧ he/she/it/self/my/your/him-self/there. **5** and ⟦συνανέβησαν⟧ out_from the/this/who son Israaʸl, and the/this/who priest, and Leuitōn, and ⟦ἱεροψαλτῶν⟧, and ⟦θυρωρῶν⟧, and ⟦ἱεροδούλων⟧ toward Hierousalaʸm, **6** ⟦ἔτους⟧ seventh ⟦βασιλεύοντος⟧ Artaxerxou in/on/among the/this/who ⟦πέμπτῳ⟧ month; this/he/she/it year seventh the/this/who king; to_go_out for out_from Babulōnos the/this/who New_ _Moon of_the first ⟦μηνὸς⟧, to_come toward Hierousalaʸm according_to the/this/who to_give he/she/it/self Euodia from_ _with of_the lord upon/to/against he/she/it/self. **7** the/this/who for Esdras much ⟦ἐπιστήμην⟧ ⟦περιεῖχεν⟧ toward the/this/who nothing ⟦παραλιπεῖν⟧ the/this/who out_ _from of_the law lord and out_from the/this/who commandment, to_teach all the/this/who Israaʸl righteous_act and judgement. **8** ⟦Προσπεσόντος⟧ but/and of_the ⟦γραφέντος⟧ ⟦προστάγματος⟧ from_with Artaxerxou king to/with Esdran the/this/who priest and ⟦ἀναγνώστην⟧ of_the law lord, which/whither to_be a_transcript the/this/who ⟦ὑποκείμενον⟧; **9** king Artaxerxaʸs Esdra the/this/who priest and ⟦ἀναγνώστῃ⟧ of_the law lord to_rejoice. **10** and the/this/who ⟦φιλάνθρωπα⟧ I/we to_judge ⟦προσέταξα⟧

118 **RV 8:1 · Cross-ref.** Ezr 7:1.

119 **RV 8:2 · Note** The Vatican MS. omits the son of Memeroth, the son of Zaraias, the son of Savias.

120 **RV 8:6 · Note** Some MSS. omit for his sake.

Literal Version

the/this/who to_plan out_from of_the Gentile_nation
the/this/who Jewish ⟦αἱρετίζοντας⟧, and the/this/who priest
and the/this/who Leuitōn, and ⟦τῶνδε⟧ in/on/among
the/this/who our kingdom, ⟦συμπορεύεσθαί⟧ you toward
Hierousalaʸm. **11** just_as/how_much therefore/then
⟦ἐνθυμοῦνται⟧, ⟦συνεξορμάσθωσαν⟧ just_as ⟦δέδοκται⟧
I/we/my and/both, and the/this/who seven friendly/friend
⟦συμβουλευταῖς⟧, **12** that ⟦ἐπισκέψωνται⟧ the/this/who
according_to the/this/who Jewish/Judea and Hierousalaʸm
⟦ἀκολούθως⟧ which to_have/be in/on/among the/this/who
law lord, **13** and to_carry_off gift the/this/who lord of_the
Israaʸl, which ⟦ηὐξάμην⟧ I/we and/both and the/this/who
friendly/friend, toward Hierousalaʸm; and all gold and money
the/this/who/which if to_find/meet in/on/among
the/this/who country the/this/who Babulōnias the/this/who
lord toward Hierousalaʸm **14** with the/this/who ⟦δεδωρημένῳ⟧
by/under of_the Gentile_nation toward the/this/who temple
of_the lord God he/she/it/self the/this/who in/on/among
Hierousalaʸm, to_assemble the/this/who, and/both gold and
the/this/who money toward bull and ⟦κριοὺς⟧ and lamb, and
the/this/who this/he/she/it ⟦ἀκόλουθα⟧, **15** so
⟦προσενεγκεῖν⟧ sacrifice the/this/who lord upon/to/against
the/this/who altar of_the lord God he/she/it/self
the/this/who in/on/among Hierousalaʸm. **16** and all just_
_as/how_much if plan with/after the/this/who brother you to_
_do/make gold and money, ⟦ἐπιτέλει⟧ according_to
the/this/who will/desire of_the God you. **17** and the/this/who
sacred vessel of_the lord the/this/who ⟦διδόμενά⟧ you toward
the/this/who need of_the temple of_the God you, **18** to_give
out_from of_the ⟦βασιλικοῦ⟧ treasury. **19** I/we/and_I look!
Artaxerxaʸs king ⟦προσέταξα⟧ the/this/who ⟦γαζοφύλαξι⟧
Surias and Foinikaʸs, in_order_that/to just_as/how_much if to_
_send Esdras the/this/who priest and ⟦ἀναγνώστης⟧ of_the law
of_the God of_the highest, carefully to_give he/she/it/self until
money talent hundred, **20** similarly but/and and until ⟦πυροῦ⟧
⟦κόρων⟧ hundred, and wine ⟦μετρητῶν⟧ hundred; **21** and
another out_from multitude all according_to the/this/who of_
_the God law ⟦ἐπιτελεσθήτω⟧ carefully the/this/who God
the/this/who ⟦ὑψίστῳ⟧, because_of of_the not to_be wrath
toward the/this/who kingdom of_the king and the/this/who
son he/she/it/self/my/your/him-self/there. **22** and you
but/and to_speak that all the/this/who priest, and
the/this/who Leuitais, and ⟦ἱεροψάλταις⟧, and ⟦θυρωροῖς⟧,
and ⟦ἱεροδούλοις⟧, and ⟦πραγματικοῖς⟧ of_the temple
this/he/she/it nor one tribute, nor another plot ⟦γίνηται⟧, and
nothing to_have/be authority to_put_on/seize one
this/he/she/it. **23** and you, Esdra, according_to the/this/who
wisdom of_the God, to_appoint judge and ⟦δικαστὰς⟧, that
⟦δικάζωσιν⟧ in/on/among all Suria and Foinikaʸ all
the/this/who ⟦ἐπισταμένους⟧ the/this/who law of_the God
you, and the/this/who not ⟦ἐπισταμένους⟧ ⟦διδάξεις⟧. **24** and
all just_as/how_much if ⟦παραβαίνωσι⟧ the/this/who law of_
_the God you and ⟦τὸς⟧ royal, carefully ⟦κολασθήσονται⟧, if

Readers' Version

11 As many therefore as are so disposed, let them depart with you, as it's seemed good both to me and my seven friends the counsellors, **12** that they may look to the affairs of Yehudah (Judea) and Yerushalem, in accordance with what's in the master's law, **13** and carry the gifts to the master of Yisrael to Yerushalem, which I and my friends have vowed, and that all the gold and silver that can be found in the country of Bavel for the master in Yerushalem, **14** with that also which is given of the people for the temple of the master their god that's at Yerushalem, be collected: even the gold and silver for bulls, rams, and lambs, and what goes with them, **15** to the end that they may offer sacrifices to the master on the altar of the master their god, which is in Yerushalem. **16** Whatever you and your kindred decide to do with gold and silver, do that according to your god's will. **17** The holy vessels of the master, which are given you for the use of your god's temple, which is in Yerushalem, **18** and whatever else you remember for the use of your god's temple, give it out of the king's treasury. **19** I, King Artahshashta (Artaxerxes), have also commanded the keepers of the treasures in Aram (Syria) and Foinikai, that whatever Ezra the priest and reader of the Most High God's law sends for, they should give it to him with all diligence, **20** to the sum of one hundred talents of silver, likewise also of wheat even to one hundred cors,[121] and one hundred firkins[122] of wine, and[123] salt in abundance. **21** Let all things be performed after God's law diligently to the most high God, that anger come not onto the kingdom of the king and his sons. **22** I command you also that no tax, nor any other imposition, be laid on any of the priests, or Levites, or holy singers, or gatekeepers, or temple servants, or any that have employment in this temple, and that no man has authority to impose any tax on them. **23** You, Ezra, according to God's wisdom, ordain judges and justices that they may judge in all Aram and Foinikai all those who know your god's law; and those who don't know it, you must teach. **24** Anyone who transgresses the law of your god and of the king will be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment."

25 Then Ezra the scribe said, "Blessed be the only master, the god of my fathers, who's put these things into the king's heart, to glorify his house that's in Yerushalem, **26** and has honoured me in the sight of the king, his counsellors, and all his friends and leading citizens. **27** Therefore I was encouraged by the help of the master my god, and gathered together out of Yisrael (Israel) men to go up with me.

The families travelling with Ezra

28 These are the chief according to their families and their several divisions, who went up with me from Bavel (Babylon) in King Artahshashta's (Artaxerxes') reign: **29** of the sons of Pinhas, Gereshom; of the

121 **RV 8:20 · Note** a cor is about 230 litres, so 100 cors is about 23 kilolitres or 652 bushels

122 **RV 8:20 · Note** a firkin is about 41 litres or 11 gallons.

123 **RV 8:20 · Note** So some authorities. See Ezra 7:22. The common reading is, other things.

Readers' Version

sons of Itamar, Daniyel; of the sons of David,[124] Hatush[125] the son
of Shekanyah; 30 of the sons of Par'osh, Zekaryah (Zechariah);
and with him were counted one hundred and fifty men; 31 of the
sons of Pahat-Moav, Elyehoeynay the son of[126] Zerahyah, and
with him two hundred men; 32 of[127] the sons of Zatu, Shekanyah
the son of Yahaziel, and with him three hundred men; of the
sons of Adin, Ovadyah (Obadiah) the son of Yonatan (Jonathan),
and with him two hundred and fifty men; 33 of the sons of Ey-
lam, Yeshaeyah son of Atalyah (Athaliah), and with him seventy
men; 34 of the sons of Shefatyah, Zevadyah son of Mika'el
(Michael), and with him seventy men; 35 of the sons of Yoav
(Joab), Ovadyah son of Yehiel. Yehiel, and with him two hundred
and twelve men; 36 of the sons of Bani, Shelomit son of Yosi-
fyah,[128] and with him one hundred and sixty men; 37 of the sons
of Bevay, Zekaryah son of Bevay, and with him twenty-eight
men; 38 of the sons of Azgad: Azgad, Yohan (John) son of
Hakatan Hakatan, and with him one hundred and ten men; 39 of
the sons of Adonikam, the last, and these are the names of them,
Elifelet, Ye'uel, and Shemayah, and with them seventy men; 40 of
the sons of Bigvay, Utay the son of Zabud, and with him seventy
men.

Ezra prepares the group for the journey

41 I gathered them together to the river
called Ahava. There we pitched our tents
three days, and I inspected them. 42 When
I'd found there none of the priests and Levites, 43 then sent I to
Eleazar, Ariel, Shemayah, 44 Elnatan, Shemayah, Yoyariv, Natan
(Nathan), Elnatan, Zekaryah, and Meshulam, principal men and
men of understanding. 45 I asked them to go to Ido the captain,
who was in the place of the treasury, 46 and commanded them
that they should speak to Ido, to his kindred, and to the treasur-
ers in that place, to send us such men as might execute the
priests' office in our master's house. 47 By the mighty hand of
our master, they brought to us men of understanding of the sons
of[129] Mahli the son of Levi, the son of Yisrael (Israel),[130]
Shereveyah, and his sons, and his kindred, who were eighteen,
48 and[131] Hashavyah, Annuus, and Osaias his brother, of the sons
of Chanuneus, and their sons were twenty men; 49 and of the
temple servants whom David and the principal men had ap-
pointed for the servants of the Levites, two hundred and twenty
temple servants. The list of all their names was reported.

Prayer and preparations for a safe journey

50 There I vowed a fast for the young
men before our master, to seek from him a
prosperous journey both for us and for

124 **RV 8:29 · Note** Hattush.

125 **RV 8:29 · Note** Ezra 8:3, of the sons of Shecaniah; of the sons of Parosh.

126 **RV 8:31 · Note** Zerehiah.

127 **RV 8:32 · Note** Ezra 8:5, of the sons of Shecaniah, the son of Jahaziel.

128 **RV 8:36 · Note** Ezra 8:10, of the sons of Shelomith, the son of Josiphiah.

129 **RV 8:47 · Note** Mahli.

130 **RV 8:47 · Note** Sherebiah.

131 **RV 8:48 · Note** Hashabiah.

Literal Version

and/both and death, if and/both and punishment, or/than
⟦ἀργυρικῇ⟧ damage/loss, or/than enslavement. 25 and to_say
Esdras the/this/who scribe, praiseworthy alone lord
the/this/who God the/this/who father I/we, the/this/who to_
_give this/he/she/it toward the/this/who heart of_the king,
to_glorify the/this/who house
he/she/it/self/my/your/him-self/there the/this/who
in/on/among Hierousalaʸm, 26 and I/we ⟦ἐτίμησεν⟧
against/in_front_of he/she/it/self/the/this/who king, and
the/this/who ⟦συμβουλευόντων⟧, and all the/this/who
friendly/friend, and ⟦μεγιστάνων⟧
he/she/it/self/my/your/him-self/there. 27 and I/we
⟦εὐθαρσὴς⟧ to_be according_to the/this/who ⟦ἀντίλμψιν⟧ lord
of_the God I/we, and to_assemble man out_from of_the Israaʸl
so ⟦συναναβῆναί⟧ I/we. 28 and this/he/she/it the/this/who
to_prefer according_to the/this/who family_line he/she/it/self
and the/this/who ⟦μεριδαρχίας⟧, the/this/who to_ascend
with/after I/we/my out_from Babulōnos in/on/among
the/this/who kingdom Artaxerxou of_the king. 29 out_from
the/this/who son Finees, Gaʸrsōn; out_from the/this/who son
⟦'Ιαθαμάρου⟧, Gamaliaʸl; out_from the/this/who son ⟦Λαυὶδ⟧,
⟦Λαττοὺς⟧ the/this/who Seḳeniou; 30 out_from the/this/who
son tax, Zaḳarias, and with/after
he/she/it/self/my/your/him-self/there ⟦ἀπεγράφησαν⟧ man
hundred fifty; 31 out_from the/this/who son ⟦Φαὰθ⟧ Mōab,
Eliaōnias Zaraiou, and with/after
he/she/it/self/my/your/him-self/there man two_hundred;
32 out_from the/this/who son Zathoaʸs, ⟦Ζεχενίας⟧ Yezaʸlou,
and with/after he/she/it/self/my/your/him-self/there man
three_hundred; out_from the/this/who son Adin, Ōbaʸth
Yōnathou, and with/after
he/she/it/self/my/your/him-self/there man two_hundred
fifty; 33 out_from the/this/who son Aʸlam, Yesian Gotholiou,
and with/after he/she/it/self/my/your/him-self/there man
seventy; 34 out_from the/this/who son Safatiou, Zaraias
⟦Μιχαήλου⟧, and with/after
he/she/it/self/my/your/him-self/there man seventy; 35 out_
_from the/this/who son Yōab, Abadias Yezaʸlou, and
with/after he/she/it/self/my/your/him-self/there man two_
_hundred twelve; 36 out_from the/this/who son ⟦Βανίας⟧,
⟦Σαλιμὼθ⟧ Yōsafiou, and with/after
he/she/it/self/my/your/him-self/there man sixty and
hundred; 37 out_from the/this/who son Babi, Zaḳarias Baʸbai,
and with/after he/she/it/self/my/your/him-self/there man
twenty-eight; 38 out_from the/this/who son ⟦'Αστὰθ⟧,
Yōannaʸs Akatan, and with/after
he/she/it/self/my/your/him-self/there man hundred ten;
39 out_from the/this/who son Adōnikam, the/this/who

Literal Version

last/least; and this/he/she/it the/this/who name
he/she/it/self; [[Ἐλιφαλὰ]] of_the [[Γεουὴλ]], and Samaias, and
with/after he/she/it/self man seventy; **40** out_from
the/this/who son [[Βαγὼ]], Outhi the/this/who of_the
Histalkourou, and with/after
he/she/it/self/my/your/him-self/there man seventy. **41** and
to_assemble he/she/it/self upon/to/against the/this/who to_
_speak Theran river, and [[παρενεβάλομεν]] day three at_that_
_time, and [[κατέμαθον]] he/she/it/self. **42** and out_from
the/this/who priest and out_from the/this/who Leuitōn no to_
_find/meet there, **43** to_send to/with Eleazaron, and
Hidouaʸlon, and a_midwife, and Masman, and [[Ἀλναθὰν]], and
Samaian, and Iōribon, Nathan, **44** Ennatan, Zakarian, and
Mosollamon the/this/who to_govern and [[ἐπιστήμονας]],
45 and to_say he/she/it/self to_come/go to/with [[Λοδδαῖον]]
the/this/who to_govern the/this/who in/on/among
the/this/who place of_the treasury, **46** to_order he/she/it/self
[[διαλεχθῆναι]] [[Λοδδαίῳ]], and the/this/who brother
he/she/it/self/my/your/him-self/there, and the/this/who
in/on/among the/this/who place [[γαζοφύλαξιν]], to_send I/we
[[τοὺν]] [[ἱερατεύσοντας]] in/on/among the/this/who house of_
_the lord I/we; **47** and to_bring I/we according_to
the/this/who mighty hand of_the lord I/we man
[[ἐπιστήμονας]] the/this/who son Mooli of_the Leui of_the
Israaʸl, Asebaʸbian, and the/this/who son
he/she/it/self/my/your/him-self/there, and the/this/who
brother, to_be ten and eight; **48** and Asebian, and [[Ἄννουον]],
and Ōsaian brother out_from the/this/who son Kanounaiou,
and the/this/who son he/she/it/self twenty man; **49** and out_
_from the/this/who [[ἱεροδούλων]] which to_give Dawid, and
the/this/who to_govern toward the/this/who work
the/this/who Leuitōn, [[ἱεροδούλους]] two_hundred and
twenty; all [[ἐσημάνθη]] the/this/who writing_of_names. **50** and
[[ηὐξάμην]] there fasting the/this/who [[νεανίσκοις]] before
lord I/we, to_seek from_with
he/she/it/self/my/your/him-self/there Euodia I/we and/both
and the/this/who [[συνοῦσιν]] I/we, child I/we, and [[κτήνεσιν]].
51 [[Ἐνετράπην]] for to_ask the/this/who king, [[πεζούς]]
and/both and horseman, and [[προπομπὴν]] because_of
[[ἀσφαλείας]] the/this/who to/with the/this/who
[[ἐναντιουμένους]] I/we. **52** [[Εἴπαμεν]] for the/this/who king,
that/since the/this/who strength of_the lord I/we to_be
with/after the/this/who [[ἐπιζητούντων]] he/she/it/self
toward all correcting. **53** and again [[ἐδεήθημεν]] of_the lord
I/we all this/he/she/it, and [[ἐτύχομεν]] [[εὐιλάτου]]. **54** and
[[ἐχώρισα]] the/this/who [[φυλάρχων]] the/this/who priest man
twelve, and [[Ἐσερεβίαν]] and Samian, and with/after
he/she/it/self out_from the/this/who brother he/she/it/self
man twelve. **55** and [[ἔστησα]] he/she/it/self the/this/who
money, and the/this/who gold, and the/this/who sacred vessel
of_the house of_the lord I/we, which to_give the/this/who
king, and the/this/who [[σύμβουλοι]]

Readers' Version

our children and livestock that were with us; **51** for I was ashamed to ask of the king infantry, cavalry, and an escort for protection against our adversaries. **52** Because we'd said to the king that our master's power would be with those who seek him, to support them in all ways. **53** Again we prayed to our lord about these things, and found him to be merciful.

54 Then I set apart twelve men of the chiefs of the priests,[132] Shereveyah, Hashavyah, and ten men of their kindred with them. **55** I weighed out to them the silver, the gold, and the holy vessels of our master's house, which the king, his counsellors, the leading citizens, and all Yisrael (Israel) had given. **56** When I'd weighed it, I delivered to them six hundred and fifty talents of silver, silver vessels weighing one hundred talents, one hundred talents of gold, **57** twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold. **58** I said to them, "You're holy to the master, the vessels are holy, and the gold and the silver are a vow to the master, the master of our fathers. **59** Watch and keep them until you deliver them to the chiefs of the priests and Levites, and to the principal men of the families of Yisrael in Yerushalem, in the chambers of our master's house. **60** So the priests and the Levites who received the silver, the gold, and the vessels which were in Yerushalem, brought them into the master's temple.

The group arrives in Yerushalem

61 We left the river Ahava on the twelfth day of the first month. We came to Yerushalem (Jerusalem) by the mighty hand of our master which was on us. The master delivered us from every enemy on the way, and so we came to Yerushalem. **62** When we'd been there three days, the silver and gold was weighed and delivered in our master's house on the fourth day to[133] Meremot the priest the son of[134] Uriyah. **63** With him was Eleazar the son of Pinhas, and with them were Yozavad the son of Yeshua (Jesus) and[135] Noadyah the son of Binuy, the Levites. All was delivered to them by number and weight. **64** All the weight of them was recorded at the same hour. **65** Moreover those who'd come out of captivity offered sacrifices to the master, the god of Yisrael, even twelve bulls for all Yisrael, ninety-six rams, **66** seventy-two lambs, and twelve goats for a peace offering—all of them a sacrifice to the master. **67** They delivered the king's commandments to the king's stewards and to the governors of Coele-Syria and Foinikai; and they honoured the people and the master's temple.

Ezra learns about marriages to foreigners

68 Now when these things were done, the principal men came to me and said, **69** "The nation of Yisrael, the princes, the priests, and the Levites haven't put away from themselves the foreign people of the land nor the uncleannesses of the Gentiles—the Kena'anim (Canaanites), Hitim, Perizi, Yevusim,

132 **RV 8:54 · Note** Sherebiah, Hashabiah.

133 **RV 8:62 · Note** Meremoth.

134 **RV 8:62 · Note** Uriah.

135 **RV 8:63 · Note** Noadiah the son of Binnui.

Readers' Version

Moavim, Mitsrim (Egyptians), and Edomim. 70 Because both they and their sons have married with their daughters, and the holy seed is mixed with the foreign people of the land. From the beginning of this matter the rulers and the leading citizens have been partakers of this iniquity."

Ezra confesses the people's sins

71 And as soon as I'd heard these things, I tore my clothes and my holy garment, and plucked the hair from off my head and beard, and sat down sad and full of heaviness. 72 So all those who were moved at the word of the master, the god of Yisrael, assembled to me while I mourned for the iniquity, but I sat still full of heaviness until the evening sacrifice. 73 Then rising up from the fast with my clothes and my holy garment torn, and bowing my knees and stretching out my hands to the master, 74 I said, "Oh master, I'm ashamed and confounded before your face, 75 for our sins are multiplied above our heads, and our errors have reached up to heaven 76 ever since the time of our fathers. We're in great sin, even to this day. 77 Because our sins and our fathers' we with our kindred, our kings, and our priests were given up to the kings of the earth, to the sword, and to captivity, and for a prey with shame, to this day. 78 Now in some measure mercy has been shown to us from you, Oh master, that there should be left us a root and a name in the place of your sanctuary, 79 and to uncover a light in the house of the master our god, and to give us food in the time of our servitude. 80 Yes, when we were in bondage, we weren't forsaken by our master, but he gave us favour before Paras' (Persia's) kings, so that they gave us food, 81 glorified our master's temple, and raised up the desolate Tsiyon (Zion), to give us a sure dwelling in Yehudah (Judea) and Yerushalem (Jerusalem).

82 "Now, Oh master, what can we say, having these things? Because we've transgressed your commandments which you gave by the hand of your servants the prophets, saying, 83 'The land, which you enter into to possess as an inheritance, is a land polluted with the pollutions of the foreigners of the land, and they've filled it with their uncleanness. 84 Therefore now you mustn't marry your daughters to their sons, and you mustn't take their daughters for your sons. 85 You must never seek to have peace with them, that you may be strong, and eat the good things of the land, and that you may leave it for an inheritance to your children forever.' 86 All that's happened is done to us for our wicked works and great sins, for you, Oh master, made our sins light, 87 and gave to us such a root; but we've turned back again to transgress your law in mingling ourselves with the uncleanness of the heathen of the land. 88 You weren't angry with us to destroy us until you'd left us neither root, seed, nor name. 89 Oh master of Yisrael (Israel), you're true, for we're left a root this day. 90 Listen, now we're before you in our iniquities, for we can't stand any longer before you because of these things."

The people agree to act

91 As Ezra in his prayer made his confession, weeping, and lying flat on the ground before the temple, a very great throng of men, women,

Literal Version

he/she/it/self/my/your/him-self/there, and the/this/who great_man, and all Israaʸl. 56 and ⟦στήσας⟧ to_deliver my/your/him-self money talent six_hundred fifty, and vessel silver talent hundred, and gold talent hundred, 57 and ⟦χρυσώματα⟧ twenty, and vessel ⟦χάλκεα⟧ away_from ⟦χρηστοῦ⟧ copper/bronze/coin to_dazzle ⟦χρυσοειδῆ⟧ vessel twelve. 58 and to_say he/she/it/self and you holy to_be the/this/who lord, and the/this/who vessel the/this/who holy, and the/this/who gold, and the/this/who money, a_ _vow/prayer the/this/who lord, lord the/this/who father I/we. 59 be_watchful, and ⟦φυλάσσετε⟧ until of_the to_deliver you he/she/it/self the/this/who ⟦φυλάρχοις⟧ the/this/who priest and the/this/who Leuitōn, and the/this/who to_govern the/this/who ⟦πατριῶν⟧ of_the Israaʸl in/on/among Yerousalaʸm, in/on/among the/this/who ⟦παστοφορίοις⟧ of_ _the house of_the God I/we. 60 and the/this/who to_take the/this/who priest and the/this/who Leuitai the/this/who money, and the/this/who gold, and the/this/who vessel the/this/who in/on/among Hierousalaʸm, ⟦εἰσήνεγκαν⟧ toward the/this/who temple of_the lord. 61 and ⟦ἀναζεύξαντες⟧ away_from of_the river Thera the/this/who ⟦δωδεκάτῃ⟧ of_the first ⟦μηνὸς⟧, until to_enter toward Hierousalaʸm according_to the/this/who mighty hand of_the lord I/we the/this/who upon/to/against I/we; and to_deliver I/we away_from the/this/who entry away_from all enemy, and to_come/go toward Hierousalaʸm. 62 and to_be at_that_time day third, the/this/who day the/this/who fourth ⟦σταθὲν⟧ the/this/who money and the/this/who gold to_deliver in/on/among the/this/who house lord I/we Marmōthi Ouria priest. 63 and with/after he/she/it/self/my/your/him-self/there Eleazar the/this/who of_the Finees, and to_be with/after he/she/it/self/my/your/him-self/there Yōsabdos Yaʸsou, and Mōeth Sabannou; the/this/who but/and Leuitai, to/with number and ⟦ὁλκὴν⟧ all. 64 and to_write all the/this/who a_ _scale-weight he/she/it/self he/she/it/self the/this/who hour. 65 the/this/who but/and to_come out_from the/this/who ⟦αἰχμαλωσίας⟧ to_bring_to sacrifice the/this/who God of_the Israaʸl lord, bull twelve above/for all Israaʸl, 66 ⟦κριοὺς⟧ ⟦ἐνενηκονταὲξ⟧, lamb seventy-two, ⟦τράγους⟧ above/for saving twelve, all sacrifice the/this/who lord. 67 and ⟦ἀπέδωκαν⟧ the/this/who ⟦προστάγματα⟧ of_the king the/this/who ⟦βασιλικοῖς⟧ manager and the/this/who ⟦ἐπάρχοις⟧ ⟦κοίλης⟧ Surias and Foinikaʸs, and to_glorify the/this/who Gentile_nation, and the/this/who temple of_the lord. 68 and this/he/she/it ⟦τελεσθέντων⟧, ⟦προσήλθοσάν⟧ I/we the/this/who to_govern, to_speak, 69 no ⟦ἐχώρισαν⟧ the/this/who Gentile_nation of_the Israaʸl and the/this/who ruler and the/this/who priest and the/this/who Leuitai the/this/who ⟦ἀλλογενῆ⟧ Gentile_nation the/this/who earth and the/this/who impurity he/she/it/self, away_from the/this/who Gentile_nation the/this/who Ϗananaiōn, and Ϗettaiōn, and Ferezaiōn, and Yebousaiōn, and Mōabitōn, and Egyptian, and Idoumaiōn. 70 ⟦Συνώκησαν⟧ for with/after the/this/who daughter he/she/it/self and he/she/it/self and the/this/who son he/she/it/self, and ⟦ἐπεμίγη⟧ the/this/who seed the/this/who holy toward the/this/who ⟦ἀλλογενῆ⟧ Gentile_nation the/this/who earth, and ⟦μετεῖχον⟧

Literal Version

the/this/who to_prefer and the/this/who great_man
the/this/who lawlessness this/he/she/it away_from
the/this/who beginning of_the thing. **71** and together
the/this/who to_hear I/we this/he/she/it, ⟦διέῤῥηξα⟧
the/this/who clothing and the/this/who ⟦ἱερὰν⟧ clothing, and
⟦κατέτιλα⟧ of_the ⟦τριχώματος⟧ the/this/who head and of_the
⟦πώγωνος⟧, and to_seat ⟦σύννους⟧ and sorrowful. **72** and
⟦ἐπισυνήχθησαν⟧ to/with I/we just_as/how_much once/when
⟦ἐπεκινοῦντο⟧ upon/to/against the/this/who declaration lord
God of_the Israaʸl, I/we/my ⟦πενθοῦντος⟧ upon/to/against
the/this/who lawlessness; and ⟦ἐκαθήμην⟧ sorrowful until
the/this/who ⟦δειλινῆς⟧ sacrifice. **73** and ⟦ἐξεγερθεὶς⟧ out_
_from the/this/who ⟦νηστείας⟧ ⟦διεῤῥηγμένα⟧ to_have/be
the/this/who clothing and the/this/who ⟦ἱερὰν⟧ clothing,
⟦κάμψας⟧ the/this/who a_knee, and to_stretch_out
the/this/who hand to/with the/this/who lord; **74** to_speak,
lord, ⟦ἤσχυμμαι⟧ and ⟦ἐντέτραμμαι⟧ according_to face you.
75 the/this/who/which for sin I/we ⟦ἐπλεόνασαν⟧ above/for
the/this/who head I/we, and the/this/who/which ⟦ἄγνοιαι⟧
I/we ⟦ὑπερήνεγκαν⟧ until of_the heaven, **76** still away_from
the/this/who time the/this/who father I/we, and to_be
in/on/among great sin until the/this/who day this/he/she/it.
77 and through/because_of the/this/who sin I/we and
the/this/who father I/we ⟦παρεδόθημεν⟧ with the/this/who
brother I/we, and with the/this/who king I/we, and with
the/this/who priest I/we, the/this/who king the/this/who
earth toward sword and captivity and ⟦προνομὴν⟧ with/after
shame until the/this/who today day. **78** and now according_to
how_much/many one to_be I/we mercy from_with of_the lord
lord, to_leave_behind I/we root and name in/on/among
the/this/who place ⟦ἁγιάσματός⟧ you, **79** and of_the
⟦ἀνακαλύψαι⟧ ⟦φωστῆρα⟧ I/we in/on/among the/this/who
house lord of_the God I/we, to_give I/we food in/on/among
the/this/who time/right_time the/this/who slavery I/we?
80 and in/on/among the/this/who be_a_slave I/we no
⟦ἐγκατελείφθημεν⟧ by/under of_the lord I/we, but to_do/make
I/we in/on/among grace before the/this/who king Persōn,
81 to_give I/we food, and to_glorify the/this/who temple of_
_the lord I/we, and to_arise the/this/who deserted Siōn, to_
_give I/we firmness in/on/among the/this/who Youdaia and
Hierousalaʸm. **82** and now one/which? to_say, lord, to_have/be
this/he/she/it? ⟦παρέβημεν⟧ for the/this/who ⟦προστάγματά⟧
you, which to_give in/on/among hand the/this/who child you
the/this/who prophet, **83** to_speak, that/since the/this/who
earth, toward which to_enter to_inherit, he_is earth
⟦μεμολυσμένη⟧ ⟦μολυσμῷ⟧ the/this/who ⟦ἀλλογενῶν⟧
the/this/who earth, and the/this/who impurity he/she/it/self
⟦ἐνέπλησαν⟧ he/she/it/self/my/your/him-self. **84** and now
the/this/who daughter you not ⟦συνοικήσητε⟧ the/this/who
son he/she/it/self, and the/this/who daughter he/she/it/self
not to_take the/this/who son you, **85** and no to_seek
⟦εἰρηνεῦσαι⟧ the/this/who to/with he/she/it/self
the/this/who all time, in_order_that/to ⟦ἰσχύσαντες⟧ to_eat
the/this/who good-doer the/this/who earth, and
⟦κατακληρονομήσητε⟧ the/this/who child you until an_age.

Readers' Version

and children gathered to him from Yerushalem (Jerusalem); for there was great weeping among the multitude.[136] **92** Then Yekonias the son of Yehiel, one of the sons of Yisrael, called out, and said, "Oh Ezra, we've sinned against the master God, we've married foreign women of the heathen of the land, but there's still hope for Yisrael. **93** Let's make an oath to the master about this, that we'll put away all our foreign wives with their children, **94** as seems good to you, and to as many as obey the master's Law. **95** Arise, and take action, for this is your task, and we'll be with you to do valiantly." **96** So Ezra arose, and took an oath from the chief of the priests and Levites of all Yisrael to do these things; and they swore to it.

136 RV 8:91 · Cross-ref. Ezr 10:1.

Readers' Version

The people deal with marriages to foreigners

9:1 Then Ezra rose up from the temple courtyard and went to the chamber of Yonah (Jonah) the son of Elyashiv,[137] **2** and lodged there, and ate no bread and drank no water, mourning for the great iniquities of the multitude. **3** An official announcement was made in all Yehudah and Yerushalem to all those who returned from captivity, that they should be gathered together at Yerushalem, **4** and that anyone who didn't meet there within two or three days, in accordance with the ruling of the elders, that their livestock would be seized for the use of the temple, and they'd be expelled from the multitude of those who returned from captivity.

5 Within three days, all those of the tribe of Yehudah (Judah) and Benyamin gathered together at Yerushalem (Jerusalem). This was the ninth month, on the twentieth day of the month. **6** All the multitude sat together shivering in the broad place before the temple because of the present foul weather. **7** So Ezra arose up and said to them, "You've transgressed the law and married foreign wives, increasing the sins of Yisrael (Israel). **8** Now make confession and give glory to the master, the god of our fathers, **9** and do his will, and separate yourselves from the

Literal Version

86 and the/this/who ⟦συμβαίνοντα⟧ all I/we to_be through/because_of the/this/who work I/we the/this/who evil/bad, and the/this/who great sin I/we; **87** you for lord the/this/who ⟦κουφίσας⟧ the/this/who sin I/we, to_give I/we such_as_this root; again ⟦ἀνεκάμψαμεν⟧ ⟦παραβῆναι⟧ the/this/who law you toward the/this/who ⟦ἐπιμιγῆναι⟧ the/this/who impurity the/this/who Gentile_nation the/this/who earth. **88** not ⟦ὠργίσθης⟧ I/we to_destroy I/we, until of_the not ⟦καταλιπεῖν⟧ root and seed and name I/we? **89** lord of_the Israaʸl, true to_be; ⟦κατελείφθημεν⟧ for root in/on/among the/this/who today. **90** look! now to_be before you in/on/among the/this/who ⟦ἀνομίαις⟧ I/we; no for he_is to_stand still before you upon/to/against this/he/she/it. **91** and when to_pray Esdras to_praise to_weep ⟦χαμαιπετὴς⟧ before of_the temple, ⟦ἐπισυνήχθησαν⟧ to/with he/she/it/self away_from Hierousalaʸm crowd much very, man, and woman, and ⟦νεανίαι⟧; weeping for to_be great in/on/among the/this/who multitude. **92** and to_call Yekonias Yeaʸlou the/this/who son Israaʸl, to_say, Esdra, I/we ⟦ἡμάρτομεν⟧ toward the/this/who lord; ⟦συνῳκίσαμεν⟧ woman ⟦ἀλλογενεῖς⟧ out_from the/this/who Gentile_nation the/this/who earth; and now to_be above all Israaʸl. **93** in/on/among this/he/she/it to_be I/we oath to/with the/this/who lord, to_expel all the/this/who woman I/we the/this/who out_from the/this/who ⟦ἀλλογενῶν⟧ with the/this/who child he/she/it/self, **94** which/how to_judge you, and just_as/how_much ⟦πειθαρχοῦσι⟧ of_the law lord. **95** to_ _arise ⟦ἐπιτέλει⟧; to/with you for the/this/who thing, and I/we with/after you strength to_do/make. **96** and to_arise Esdras ⟦ὥρκισε⟧ the/this/who ⟦φυλάρχους⟧ the/this/who priest and Leuitōn all of_the Israaʸl, to_do/make according_to this/he/she/it; and ⟦ὤμοσαν⟧.

9:1 and to_arise ⟦Ἔσρας⟧ away_from the/this/who palace/courtyard of_the temple, to_travel toward the/this/who a_chamber Yōnan of_the Eliasibou. **2** and ⟦αὐλισθεὶς⟧ there, bread no to_taste and_not water to_drink, ⟦πενθῶν⟧ upon/to/against the/this/who lawlessness the/this/who great of_the multitude. **3** and to_be preaching in/on/among all the/this/who Youdaia and Hierousalaʸm all the/this/who out_from the/this/who ⟦αἰχμαλωσίας⟧, to_ _assemble toward Hierousalaʸm. **4** and just_as/how_much if not ⟦ἀπαντήσωσιν⟧ in/on/among two or/than three day, according_to the/this/who judgement the/this/who ⟦προκαθημένων⟧ elder, ⟦ἀνιερωθήσονται⟧ the/this/who animal he/she/it/self, and he/she/it/self ⟦ἀλλοτριωθήσεται⟧ away_from of_the multitude the/this/who ⟦αἰχμαλωσίας⟧. **5** and ⟦ἐπισυνήχθησαν⟧ all the/this/who out_from the/this/who tribe Youda and Beniamein in/on/among three day toward Hierousalaʸm; this/he/she/it the/this/who certainly/month ninth_(hour), the/this/who ⟦εἰκάδι⟧ of_the ⟦μηνός⟧. **6** and ⟦συνεκάθισαν⟧ all the/this/who multitude in/on/among the/this/who ⟦εὐρυχώρῳ⟧ of_the temple, ⟦τρέμοντες⟧ through/because_of the/this/who be_present ⟦χειμῶνα⟧. **7** and to_arise Esdras to_say he/she/it/self, you ⟦ἠνομήσατε⟧ and ⟦συνῳκίσατε⟧ woman ⟦ἀλλογενέσι⟧, of_the to_add_(to) sin the/this/who Israaʸl. **8** and now to_give

137 RV 9:1 · Cross-ref. Ezr 10:6.

Literal Version

confession glory the/this/who lord God the/this/who father I/we, **9** and to_do/make the/this/who will/desire he/she/it/self/my/your/him-self/there, and ⟦χωρίσθητε⟧ away_from the/this/who Gentile_nation the/this/who earth, and away_from the/this/who woman the/this/who ⟦ἀλλογενῶν⟧. **10** and to_call all the/this/who multitude, and to_say great the/this/who voice/sound, thus(-ly) which/how to_say, to_do/make. **11** but the/this/who multitude much and hour ⟦χειμερινὴ⟧, and no ⟦ἰσχύομεν⟧ to_stand ⟦αἴθριοι⟧; and the/this/who work no to_be I/we day one and_not two, upon/to/against greater for ⟦ἡμάρτομεν⟧ in/on/among this/he/she/it. **12** ⟦Στήτωσαν⟧ but/and the/this/who to_prefer of_the multitude, and all the/this/who out_from the/this/who ⟦κατοικιῶν⟧ I/we just_as/how_much to_have/be woman ⟦ἀλλογενεῖς⟧, ⟦παραγενηθήτωσαν⟧ to_take time, **13** each but/and place the/this/who elder and the/this/who judge, until of_the to_loose the/this/who wrath lord away_from I/we of_the thing this/he/she/it. **14** Yōnathas Azaaʸlou, and Ezekias ⟦Θεωκανοῦ⟧ ⟦ἐπεδέξαντο⟧ according_to this/he/she/it; and Mosollamos, and Leuis, and Sabbataios ⟦συνεβράβευσαν⟧ he/she/it/self. **15** and to_do/make according_to all this/he/she/it the/this/who out_from the/this/who ⟦αἰχμαλωσίας⟧; **16** and ⟦ἐπελέξατο⟧ he/she/it/self Esdras the/this/who priest man to_govern the/this/who ⟦πατριῶν⟧ he/she/it/self all according_to name, and ⟦συνεκλείσθησαν⟧ the/this/who New_Moon of_the ⟦μηνὸς⟧ of_the ⟦δεκάτου⟧, ⟦ἐτάσαι⟧ the/this/who thing. **17** and to_bring upon/to/against end the/this/who according_to the/this/who man the/this/who ⟦ἐπισυνέχοντας⟧ woman ⟦ἀλλογενεῖς⟧, until the/this/who New_Moon of_the first ⟦μηνός⟧. **18** and to_ _find/meet the/this/who priest the/this/who ⟦ἐπισυναχθέντες⟧ ⟦ἀλλογενεῖς⟧ woman to_have/be, **19** out_ _from the/this/who son Yaʸsou of_the Yōsedek, and the/this/who brother he/she/it/self/my/your/him-self/there, ⟦Μαθήλας⟧, and Eleazaros, and Iōribos, and ⟦Ἰωαδάνος⟧. **20** and to_put_on/seize the/this/who hand to_expel

Readers' Version

heathen of the land, and from the foreign women."

10 Then the whole multitude cried out, and said with a loud voice, "Just as you've spoken, so we'll do. **11** But because the multitude is great, and it's foul weather, so that we can't stand outside, and this isn't a work of one day or two, seeing our sin in these things has spread far, **12** therefore let the rulers of the multitude stay, and let all those of our settlements that have foreign wives come at the time appointed, **13** and with them the rulers and judges of every place, until we turn away the master's anger from us for this matter."

14 So Yonatan (Jonathan) the son of Asahel and Yahzeyah[138] the son of Tikvah took the matter on themselves. Meshulam and Levi and Shabtay were judges with them. **15** Those who returned from captivity did according to all these things.

16 Ezra the priest chose for himself principal men of their families, all by name. On the new moon of the tenth month they met together to examine the matter. **17** So their cases of men who had foreign wives was brought to an end by the new moon of the first month.

Those who had married foreign women

18 Of the priests who'd come together and had foreign wives, there were found **19** of the sons of Yeshua (Jesus) the son of Yotsadak, and his kindred, Ma'aseyah,[139] Eleazar, and Yariv,[140] and Gedalyah.[141] **20** They gave their hands to put away their wives, and to offer rams to make reconciliation for their error. **21** Of the sons of Imer: Hananyah, Zevadyah, Harim,[142] Ma'aseyah,[143] Yehiel,[144] and Uziyah.[145] **22** Of the sons of Pashhur:[146] Elyehoeynay, Ma'aseyah, Yishmael (Ishmael), Netanel, Yozavad,[147] and Eleasah.[148]

23 Of the Levites: Yozavad, Shimei, Kelayah[149] who was called Kelita,[150] Petahyah,[151] Yehudah (Judas), and Yonah (Jonah). **24** Of the holy singers: Elyashiv[152] and Bakurus. **25** Of the gatekeepers: Shalum and[153] Telem.

138 RV 9:14 · Note Another reading is, Ezias.
139 RV 9:19 · Note Maaseiah.
140 RV 9:19 · Note Jarib.
141 RV 9:19 · Note Gedaliah
142 RV 9:21 · Note Harim
143 RV 9:21 · Note Maaseiah.
144 RV 9:21 · Note Jehiel.
145 RV 9:21 · Note Uzziah.
146 RV 9:22 · Note Pashhur.
147 RV 9:22 · Note Jozabad.
148 RV 9:22 · Note Elasah.
149 RV 9:23 · Note Kelaiah.
150 RV 9:23 · Note Kelita.
151 RV 9:23 · Note Pethahiah.
152 RV 9:24 · Note Eliashib.
153 RV 9:25 · Note Telem.

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26 Of Yisrael (Israel), of the sons of Par'osh:[154] Rameyah,[155] Yiziyah,[156] Malkiyah, Miyamin,[157] Eleazar, Asibas, and Benayah.[158] **27** Of the sons of Elah: Matanyah, Zekaryah (Zechariah), Yehiel,[159] Ovadyah (Obadiah), Yerimot, and[160] Avdi. **28** Of the sons of Zatu:[161] Elyehoeynay,[162] Elyashiv,[163] Matanyah,[164] Yerimot, Zavad,[165] and[166] Aziza. **29** Of the sons of Bevay: Yohan (John), Hananyah, Zabay,[167] and Atlay.[168] **30** Of the sons of Bani:[169] Meshulam,[170] Maluk,[171] Adayah,[172] Yashuv, Sheal,[173] and Yerimot. **31** Of the sons of Addi: Naathus, Moossias, Laccunus, Naidus, Matanyah, Sheal, Balnuus, and Menasheh (Manasseh). **32** Of the sons of Hanan: Elyehoeynay, Aseas, Malkiyah, Sabbeus, and Shim'on (Simon) Chosameus. **33** Of the sons of Hashum: Matenay,[174] Matityah (Mattathias),[175] Zavad,[176] Elifelet, Menasheh, and Shimei. **34** Of the sons of Bani: Yirmiyah (Jeremiah), Momdis, Ismaerus, Yoel (Joel), Amram, Pedias, Anos, Carabasion, Enasibus, Mamnitamenus, Eliasis, Bannus, Eliali, Someis, Shelemyah, and Netanyah. Of the sons of Ezora: Sesis, Ezril, Azarel, Samatus, Zimri, and Yosef (Joseph). **35** Of the sons of Nooma: Mazitias, Zavad, Edos, Yoel, and Benayah. **36** All these had taken foreign wives, and they put them away with their children.

Ezra reads God's law to the people

37 The priests and Levites, and those who were of Yisrael (Israel), lived in Yerushalem (Jerusalem) and in the country, on the new moon of the seventh month, and the Israeli people in their settlements.

38 The whole multitude gathered together with one accord into the broad place before the porch of the temple towards the

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the/this/who woman he/she/it/self; and toward ⟦ἐξιλασμὸν⟧ ⟦κριοὺς⟧ above/for the/this/who ignorance he/she/it/self. **21** and out_from the/this/who son Emmaʸr, Ananias, and Zabdaios, and Manaʸs, and Samaios, and ⟦Ἰερεὴλ⟧, and Azarias; **22** and out_from the/this/who son Faisour, Eliōnais, Massias, Ismaaʸlos, and Nathanaaʸlos, and ⟦Ὠκόδηλος⟧, and ⟦Σαλόας⟧. **23** and out_from the/this/who Leuitōn, ⟦Ἰωζαβάδος⟧, and Semeis, and ⟦Κώϊος⟧ (this/he/she/it he_is Kalitas), and Pathaios, and Youdas, and Yōnas. **24** out_from the/this/who ⟦ἱεροψαλτῶν⟧, ⟦Ἐλιάσαβος⟧, Bakḳouros. **25** out_from the/this/who ⟦θυρωρῶν⟧, ⟦Σαλοῦμος⟧, and Tolbanaʸs. **26** out_ _from of_the Israaʸl out_from the/this/who son tax, Hiermas, and Yezias, and Melḳias, and ⟦Μαῆλος⟧, and Eleazaros, and Asebias, and Banaias. **27** out_from the/this/who son Aʸla, ⟦Ματθανίας⟧, Zaḳarias, and Yezriaʸlos, and ⟦Ἰωαβδίος⟧, and Hieremōth, and ⟦Ἀϊδίας⟧. **28** and out_from the/this/who son ⟦Ζαμὼθ⟧, Eliadas, Eliasimos, Othonias, Yarimōth, and Sabathos, and ⟦Ζεραλίας⟧. **29** and out_from the/this/who son Baʸbai, Yōannaʸs, and Ananias, and Yōzabdos, and ⟦Ἀμαθίας⟧. **30** out_ _from the/this/who son Mani, Ōlamos, Mamouḳos, Yedaios, Yasoubos, and ⟦Ἰασαῆλος⟧, and Hieremōth. **31** and out_from son Addi, Naathos, and ⟦Μοοσίας⟧, Lakkounos, and Naidos, ⟦Ματθανίας⟧, and Sesthaʸl, and Balnouos, and ⟦Μανασσίας⟧. **32** and out_from the/this/who son Anan, Eliōnas, and Asaias, and Melḳias, and ⟦Σαββαῖος⟧, and Simōn Ḳosamaios. **33** and out_from the/this/who son Asom, ⟦Ἀλταναῖος⟧, and Mattathias, and ⟦Σαβανναῖος⟧, and Elifalat, and Manassaʸs, and Semei. **34** and out_from the/this/who son Ba'ani, Hieremias, Momdios, ⟦Ἰσμαῆρος⟧, Youaʸl, ⟦Μαβδαΐ⟧, and Pedias, and Anōs, ⟦Ῥαβασίων⟧, and ⟦Ἐνάσιβος⟧, and Mamnitanaimos, Eliasis,

154 **RV 9:26 · Note** Parosh.
155 **RV 9:26 · Note** Ramiah
156 **RV 9:26 · Note** Izziah. Another reading is, Iezias
157 **RV 9:26 · Note** Mijamin.
158 **RV 9:26 · Note** Malchijah.
159 **RV 9:27 · Note** Jehiel.
160 **RV 9:27 · Note** Abdi.
161 **RV 9:28 · Note** Zattu.
162 **RV 9:28 · Note** Elioenai.
163 **RV 9:28 · Note** Eliashib.
164 **RV 9:28 · Note** Mattaniah.
165 **RV 9:28 · Note** Zabad.
166 **RV 9:28 · Note** Aziza.
167 **RV 9:29 · Note** Zabbai.
168 **RV 9:29 · Note** Athlai.
169 **RV 9:30 · Note** Bani.
170 **RV 9:30 · Note** Meshullam.
171 **RV 9:30 · Note** Malluch.
172 **RV 9:30 · Note** Adaiah.
173 **RV 9:30 · Note** Sheal.
174 **RV 9:33 · Note** Mattenai.
175 **RV 9:33 · Note** Mattattah.
176 **RV 9:33 · Note** Zabad.

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Bannous, ⟦Ἐλιαλὶ⟧, Someis, Selemias, Nathanias; and out_from the/this/who son Ezōra, ⟦Σεσὶς⟧, ⟦Ἐσρὶλ⟧, Azaaʸlos, Samatos, Zambri, ⟦Ἰώσηφος⟧. **35** and out_from the/this/who son ⟦Ἐθμὰ⟧, Mazitias, Zabadaias, Aʸdais, Youaʸl, Banaias. **36** all this/he/she/it ⟦συνῴκισαν⟧ woman ⟦ἀλλογενεῖς⟧, and to_ _release he/she/it/self with child. **37** and ⟦κατῴκησαν⟧ the/this/who priest, and the/this/who Leuitai, and the/this/who out_from of_the Israaʸl in/on/among Hierousalaʸm and in/on/among the/this/who country the/this/who New_Moon of_the ⟦μηνὸς⟧ of_the seventh, and the/this/who son Israaʸl in/on/among the/this/who ⟦κατοικίαις⟧ he/she/it/self. **38** and to_assemble all the/this/who multitude united upon/to/against the/this/who ⟦εὐρύχωρον⟧ of_the to/with eastwards of_the temple gate, **39** and to_say Esdra the/this/who priest and ⟦ἀναγνώστῃ⟧, ⟦κόμισαι⟧ the/this/who law Mōusaʸ, the/this/who ⟦παραδοθέντα⟧ by/under lord God Israaʸl. **40** and ⟦ἐκόμισεν⟧ Esdras the/this/who high-priest the/this/who law all the/this/who multitude away_from a_human until woman, and all the/this/who priest, to_hear of_the law New_Moon of_the seventh ⟦μηνός⟧. **41** and to_read in/on/among the/this/who before of_the temple gate ⟦εὐρυχώρῳ⟧, out_from dawn until midst day, before man and/both and woman; and to_ _give/deliver all the/this/who multitude the/this/who mind toward the/this/who law. **42** and to_stand Esdras the/this/who priest and ⟦ἀναγνώστης⟧ of_the law upon/to/against of_the ⟦ξυλίνου⟧ judgement_seat of_the ⟦κατασκευασθέντος⟧. **43** and to_stand from_with he/she/it/self Mattathias, Sammous, Ananias, Azarias, Ourias, Ezekias, Ba'alsamos, out_from right; **44** and out_from left/south ⟦Φαλδαῖος⟧, and Misaaʸl, Melḳias, Lōthasoubos, Nabarias, Zaḳarias. **45** and to_take_up Esdras the/this/who scroll before of_the multitude, ⟦προεκάθητο⟧ ⟦ἐπιδόξως⟧ before all. **46** and in/on/among the/this/who to_ _loose the/this/who law, all ⟦ὀρθοὶ⟧ to_stand; and to_ _praise/bless Esdras the/this/who lord God ⟦ὑψίστῳ⟧ God of_ _Hosts ⟦παντοκράτορι⟧. **47** and ⟦ἐπεφώνησε⟧ all the/this/who multitude, amen; and to_take_up above the/this/who hand, ⟦προσπεσόντες⟧ upon/to/against the/this/who earth, to_ _worship the/this/who lord. **48** Yaʸsous, and Anniouth, and Sarabias, and Yadinos, and Yakoubos, ⟦Σαβαταῖος⟧, Autaias, Maiannas, and Kalitas, Azarias, and Iōzabdos, and Ananias, Falias, the/this/who Leuitai, to_teach the/this/who law of_the lord, and to/with the/this/who multitude ⟦ἀνεγίνωσκον⟧ the/this/who law of_the lord, ⟦ἐμφυσιοῦντες⟧ together the/this/who reading. **49** and to_say ⟦Ἀθαράτης⟧ Esdra the/this/who high-priest and ⟦ἀναγνώστῃ⟧, and the/this/who Leuitais the/this/who ⟦διδάσκουσι⟧ the/this/who multitude upon/to/against all, **50** the/this/who day this/he/she/it to_be holy the/this/who lord; and all to_weep in/on/among

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east.[177] **39** They said to Ezra the priest and reader, "Bring Mosheh's (Moses') law that was given by the master, the god of Yisrael."

40 So Ezra the chief priest brought the law to the whole multitude both of men and women, and to all the priests, to hear the law on the new moon of the seventh month. **41** He read in the broad place before the porch of the temple from morning until midday, before both men and women; and all the multitude gave attention to the law. **42** Ezra the priest and reader of the law stood up on the wooden pulpit which had been prepared. **43** Beside him stood Matityah (Mattathias), Shema, Hananyah, Azaryah, Uriyah, Hilkiyah,[178] and Baalsamus on the right hand, **44** and on his left hand, Pedayah,[179] Mishael, Malkiyah, Hashum,[180] Nabarias, and Zekaryah (Zechariah). **45** Then Ezra took the book of the law before the multitude, and sat honourably in the first place before all. **46** When he opened the law, they all stood straight up. So Ezra blessed the master God Most High, the god of armies, the Almighty. **47** All the people answered, "Amen." Lifting up their hands, they fell to the ground and worshipped the master. **48** Also Yeshua (Jesus), Annus, Shereveyah, Yamin, Akuv, Shabtay, Hodiyah,[181] Maiannas, Kelita, Azaryah, Yozavad, Hananyah, and Pelayah, the Levites, taught the master's law, and[182] read to the multitude the master's law, explaining what was read.

49 Then Attharates said to Ezra the chief priest and reader, and to the Levites who taught the multitude, even to all, **50** "This day is holy to the master—now they all wept when they heard the law— **51** go then, eat the fat, drink the sweet, and send portions to those who have nothing; **52** for the day is holy to the master. Don't be sorrowful, for the master will bring you to honour." **53** So the Levites commanded all things to the people, saying, "This day is holy. Don't be sorrowful." **54** Then they went their way, every one to eat, drink, enjoy themselves, to give portions to those who had nothing, and to rejoice greatly, **55** because they understood[183] the words they were instructed with, and for which they'd been assembled.

177 **RV 9:38 · Cross-ref.** Neh 8:1.

178 **RV 9:43 · Note** Hilkiah.

179 **RV 9:44 · Note** Pedaiah.

180 **RV 9:44 · Note** Hashuin.

181 **RV 9:48 · Note** Hodiah.

182 **RV 9:48 · Note** Some authorities omit and read...master.

183 **RV 9:55 · Note** Or, were inspired by

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the/this/who to_hear of_the law; **51** ⟦βαδίσαντες⟧ therefore/then to_eat ⟦λιπάσματα⟧, and to_drink ⟦γλυκάσματα⟧, and ⟦ἀποστείλατε⟧ ⟦ἀποστολὰς⟧ the/this/who not to_have/be; **52** holy for the/this/who day the/this/who lord; and not ⟦λυπεῖσθε⟧, the/this/who for lord to_glorify you. **53** and the/this/who Leuitai to_order all the/this/who people, to_speak the/this/who day this/he/she/it holy, not ⟦λυπεῖσθε⟧. **54** and ⟦ᾤχοντο⟧ all to_eat and to_drink and to_ _celebrate, and to_give ⟦ἀποστολὰς⟧ the/this/who not to_ _have/be, and to_celebrate greatly, **55** that/since for ⟦ἐνεφυσιώθησαν⟧ in/on/among the/this/who declaration which to_teach, and ⟦ἐπισυνήχθησαν⟧.

GES · OET-LV v0.2.0 (DC set)

The Second Book of Ezra

Introduction

The Second Book of Ezra, also known as *2 Esdras*, presents prayers, conversations, and visions in the name of Ezra. The central account places him in Bavel (Babylon), grieving over the destruction of Yerushalem (Jerusalem). He asks why God's people suffer, why nations that do worse things seem to prosper, and why so many human lives end in failure and judgement.

The messenger Uriel responds with questions and comparisons that expose the limits of Ezra's understanding. Their conversations consider human wrongdoing, God's timing, life after death, and the world to come. Ezra continues to plead for his people and for humanity, while the answers call him to trust God's justice and recognise that the present world isn't the whole of God's purpose.

The later visions include a grieving woman who becomes a city, an eagle confronted by a lion, and a man who rises from the sea. The explanations within the account connect these images with Yerushalem, oppressive kingdoms, and God's promised rescue. Ezra is then commissioned to restore the sacred writings. The opening and closing chapters add messages of warning, hope, and encouragement to remain faithful. As with Daniyel's visions and *Yohan's Revelation*, the imagery needs to be read alongside the explanations the document itself provides.

The Second Book of Ezra is included in the Slavonic Bible as *3 Ezra*, but is not found in the Greek Septuagint. It is included in the Appendix to the Latin Vulgate Bible as *4 Ezra*. It is considered to be Apocrypha by most church traditions. It is preserved here for its supplementary historical value.

Main components of this document

Warnings to the disobedient and promises to God's people *1:1–2:48*
Ezra's first conversation with Uriel about suffering and evil *3:1–5:19*
Questions about Yisrael and God's timing *5:20–6:34*
Creation, judgement, life after death, and God's mercy *6:35–9:25*
Ezra's reflection on the law and the vision of the grieving woman *9:26–10:59*
The eagle, the lion, and their meaning *11:1–12:51*
The man from the sea and the promised rescue *13:1-58*
Ezra restores the sacred writings *14:1-48*
Final warnings and encouragement to remain faithful *15:1–16:78*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Ezra is sent to confront Yisrael's disobedience

1:1 The second book of the prophet Ezra, the son of Serayah, the son of Azaryah, the son of Hilkiyah, the son of Shalum, the son of Tsadok, the son of Ahituv, **2** the son of Ahiyah, the son of Pinhas, the son of Eli, the son of Amaryah, the son of Uzi, the son of Merayot, the son of Arna, the son of Ozias, the son of Buki, the son of Avishua, the son of Pinhas, the son of Eleazar, **3** the son of Aharon (Aaron), of the tribe of Levi, who was captive in the land of the Madim (Medes), in the reign of Artahshashta (Artaxerxes) king of the Persians.

4 The master's word came to me, saying, **5** "Go your way and show my people their sinful actions, and their children their wickedness which they've done against me, that they may tell their children's children, **6** because the sins of their fathers have increased in them, for they've forgotten me, and have offered sacrifices to foreign gods. **7** Didn't I bring them out of the land of Mitsrayim (Egypt), out of the house of bondage? But they've provoked me to anger and have despised my counsels. **8** So pull out the hair of your head and throw all evils on them, for they haven't been obedient to my law, but they're a rebellious people. **9** How long must I put up with them, to whom I've done so much good? **10** I have overthrown many kings for their sakes. I've struck down Par'oh (Pharaoh) with his servants and all his army. **11** I've destroyed all the nations before them. In the east, I've scattered the people of two provinces, even of Tsor (Tyre) and Tsidon (Sidon), and have slain all their adversaries. **12** Speak therefore to them, saying:

13 "The master says, truly I brought you through the sea, and where there was no path I made highways for you. I gave you Mosheh (Moses) for a leader and Aharon (Aaron) for a priest. **14** I gave you light in a pillar of fire. I've done great wonders among you, yet you've forgotten me, says the master.

15 "The master Almighty says: The quails were for a token to you. I gave you a camp for your protection, but you complained there. **16** You didn't celebrate in my name for the destruction of your enemies, but even to this day you still complain. **17** Where are the benefits that I've given you? When you were hungry and thirsty in the wilderness, didn't you cry to me, **18** saying, 'Why have you brought us into this wilderness to kill us? It'd have been better for us to have served the Mitsrim (Egyptians) than to die in this wilderness.' **19** I had pity on your mourning and gave you manna for food. You ate angels' bread. **20** When you were thirsty, didn't I split the rock, and water flowed out in abundance? Because of the heat, I covered you with the leaves of the trees. **21** I divided fruitful lands among you. I drove out the Kena'anim (Canaanites), the Perizi, and the Pelishtim before you. What more can I do for you?" says the master.

22 The master Almighty says, "When you were in the wilderness, at the bitter stream, being thirsty and blaspheming my name, **23** I gave you not fire for your blasphemies, but threw a tree in the water, and made the river sweet. **24** What should I do to you, Oh Ya'akov (Jacob)? You, Yehudah (Judah), wouldn't obey me. I'll turn myself to other nations, and I'll give my name to

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No LV source text for chapter 1.

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them, that they may keep my statutes. 25 Since you've forsaken me, I also will forsake you. When you ask me to be merciful to you, I'll have no mercy on you. 26 Whenever you call on me, I won't hear you, for you've defiled your hands with blood, and your feet are swift to commit murder. 27 It isn't as though you've forsaken me, but your own selves," says the master.

God turns to people who will listen

28 The master Almighty says, "Haven't I asked you as a father his sons, as a mother her daughters, and a nurse her young babies, 29 that you'd be my people, and I'd be your god, that you'd be my children, and I'd be your father? 30 I gathered you together, as a hen gathers her chicks under her wings. But now, what should I do to you? I'll throw you out from my presence. 31 When you offer burnt sacrifices to me, I'll turn my face from you, for I've rejected your solemn feast days, your new moons, and your circumcisions of the flesh. 32 I sent to you my servants the prophets, whom you've taken and slain, and torn their bodies in pieces, whose blood I'll require from you," says the master.

33 The master Almighty says, "Your house is desolate. I'll throw you out as the wind blows stubble. 34 Your children won't be fruitful, for they've neglected my commandment to you, and done that which is evil before me. 35 I'll give your houses to a people that'll come, which not having heard of me yet believe me. Those to whom I've shown no signs will do what I've commanded. 36 They've seen no prophets, yet they'll remember their former condition. 37 I call to witness the gratitude of the people who'll come, whose little ones rejoice with gladness. Although they see me not with bodily eyes, yet in spirit they'll believe what I say."

38 And now, father, look in glory and see the people that come from the east: 39 to whom I'll give for leaders, Avraham, Yitshak (Isaac), and Ya'akov (Jacob), Hoshea (Hosea), Amos, and Mikah, Yoel (Joel), Ovadyah (Obadiah), and Yonah (Jonah), 40 Nahum, and Havakuk (Habakkuk), Tsefanyah (Zephaniah), Hagay, Zekaryah (Zechariah), and Malaki (Malachi), who's also called the master's messenger.

No LV source text for chapter 2.

Judgement on those who rejected God

2:1 The master says, "I brought this people out of bondage. I gave them my commandments by my servants the prophets, whom they wouldn't listen to, but made my counsels void. 2 The mother who bore them says to them, 'Go your way, my children, for I'm a widow and forsaken. 3 I brought you up with gladness, and I've lost you with sorrow and heaviness, for you've sinned before the master God, and done that which is evil before me. 4 But now what can I do for you? Because I'm a widow and forsaken. Go your way, my children, and ask for mercy from the master.' 5 As for me, Oh father, I call on you for a witness in addition to the mother of these children, because they wouldn't keep my covenant, 6 that you may bring them to confusion, and their mother to ruin, that they may have no offspring. 7 Let them be scattered abroad among the heathen. Let their names be blotted out of the earth, for they've despised my covenant. 8 Woe to you, Ashur (Assyria), you who hide the unrighteous with you! You wicked nation, re-

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member what I did to Sedom and Amorah (Gomorrah), 9 whose land lies in lumps of pitch and heaps of ashes. That's what I'll also do to those who haven't listened to me," says the master Almighty.

God promises to gather and care for his people

10 The master says to Ezra, "Tell my people that I'll give them Yerushalem's (Jerusalem's) kingdom, which I'd have given to Yisrael (Israel). 11 I'll also take their glory back to myself, and give these the eternal tabernacles which I'd prepared for them. 12 They'll have the tree of life for fragrant perfume. They'll neither labour nor be weary. 13 Ask, and you'll receive. Pray that your days may be few, that they may be shortened. The kingdom is already prepared for you. Watch! 14 Call heaven and earth to witness. Call them to witness, for I've left out evil, and created the good, for I live, says the master.

15 "Mother, embrace your children. I'll bring them out with gladness like a dove does. Establish their feet, for I've chosen you, says the master. 16 I'll raise those who are dead up again from their places, and bring them out from their tombs, for I recognise my name in them. 17 Don't be afraid, you mother of children, for I've chosen you, says the master. 18 Because your help, I'll send my servants Yeshayah (Isaiah) and Yirmiyah (Jeremiah), after whose counsel I've sanctified and prepared for you twelve trees laden with various fruits, 19 and as many springs flowing with milk and honey, and seven mighty mountains, on which roses and lilies grow, with which I'll fill your children with joy. 20 Do right to the widow. Secure justice for the fatherless. Give to the poor. Defend the orphan. Clothe the naked. 21 Heal the broken and the weak. Don't laugh a lame man to scorn. Defend the maimed. Let the blind man have a vision of my glory. 22 Protect the old and young within your walls. 23 Wherever you find the dead, set a sign on them and commit them to the grave, and I'll give you the first place in my resurrection. 24 Stay still, my people, and take your rest, for your rest will come. 25 Nourish your children, good nurse, and establish their feet. 26 As for the servants whom I've given you, not one of them will perish, for I'll require them from among your number. 27 Don't be anxious, for when the day of suffering and anguish comes, others will weep and be sorrowful, but you'll rejoice and have abundance. 28 The nations will envy you, but they'll be able to do nothing against you, says the master. 29 My hands will cover you, so that your children don't see geenna.[1] 30 Be joyful, mother, with your children, for I'll deliver you, says the master. 31 Remember your children who sleep, for I'll bring them out of the secret places of the earth and show mercy to them, for I'm merciful, says the master Almighty. 32 Embrace your children until I come, and proclaim mercy to them, for my wells run over, and my grace won't fail."

A call to receive God's promised peace

33 I, Ezra, received a command from the master on Mt. Horev to go to Yisrael (Israel), but when I came to them, they re-

Literal Version

1 **RV 2:29 · Note** or, Hell.

Literal Version

Readers' Version

jected me and rejected the master's commandment. 34 Therefore I say to you, Oh nations that hear and understand, "Look for your shepherd. He'll give you eternal peace and security, for he's near at hand who'll come at the end of the age. 35 Be ready for the rewards of the kingdom, for the eternal light will shine on you forevermore. 36 Flee the shadow of this world, receive the joy of your glory. I call to witness my saviour openly. 37 Receive that which is given to you by the master, and be joyful, giving thanks to him who's called you to heavenly kingdoms. 38 Arise and stand up, and see the number of those who've been sealed at the master's feast. 39 Those who withdrew themselves from the shadow of the world have received glorious clothes from the master. 40 Take again your full number, Oh Tsiyon (Zion), and make up the reckoning of those of yours who are clothed in white, which have fulfilled the master's law. 41 The number of your children, whom you long for, is fulfilled. Ask the master's power, that your people, which have been called from the beginning, may be made holy."

Ezra sees God's people being crowned

42 I, Ezra, saw on Mt. Tsiyon a great multitude, whom I couldn't number, and they all praised the master with songs. 43 Among them, there was a young man of a high stature, taller than all the rest, and on every one of their heads he set crowns, and he was more exalted than they were. I marvelled greatly at this. 44 So I asked the angel, and said, "What are these, my master?"

45 He replied to me, "These are those who've put off the mortal clothing, and put on the immortal, and have confessed God's name. Now are they crowned, and receive palms."

46 Then I said to the angel, "Who's the young man who sets crowns on them, and gives them palms in their hands?"

47 So he replied to me, "He's the Son of God, whom they've confessed in the world."

Then I began to praise those who stood so valiantly for the master's name.

48 Then the angel said to me, "Go your way, and tell my people what kind of things, and how great wonders of the master God you've seen."

No LV source text for chapter 3.

Ezra asks why Yisrael suffers

3:1 In the thirtieth year after the ruin of the city, I Salathiail, also called Ezra, was in Bavel (Babylon), and lay troubled on my bed, and my thoughts came up over my heart, 2 for I saw the desolation of Tsiyon (Zion) and the wealth of those who lived at Bavel. 3 My spirit was very agitated, so that I began to speak words full of fear to the Most High, and said, 4 "O sovereign master, didn't you speak at the beginning when you formed the earth—and that yourself alone—and commanded the dust 5 and it gave you Adam, a body without a soul? Yet it was the workmanship of your hands, and you breathed into him the breath of life, and he was made alive in your presence. 6 You led him into the garden which your right hand planted before the earth appeared. 7 You gave him your one commandment, which he transgressed, and immediately you appointed death for him and his descendants.

Readers' Version

From him were born nations, tribes, peoples, and kindred without number. 8 Every nation walked after their own will, did ungodly things in your sight, and despised your commandments, and you didn't hinder them. 9 Nevertheless, again in process of time, you brought the flood on those who lived in the world and destroyed them. 10 It happened that the same thing happened to them. Just as death came to Adam, so was the flood to these. 11 Nevertheless, you left one of them, Noah with his household, and all the righteous men who descended from him.

12 "When those who lived on the earth began to multiply, they also multiplied children, peoples, and many nations, and began again to be more ungodly than their ancestors. 13 When they did wickedly before you, you chose one from among them, whose name was Avraham. 14 You loved, and to him only you showed the end of the times secretly by night, 15 and made an eternal covenant with him, promising him that you'd never forsake his descendants. To him, you gave Yitshak (Isaac), and to Yitshak you gave Ya'akov (Jacob) and Esav (Esau). 16 You set apart Ya'akov for yourself, but rejected Esav. Ya'akov became a great multitude. 17 When you led his descendants out of Mitsrayim (Egypt), you brought them up to Mt. Sinay. 18 You bowed the heavens also, shook the earth, moved the whole world, made the depths tremble, and troubled the age. 19 Your glory went through four gates, of fire, of earthquake, of wind, and of ice, that you might give the law to the descendants of Ya'akov, and the commandment to the descendants of Yisrael (Israel).

20 "Yet you didn't take away from them their wicked heart, that your law might produce fruit in them. 21 Because the first Adam, burdened with a wicked heart transgressed and was overcome, as were all who are descended from him. 22 Thus disease was made permanent. The law was in the people's heart along with the wickedness of the root. So the good departed away and that which was wicked remained. 23 So the times passed away, and the years were brought to an end. Then you raised up a servant, called David, 24 whom you commanded to build a city to your name, and to offer burnt offerings to you in it from what's yours. 25 When this was done many years, then those who inhabited the city did evil, 26 in all things doing as Adam and all his generations had done, for they also had a wicked heart. 27 So you gave your city over into your enemies' hands.

Why does Bavel prosper?

28 "Then I said in my heart, 'Is what those who inhabit Bavel (Babylon) do any better? Is that why it gained dominion over Tsiyon (Zion)?' 29 Because when I came here, I also saw impieties without number, and my soul saw many sinners in this thirtieth year, so that my heart failed me. 30 Because I've seen how you endure them sinning, and have spared those who act ungodly, and have destroyed your people, and have preserved your enemies; 31 and you haven't shown how your way may be comprehended. Are Bavel's actions better than those of Tsiyon? 32 Or is there any other nation that knows you beside Yisrael (Israel)? Or what tribes have so believed your covenants as these tribes of Ya'akov (Jacob)? 33 Yet their reward doesn't appear, and their labour has

Literal Version

Literal Version

No LV source text for chapter 4.

Readers' Version

no fruit, for I've gone here and there through the nations, and I see that they abound in wealth, and don't think about your commandments. 34 Weigh therefore our iniquities now in the balance, and theirs also who live in the world, and so will it be found which way the scale inclines. 35 Or when was it that they who live on the earth haven't sinned in your sight? Or what nation has kept your commandments so well? 36 You'll find some men by name who've kept your precepts, but you won't find nations."

Uriel challenges Ezra's understanding

4:1 The angel who was sent to me, whose name was Uriel, gave me an answer, 2 and said to me, "Your understanding has utterly failed you regarding this world. Do you think you can comprehend the way of the Most High?"

3 Then I said, "Yes, my master."

He answered me, "I've been sent to show you three ways, and to set before you three problems. 4 If you can solve one for me, I also will show you the way that you desire to see, and I'll teach you why the heart is wicked."

5 I said, "Say on, my master."

Then he said to me, "Go, weigh for me the weight of fire, or measure for me blast of wind, or call back for me the day that's past."

6 Then I replied, "Who of the sons of men is able to do this, that you should ask me about such things?"

7 He said to me, "If I'd asked you, 'How many dwellings are there in the heart of the sea? Or how many springs are there at the fountain head of the deep? Or how many streams are above the firmament? Or which are the exits of hell?[2] Or which are the entrances of paradise?' 8 perhaps you'd say to me, 'I never went down into the deep, or as yet into hell, neither did I ever climb up into heaven.' 9 Nevertheless now I've only asked you about the fire, wind, and the day, things which you've experienced, and from which you can't be separated, and yet have you given me no answer about them."

10 He said moreover to me, "You can't understand your own things that you grew up with. 11 How then can your mind comprehend the way of the Most High? How can he who's already worn out with the corrupted world understand incorruption?"

When I heard these things, I fell on my face[3] 12 and said to him, "It'd have been better if we weren't here at all, than that we should come here and live surrounded by ungodliness, and suffer, and not know why."

13 He answered me, and said, "A forest of the trees of the field went out, and took counsel together,[4] 14 and said, 'Come! Let's go and make war against the sea, that it may depart away before us, and that we may make ourselves more forests.' 15 The waves of the sea also in the same way took counsel together, and said, 'Come! Let's go up and subdue the forest of the plain, that there

2 **RV 4:7 · Note** So the Syriac. The Latin omits of hell? or which are the paths.

3 **RV 4:11 · Note** So the Syriac and Aethiopic. The Latin is corrupt.

4 **RV 4:13 · Note** So the Oriental versions. The Latin is corrupt. See Judges 9:8.

Readers' Version

also we may gain more territory.' 16 The counsel of the wood was
in vain, for the fire came and consumed it. 17 Likewise also the
counsel of the waves of the sea, for the sand stood up and
stopped them. 18 If you were judge now between these two,
which would you justify, or which would you condemn?"

19 I replied, "It's a foolish counsel that they both have taken,
for the ground is given to the wood, and the place of the sea is
given to bear its waves."

20 Then he answered me, "You've given a right judgement.
Why don't you judge your own case? 21 Because just as the
ground is given to the wood, and the sea to its waves, even so
those who live on the earth may understand nothing but what's
on the earth. Only he who lives above the heavens understands
the things that are above the height of the heavens."

When will evil come to an end?

22 Then I replied, "I beg you, Oh master,
why has the power of understanding been
given to me? 23 Because it wasn't in my mind to be curious of
the ways above, but of such things as pass by us daily, because
Yisrael (Israel) is given up as a reproach to the heathen. The
people whom you've loved have been given over to ungodly na-
tions. The law of our forefathers is made of no effect, and the
written covenants are nowhere regarded. 24 We pass away out of
the world like locusts. Our life is like a vapour, and we aren't
worthy to obtain mercy. 25 What'll he then do for his name by
which we're called? I've asked about these things."

26 Then he answered me, and said, "If you're alive you'll see,
and if you live long, you'll marvel, for the world hastens quickly
to pass away. 27 Because it isn't able to bear the things that are
promised to the righteous in the times to come; for this world is
full of sadness and infirmities. 28 Because the evil[5] about which
you asked me has been sown, but its harvest hasn't yet come.
29 If therefore that which is sown isn't harvested, and if the
place where the evil is sown doesn't pass away, the field where
the good is sown won't come. 30 Because a grain of evil seed was
sown in Adam's heart from the beginning, and how much
wickedness it's produced to this time! How much more it'll yet
produce until the time of threshing comes! 31 Ponder now by
yourself, how much fruit of wickedness a grain of evil seed has
produced. 32 When the grains which are without number are
sown, how great a threshing floor they'll fill!"

33 Then I replied, "How long? When will these things happen?
Why are our years few and evil?"[6]

34 He answered me, and said, "Don't hurry faster than the Most
High; for your haste is[7] for your own self, but he who's above
hurries on behalf of many. 35 Didn't the souls of the righteous
ask question of these things in their chambers, saying, 'How
long will[8] we be here? When does the fruit of the threshing floor
come?' 36 To them, Yeremiel the archangel answered, 'When the

Literal Version

5 **RV 4:28 · Note** so the Syriac and Aethiopic.

6 **RV 4:33 · Note** So the chief oriental versions.

7 **RV 4:34 · Note** So the Syriac. The Latin is corrupt.

8 **RV 4:35 · Note** So the Syriac. The Latin has shall I hope on this fashion?

Literal Version

No LV source text for chapter 5.

Readers' Version

number is fulfilled of those who are like you. Because he's
weighed the world in the balance. 37 By measure, he's measured
the times. By number, he's counted the seasons. He won't move[9]
or stir them until that measure is fulfilled.' "

38 Then I answered, "O sovereign master, all of us are full of
ungodliness. 39 Perhaps it's for our sakes that the threshing time
of the righteous is kept back—because of the sins of those who
live on the earth."

40 So he answered me, "Go your way to a woman with child,
and ask of her when she's fulfilled her nine months, if her womb
may keep the baby any longer within her."

41 Then I said, "No, master, it can't."

He said to me, "In Haidais, the chambers of souls are like the
womb. 42 Because just like a woman in labour hurries to escape
the anguish of the labour pains, even so these places hurry to
deliver those things that are committed to them from the begin-
ning. 43 Then you'll be shown those things which you desire to
see."

How much time remains?

44 Then I answered, "If I've found favour
in your sight, and if it's possible, and if I'm
worthy, 45 show me this also, whether there's more to come than
is past, or whether the greater part has gone over us. 46 Because
what's gone I know, but I don't know what's to come."

47 He said to me, "Stand up on my right side, and I'll explain
the parable to you."

48 So I stood, looked, and saw a hot burning oven passed by be-
fore me. It happened that when the flame had gone by I looked,
and saw that the smoke remained. 49 After this, a watery cloud
passed in front of me, and sent down much rain with a storm.
When the stormy rain was past, the drops still remained in it."

50 Then he said to me, "Consider with yourself; as the rain is
more than the drops, and the fire is greater than the smoke, so
the quantity which is past was far greater; but the drops and the
smoke still remained."

51 Then I prayed, and said, "Do you think that I'll live until that
time? Or who'll be alive in those days?"

52 He answered me, "As for the signs you asked me about, I may
tell you of them in part; but I wasn't sent to tell you about your
life, for I don't know.

Signs of the coming end

5:1 "Nevertheless, about the signs, look,
the days will come when those who live
on earth will be taken with[10] great amazement, and the way of
truth will be hidden, and the land will be barren of faith. 2 Iniq-
uity will be increased above what now you see, and beyond what
you've heard long ago. 3 The land that you now see ruling will be
a trackless waste, and men will see it desolate. 4 But if the Most
High grants you to live, you'll see what's after the third period
will be troubled. The sun will suddenly shine in the night, and
the moon in the day. 5 Blood will drop out of wood, and the
stone will utter its voice. The peoples will be troubled, and the

9 **RV 4:37 · Note** Syr. rest.

10 **RV 5:1 · Note** So the syriac.

Readers' Version

stars will fall. 6 He'll rule whom those who live on the earth
don't expect, and the birds will fly away together. 7 The
Sodomite sea will throw out fish, and make a noise in the night,
which many haven't known; but all will hear its voice. 8 There'll
also be chaos in many places. Fires will break out often, and the
wild animals will change their places, and women will bring
forth monsters. 9 Salt waters will be found in the sweet, and all
friends will destroy one another. Then reason will hide itself,
and understanding withdraw itself into its chamber. 10 It'll be
searched for by many, and won't be found. Unrighteousness and
lack of restraint will be multiplied on earth. 11 One country will
ask another, 'Has righteousness, or a man that does righteous-
ness, gone through you?' And it'll say, 'No.' 12 It'll happen at that
time that men will hope, but won't obtain. They'll labour, but
their ways won't prosper. 13 I'm permitted to show you such
signs. If you'll pray again, and weep as now, and fast seven days,
you'll hear yet greater things than these."

14 Then I woke up, and an extreme trembling went through my
body, and my mind was so troubled that it fainted. 15 So the an-
gel who'd come to talk with me held me, comforted me, and set
me on my feet.

16 On the second night, Paltiel[11] the people's captain came to
me, saying, "Where have you been? Why is your face sad? 17 Or
don't you know that Yisrael (Israel) is committed to you in the
land of their captivity? 18 Get up then, and eat some bread, and
don't forsake us, like a shepherd who leaves the flock in the
power of cruel wolves."

19 Then I said to him, "Go away from me and don't come near
me for seven days, and then come to me." He heard what I said
and left me.

Ezra asks why God has abandoned Yisrael

20 So I fasted seven days, mourning and
weeping, like Uriel the angel had com-
manded me. 21 After seven days, the
thoughts of my heart were very grievous to me again, 22 and my
soul recovered the spirit of understanding, and I began to speak
words before the Most High again. 23 I said, "O sovereign master
of all the woods of the earth, and of all their trees, you've chosen
one vine for yourself. 24 Of all the lands of the world you've cho-
sen one country[12] for yourself. Of all the flowers of the world,
you've chosen one lily for yourself. 25 Of all the depths of the
sea, you've filled one river for yourself. Of all built cities, you've
consecrated Tsiyon (Zion) for yourself. 26 Of all the birds that are
created you've named for yourself one dove. Of all the livestock
that have been made, you've provided for yourself one sheep.
27 Among all the multitudes of peoples you have gotten yourself
one people. To this people, whom you loved, you gave a law
that's approved by all. 28 Now, Oh master, why have you given
this one people over to many, and have[13] dishonoured the one
root above others, and have scattered your only one among

Literal Version

11 **RV 5:16 · Note** The Syriac has Psaltiel.

12 **RV 5:24 · Note** After the Oriental versions. The Latin has pit.

13 **RV 5:28 · Note** After the Oriental versions. The Latin reads have prepared.

Literal Version

Readers' Version

many? 29 Those who opposed your promises have trampled down those who believed your covenants. 30 If you really do hate your people so much, they should be punished with your own hands."

God's plans are beyond Ezra's understanding

31 Now when I'd spoken these words, the angel that came to me the night before was sent to me, 32 and said to me, "Hear me, and I'll instruct you. Listen to me, and I'll tell you more."

33 I said, "Speak on, my master."

Then he said to me, "You're very troubled in mind for Yisrael's (Israel's) sake. Do you love that people more than he who made them?"

34 I said, "No, master; but I've spoken out of grief; for my heart is in agony every hour while I labour to comprehend the way of the Most High, and to seek out part of his judgement."

35 He said to me, "You can't."

And I said, "Why, master? Why was I born? Why wasn't my mother's womb my grave, that I might not have seen the travail of Ya'akov (Jacob), and the wearisome toil of Yisrael's people?"

36 He said to me, "Count for me those who haven't yet come. Gather together for me the drops that are scattered abroad, and make the withered flowers green again for me. 37 Open for me the chambers that are closed, and bring out the winds for me that are shut up in them. Or show me the image of a voice. Then I'll declare to you the travail that you asked to see."

38 And I said, "O sovereign master, who may know these things except he who doesn't have his dwelling with men? 39 As for me, I lack wisdom. How can I then speak of these things you asked me about?"

40 Then he said to me, "Just as you can do none of these things that I've spoken of, even so you can't find out my judgement, or the end of the love that I've promised to my people."

41 I said, "But Oh master, you've made the promise to those who are alive at the end. What should they do who have been before us, or we ourselves, or those who'll come after us?"

42 He said to me, "I'll compare my judgement to a ring. Just as there's no slowness of those who are last, even so there's no swiftness of those who be first."

43 So I answered, "Couldn't you make them all at once that have been made, and that are now, and that are yet to come, that you might show your judgement sooner?"

44 Then he answered me, "The creature may not move faster than the creator, nor can the world hold them at once who'll be created in it."

45 And I said, "How have you said to your servant, that you[14] will surely make alive at once the creature that you've created? If[15] therefore they'll be alive at once, and the creation will sustain them, even so it might now also support them to be present at once."

46 And he said to me, "Ask the womb of a woman, and say to

14 **RV 5:45 · Note** So the Syriac.

15 **RV 5:45 · Note** The Latin omits If...alive at once.

Readers' Version

her, 'If you bear ten children, why do you it at different times? Ask her therefore to give birth to ten children at once."

47 I said, "She can't, but must do it each in their own time."

48 Then he said to me, "Even so, I've given the womb of the earth to those who are sown in it in their own times. 49 Because just as a young child may not give birth, neither she who's grown old any more, even so have I organised the world which I created."

50 I asked, "Seeing that you've now shown me the way, I'll speak before you. Is our mother, of whom you've told me, still young? Or does she now draw near to old age?"

51 He answered me, "Ask a woman who bears children, and she'll tell you. 52 Say to her, 'Why aren't they whom you've now brought forth like those who were before, but smaller in stature?' 53 She also will answer you, 'Those who are born in the strength of youth are different from those who are born in the time of old age, when the womb fails.' 54 Consider therefore you also, how you're shorter than those who were before you. 55 So are those who come after you smaller than you, as born of the creature which now begins to be old, and is past the strength of youth."

56 Then I said, "master, I implore you, if I've found favour in your sight, show your servant by whom you visit your creation."

6:1 He said to me, "In the beginning, when the earth was made, before the portals of the world were fixed and before the gatherings of the winds blew, 2 before the voices of the thunder sounded and before the flashes of the lightning shone, before the foundations of paradise were laid, 3 before the fair flowers were seen, before the powers of the earthquake were established, before the innumerable army of angels were gathered together, 4 before the heights of the air were lifted up, before the measures of the firmament were named, before the footstool of Tsiyon (Zion) was[16] established, 5 before the present years were reckoned, before the imaginations of those who now sin were estranged, and before they were sealed who've gathered faith for a treasure— 6 then I considered these things, and they all were made through me alone, and not through another; just as by me also they'll be ended, and not by another."

The end of this age and the beginning of the next

7 Then I answered, "What'll be the dividing of the times? Or when will be the end of the first and the beginning of the age that follows?"

8 He said to me, "From Avraham to Yitshak (Isaac), because Ya'akov (Jacob) and Esav (Esau) were born to him, for Ya'akov's hand held Esav's heel from the beginning. 9 Because Esav is the end of this age, and Ya'akov is the beginning of the one that follows. 10 The[17] beginning of a man is his hand, and the end of a man is his heel. Seek nothing else between the heel and the hand, Ezra!"

11 Then I answered, "O sovereign master, if I've found favour in

16 **RV 6:4 · Note** So the Syriac.

17 **RV 6:10 · Note** So the Syriac, etc. The Latin is defective.

Literal Version

No LV source text for chapter 6.

Literal Version

Readers' Version

your sight, 12 I beg you, show your servant the end of your signs which you showed me part on a previous night."

13 So he answered, "Stand up on your feet, and you'll hear a mighty sounding voice. 14 If the place you stand on is greatly moved 15 when it speaks don't be afraid, for the word is of the end, and the foundations of the earth will understand 16 that the speech is about them. They'll tremble and be moved, for they know that their end must be changed."

17 It happened that when I'd heard it, I stood up on my feet, and listened, and there was a voice that spoke, and its sound was like the sound of many waters. 18 It said, "Listen, the days come when I draw near to visit those who live on the earth, 19 and when I investigate those who've caused harm unjustly with their unrighteousness, and when the affliction of Tsiyon (Zion) is complete, 20 and when the seal will be set on the age that's to pass away, then I'll show these signs: the books will be opened before the firmament, and all will see together. 21 The children a year old will speak with their voices. The women with child will deliver premature children at three or four months, and they'll live and dance. 22 Suddenly the sown places will appear unsown. The full storehouses will suddenly be found empty. 23 The trumpet will give a sound which when every man hears, they'll suddenly be afraid. 24 At that time friends will make war against one another like enemies. The earth will stand in fear with those who live in it. The springs of the fountains will stand still, so that for three hours they won't flow.

25 "It'll be that anyone who remains after all these things that I've told you of, he'll be saved and will see my salvation, and the end of my world. 26 They'll see the men who've been taken up, who haven't tasted death from their birth. The heart of the inhabitants will be changed and turned into a different spirit. 27 Because evil will be blotted out and deceit will be quenched. 28 Faith will flourish. Corruption will be overcome, and the truth, which has been so long without fruit, will be declared."

29 When he talked with me, look, little by little, the place I stood on rocked[18] back and forth. 30 He said to me, "I came to show you these things tonight.[19] 31 If therefore you'll pray yet again, and fast seven more days, I'll again[20] tell you greater things than these. 32 Because your voice has surely been heard before the Most High. Because the Mighty has seen your righteousness. He's also seen your purity, which you've maintained ever since your youth. 33 Therefore he's sent me to show you all these things, and to say to you, 'Believe, and don't be afraid! 34 Don't be hasty to think vain things about the former times, that you may not hasten in the latter times.' "

Ezra recalls creation and pleads for Yisrael

35 After this, I wept again, and fasted seven days in the same way, that I might fulfil the three weeks which he told me. 36 On the eighth night, my heart was troubled within me again,

18 **RV 6:29 · Note** After the Oriental versions. The Latin is corrupt.

19 **RV 6:30 · Note** So the Syriac. The Latin is corrupt.

20 **RV 6:31 · Note** The Latin has tell you by day.

Readers' Version

and I began to speak in the presence of the Most High. 37 Because my spirit was greatly aroused, and my soul was in distress. 38 I said, "O master, truly you spoke at the beginning of the creation, on the first day, and said this: 'Let heaven and earth be made,' and your word perfected the work. 39 Then the spirit was hovering, and darkness and silence were on every side. The sound of man's voice wasn't yet there.[21] 40 Then you commanded a ray of light to be brought out of your treasuries, that your works might then appear.

41 "On the second day, again you made the spirit of the firmament and commanded it to divide and to separate the waters, that the one part might go up, and the other remain beneath.

42 "On the third day, you commanded that the waters should be gathered together in the seventh part of the earth. You dried up six parts and kept them, to the intent that of these some being both planted and tilled might serve before you. 43 Because as soon as your word went out, the work was done. 44 Immediately, great and innumerable fruit grew, with many pleasant tastes, and flowers of inimitable colour, and fragrances of most exquisite smell. This was done the third day.

45 "On the fourth day, you commanded that the sun should shine, the moon give its light, and the stars should be in their order; 46 and gave them a command to serve mankind, who was to be made.

47 "On the fifth day, you said to the seventh part, where the water was gathered together, that it should produce living creatures, fowls and fishes; and so it happened 48 that the mute and lifeless water produced living things as it was told, that the nations might therefore praise your wondrous works.

49 "Then you preserved two living creatures. The one you called Behemot, and the other you called Livyatan. 50 You separated the one from the other; for the seventh part, namely, where the water was gathered together, might not hold them both. 51 To Behemot, you gave one part, which was dried up on the third day, that he should live in it, in which are a thousand hills; 52 but to Livyatan you gave the seventh part, namely, the watery part. You've kept them to be devoured by whom you wish, when you wish.

53 "But on the sixth day, you commanded the earth to produce before you cattle, animals, and creeping things. 54 Over these, you ordained Adam as ruler over all the works that you've made. Of him came all of us, the people whom you've chosen.

55 "All this have I spoken before you, Oh master, because you've said that for our sakes you made this[22] world. 56 As for the other nations, which also come from Adam, you've said that they're nothing, and are like spittle. You've likened the abundance of them to a drop that falls from a bucket. 57 Now, Oh master, look at these nations, which are reputed as nothing, being rulers over us and devouring us. 58 But we your people, whom you've called your firstborn, your only children, and your fervent lover, are

Literal Version

21 **RV 6:39 · Note** The Latin adds from you.

22 **RV 6:55 · Note** So the Syriac. The Latin has the firstborn world.

Literal Version

No LV source text for chapter 7.

Readers' Version

given into their hands. 59 Now if the world is made for our sakes, why don't we possess our world for an inheritance? How long will this endure?"

The difficult path to the world to come

7:1 When I'd finished speaking these words, the angel which had been sent to me the nights before was sent to me. 2 He said to me, "Rise, Ezra, and hear the words that I've come to tell you."

3 I said, "Speak on, my master."

Then he said to me, "There's a sea set in a wide place, that it might be broad[23] and vast, 4 but its entrance is set in a narrow place so as to be like a river. 5 Anyone who desires to go into the sea to look at it, or to rule it, if he didn't go through the narrow entrance, how could he come into the broad part? 6 Another thing also: There's a city built and set in a plain country, and full of all good things, 7 but its entrance is narrow, and is set in a dangerous place to fall, having fire on the right hand, and deep water on the left. 8 There's one only path between them both, even between the fire and the water, so that only one person can go there at once. 9 If this city is now given to a man for an inheritance, if the heir doesn't pass the danger before him, how will he receive his inheritance?"

10 I said, "That's so, master."

Then he said to me, "Even so also is Yisrael's (Israel's) portion. 11 I made the world for their sakes. What's now done was decreed when Adam transgressed my statutes. 12 Then the entrances of this world were made narrow, sorrowful, and toilsome. They're but few and evil, full of perils, and involved in great toils. 13 Because the entrances of the greater world are wide and safe, and produce fruit of immortality. 14 So if those who live don't enter these difficult and vain things, they can never receive those that are reserved for them. 15 Now therefore why are you disturbed, seeing you're but a corruptible man? Why are you moved, since you're mortal? 16 Why haven't you considered in your mind that which is to come, rather than that which is present?"

17 Then I replied, "O sovereign master, look, you've ordained in your law that the righteous will inherit these things, but that the ungodly will perish. 18 The righteous therefore will suffer difficult things, and hope for easier things, but those who've done wickedly have suffered the difficult things, and yet won't see the easier things."

19 He said to me, "You aren't a judge above God, neither do you have more understanding than the Most High. 20 Yes, let many perish who now live, rather than that God's law which is set before them be despised. 21 Because God strictly commanded those who came, even as they came, what they should do to live, and what they should observe to avoid punishment. 22 Nevertheless, they weren't obedient to him, but spoke against him and imagined for themselves vain things. 23 They made cunning plans of wickedness, and said moreover of the Most High that he doesn't exist, and they didn't know his ways. 24 They despised his law

23 **RV 7:3 · Note** So the chief Oriental versions. The Latin MSS. have deep.

Readers' Version

and denied his covenants. They haven't been faithful to his statutes, and haven't performed his works. 25 Therefore, Ezra, for the empty are empty things, and for the full are the full things.

The messiah's coming and the final judgement

26 Because listen, the time will come, and it'll be, when these signs of which I told you before will happen, that the bride will appear, even the city coming forth, and she'll be seen who now is withdrawn from the earth. 27 Anyone who's delivered from the foretold evils will see my wonders. 28 Because my son Yeshua (Jesus) will be revealed with those who are with him, and those who remain will rejoice four hundred years. 29 After these years my son Christ[24] will die, along with all of those who have the breath of life.[25] 30 Then the world will be turned into the old silence seven days, like as in the first beginning, so that no human will remain. 31 After seven days the world that isn't yet awake will be raised up, and what's corruptible will die. 32 The earth will restore those who are asleep in it, and the dust those who live in it in silence, and the secret[26] places will deliver those souls that were committed to them. 33 The Most High will be revealed on the judgement seat,[27] and compassion will pass away, and patience will be withdrawn. 34 Only judgement will remain. Truth will stand. Faith will grow strong. 35 Recompense will follow. The reward will be shown. Good actions will awake, and wicked actions won't sleep.[28] 36 The pit[29] of torment will appear, and near it'll be the place of rest. The furnace of hell[30] will be shown, and near it the paradise of delight. 37 Then the Most High will say to the nations that are raised from the dead, 'Look and understand whom you've denied, whom you haven't served, whose commandments you've despised. 38 Look on this side and on that. Here is delight and rest, and there fire and torments.' Thus he[31] will speak to them in the day of judgement. 39 This is a day that has neither sun, nor moon, nor stars, 40 neither cloud, nor thunder, nor lightning, neither wind, nor water, nor air, neither darkness, nor evening, nor morning, 41 neither summer, nor spring, nor heat, nor[32] winter, neither frost, nor cold, nor hail, nor rain, nor dew, 42 neither noon, nor night, nor dawn, neither shining, nor brightness, nor light, except only the splendour of the Most High's glory, by which all will see the things that are set before them. 43 It'll endure as though it were a week of years. 44 This is my judgement and its prescribed order; but I've only shown these things to you."

Literal Version

24 **RV 7:29 · Note** "Christ" means "Anointed One".

25 **RV 7:29 · Note** Lat. man

26 **RV 7:32 · Note** Or, chambers See 2 Esdras 4:35.

27 **RV 7:33 · Note** The Syriac adds and the end will come.

28 **RV 7:35 · Note** The passage from verse [36] to verse [105], formerly missing, has been restored to the text. See Preface, page ix.

29 **RV 7:36 · Note** So the chief Oriental versions. The Latin MSS. have place.

30 **RV 7:36 · Note** Lat. Gehenna.

31 **RV 7:38 · Note** So the chief Oriental versions. The Latin has will you speak.

32 **RV 7:41 · Note** Or, storm

Literal Version

Readers' Version

Why are so few saved?

45 I answered, "I said then, Oh master, and I say now: Blessed are those who are now alive and keep your commandments! 46 But what about those for whom I prayed? Because who's there of those who are alive who hasn't sinned, and who of the children of men hasn't transgressed your covenant? 47 Now I see that the world to come will bring delight to few, but torments to many. 48 Because an evil heart has grown up in us, which has led us astray from these commandments and has brought us into corruption and into the ways of death. It's shown us the paths of perdition and removed us far from life—and that, not a few only, but nearly all who've been created."

49 He answered me, "Listen to me, and I'll instruct you. I'll admonish you yet again. 50 Because this reason, the Most High hasn't made one world, but two. 51 Because you've said that the just aren't many, but few, and the ungodly abound, hear the explanation. 52 If you have just a few precious stones, will you add them to lead and clay?"

53 I said, "master, how could that be?"

54 He said to me, "Not only that, but ask the earth, and she'll tell you. Defer to her, and she'll declare it to you. 55 Say to her, 'You produce gold, silver, and brass, and also iron, lead, and clay; 56 but silver is more abundant than gold, and brass than silver, and iron than brass, and lead than iron, and clay than lead.' 57 Judge therefore which things are precious and to be desired, what's abundant or what's rare?"

58 I said, "O sovereign master, that which is plentiful is of less worth, for that which is more rare is more precious."

59 He answered me, "Weigh within yourself the things that you've thought, for he who has what's hard to get rejoices over him who has what's plentiful. 60 So also is the judgement which I've promised; for I'll rejoice over the few that'll be saved, because these are those who've made my glory to prevail now, and through them, my name is now honoured. 61 I won't grieve over the multitude of those who perish; for these are those who are now like mist, and have become like flame and smoke; they're set on fire and burn hotly, and are extinguished."

62 I answered, "O earth, why have you produced, if the mind is made out of dust, like all other created things? 63 Because it'd have been better that the dust itself had been unborn, so that the mind might not have been made from it. 64 But now the mind grows with us, and because of this we're tormented, because we perish and we know it. 65 Let the race of men lament and the animals of the field be glad. Let all who are born lament, but let the four-footed animals and the livestock rejoice. 66 Because it's far better with them than with us; for they don't look forward to judgement, neither do they know of torments or of salvation promised to them after death. 67 Because what does it profit us, that we'll be preserved alive, but yet be afflicted with torment? 68 Because all who are born are defiled with iniquities, and are full of sins and laden with transgressions. 69 If after death we weren't to come into judgement, perhaps it'd have been better for us."

Readers' Version

70 He answered me, "When the Most High made the world and
Adam and all those who came from him, he first prepared the
judgement and the things that pertain to the judgement. 71 Now
understand from your own words, for you've said that the mind
grows with us. 72 They therefore who live on the earth will be
tormented for this reason, that having understanding they've
committed iniquity, and receiving commandments haven't kept
them, and having obtained a law they dealt unfaithfully with
that which they received. 73 What then will they have to say in
the judgement, or how will they answer in the last times? 74 Be-
cause how long a time has the Most High been patient with
those who inhabit the world, and not for their sakes, but be-
cause of the times which he's foreordained!"

What happens to people after death?

75 I answered, "If I've found grace in
your sight, Oh master, show this also to
your servant, whether after death, even now when every one of
us gives up his soul, we'll be kept in rest until those times come,
in which you renew the creation, or whether we'll be tormented
immediately."

76 He answered me, "I'll show you this also; but don't join
yourself with those who are scorners, nor count yourself with
those who are tormented. 77 Because you have a treasure of
works laid up with the Most High, but it won't be shown you un-
til the last times. 78 Because about death the teaching is: When
the decisive sentence has gone out from the Most High that a
man will die, as the spirit leaves the body to return again to him
who gave it, it adores the Most High's glory first of all. 79 And if
it's one of those who've been scorners and haven't kept the way
of the Most High, and that have despised his law, and who hate
those who fear God, 80 these spirits won't enter into habitations,
but will wander and be in torments immediately, ever grieving
and sad, in seven ways. 81 The first way, because they've de-
spised the Most High's law. 82 The second way, because they
can't now make a good repentance that they may live. 83 The
third way, they'll see the reward laid up for those who've be-
lieved the Most High's covenants. 84 The fourth way, they'll con-
sider the torment laid up for themselves in the last days. 85 The
fifth way, they'll see the dwelling places of the others guarded
by angels, with great quietness. 86 The sixth way, they'll see how
immediately some of them will pass into torment. 87 The sev-
enth way, which is more grievous than all the aforesaid ways,
because they'll pine away in confusion and be consumed with
shame, and will be withered up by fears, seeing the Most High's
glory before whom they've sinned while living, and before
whom they'll be judged in the last times.

88 "Now this is the order of those who've kept the ways of the
Most High, when they'll be separated from their mortal body.
89 In the time that they lived in it, they painfully served the
Most High, and were in jeopardy every hour, that they might
keep the law of the lawgiver perfectly. 90 Therefore this is the
teaching about them: 91 First of all they'll see with great joy the
glory of him who takes them up, for they'll have rest in seven
orders. 92 The first order, because they've laboured with great

Literal Version

Literal Version

Readers' Version

effort to overcome the evil thought which was fashioned together with them, that it might not lead them astray from life into death. 93 The second order, because they see the perplexity in which the souls of the ungodly wander, and the punishment that awaits them. 94 The third order, they see the testimony which he who fashioned them gives about them, that while they lived they kept the law which was given them in trust. 95 The fourth order, they understand the rest which, being gathered in their chambers, they now enjoy with great quietness, guarded by angels, and the glory that awaits them in the last days. 96 The fifth order, they rejoice that they've now escaped from that which is corruptible, and that they'll inherit that which is to come, while they see in addition the difficulty and the pain from which they've been delivered, and the spacious liberty which they'll receive with joy and immortality. 97 The sixth order, when it's shown to them how their face will shine like the sun, and how they'll be made like the light of the stars, being incorruptible from then on. 98 The seventh order, which is greater than all the previously mentioned orders, because they'll rejoice with confidence, and because they'll be bold without confusion, and will be glad without fear, for they hurry to see the face of him whom in their lifetime they served, and from whom they'll receive their reward in glory. 99 This is the order of the souls of the just, as from now on is announced to them. Previously mentioned are the ways of torture which those who wouldn't give heed will suffer from after this."

100 I answered, "Will time therefore be given to the souls after they're separated from the bodies, that they may see what you've described to me?"

101 He said, "Their freedom will be for seven days, that for seven days they may see the things you've been told, and afterwards they'll be gathered together in their habitations."

Can anyone plead for others at the judgement?

102 I answered, "If I've found favour in your sight, show further to me your servant whether in the day of judgement the just will be able to intercede for the ungodly or to entreat the Most High for them, 103 whether fathers for children, or children for parents, or kindred for kindred, or kinsfolk for their next of kin, or friends for those who are most dear."

104 He answered me, "Since you've found favour in my sight, I'll show you this also. The day of judgement is[33] a day of decision, and displays to all the seal of truth. Even as now a father doesn't send his son, or a son his father, or a master his slave, or a friend him that's most dear, that in his place he may understand, or sleep, or eat, or be healed, 105 so no one will ever pray for another in that day, neither will one lay a burden on another, for then everyone will each bear his own righteousness or unrighteousness."

106 I answered, "How do we now find that first Avraham prayed for Sedom's people, and Mosheh (Moses) for the ancestors who sinned in the wilderness, 107 and Yeshua (Jesus) after him for

33 **RV 7:104 · Note** The Latin has a bold day

Readers' Version

Yisrael (Israel) in the days of Akan,[34] **108** and Shmuel (Samuel) in[35] the days of Sha'ul (Saul), and David for the deadly disease, and Shelomoh (Solomon) for those who'd worship in the sanctuary, **109** and Eliyah (Elijah) for those that received rain, and for the dead, that he might live, **110** and Hizkiyah (Hezekiah) for the people in the days of Sanheriv (Sennacherib), and many others prayed for many? **111** If therefore now, when corruption has grown and unrighteousness increased, the righteous have prayed for the ungodly, why won't it be so then also?"

112 He answered me, "This present world isn't the end. The full glory doesn't remain in it. Therefore those who were able prayed for the weak. **113** But the day of judgement will be the end of this age, and the beginning of the immortality to come, in which corruption has passed away, **114** intemperance is at an end, infidelity is cut off, but righteousness has grown, and truth has sprung up. **115** Then no one will be able to have mercy on him who's condemned in judgement, nor to harm someone who's victorious."

Ezra mourns over humanity's sin

116 I answered then, "This is my first and last saying, that it'd have been better if the earth hadn't produced Adam, or else, when it'd produced him, to have restrained him from sinning. **117** Because what profit is it for all who are in this present time to live in heaviness, and after death to look for punishment? **118** Oh Adam, what have you done? Because though it was you who sinned, the evil hasn't fallen on you alone, but on all of us who come from you. **119** Because what profit is it to us, if an immortal time is promised to us, but we've done things that bring death? **120** And that there's promised us an eternal hope, but we have most miserably failed? **121** And that there are reserved habitations of health and safety, but we've lived wickedly? **122** And that the Most High's glory will defend those who've led a pure life, but we've walked in the most wicked ways of all? **123** And that a paradise will be revealed, whose fruit endures without decay, in which is abundance and healing, but we won't enter into it, **124** for we've lived in perverse ways? **125** And that the faces of those who've practised self-control will shine more than the stars, but our faces will be blacker than darkness? **126** Because while we lived and committed iniquity, we didn't consider what we'd have to suffer after death."

127 Then he answered, "This is the significance of the battle which humans born on the earth will fight: **128** if they're overcome, they'll suffer as you've said, but if they get the victory, they'll receive the thing that I say. **129** Because this is the way that Mosheh (Moses) spoke to the people while he lived, saying, 'Choose life, that you may live!' **130** Nevertheless they didn't believe him or the prophets after him, not even me, who've spoken to them. **131** Therefore there won't be such heaviness in their destruction, as there'll be joy over those who are assured of salvation."

Literal Version

34 **RV 7:107 · Cross-ref.** Josh 7:1.

35 **RV 7:108 · Note** So the Syriac and other versions. The Latin omits in the days of Saul.

Literal Version

No LV source text for chapter 8.

Readers' Version

132 Then I answered, "I know, master, that the Most High is now called merciful, in that he has mercy on those who haven't yet come into the world; 133 and compassionate, in that he has compassion on those who turn to his law; 134 and patient, in that he's patient with those who've sinned, since they're his creatures; 135 and bountiful, in that he's ready to give rather than to take away; 136 and very merciful, in that he multiplies more and more mercies to those who are present, and who are past, and also to those who are to come— 137 for if he wasn't merciful, the world wouldn't continue with those who live in it— 138 and one who forgives, for if he didn't forgive out of his goodness, that those who've committed iniquities might be relieved of them, not even one ten thousandth part of mankind would remain living; 139 and a judge, for if he didn't pardon those who were created by his word, and blot out the multitude of sins, 140 there'd perhaps be very few left of an innumerable multitude."

8:1 He answered me, "The Most High has made this world for many, but the world to come for few. 2 Now I'll tell you a parable, Ezra. Just as when you ask the earth, it'll say to you that it gives very much clay from which earthen vessels are made, but little dust that gold comes from. Even so is the course of the present world. 3 Many have been created, but few will be saved."

Ezra prays for God's mercy

4 I answered, "Drink your fill of understanding then, Oh my soul, and let my heart devour wisdom. 5 Because you have[36] come here apart from your will, and depart against your will, for you've only been given a short time to live. 6 Oh master over us, grant to your servant that we may pray before you, and give us seed for our heart and cultivation for our understanding, that fruit may grow from it, by which everyone who's corrupt, who bears the likeness[37] of a man, may live. 7 Because you alone exist, and we all one workmanship of your hands, just as you've said. 8 Because you give life to the body that's now fashioned in the womb, and give it members, your creature is preserved in fire and water, and your workmanship endures nine months as your creation which is created in it. 9 But that which keeps and that which is kept will both be kept by[38] your keeping. When the womb gives up again what's grown in it, 10 you've commanded that out of the parts of the body, that's to say, out of the breasts, be given milk, which is the fruit of the breasts, 11 that the body that's fashioned may be nourished for a time, and afterwards you guide it in your mercy. 12 Yes, you've brought it up in your righteousness, nurtured it in your law, and corrected it with your judgement. 13 You put it to death as your creation, and make it live as your work. 14 If therefore you lightly[39] and suddenly destroy him which with so great labour was fashioned by your commandment, to what purpose was he made? 15 Now therefore I'll speak. About man in general, you know best, but

36 **RV 8:5 · Note** So the Syriac. The Latin is incorrect.

37 **RV 8:6 · Note** So the Syriac. The Latin has place.

38 **RV 8:9 · Note** So the Syriac. The Latin is imperfect.

39 **RV 8:14 · Note** So the Syriac. The Latin is incorrect.

Readers' Version

about your people for whose sake I'm sorry, 16 and for your inheritance, for whose cause I mourn, for Yisrael (Israel), for whom I'm heavy, and for the seed of Ya'akov (Jacob), for whose sake I'm troubled, 17 therefore I'll begin to pray before you for myself and for them; for I see the failings of us who live in the land; 18 but I've heard the swiftness of the judgement which is to come. 19 Therefore hear my voice, and understand my saying, and I'll speak before you."

The beginning of Ezra's words, before he was taken up. He said, 20 "O master, you who remain forever, whose eyes are exalted, and whose chambers are in the air, 21 whose throne is beyond measure, whose glory is beyond comprehension, before whom the army of angels stand with trembling, 22 at whose bidding they're changed to[40] wind and fire, whose word is sure, and sayings constant, whose ordinance is strong, and commandment fearful, 23 whose look dries up the depths, and whose indignation makes the mountains to melt away, and whose truth bears witness— 24 hear, Oh master, the prayer of your servant, and give ear to the petition of your handiwork. 25 Attend to my words, for as long as I live, I'll speak, and as long as I have understanding, I'll answer. 26 Don't look at the sins of your people, but on those who've served you in truth. 27 Don't regard the doings of those who act wickedly, but of those who've kept your covenants in affliction. 28 Don't think about those who've lived wickedly before you, but remember those who've willingly known your fear. 29 Let it not be your will to destroy those who've lived like cattle, but look at those who have clearly[41] taught your law. 30 Don't be indignant at those who are deemed worse than animals, but love those who've always put their trust in your glory. 31 Because we and our fathers have passed[42] our lives in ways[43] that bring death, but you're called merciful because of us sinners. 32 Because if you have a desire to have mercy on us who have no works of righteousness, then you'll be called merciful. 33 Because the just, which have many good works laid up with you, will be rewarded for their own actions. 34 Because what's man, that you should take displeasure at him? Or what's a corruptible race, that you should be so bitter towards it? 35 Because in truth, there's no man among those who are born who hasn't done wickedly, and among those who've lived, there's none which haven't done wrong. 36 Because in this, Oh master, your righteousness and your goodness will be declared, if you're merciful to those who have no store of good works."

God's answer about judgement and salvation

37 Then he answered me, "Some things you've spoken rightly, and it'll happen according to your words. 38 Because indeed I won't think about the fashioning of those who've sinned, or about their death, their judgement, or their destruction; 39 but I'll rejoice over the creation of the righteous and their pilgrim-

Literal Version

40 **RV 8:22 · Note** According to the chief Oriental versions. The Latin has, even they whose service takes the form of wind etc.

41 **RV 8:29 · Note** The Syriac has received the brightness of your law.

42 **RV 8:31 · Note** So the Syriac and Aethiopic versions.

43 **RV 8:31 · Note** Lat. manners.

Literal Version

Readers' Version

age, their salvation, and the reward that they'll have. 40 Therefore as I've spoken, so it'll be. 41 Because as the farmer sows many seeds in the ground, and plants many trees, and yet not all that's sown will come[44] up in due season, neither will all that's planted take root, even so those who are sown in the world won't all be saved."

42 Then I answered, "If I've found favour, let me speak before you. 43 If the farmer's seed doesn't come up because it hasn't received your rain in due season, or if it's ruined by too much rain and perishes, 44 likewise man, who's formed with your hands and is called your own image, because he's made like you, for whose sake you've formed all things, even him have you made like the farmer's seed. 45 Don't be angry with us, but spare your people and have mercy on your inheritance, for you have mercy on your own creation."

46 Then he answered me, "Things present are for those who live now, and things to come for those who'll live in the future. 47 Because you come far short of being able to love my creature more than I. But you've compared yourself to the unrighteous. Don't do that! 48 Yet in this will you be admirable to the Most High, 49 in that you've humbled yourself, as it becomes you, and haven't judged yourself among the righteous, so as to be much glorified. 50 Because many grievous miseries will fall on those who live in the world in the last times, because they've walked in great pride. 51 But understand for yourself, and for those who enquire about the glory of those like you, 52 because paradise is opened to you. The tree of life is planted. The time to come is prepared. Plenteousness is made ready. A city is built. Rest is allowed.[45] Goodness is perfected, and wisdom is perfected beforehand. 53 The root of evil is sealed up from you. Weakness is done away from you, and death[46] is hidden. Hell and corruption have fled into forgetfulness. 54 Sorrows have passed away, and in the end, the treasure of immortality is shown. 55 Therefore ask no more questions about the multitude of those who perish. 56 Because when they'd received liberty, they despised the Most High, scorned his law, and forsook his ways. 57 Moreover they have trodden down his righteous, 58 and said in their heart that there's no god—even knowing that they must die. 59 Because as the things I've said will welcome you, so thirst and pain which are prepared for them. Because the Most High didn't intend that men should be destroyed, 60 but those who are created have themselves defiled the name of him who made them, and were unthankful to him who prepared life for them. 61 Therefore my judgement is now at hand, 62 which I haven't shown to all men, but to you, and a few like you."

Then I answered, 63 "Listen, Oh master, now you've shown me the multitude of the wonders which you'll do in the last times, but you haven't shown me when."

44 **RV 8:41 · Note** Lat. be saved.

45 **RV 8:52 · Note** The Syriac has established.

46 **RV 8:53 · Note** After the chief Oriental versions.

Readers' Version

Recognising the signs of the end

9:1 He answered me, "Measure diligently within yourself. When you see that a certain part of the signs are past, which have been told you beforehand, **2** then will you understand that it's the very time in which the Most High will visit the world which was made by him. **3** When earthquakes, tumult of peoples, plans of nations, wavering of leaders, and confusion of princes are seen in the world, **4** then will you understand that the Most High spoke of these things from the days that were of old, from the beginning. **5** Because just as with everything that's made in the world, the beginning is[47] evident and the end manifest, **6** so also are the times of the Most High: the beginnings are manifest in wonders and mighty works, and the end in effects and signs. **7** Everyone who'll be saved, and will be able to escape by his works, or by faith by which they've believed, **8** will be preserved from the said perils, and will see my salvation in my land and within my borders, which I've sanctified for myself from the beginning. **9** Then those who now have abused my ways will be amazed. Those who've thrown them away despitefully will live in torments. **10** Because as many as in their life have received benefits, and yet haven't known me, **11** and as many as have scorned my law, while they still had liberty and when an opportunity to repent was open to them, didn't understand, but despised it,[48] **12** must know it[49] in torment after death. **13** Therefore don't be curious any longer how the ungodly will be punished, but enquire how the righteous will be saved, those[50] who the world belongs to, and for whom the world was created."

14 I answered, **15** "I've said before, and now speak, and will say it again in the future, that there are more of those who perish than of those who'll be saved, **16** like a wave is greater than a drop."

17 He answered me, "Just as the field is, so also the seed. As the flowers are, so are the colours. As the work is, so also is the judgement[51] on it. As is the farmer, so also is his threshing floor. Because there was a time in the world **18** when I was preparing for those who now live, before the world was made for them to live in. Then no one spoke against me, **19** because no[52] one existed. But now those who are created in this world that's prepared, both with[53] a table that doesn't fail and a law which is unsearchable, are corrupted in their ways. **20** So I considered my world, and it was destroyed, and my earth, and it was in peril, because of the plans that'd come into it. **21** I saw and spared them, but not greatly, and saved myself a grape out of a cluster, and a plant out of a[54] great forest. **22** Let the multitude perish

Literal Version

No LV source text for chapter 9.

47 **RV 9:5 · Note** So the Syriac. The Latin is corrupt.

48 **RV 9:11 · Note** Or, me.

49 **RV 9:12 · Note** Or, me

50 **RV 9:13 · Note** So the Syriac and other versions. The Latin has and whose... created, and when.

51 **RV 9:17 · Note** So the Aethiopic and Arabic. The Latin has creation.

52 **RV 9:19 · Note** So the Syriac.

53 **RV 9:19 · Note** So the Syriac.

54 **RV 9:21 · Note** So the Syriac and other versions. The Latin has great tribes.

Literal Version

Readers' Version

then, which were born in vain. Let my grape be saved, and my plant, for I've made them perfect with great labour. 23 Nevertheless, if you'll wait seven more days—however don't fast in them, 24 but go into a field of flowers, where no house is built, and eat only of the flowers of the field, and don't eat any meat or drink any wine, but eat only flowers— 25 and pray to the Most High continually, then I'll come and talk with you."

God's law endures despite the people's failure

26 So I went my way, just as he commanded me, into the field which is called Ardat.[55] There I sat among the flowers, and ate of the herbs of the field, and this food satisfied me. 27 After seven days, I lay on the grass, and my heart was troubled again, like before. 28 My mouth was opened, and I began to speak before the master Most High, and said, 29 "O master, you showed yourself among us, to our fathers in the wilderness, when they went out of Mitsrayim (Egypt), and when they came into the wilderness, where no man treads and that bears no fruit. 30 You said, 'Hear me, Oh Yisrael (Israel). Heed my words, Oh seed of Ya'akov (Jacob). 31 Because listen, I sow my law in you, and it'll bring forth fruit in you, and you'll be glorified in it forever.' 32 But our fathers, who received the law, didn't keep it, and didn't observe the statutes. The fruit of the law didn't perish, for it couldn't, because it was yours. 33 Yet those who received it perished, because they didn't keep the thing that was sown in them. 34 Listen, it's a custom that when the ground has received seed, or the sea a ship, or any vessel food or drink, and when it comes to pass that that which is sown, or that which is launched, 35 or the things which have been received, should come to an end, these come to an end, but the receptacles remain. Yet with us, it doesn't happen that way. 36 Because we who've received the law will perish by sin, along with our heart which received it. 37 Notwithstanding the law doesn't perish, but remains in its honour."

Ezra meets a grieving woman

38 When I spoke these things in my heart, I looked around me with my eyes, and on my right side I saw a woman, and she mourned and wept with a loud voice, and was much grieved in mind. Her clothes were torn, and she had ashes on her head. 39 Then let I my thoughts go in which I was occupied, and turned myself to her, 40 and said to her, "Why are you weeping? Why are you grieved in your mind?"

41 She said to me, "Leave me alone, my master, that I may weep for myself and add to my sorrow, for I'm very troubled in my mind, and brought very low."

42 I said to her, "What ails you? Tell me."

43 She said to me, "I, your servant, was barren and had no child, though I had a husband thirty years. 44 Every hour and every day these thirty years I made my prayer to the Most High day and night. 45 After thirty years, God heard me, your handmaid, and saw my low estate, and considered my trouble, and gave me a son. I rejoiced in him greatly, I and my husband, and

55 **RV 9:26 · Note** The Syriac and Aethiopic have Arphad.

Readers' Version

all my neighbours.[56] We gave great honour to the Mighty One.
46 I nourished him with great care. 47 So when he grew up, and I came to take him a wife, I made him a feast day.

10:1 "So when my son was entered into his wedding chamber, he fell down and died. 2 Then we all put out the lamps, and all my neighbours[57] rose up to comfort me. I remained quiet until the second day at night. 3 When they had all stopped consoling me, encouraging me to be quiet, then I got up at night, and fled, and came here into this field, as you see. 4 Now I don't intend to return into the city, but to stay here, and not eat or drink, but to continually mourn and fast until I die."

Ezra urges the woman to consider Tsiyon's sorrow

5 Then I left the reflections I was engaged in, and answered her in anger,
6 "You most foolish woman, don't you see our mourning, and what's happened to us? 7 Because Tsiyon (Zion) the mother of us all is full of sorrow, and much humbled.
8 It[58] is right now to mourn deeply, since we all mourn, and to be sorrowful, since we're all in sorrow, but you're mourning for one son. 9 Ask the earth, and she'll tell you that it's she which ought to mourn for so many that grow on her. 10 Because out of her, all had their beginnings, and others will come; and almost all of them walk into destruction, and the multitude of them is utterly doomed. 11 Who then should mourn more, she[59] who's lost so great a multitude, or you, who are grieved but for one? 12 But if you say to me, 'My lamentation isn't like the earth's, for I've lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;' 13 but it's with the earth after the manner of the earth. The multitude present in it's gone as it came. 14 Then say I to you, 'Just as you've brought forth with sorrow, even so the earth also has given her fruit, namely, people, ever since the beginning to him who made her.' 15 Now therefore keep your sorrow to yourself, and bear with a good courage the adversities which have happened to you. 16 Because if you'll acknowledge God's decree to be just, you'll both receive your son in time, and will be praised among women. 17 Go your way then into the city to your husband."

18 She said to me, "I won't do that. I won't go into the city, but I'll die here."

19 So I proceeded to speak further to her, and said, 20 "Don't do so, but allow yourself to be persuaded because of the adversities of Tsiyon (Zion); and be comforted because of the sorrow of Yerushalem (Jerusalem). 21 Because you see that our sanctuary has been laid waste, our altar broken down, our temple destroyed, 22 our lute has been brought low, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is plundered, our holy things are defiled, and the name that we're called is profaned. Our free men are despitefully treated, our priests are burnt, our Levites

Literal Version

No LV source text for chapter 10.

56 **RV 9:45 · Note** Lat. townsmen.

57 **RV 10:2 · Note** Lat. townsmen.

58 **RV 10:8 · Note** See the Oriental versions. The Latin is corrupt.

59 **RV 10:11 · Note** So the Syriac.

Literal Version

Readers' Version

have gone into captivity, our virgins are defiled and our wives ravished, our righteous men carried away, our little ones betrayed, our young men are brought into bondage, and our strong men have become weak. 23 What's more than all, the seal of Tsiyon has now lost the seal of her honour, and is delivered into the hands of those who hate us. 24 Therefore shake off your great heaviness, and put away from yourself the multitude of sorrows, that the Mighty One may be merciful to you again, and the Most High may give you peace and security, even ease from your troubles."

The woman becomes a glorious city

25 While I was talking with her, her face suddenly began to shine brightly and flashed like lightning, so that I was very afraid of her, and wondered what this meant. 26 Listen, suddenly she made a great and very fearful cry, so that the earth shook at the noise. 27 I looked and saw that the woman appeared to me no more, but there was a city built, and a place shown itself from large foundations. Then I was afraid, and cried with a loud voice, 28 "Where is Uriel the angel, who came to me at the first? Because he's caused me to fall into this great trance, and my end has turned into corruption, and my prayer a reproach!"

29 As I was speaking these words, look, the angel who'd come to me at first came to me, and he looked at me. 30 Listen, I lay as one who'd been dead, and my understanding was taken from me. He took me by the right hand, and comforted me, and set me on my feet, and said to me, 31 "What ails you? Why are you so troubled? Why is your understanding and the thoughts of your heart troubled?"

32 I said, "Because you've forsaken me; yet I did according to your words, and went into the field, and I've seen, and still see, that which I'm not able to explain."

33 He said to me, "Stand up like a man, and I'll instruct you."

34 Then I said, "Speak on, my master; only don't forsake me, or I might die before my time. 35 Because I've seen what I didn't know, and hear what I don't know. 36 Or is my sense deceived, or my soul in a dream? 37 Now therefore I beg you to explain to your servant what this vision means."

Uriel explains the vision of Tsiyon

38 He answered me, "Listen to me, and I'll inform you, and tell you about the things you're afraid of, for the Most High has revealed many secret things to you. 39 He's seen that your way is righteous, because you're continually sorry for your people, and make great lamentation for Tsiyon (Zion). 40 This therefore is the meaning of the vision. 41 The woman who appeared to you a little while ago, whom you saw mourning, and began to comfort her, 42 but now you no longer see the likeness of the woman, but a city under construction appeared to you, 43 and she told you of the death of her son, this is the interpretation: 44 This woman, whom you saw, is Tsiyon,[60] whom you now see as a city being built. 45 She told you that she'd been barren for thirty years because there were three thousand years in the world in which

60 **RV 10:44 · Note** So the Syriac and other versions. The Latin is incorrect.

Readers' Version

there was no offering as yet offered in her. 46 After three thousand years, Shelomoh (Solomon) built the city and offered offerings. It was then that the barren bore a son. 47 She told you that she nourished him with great care. That was the dwelling in Yerushalem (Jerusalem). 48 When she said to you, 'My son died when he entered into his marriage chamber, and that misfortune befell her,' this was the destruction that came to Yerushalem. 49 Listen, you saw her likeness, how she mourned for her son, and you began to comfort her for what's happened to her. These were the things to be opened to you. 50 Because now the Most High, seeing that you're sincerely grieved and suffer from your whole heart for her, has shown you the brightness of her glory and the attractiveness of her beauty. 51 Therefore I asked you to remain in the field where no house was built, 52 for I knew that the Most High would show this to you. 53 Therefore I commanded you to come into the field, where no foundation of any building was. 54 Because no human construction could stand in the place in which the city of the Most High was to be shown. 55 Therefore don't be afraid nor let your heart be terrified, but go your way in and see the beauty and greatness of the building, as much as your eyes are able to see. 56 Then will you hear as much as your ears may comprehend. 57 Because you're more blessed than many, and are called by name to be with the Most High, like only a few. 58 But stay here tomorrow night, 59 and so the Most High will show you those visions in dreams of what the Most High will do to those who live on the earth in the last days."

So I slept that night and another, as he commanded me.

Ezra's vision of the eagle

11:1 On the second night, I had a dream, and an eagle which had twelve feathered wings and three heads came up from the sea. 2 I saw that she spread her wings over all the earth, and all the winds of heaven blew on her, and[61] the clouds were gathered together against her. 3 I saw, and out of her wings there grew other wings near them; and they became little, tiny wings. 4 But her heads were at rest. The head in the middle was larger than the other heads, yet rested it with them. 5 Moreover I saw that the eagle flew with her wings to reign over the earth and over those who live there. 6 I saw how all things under heaven were subject to her, and no one spoke against her—no, not one creature on earth. 7 I saw that the eagle rose on her talons, and uttered her voice to her wings, saying, 8 "Don't all watch at the same time. Let each one sleep in his own place and watch in turn; 9 but let the heads be preserved for the last."

10 I saw that the voice didn't come out of her heads, but from the middle of her body. 11 I counted her[62] wings that were near the others, and there were eight of them. 12 I saw that on the right side one wing arose and reigned over all the earth. 13 When it reigned, the end of it came, and it disappeared, so that its place appeared no more. The next wing rose up and

Literal Version

No LV source text for chapter 11.

61 **RV 11:2 · Note** So the chief Oriental versions. The Latin has only and were gathered together.

62 **RV 11:11 · Note** The Syriac has her little wings, and, etc.

Literal Version

Readers' Version

reigned, and it ruled a long time. 14 It happened that when it reigned, its end came also, so that it disappeared, like the first. 15 Listen, a voice came to it, and said, 16 "Listen, you who've ruled over the earth all this time! I proclaim this to you, before you disappear, 17 none after you'll rule as long as you, not even half as long."

18 Then the third arose, and ruled as the others before, and it also disappeared. 19 So it went with all the wings one after another, as every one ruled, and then disappeared. 20 I saw that in process of time the wings[63] that followed were set up on the right[64] side, that they might rule also. Some of them ruled, but in a while they disappeared. 21 Some of them also were set up, but didn't rule.

22 After this I saw that the twelve wings disappeared, along with two of the little wings. 23 There was no more left on the eagle's body, except the three heads that rested, and six little wings. 24 I saw that two little wings divided themselves from the six and remained under the head that was on the right side; but four remained in their place. 25 I saw that these under[65] wings planned to set themselves up and to rule. 26 I saw that there was one set up, but in a while it disappeared. 27 A second also did so, and it disappeared faster than the first. 28 I saw that the two that remained also planned between themselves to reign. 29 While they thought about it, look, one of the heads that were at rest awakened, the one that was in the middle, for that was greater than the two other heads. 30 I saw how it joined the two other heads with it. 31 Listen, the head turned with those who were with it, and ate the two under[66] wings that planned to reign. 32 But this head held the whole earth in possession, and ruled over those who live in it with much oppression. It had stronger governance over the world than all the wings that'd gone before.

33 After this I saw that the head also that was in the middle suddenly disappeared, like the wings. 34 But the two heads remained, which also reigned the same way over the earth and over those who live in it. 35 I saw that the head on the right side devoured the one that was on the left side.

The lion condemns the eagle

36 Then I heard a voice, which said to me, "Look in front of you, and consider the thing that you see."

37 I saw that something like a lion roused out of the woods roaring. I heard how he sent out a man's voice to the eagle, and spoke, saying, 38 "Listen and I'll talk with you. The Most High will say to you, 39 'Aren't you the one that remains of the four animals whom I made to reign in my world, that the end of my times might come through them? 40 The fourth came and overcame all the animals that were past, and ruled the world with great trembling, and the whole extent of the earth with grievous oppression. He lived on the earth such a long time with deceit.

63 **RV 11:20 · Note** The Syriac has little wings.

64 **RV 11:20 · Note** The Aethiopic has left.

65 **RV 11:25 · Note** The Syriac has little wings.

66 **RV 11:31 · Note** The Syriac has little wings.

Readers' Version

41 You've judged the earth, but not with truth. 42 Because you've
afflicted the meek, you've hurt the peaceful, you've hated those
who speak truth, you've loved liars, destroyed the dwellings of
those who produced fruit, and thrown down the walls of those
who did you no harm. 43 Your insolence has come up to the Most
High, and your pride to the Mighty. 44 The Most High also has
looked at his times, and they're ended, and his ages are fulfilled.
45 Therefore appear no more, you eagle, nor your horrible
wings, nor your evil little wings, nor your cruel heads, nor your
hurtful talons, nor all your worthless body, 46 that all the earth
may be refreshed and relieved, being delivered from your vio-
lence, and that she may hope for the judgement and mercy of
him who made her.' "

12:1 While the lion spoke these words to the eagle, I saw, 2 and
the head that remained disappeared, and the[67] two wings which
went over to it arose and set themselves up to reign; and their
kingdom was brief and full of uproar. 3 I saw that they disap-
peared, and the whole body of the eagle was burnt, so that the
earth was in great fear.

Then I woke up because of great perplexity of mind and great
fear, and said to my spirit, 4 "Listen, you've done this to me, be-
cause you search out the ways of the Most High. 5 Listen, I'm still
weary in my mind, and very weak in my spirit. There isn't even a
little strength in me, because of the great fear with which I was
frightened tonight. 6 Therefore I'll now ask the Most High that
he'd strengthen me to the end."

The meaning of the eagle and the lion

7 Then I said, "O sovereign master, if I've
found favour in your sight, and if I'm justi-
fied with you more than many others, and if my prayer has in-
deed come up before your face, 8 strengthen me then, and show
me, your servant, the interpretation and plain meaning of this
fearful vision, that you may fully comfort my soul. 9 Because
you've judged me worthy to show me the end of time and the
last events of the times."

10 He said to me, "This is the interpretation of this vision
which you saw: 11 The eagle, whom you saw come up from the
sea, is the fourth kingdom which appeared in a vision to your
brother Daniyel. 12 But it wasn't explained to him, as I now ex-
plain it to you or have explained it. 13 Listen, the days come that
a kingdom will rise up on earth, and it'll be feared more than all
the kingdoms that were before it. 14 Twelve kings will reign in it,
one after another. 15 Of those, the second will begin to reign, and
will reign a longer time than others of the twelve. 16 This is the
interpretation of the twelve wings which you saw. 17 As for when
you heard a voice which spoke, not going out from the heads,
but from the middle of its body, this is the interpretation:
18 That after[68] the time of that kingdom, there'll arise no small
contentions, and it'll stand in peril of falling. Nevertheless, it
won't fall then, but will be restored again to its former power.
19 You saw the eight under wings sticking to her wings. This is

Literal Version

No LV source text for chapter 12.

67 **RV 12:2 · Note** So the chief Oriental versions.

68 **RV 12:18 · Note** The Oriental versions have in the midst of.

Literal Version

Readers' Version

the interpretation: 20 That in it eight kings will arise, whose times will be short and their years swift. 21 Two of them will perish when the middle time approaches. Four will be kept for a while until the time of the ending of it'll approach; but two will be kept to the end. 22 You saw three heads resting. This is the interpretation: 23 In its last days, the Most High will raise up three kingdoms[69] and renew many things in them. They'll rule over the earth, 24 and over those who live in it, with much oppression, more than all those who were before them. Therefore they're called the heads of the eagle. 25 Because these are those who'll accomplish her wickedness, and who'll finish her last actions. 26 You saw that the great head disappeared. It signifies that one of them will die on his bed, and yet with pain. 27 But for the two that remained, the sword will devour them. 28 Because the sword of the one will devour him that was with him, but he'll also fall by the sword in the last days. 29 You saw two under wings passing over[70] to the head that's on the right side. 30 This is the interpretation: These are they whom the Most High has kept to his end. This is the brief reign that was full of trouble, as you saw.

31 "The lion, whom you saw rising up out of the forest, roaring, speaking to the eagle, and rebuking her for her unrighteousness, and all her words which you've heard, 32 this is the anointed one, whom the Most High has kept to the end [of days, who'll spring up out of the seed of David, and he'll come and speak][71] to them and reprove them for their wickedness and unrighteousness, and will heap up[72] before them their contemptuous dealings. 33 Because at first he'll set them alive in his judgement, and when he's reproved them, he'll destroy them. 34 Because he'll deliver the rest of my people with mercy, those who've been preserved throughout my borders, and he'll make them joyful until the coming of the end, even the day of judgement, about which I've spoken to you from the beginning. 35 This is the dream that you saw, and this is its interpretation. 36 Only you've been worthy to know the Most High's secret. 37 Therefore write all these things that you've seen in a book, and put it in a secret place. 38 Teach them to the wise of your people, whose hearts you know are able to comprehend and keep these secrets. 39 But wait here yourself seven more days, that you may be shown whatever it pleases the Most High to show you." Then he departed from me.

Ezra reassures the people

40 When all the people saw[73] that the seven days were past, and I hadn't come again into the city, they all gathered together, from the least to the greatest, and came to me, and spoke to me, saying, 41 "How have we offended you? What evil have we done against you, that you've utterly forsaken us, and sit in this place? 42 Because of all

69 **RV 12:23 · Note** The Oriental versions have kings

70 **RV 12:29 · Note** So the Syriac. The Latin has over the head.

71 **RV 12:32 · Note** The words in brackets are added from the Syriac.

72 **RV 12:32 · Note** The Syriac has set in order.

73 **RV 12:40 · Note** So the Syriac. The Latin has heard.

Readers' Version

the prophets, only you're left to us, like a cluster of the vintage, and like a lamp in a dark place, and like a harbour for a ship saved from the tempest. 43 Aren't the evils which have come to us sufficient? 44 If you'll forsake us, how much better had it been for us if we also had been consumed in the burning of Tsiyon (Zion)! 45 Because we aren't better than those who died there." Then they wept with a loud voice. I answered them, 46 "Take courage, Oh Yisrael (Israel)! Don't be sorrowful, you house of Ya'akov (Jacob); 47 for the Most High remembers you. The Mighty hasn't forgotten you forever.[74] 48 As for me, I haven't forsaken you. I haven't departed from you; but I've come into this place to pray for the desolation of Tsiyon, and that I might seek mercy for the humiliation of your sanctuary. 49 Now go your way, every man to his own house, and after these days I'll come to you."

50 So the people went their way into the city, as I told them to do. 51 But I sat in the field seven days, as the angel commanded me. In those days, I ate only of the flowers of the field, and my food was from plants.

Ezra's vision of the man from the sea

13:1 After seven days, I had a dream at night. 2 Listen, a wind arose from the sea that moved all its waves. 3 I saw [this wind caused to come up from the middle of the sea something like the appearance of a man. I saw][75] that man flew[76] with the clouds of heaven. When he turned his face to look, everything that he saw trembled. 4 Whenever the voice went out of his mouth, all who heard his voice melted, like the wax[77] melts when it feels the fire.

5 After this I saw that an innumerable multitude of people was gathered together from the four winds of heaven to make war against the man who came out of the sea. 6 I saw that he carved himself a great mountain, and flew up onto it. 7 I tried to see the region or place from which the mountain was carved, and I couldn't.

8 After this I saw that all those who were gathered together to fight against him were very afraid, and yet they dared to fight. 9 Listen, as he saw the assault of the multitude that came, he didn't lift up his hand, or hold a spear or any weapon of war; 10 but I saw only how he sent out of his mouth something like a flood of fire, and out of his lips a flaming breath, and out of his tongue he shot out a storm of sparks.[78] 11 These were all mixed together: the flood of fire, the flaming breath, and the great storm, and fell onto the assault of the multitude which was prepared to fight, and burnt up every one of them, so that all of a sudden an innumerable multitude was seen to be nothing but dust of ashes and smell of smoke. When I saw this, I was amazed.

12 Afterward, I saw the same man come down from the mountain, and call to himself another multitude which was peaceful.

74 **RV 12:47 · Note** So the Syriac.

75 **RV 13:3 · Note** The words in brackets are added from the Syriac.

76 **RV 13:3 · Note** So the Syriac. The Latin has grew strong

77 **RV 13:4 · Note** So the Syriac and other Oriental versions.

78 **RV 13:10 · Note** So the Syriac and Arabic.

Literal Version

No LV source text for chapter 13.

Literal Version

Readers' Version

13 Many people came to him. Some of them were glad. Some were sorry. Some of them were bound, and some others brought some of those as offerings. Then through great fear I woke up and prayed to the Most High, and said, 14 "You've shown your servant these wonders from the beginning, and have counted me worthy that you should receive my prayer. 15 Now show me also the interpretation of this dream. 16 Because as I conceive in my understanding, woe to those who'll be left in those days! Much more woe to those who aren't left! 17 Because those who weren't left will be in heaviness, 18 understanding the things that are laid up in the latter days, but not attaining to them. 19 But woe to them also who are left, because they'll see great perils and much distress, like these dreams declare. 20 Yet is it better[79] for one to be in peril and to come into these[80] things, than to pass away as a cloud out of the world, and not to see the things that will[81] happen in the last days."

The meaning of the man from the sea

He answered me, 21 "I'll tell you the interpretation of the vision, and I'll also open to you the things about which you mentioned. 22 You've spoken of those who are left behind. This is the interpretation: 23 He that'll endure[82] the peril in that time will protect those who fall into danger, even those who have works and faith towards the Almighty. 24 Know therefore that those who are left behind are more blessed than those who are dead. 25 These are the interpretations of the vision: Whereas you saw a man coming up from the middle of the sea, 26 this is he whom the Most High has been keeping for many ages, who by his own self will deliver his creation. He'll direct those who are left behind. 27 Whereas you saw that out of his mouth came wind, fire, and storm, 28 and whereas he held neither spear, nor any weapon of war, but destroyed the assault of that multitude which came to fight against him, this is the interpretation: 29 Listen, the days come when the Most High will begin to deliver those who are on the earth. 30 Astonishment of mind will come on those who live on the earth. 31 One will plan to make war against another, city against city, place against place, people against people, and kingdom against kingdom. 32 It'll be, when these things happen, and the signs happen which I showed you before, then my Son will be revealed, whom you saw as a man ascending. 33 It'll be, when all the nations hear his voice, every man will leave his own land and the battle they have against one another. 34 An innumerable multitude will be gathered together, as you saw, desiring to come and to fight against him. 35 But he'll stand on the top of Mt. Tsiyon (Zion). 36 Tsiyon will come, and will be shown to all men, being prepared and built, like you saw the mountain carved without hands. 37 My Son will rebuke the nations which have come for their wickedness, with deadly diseases that are like a storm, 38 and will rebuke them to their face with their evil

79 **RV 13:20 · Note** Lat. easier.

80 **RV 13:20 · Note** So the Syriac.

81 **RV 13:20 · Note** So the Syriac.

82 **RV 13:23 · Note** So the Syriac.

Readers' Version

thoughts, and the torments with which they'll be tormented, which are like a flame. He'll destroy them without labour by the law, which is like fire. 39 Whereas you saw that he gathered to himself another multitude that was peaceful, 40 these are the ten tribes which were led away out of their own land in the time of Hoshea (Hosea) the king, whom Shalmaneser the king of the Assyrians led away captive, and he carried them beyond the River, and they were taken into another land. 41 But they made this plan among themselves, that they'd leave the multitude of the heathen, and go out into a more distant region, where mankind had never lived, 42 that there they might keep their statutes which they hadn't kept in their own land. 43 They entered by the narrow passages of the river Perat (Euphrates). 44 Because the Most High then did signs for them, and stopped the springs of the River until they'd passed over. 45 Because through that country there was a long way to go, namely, of a year and a half. The same region is called Arzareth.[83] 46 Then they lived there until the latter time. Now when they begin to come again, 47 the Most High stops the springs of the River again, that they may go through. Therefore you saw the multitude gathered together with peace. 48 But those who are left behind of your people are those who are found within my holy border. 49 It'll be therefore when he'll destroy the multitude of the nations that are gathered together, he'll defend the people who remain. 50 Then will he show them very many wonders."

51 Then I said, "O sovereign master, explain this to me: Why have I seen the man coming up from the middle of the sea?"

52 He said to me, as no one can explore or know what's in the depths of the sea, even so no man on earth can see my Son, or those who are with him, except in the time of his[84] day. 53 This is the interpretation of the dream which you saw, and for this only you're enlightened about this, 54 for you've forsaken your own ways, and applied your diligence to mine, and have searched out my law. 55 You've ordered your life in wisdom, and have called understanding your mother. 56 Therefore I've shown you this, for there's a reward laid up with the Most High. It'll be, after another three days I'll speak other things to you, and declare to you mighty and wondrous things."

57 Then I went out and passed into the field, giving praise and thanks greatly to the Most High because of his wonders, which he did from time to time, 58 and because he governs the time, and such things as happen in their seasons. So I sat there three days.

God gives Ezra his final instructions

14:1 On the third day, I sat under an oak, and a voice came out of a bush near me, and said, "Ezra, Ezra!"

2 I said, "Here I am, master," and I stood up on my feet.

3 Then he said to me, "I revealed myself in a bush and talked with Mosheh (Moses) when my people were in bondage in Mit-

Literal Version

No LV source text for chapter 14.

83 **RV 13:45 · Note** That is, another land. See Deuteronomy 29:28.

84 **RV 13:52 · Note** So the Oriental versions. The Latin omits his.

Literal Version

Readers' Version

srayim (Egypt). 4 I sent him, and he[85] led my people out of Mitsrayim. I brought him up to Mt. Sinay, where I kept him with me for many days. 5 I told him many wondrous things, and showed him the secrets of the times and the end of the seasons. I commanded him, saying, 6 'Publish these openly, and keep these secret.' 7 Now I say to you: 8 Lay up in your heart the signs that I've shown, the dreams that you've seen, and the interpretations which you've heard; 9 for you'll be taken away from men, and from now on you'll live with my Son and with those who are like you, until the times have ended. 10 Because the world has lost its youth, and the times begin to grow old. 11 Because[86] the age is divided into twelve parts, and ten parts of it are already gone, even[87] the half of the tenth part. 12 There remain of it two parts after the middle of the tenth part. 13 Now therefore set your house in order, reprove your people, comfort the lowly among them, and instruct those of them who are wise,[88] and now renounce the life that's corruptible, 14 and let go of the mortal thoughts, throw away from you the burdens of man, put off now your weak nature, 15 lay aside the thoughts that are most grievous to you, and hurry to escape from these times. 16 Because worse evils than those which you've seen happen will be done after this. 17 Because look how much the world will be weaker through age, so much that more evils will increase on those who live in it. 18 Because the truth will withdraw itself further off, and falsehood will be near. Because now the[89] eagle which you saw in vision hurries to come."

Ezra asks to restore the scriptures

19 Then I replied, "Let me speak[90] in your presence, Oh master. 20 Listen, I'll go, as you've commanded me, and reprove the people who now live, but who'll warn those who'll be born afterward? Because the world is set in darkness, and those who live in it are without light. 21 Because your law has been burnt, therefore no one knows the things that are done by you, or the works that'll be done. 22 But if I've found favour before you, send the Holy Spirit to me, and I'll write all that's been done in the world since the beginning, even the things that were written in your law, that men may be able to find the path, and that those who'd live in the latter days may live."

23 He answered me and said, "Go your way, gather the people together, and tell them not to seek you for forty days. 24 But prepare for yourself many tablets, and take with you Serayah, Dabria, Shelemyah, Eytan, and Asiyel, these five, which are ready to write swiftly; 25 and come here, and I'll light a lamp of understanding in your heart which won't be put out until the things have ended about which you'll write. 26 When you're done, pub-

85 **RV 14:4 · Note** Another reading is. I.

86 **RV 14:11 · Note** Verses 11, 12 are omitted in the Syriac. The Aethiopic has Because the age is divided into ten parts, and is come to the tenth: and half of the tenth remains. Now etc.

87 **RV 14:11 · Note** Lat. and.

88 **RV 14:13 · Note** The Latin alone omits and...wise.

89 **RV 14:18 · Note** So the Oriental versions.

90 **RV 14:19 · Note** The Latin omits Let me speak.

Readers' Version

lish some things openly, and give some things privately to the wise. Tomorrow at this hour you'll begin to write."

Ezra's final appeal to the people

27 Then went I out, as he commanded me, and gathered all the people together, and said, 28 "Hear these words, Oh Yisrael (Israel)! 29 Our fathers at the beginning were foreigners in Mitsrayim (Egypt), and they were delivered from there, 30 and received the law of life, which they didn't keep, which you also have transgressed after them. 31 Then the land of Tsiyon (Zion) was given to you for a possession; but you yourselves and your ancestors have done unrighteousness, and haven't kept the ways which the Most High commanded you. 32 Because he's a righteous judge, in due time, he took from you what he'd given you. 33 Now you're here, and your kindred are among you. 34 Therefore if you'll rule over your own understanding and instruct your hearts, you'll be kept alive, and after death you'll obtain mercy. 35 Because after death the judgement will come, when we'll live again. Then the names of the righteous will become manifest, and the works of the ungodly will be declared. 36 Let no one therefore come to me now, nor seek me for forty days."

Ezra dictates the sacred books

37 So I took the five men, as he commanded me, and we went out into the field, and remained there. 38 The next day, a voice called me, saying, "Ezra, open your mouth, and drink what I give you to drink."

39 Then I opened my mouth, and a full cup was handed to me. It was full of something like water, but its colour was like fire. 40 I took it, and drank. When I'd drunk it, my heart uttered understanding, and wisdom grew in my chest, for my spirit retained its memory. 41 My mouth was opened, and shut no more. 42 The Most High gave understanding to the five men, and they wrote by course the things that were told them, in characters[91] which they didn't know, and they sat forty days. Now they wrote in the day-time, and at night they ate bread. 43 As for me, I spoke in the day, and by night I didn't hold my tongue. 44 So in forty days, ninety-four books were written.

45 When the forty days were fulfilled, that the Most High spoke to me, saying, "The first books that you've written, publish openly, and let the worthy and unworthy read them; 46 but keep the last seventy, that you may deliver them to those who are wise among your people; 47 for in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge."

48 I did so.

Warnings of war, famine, and destruction

15:1 "Listen, speak in the ears of my people the words of prophecy which I'll put in your mouth," says the master. 2 "Cause them to be written on paper, for they're faithful and true. 3 Don't be afraid of their plots against you. Don't let the unbelief of those who speak against you trouble you. 4 Because all the unbelievers will die in their unbelief.

5 "Listen," says the master, "I bring evils on the whole earth:

Literal Version

No LV source text for chapter 15.

91 **RV 14:42 · Note** So the Oriental versions.

Literal Version

Readers' Version

sword, famine, death, and destruction. 6 Because wickedness has prevailed over every land, and their hurtful works have reached their limit. 7 Therefore," says the master, 8 "I'll hold my peace no more about their wickedness which they profanely commit, neither will I tolerate them in these things, which they wickedly practise. Listen, the innocent and righteous blood cries to me, and the souls of the righteous cry out continually. 9 I'll surely avenge them," says the master, "and will receive to me all the innocent blood from among them. 10 Listen, my people is led like a flock to the slaughter. I won't allow them now to live in the land of Mitsrayim, 11 but I'll bring them out with a mighty hand and with a high arm, and will strike Mitsrayim with deadly diseases, as before, and will destroy all its land."

12 Let Mitsrayim (Egypt) and its foundations mourn, because of the deadly diseases due to the chastisement and the punishment that God will bring on it. 13 Let the farmers that till the ground mourn, for their seeds will fail and their trees will be ruined through the blight and hail, and a terrible tempest. 14 Woe to the world and those who live in it! 15 Because the sword and their destruction draws near, and nation will rise up against nation to battle with weapons in their hands. 16 Because there'll be sedition among men, and growing strong against one another. In their might, they won't respect their king or the chief of their great ones. 17 Because a man will desire to go into a city, and won't be able. 18 Because of their pride the cities will be troubled, the houses will be destroyed, and men will be afraid. 19 A man will have no pity on his neighbours, but will assault their houses with the sword and plunder their goods, because of the lack of bread, and for great suffering.

20 "Listen," says God, "I call together all the kings of the earth to stir up those who are from the rising of the sun, from the south, from the east, and Levanon, to turn themselves one against another, and repay the things that they've done to them. 21 Just as they do yet this day to my chosen, so I'll do also, and repay into their bosom." The master God says: 22 "My right hand won't spare the sinners, and my sword won't cease over those who shed innocent blood on the earth. 23 A fire has gone out from his anger and has consumed the foundations of the earth and the sinners, like burnt straw. 24 Woe to those who sin and don't keep my commandments!" says the master. 25 "I won't spare them. Go your way, you rebellious children! Don't defile my sanctuary!" 26 Because the master knows all those who trespass against him, therefore he'll deliver them to death and destruction. 27 Because now evils have come on the whole earth, and you'll remain in them; for God won't deliver you, because you've sinned against him.

A vision of warring nations

28 Listen, a horrible sight appearing from the east! 29 The nations of the dragons of Arav will come out with many chariots. From the day that they set out, their hissing is carried over the earth, so that all those who'll hear them may also fear and tremble. 30 Also the Carmonians, raging in anger, will go out like the wild boars of the forest. They'll come with great power and join battle with

Readers' Version

them, and will devastate a portion of the land of the Assyrians with their teeth. 31 Then the dragons will have the upper hand, remembering their nature. If they'll turn themselves, conspiring together in great power to persecute them, 32 then these will be troubled, and keep silence through their power, and will turn and flee. 33 From the land of the Assyrians, an enemy in ambush will attack them and destroy one of them. On their army will be fear and trembling, and indecision on their kings.

34 Listen, clouds from the east, and from the north to the south! They're very horrible to look at, full of anger and storm. 35 They'll clash against one another. They'll pour out a heavy storm on the earth, even their own storm. There'll be blood from the sword to the horse's belly, 36 and to the thigh of man, and to the camel's hock. 37 There'll be fearfulness and great trembling on earth. They who see that anger will be afraid, and trembling will seize them. 38 After this, great storms will be stirred up from the south, from the north, and another part from the west. 39 Strong winds will arise from the east, and will shut it up, even the cloud which he raised up in anger; and the storm that was to cause destruction by the east wind will be violently driven towards the south and west. 40 Great and mighty clouds, full of anger, will be lifted up with the storm, that they may destroy all the earth and those who live in it. They'll pour out over every high and lofty one a terrible storm, 41 fire, hail, flying swords, and many waters, that all plains may be full, and all rivers, with the abundance of those waters. 42 They'll break down the cities and walls, mountains and hills, trees of the forest, and grass of the meadows, and their grain. 43 They'll go on steadily to Bavel and destroy her. 44 They'll come to it and surround it. They'll pour out the storm and all anger on her. Then the dust and smoke will go up to the sky, and all those who are around it'll mourn for it. 45 Those who remain will serve those who've destroyed it.

Judgement against Asia

46 You, Asia, who are partaker in the beauty of Bavel (Babylon), and in the glory of her person— 47 woe to you, you wretch, because you've made yourself like her. You've decked out your daughters for prostitution, that they might please and glory in your lovers, which have always lusted after you! 48 You've followed her who's hateful in all her works and inventions. Therefore God says, 49 "I'll send evils on you: widowhood, poverty, famine, sword, and pestilence, to lay waste your houses and bring you to destruction and death. 50 The glory of your power will be dried up like a flower when the heat rises that's sent over you. 51 You'll be weakened like a poor woman who's beaten and wounded, so that you won't be able to receive your mighty ones and your lovers. 52 Would I have dealt with you with such jealousy," says the master, 53 "if you hadn't always slain my chosen, exalting and clapping of your hands, and saying over their dead, when you were drunk?

54 "Beautify your face! 55 The reward of a prostitute will be in your bosom, therefore you'll be repaid. 56 Just as you'll do to my chosen," says the master, "even so God will do to you, and will deliver you to your adversaries. 57 Your children will die of

Literal Version

Literal Version

No LV source text for chapter 16.

Readers' Version

hunger. You'll fall by the sword. Your cities will be broken down, and all your people in the field will perish by the sword. 58 Those who are in the mountains will die of hunger, eat their own flesh, and drink their own blood, because of hunger for bread and thirst for water. 59 You, unhappy above all others, will come and will again receive evils. 60 In the passage, they'll rush on the hateful city and will destroy some portion of your land, and mar part of your glory, and will return again to Bavel that was destroyed. 61 You'll be thrown down by them as stubble, and they'll be to you as fire. 62 They'll devour you, your cities, your land, and your mountains. They'll burn all your forests and your fruitful trees with fire. 63 They'll carry your children away captive, and will plunder your wealth, and mar the glory of your face."

No escape from the coming disasters

16:1 Woe to you, Bavel (Babylon), and Asia! Woe to you, Mitsrayim (Egypt) and Aram (Syria)! 2 Put on sackcloth and clothes of goats' hair, wail for your children and lament; for your destruction is at hand. 3 A sword has been sent on you, and who's there to turn it back? 4 A fire has been sent on you, and who's there to quench it? 5 Calamities are sent on you, and who's there to drive them away? 6 Can one drive away a hungry lion in the forest? Can one quench a fire in stubble, once it's begun to burn? 7 Can one turn back an arrow that's shot by a strong archer? 8 The master God sends the calamities, and who'll drive them away? 9 A fire will go out from his anger, and who may quench it? 10 He'll flash lightning, and who won't fear? He'll thunder, and who wouldn't tremble? 11 The master will threaten, and who won't be utterly broken in pieces at his presence? 12 The earth and its foundations quake. The sea rises up with waves from the deep, and its waves will be troubled, along with the fish in them, at the presence of the master, and before the glory of his power. 13 Because his right hand that uses the bow is strong—his arrows that he shoots are sharp, and won't miss when they begin to be shot into the ends of the world. 14 Listen, the calamities are sent out, and won't return again until they come on the earth. 15 The fire is kindled and won't be put out until it consumes the foundations of the earth. 16 Just as an arrow which is shot by a mighty archer doesn't return backward, even so the calamities that are sent out on earth won't return again. 17 Woe is me! Woe is me! Who'll deliver me in those days?

18 The beginning of sorrows, when there'll be great mourning; the beginning of famine, and many will perish; the beginning of wars, and the powers will stand in fear; the beginning of calamities, and all will tremble! What'll they do when the calamities come? 19 Listen, famine and deadly diseases, suffering and anguish! They're sent as scourges for correction. 20 But for all these things they won't turn them from their wickedness, nor be always mindful of the scourges. 21 Listen, food will be so cheap on earth that they'll think themselves to be in good condition, and even then calamities will grow on earth: sword, famine, and great confusion. 22 Because many of those who live on earth will perish of famine; and others who escape the famine, the sword will destroy. 23 The dead will be thrown out like dung, and

Readers' Version

there'll be no one to comfort them; for the earth will be left desolate, and its cities will be thrown down. 24 There'll be no farmer left to cultivate the earth or to sow it. 25 The trees will give fruit, but who'll gather it? 26 The grapes will ripen, but who'll tread them? Because in all places there'll be a great solitude; 27 for one man will desire to see another, or to hear his voice. 28 Because of a city there'll be ten left, and two of the field, who've hidden themselves in the thick groves, and in the crevices in the rocks. 29 As in an orchard of olives on every tree there may be left three or four olives, 30 or as when a vineyard is gathered, there are some clusters left by those who diligently search through the vineyard, 31 even so in those days, there'll be three or four left by those who search their houses with the sword. 32 The earth will be left desolate, and its fields will be for briers, and its roads and all her paths will grow thorns, because no sheep will pass along them. 33 The virgins will mourn, having no bridegrooms. The women will mourn, having no husbands. Their daughters will mourn, having no helpers. 34 Their bridegrooms will be destroyed in the wars, and their husbands will perish of famine.

God's people must prepare and remain faithful

35 Hear now these things, and understand them, you servants of the master. 36 Listen, the master's word: receive it. Don't doubt the things about which the master speaks. 37 Listen, the calamities draw near, and aren't delayed. 38 Just as a woman with child in the ninth month, when the hour of her delivery draws near, within two or three hours great pains surround her womb, and when the child comes out from the womb, there'll be no waiting for a moment, 39 even so the calamities won't delay coming on the earth. The world will groan, and sorrows will seize it on every side.

40 "O my people, hear my word: prepare for battle, and in those calamities be like strangers on the earth. 41 He who sells, let him be as he who flees away, and he who buys, as one who'll lose. 42 Let he who does business be as he who has no profit by it, and he who builds, as he who won't live in it, 43 and he who sows, as if he wouldn't harvest, so also he who prunes the vines, as he who won't gather the grapes, 44 those who marry, as those who'll have no children, and those who don't marry, as the widowed. 45 Because of this, those who labour, labour in vain; 46 because foreigners will harvest their fruits, plunder their goods, overthrow their houses, and take their children captive, for in captivity and famine they'll conceive their children. 47 Those who conduct business, do so only to be plundered. The more they adorn their cities, their houses, their possessions, and their own persons, 48 the more I'll hate them for their sins," says the master. 49 Just as a respectable and virtuous woman hates a prostitute, 50 so will righteousness hate iniquity, when she adorns herself, and will accuse her to her face, when he comes who'll defend him who diligently searches out every sin on earth.

51 Therefore don't be like her or her works. 52 Because yet a little while, and iniquity will be taken away out of the earth, and

Literal Version

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righteousness will reign over us.

God knows everyone's actions

53 Don't let the sinner say that he hasn't sinned; for God will burn coals of fire on the head of one who says "I haven't sinned before God and his glory." 54 Listen, the master knows all the works of men, their imaginations, their thoughts, and their hearts. 55 He said, "Let the earth be made," and it was made, "Let the sky be made," and it was made. 56 At his word, the stars were established, and he knows the number of the stars. 57 He searches the deep and its treasures. He's measured the sea and what it contains. 58 He's shut the sea in the middle of the waters, and with his word, he hung the earth over the waters. 59 He has spread out the sky like a vault. He's founded it over the waters. 60 He's made springs of water in the desert and pools on the tops of the mountains to send out rivers from the heights to water the earth. 61 He formed man, and put a heart in the middle of the body, and gave him breath, life, and understanding, 62 yes, God Almighty's spirit. He who made all things and searches out hidden things in hidden places, 63 surely he knows your imagination, and what you think in your hearts. Woe to those who sin, and try to hide their sin! 64 Because the master will exactly investigate all your works, and he'll put you all to shame. 65 When your sins are brought out before men, you'll be ashamed, and your own iniquities will stand as your accusers in that day. 66 What'll you do? Or how will you hide your sins before God and his angels? 67 Listen, God is the judge. Fear him! Stop sinning, and forget your iniquities, to never again commit them. So will God lead you out, and deliver you from all suffering.

Encouragement for those facing persecution

68 Because the burning anger of a great multitude is kindled over you, and they'll take away some of you, and feed you with that which is sacrificed to idols. 69 Those who consent to them will be held in derision and in contempt, and be trodden under foot. 70 Because there'll be in various places, and in the next cities, a great insurrection against those who fear the master. 71 They'll be like mad men, sparing none, but spoiling and destroying those who still fear the master. 72 Because they'll destroy and plunder their goods, and throw them out of their houses. 73 Then the trial of my elect will be made known, even as the gold that's tried in the fire. 74 Hear, my elect ones, says the master: "Listen, the days of suffering are at hand, and I'll deliver you from them. 75 Don't be afraid, and don't doubt, for God is your guide. 76 You who keep my commandments and precepts," says the master God, "don't let your sins weigh you down, and don't let your iniquities lift themselves up." 77 Woe to those who are choked with their sins and covered with their iniquities, like a field is choked with bushes, and its path covered with thorns, that no one may travel through! 78 It's shut off and

Readers' Version

given up to be consumed by fire.

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Ester

translated from the Greek Septuagint

Introduction

This Greek account of *Ester* follows a young Jewish woman who becomes queen in the empire of Paras (Persia). Her guardian Mordekai refuses to bow to the powerful official Haman, who responds by planning to destroy all the Yehudim (Jews) in the empire. Ester must decide whether to risk her own life by approaching the king and identifying herself with her threatened people.

Readers of the other OET account of Ester will recognise the main events, but this version also includes Mordekai's dream, prayers for rescue, royal letters, and further details about Ester's approach to the king. These passages explicitly describe the characters' dependence on God and his part in their rescue. The account also explains the celebration called 'Purim', when the people remember how their sorrow was turned into joy.

The book of Ester in the Greek Septuagint contains five additions that the traditional Hebrew text doesn't have. These additions are recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches. Those additions are enclosed in [square brackets]. Because the additions by themselves make little sense without the broader context of the book, we present here a translation of the whole book of Ester from the Greek.

We have chosen not to distract the reader with confusing out-of-order chapter numbers that would result from using the KJB versification, but rather merge these 5 additions as extensions at the beginning of 1:1 and after 3:13, 4:17, 8:12, and 10:3. This makes some verses (1:1, 5:1, and 8:12) really long, but it also makes the verses line up with the same verse numbers in Ester as translated from the traditional Hebrew text. Some of the proper names in this book have been changed to the more familiar Hebrew form instead of the direct transliteration from the Greek.

Main components of this account

Mordekai's dream and Ester's rise to become queen *1:1–2:23*
Haman's threat and the prayers of Mordekai and Ester *3:1–4:47*
Ester appeals to the king and Haman is executed *5:1–7:10*
The Yehudim defend themselves and establish Purim *8:1–9:32*
Mordekai's position and the explanation of his dream *10:1-14*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Mordekai's dream and the plot against the king

1:1 [In the second year of the reign of Ahashverosh (Ahasuerus) the great king, on the first day of Nisan, Mordekai the son of Yair, the son of Shimei, the son of Kish, of the tribe of Benyamin, a Yehudi (Jew) dwelling in the city Shushan (Susa), a great man, serving in the king's palace, saw a vision. Now he was one of the captives whom Nevukadnetsar (Nebuchadnezzar) king of Bavel (Babylon) had carried captive from Yerushalem (Jerusalem) with Yekaneyah the king of Yehudah (Judea). This was his dream: Listen, voices and a noise, thunders and earthquake, tumult on the earth. And two great serpents came out, both ready for conflict. A great voice came from them. Every nation was prepared for battle by their voice, even to fight against the nation of the just. Listen, a day of darkness and blackness, suffering and anguish, affection and tumult on the earth. And all the righteous nation was troubled, fearing their own afflictions. They prepared to die, and cried to God. Something like a great river from a little spring with much water, came from their cry. Light and the sun arose, and the lowly were exalted, and devoured the honourable.

Mordekai, who'd seen this vision and what God desired to do, having arisen, kept it in his heart, and desired by all means to interpret it, even until night.

Mordekai rested quietly in the palace with Gabatha and Teresh the king's two chamberlains, eunuchs who guarded the palace. He heard their conversation and searched out their plans. He learnt that they were preparing to lay hands on King Ahashverosh; and he informed the king about them. The king examined the two chamberlains. They confessed, and were led away and executed. The king wrote these things for a record. Mordekai also wrote about these matters. The king commanded Mordekai to serve in the palace, and gave gifts for this service. But Haman the son of Hamedata the Bugaean was honoured in the sight of the king, and he endeavoured to harm Mordekai and his people, because of the king's two chamberlains.][1]

King Ahashverosh's lavish feasts

And it happened after these things[2] in the days of Ahashverosh, —(this Ahashverosh ruled over one hundred and twenty-seven provinces from Hodu)— **2** in those days, when King Ahashverosh was on the throne in the city of Shushan, **3** in the third year of his reign, he made a feast for his friends, for people from the rest of the nations, for the leading citizens of the Persians and Madim (Medes), and for the chief of the local governors. **4** After this—after he'd shown them the wealth of his kingdom and the abundant glory of his wealth during one hundred and eighty days— **5** when the days of the wedding feast were completed, the king made a banquet lasting six days for the people of the nations who were present in the city, in the courtyard of the king's house, **6** which was adorned with fine linen and flax on cords of

Literal Version

1:1 "⟦Ἔτους⟧ secondly ⟦βασιλεύοντος⟧ Artaxerxou of_the great king the/this/who one of_the Nisan, dream to_perceive Mardokaios the/this/who of_the Yairou, of_the Semeiou, of_ _the Kisaiou, out_from tribe Beniamin, **1b** a_human Jewish to_ _dwell in/on/among ⟦Σούσοις⟧ the/this/who city, a_human great, to_serve/heal in/on/among the/this/who palace/courtyard of_the king. **1c** to_be but/and out_from the/this/who ⟦αἰχμαλωσίας⟧, to_be to_take_captive Nabouk̔odonosor king Babulōnos out_from Yerousalaʸm, with/after Yek̔oniou of_the king the/this/who Jewish/Judea. **1d** "and this/he/she/it he/she/it/self/my/your/him-self/there the/this/who dream; and look! voice/sound and commotion, thunder and ⟦σεισμὺς⟧, disturbance upon/to/against the/this/who earth. **1e** and look! two ⟦δράκοντες⟧ great, ⟦ἕτομοι⟧ to_go_before both ⟦παλαίειν⟧; and to_be he/she/it/self voice/sound great, **1f** and the/this/who voice/sound he/she/it/self ⟦ἡτοιμάσθη⟧ all Gentile_nation toward war, so to_fight just Gentile_nation. **1g** and look! day darkness and ⟦γνόφου⟧, pressure and hardship, oppression and disturbance great upon/to/against the/this/who earth. **1h** and to_trouble all Gentile_nation just to_fear the/this/who my/your/him-self evil/harm, and ⟦ἡτοιμάσθησαν⟧ to_destroy, and ⟦ἐβόησαν⟧ to/with the/this/who God; **1i** away_from but/and the/this/who ⟦βοῆς⟧ he/she/it/self to_be ⟦ὡσανεὶ⟧ away_from ⟦μικρᾶς⟧ flow river great, water much. **1k** and light and the/this/who sun to_rise, and the/this/who ⟦ταπεινοὶ⟧ ⟦ὑψώθησαν⟧, and to_devour the/this/who ⟦ἐνδόξους⟧. **1l** "and to_arouse Mardok̔aios the/this/who to_see the/this/who dream this/he/she/it, and one/which? the/this/who God ⟦βεβούλευται⟧ to_do/make, to_ _have/be he/she/it/self in/on/among the/this/who heart, and in/on/among all word to_will/desire to_come_to_know he/she/it/self until the/this/who night. **1m** and ⟦ἡσύχασε⟧ Mardok̔aios in/on/among the/this/who palace/courtyard. with/after Gabatha and Thaṛṛa the/this/who two ⟦εὐνούχων⟧ of_the king, the/this/who ⟦φυλασσόντων⟧ the/this/who palace/courtyard. **1n** to_hear and/both he/she/it/self the/this/who ⟦λογισμοὺς⟧, and the/this/who to_worry he/she/it/self ⟦ἐξηρεύνησεν⟧; and to_learn, that/since ⟦ἑτοιμάζουσι⟧ the/this/who hand to_put_on/seize Artaxerxaʸ the/this/who king; and to_show the/this/who king about he/she/it/self/my/your/him-self. **1o** and ⟦ἐξήτασεν⟧ the/this/who king the/this/who two ⟦εὐνούχους⟧, and to_ _confess/profess ⟦σαντες⟧ ⟦ἀπήχθησαν⟧. **1p** and to_write the/this/who king the/this/who word this/he/she/it toward memorial, and Mardok̔aios to_write about the/this/who word this/he/she/it. **1q** and to_command the/this/who king Mardok̔aiōi to_serve/heal in/on/among the/this/who palace/courtyard, and ⟦ἔδωκεων⟧ he/she/it/self gift about this/he/she/it. **1r** and to_be Aman Amadathou bully honoured before of_the king, and to_seek ⟦κακποιῆσαι⟧ the/this/who Mardok̔aion and the/this/who a_people he/she/it/self/my/your/him-self/there, above/for the/this/who two ⟦εὐνούχων⟧ of_the king." **1s** and to_be with/after the/this/who word this/he/she/it in/on/among

1 **RV 1:1 · Note** Note: The Hebrew and some copies of LXX, don't have these first few lines.

2 **RV 1:1 · Note** Greek words.

Literal Version

the/this/who day Artaxerxou; this/he/she/it the/this/who Artaxerxaʸs away_from the/this/who [[Ἰνδικῆς]] hundred twenty-seven [[χωρῶν]] to_grasp/seize; 2 in/on/among he/she/it/self the/this/who day when [[ἐθρονίσθη]] king Artaxerxaʸs in/on/among [[Σούσοις]] the/this/who city, 3 in/on/among the/this/who [[τρίτῳ]] year [[βασιλεύοντος]] he/she/it/self/my/your/him-self/there, banquet to_do/make the/this/who friendly/friend and the/this/who remaining Gentile_nation, and the/this/who Persōn and Maʸdōn honoured, and the/this/who ruler the/this/who [[σατραπῶν]]. 4 and with/after this/he/she/it with/after the/this/who to_ _show he/she/it/self the/this/who riches the/this/who kingdom he/she/it/self/my/your/him-self/there, and the/this/who glory the/this/who joy of_the riches he/she/it/self/my/your/him-self/there in/on/among day hundred eighty. 5 when but/and [[ἀνεπληρώθησαν]] the/this/who/which day of_the wedding, to_do/make the/this/who king [[πότον]] the/this/who Gentile_nation the/this/who [[εὑρεθεῖσιν]] toward the/this/who city upon/to/against day six, in/on/among palace/courtyard house of_the king 6 [[κεκοσμημένῃ]] [[βυσσίνοις]] and [[καρπασίνοις]] [[τεταμένοις]] upon/to/against [[σχοινίοις]] [[βυσσίνοις]] and [[πορφυροῖς]], upon/to/against [[κύβοις]] [[χρυσοῖς]] and [[ἀργυροῖς]], upon/to/against [[στύλοις]] Parian and [[λιθίνοις]]; [[κλίναι]] [[χρυσαῖ]] and [[ἀργυραῖ]] upon/to/against [[λιθοστρώτου]] [[σμαραγδίτου]] stone, and [[πιννίνου]], and [[Παρίνου]] stone; and [[στρωμναὶ]] [[διαφανεῖς]] variously [[διηνθισμέναι]], surrounding [[ῥόδα]] [[πεπασμένα]]; 7 [[Ποτήρια]] golden and silver, and [[ἀνθράκινον]] small_cup to_ _set_before away_from talent [[τρισμυρίων]]; wine much and agreeable, which he/she/it/self the/this/who king [[ἔπινεν]]. 8 the/this/who but/and carousing this/he/she/it no according_to to_set_before law to_be; thus(-ly) but/and to_ _will/desire the/this/who king, and to_command the/this/who manager to_do/make the/this/who will/desire he/she/it/self/my/your/him-self/there, and the/this/who a_ _human. 9 and Astin the/this/who queen to_do/make [[πότον]] the/this/who woman in/on/among the/this/who palace, where(-ever) the/this/who king Artaxerxaʸs. 10 in/on/among but/and the/this/who day the/this/who seventh gladly to_be the/this/who king, to_say the/this/who Aman, and Bazan, and Thaʓʓa, and [[Βωραζὶ]], and Zatholtha, and Abataza, and Tharaba, the/this/who seven [[εὐνούχοις]] the/this/who servant of_the king Artaxerxou, 11 to_bring_in the/this/who [[βασίλισσαν]] to/with he/she/it/self, to_reign he/she/it/self/my/your/him-self, and [[περιθεῖναι]] he/she/it/self the/this/who diadem, and to_show he/she/it/self/my/your/him-self the/this/who ruler, and the/this/who Gentile_nation the/this/who beauty he/she/it/self, that/since good to_be. 12 and no [[εἰσήκουσεν]] he/she/it/self/my/your/him-self/there Astin the/this/who queen to_come/go with/after the/this/who [[εὐνούχων]]; and to_grieve the/this/who king and to_anger, 13 and to_say the/this/who friendly/friend

Readers' Version

fine linen and purple, fastened to golden and silver studs on pillars of white marble and stone. There were golden and silver couches on a pavement of emerald stone, and of mother-of-pearl, and of white marble, with transparent coverings variously flowered, having roses arranged around it. 7 There were gold and silver cups, and a small cup of carbuncle set out, of the value of thirty thousand talents, with abundant and sweet wine, which the king himself drank. 8 This banquet wasn't according to the appointed law, but as the king desired to have it. He charged the stewards to perform his will and that of the company.

Queen Vashti refuses the king's command

9 Also Vashti the queen made a banquet for the women in the palace where King Ahashverosh lived. 10 Now on the seventh day, the king, being merry, told Haman, Bazan, Teresh, Baraze, Zatholtha, Abataza, and Tharaba, the seven chamberlains, servants of King Ahashverosh, 11 to bring in the queen to him, to[3] enthrone her, and crown her with the diadem, and to show her to the princes, and her beauty to the nations, for she was beautiful. 12 But queen Vashti refused to come with the chamberlains; so the king was grieved and angered. 13 And he said to his friends, "This is what Vashti said. Therefore pronounce your legal judgement on this case."

14 So Arkesaeus, Sarsathaeus, and Malisear, the princes of the Persians and Madim (Medes), who were near the king, who sat chief in rank by the king, drew near to him, 15 and reported to him according to the laws what it was proper to do to queen Vashti, because she hadn't done the things commanded by the king through the chamberlains. 16 And Memukan said to the king and to the princes, "Queen Vashti hasn't wronged the king only, but also all the king's rulers and princes; 17 for he's told them the queen's words, and how she[4] disobeyed the king. As she then refused to obey King Ahashverosh, 18 so this day the other wives of the chiefs of the Persians and Madim, having heard what she said to the king, will dare in the same way to dishonour their husbands. 19 If then it seems good to the king, let him make a royal decree, and let it be written according to the laws of the Madim and Persians, and let him not alter it: 'Don't allow the queen to come in to him any more. Let the king give her royalty to a woman better than she.' 20 Let the king's law which he'll have made be widely proclaimed in his kingdom. Then all the women will give honour to their husbands, from the poor even to the rich." 21 This advice pleased the king and the princes; and the king did as Memukan had said, 22 and sent into all his kingdom through the several provinces, according to their language, so that men might be feared in their own houses.

3 **RV 1:11 · Note** Greek to make her queen.

4 **RV 1:17 · Note** Greek contradicted.

Readers' Version

The search for a new queen

2:1 After this, the king's anger was pacified, and he no more mentioned Vashti, bearing in mind what she'd said, and how he'd condemned her. **2** Then the king's servants said, "Let chaste, beautiful young virgins be searched for for the king. **3** Let the king appoint local governors in all the provinces of his kingdom, and let them select beautiful, chaste young ladies and bring them to the city Shushan (Susa), into the women's apartment. Let them be consigned to the king's chamberlain, the keeper of the women. Then let things for purification and other needs be given to them. **4** Let the woman who pleases the king be queen instead of Vashti."

This thing pleased the king; and he did so.

5 Now there was a Yehudi (Jew) in the city Shushan, and his

Literal Version

he/she/it/self/my/your/him-self/there, according_to this/he/she/it to_speak Astin, to_do/make therefore/then about this/he/she/it law and judgement. **14** and to_come_ _near/agree he/she/it/self Arkesaios, and Sarsathaios, and [[Μαλισεὰρ]], the/this/who ruler Persōn and Ma^{y}dōn, the/this/who near of_the king, the/this/who first [[παρακαθήμενοι]] the/this/who king, **15** and to_announce he/she/it/self according_to the/this/who law, which/how be_ _necessary to_do/make Astin the/this/who [[βασιλίσσῃ]], that/since no to_do/make the/this/who by/under of_the king [[προσταχθέντα]] through/because_of the/this/who [[εὐνούχων]]. **16** and to_say the/this/who Mouķaios to/with the/this/who king and the/this/who ruler, no the/this/who king alone/only to_harm Astin the/this/who queen, but and all the/this/who ruler and the/this/who to_govern of_the king; **17** and for to_relate_fully he/she/it/self the/this/who declaration the/this/who queen, and which/how [[ἀντεῖπε]] the/this/who king; which/how therefore/then [[ἀντεῖπε]] the/this/who king Artaxerxa^{y}, **18** thus(-ly) today the/this/who/which [[τυραννίδες]] the/this/who/which remaining the/this/who ruler Persōn and Ma^{y}dōn [[ἀκούσασαι]] the/this/who the/this/who king [[λεχθέντα]] by/under he/she/it/self, [[τολμήσουσιν]] similarly [[ἀτιμάσαι]] the/this/who man he/she/it/self. **19** to_be therefore/then to_ _think the/this/who king, [[προσταξάτω]] royal, and [[γραφήτω]] according_to the/this/who law Ma^{y}dōn and Persōn, and not otherwise [[χρησάσθω]], nor to_enter still the/this/who queen to/with he/she/it/self, and the/this/who kingdom he/she/it/self to_give the/this/who king woman [[κρείττονι]] he/she/it/self. **20** and [[ἀκουσθήτω]] the/this/who law the/this/who by/under of_the king, which if to_do/make in/on/among the/this/who kingdom he/she/it/self/my/your/him-self/there; and thus(-ly) all the/this/who/which woman [[περιθήσουσι]] honour the/this/who man my/your/him-self, away_from [[πτωχοῦ]] until rich. **21** and to_please the/this/who word the/this/who king and the/this/who ruler; and to_do/make the/this/who king as/just_as to_speak the/this/who Mouķaios, **22** and to_ _send toward all the/this/who kingdom according_to country, according_to the/this/who [[λέξιν]] he/she/it/self, so to_be fear he/she/it/self in/on/among the/this/who [[οἰκίαις]] he/she/it/self.

2:1 and with/after the/this/who word this/he/she/it to_ _abate the/this/who king of_the wrath, and no still to_ _remember the/this/who Astin, [[μνημονεύων]] such_as to_ _speak, and which/how to_condemn he/she/it/self/my/your/him-self. **2** and to_say the/this/who servant of_the king, [[ζητηθήτω]] the/this/who king [[κοράσια]] [[ἄφθορα]] good the/this/who appearance; **3** and to_ _appoint/conduct the/this/who king [[κωμάρχας]] in/on/among all the/this/who country the/this/who kingdom he/she/it/self/my/your/him-self/there; and [[ἐπιλεξάτωσαν]] [[κοράσια]] [[παρθενικὰ]] good the/this/who appearance toward Sousan the/this/who city toward the/this/who [[γυναικῶνα]]; and [[παραδοθήτωσαν]] the/this/who [[εὐνούχῳ]] of_the king the/this/who [[φύλακι]] the/this/who woman; and [[δοθήτω]] beauty_treatment, and the/this/who [[λοιπὴ]] care. **4** and the/this/who woman the/this/who/which if to_please

Literal Version

the/this/who king, to_reign for Astin; and to_please
the/this/who king the/this/who thing, and to_do/make
thus(-ly). **5** and a_human to_be Jewish in/on/among ⟦Σούσοις⟧
the/this/who city, and name
he/she/it/self/my/your/him-self/there Mardokaios
the/this/who of_the Yairou, of_the Semeiou, of_the Kisaiou,
out_from tribe Beniamin, **6** which to_be captive out_from
Hierousalaʸm, which to_take_captive Nabouḳodonosor king
Babulōnos. **7** and to_be this/he/she/it child ⟦θρεπτή⟧, daughter
Aminadab brother father
he/she/it/self/my/your/him-self/there, and name
he/she/it/self Esthaʸr; in/on/among but/and the/this/who
⟦μεταλλάξαι⟧ he/she/it/self the/this/who parent,
⟦ἐπαίδευσεν⟧ he/she/it/self/my/your/him-self
my/your/him-self toward woman; and to_be the/this/who girl
good the/this/who appearance. **8** and when to_hear
the/this/who of_the king an_order, to_assemble much
⟦κοράσια⟧ toward Sousan the/this/who city by/under hand
Gai, and to_bring Esthaʸr to/with Gai the/this/who ⟦φύλακα⟧
the/this/who woman. **9** and to_please he/she/it/self
the/this/who girl, and to_find/meet because_of/grace before
he/she/it/self/my/your/him-self/there; and ⟦ἔσπευσε⟧ to_
_give he/she/it/self the/this/who beauty_treatment, and
the/this/who part, and the/this/who seven ⟦κοράσια⟧
the/this/who ⟦ὑποδεδειγμένα⟧ he/she/it/self out_from
⟦βασιλικοῦ⟧; and ⟦ἐχρήσατο⟧ he/she/it/self well and
the/this/who ⟦ἅβραις⟧ he/she/it/self in/on/among
the/this/who ⟦γυναικῶνι⟧; **10** and no to_show Esthaʸr
the/this/who family he/she/it/self and_not the/this/who
fatherland; the/this/who for Mardokaios to_order
he/she/it/self not to_announce. **11** according_to each but/and
day to_walk the/this/who Mardokaios according_to
the/this/who palace/courtyard the/this/who ⟦γυναικείαν⟧,
⟦ἐπισκοπῶν⟧ one/which? Esthaʸr ⟦συμβήσεται⟧.
12 this/he/she/it but/and to_be time/right_time ⟦κορασίου⟧
to_enter to/with the/this/who king, when(-ever) to_fulfil
month twelve; thus(-ly) for ⟦ἀναπληροῦνται⟧
the/this/who/which day the/this/who service, month six
⟦ἀλειφομέναις⟧ in/on/among ⟦σμυρνίνῳ⟧ olive_oil, and
month six in/on/among the/this/who ⟦ἀρώμασι⟧ and
in/on/among the/this/who ⟦σμήγμασι⟧ the/this/who woman,
13 and then to_enter to/with the/this/who king; and which if
to_say, to_deliver he/she/it/self/my/your/him-self
⟦συνεισέρχεσθαι⟧ he/she/it/self away_from of_the
⟦γυναικῶνος⟧ until the/this/who ⟦βασιλείων⟧; **14** ⟦Δείλης⟧ to_
_enter, and to/with day ⟦ἀποτρέχει⟧ toward the/this/who
⟦γυναικῶνα⟧ the/this/who secondly, which/whither Gai
the/this/who eunuch of_the king the/this/who a_guard
the/this/who woman, and no still to_enter to/with
the/this/who king, if not ⟦κληθῇ⟧ name. **15** in/on/among
but/and the/this/who ⟦ἀναπληροῦσθαι⟧ the/this/who time
Esthaʸr the/this/who daughter Aminadab brother father
Mardokaiou to_enter to/with the/this/who king, none
⟦ἠθέτησεν⟧ which to_order the/this/who eunuch
the/this/who a_guard the/this/who woman; to_be for Esthaʸr
⟦εὑρίσκουσα⟧ because_of/grace from_with all the/this/who to_
_see he/she/it/self/my/your/him-self. **16** and to_enter Esthaʸr
to/with Artaxerxaʸn the/this/who king the/this/who

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name was Mordekai, the son of Yair, the son of Shimei, the son of Kish, of the tribe of Benyamin. **6** He'd been brought as a prisoner from Yerushalem (Jerusalem), whom Nevukadnetsar (Nebuchadnezzar) king of Bavel (Babylon) had carried into captivity. **7** He had a foster child, daughter of Aminadav his father's brother. Her name was Ester. When her parents died, he brought her up to womanhood as his own. This lady was beautiful. **8** And because the king's ordinance was published, many ladies were gathered to the city of Shushan under Hegay's hand; and Ester was brought to Hegay, the keeper of the women. **9** The lady pleased him, and she found favour in his sight. He hurried to give her the things for purification, her portion, and the seven maidens appointed her out of the palace. He treated her and her maidens well in the women's apartment. **10** But Ester didn't reveal her family or her kindred, for Mordekai had charged her not to tell. **11** But Mordekai used to walk every day by the women's courtyard, to see what'd become of Ester.

12 Now this was the time for a virgin to go into the king, when she'd completed twelve months; for so are the days of purification fulfilled, six months while they're anointing themselves with oil of myrrh, and six months with spices and women's purifications. **13** And then the lady goes in to the king. The officer that he commands to do so will bring her to come in with him from the women's apartment to the king's chamber. **14** She enters in the evening, and in the morning she departs to the second women's apartment, where Hegay the king's chamberlain is keeper of the women. She doesn't go in to the king again, unless she's called by name.

Ester becomes queen

15 And when the time was fulfilled for Ester the daughter of Aminadav the brother of Mordekai's father to go in to the king, she neglected nothing which the chamberlain, the women's keeper, commanded; for Ester found grace in the sight of all who looked at her. **16** So Ester went in to King Ahashverosh (Ahasuerus) in the twelfth month, which is Adar, in the seventh year of his reign. **17** The king loved Ester, and she found favour beyond all the other virgins. He put the queen's crown on her. **18** The king made a banquet for all his friends and great men for seven days, and he highly celebrated the marriage of Ester; and he granted a remission of taxes to those who were under his dominion.

Mordekai uncovers a plot against the king

19 Meanwhile, Mordekai served in the courtyard. **20** Now Ester hadn't revealed her country, for so Mordekai commanded her, to fear God, and perform his commandments, as when she was with him. Ester didn't change her manner of life.

21 Two chamberlains of the king, the chiefs of the body-guard, were grieved, because Mordekai was promoted; and they tried to kill King Ahashverosh. **22** And the matter was discovered by Mordekai, and he made it known to Ester, and she declared to the king the matter of the conspiracy. **23** And the king examined the two chamberlains and hanged them. Then the king gave orders to make a note for a memorial in the royal library of the

Readers' Version

goodwill shown by Mordekai, as a commendation.

Haman plans to annihilate the Yehudim

3:1 After this, King Ahashverosh highly honoured Haman the son of Hamedata, the Bugaean. He exalted him and set his seat above all his friends. **2** All in the palace bowed down to him, for so the king had given orders to do; but Mordekai didn't bow down to him. **3** And they in the king's palace said to Mordekai, "Mordekai, why do you transgress the king's commands?" **4** They questioned him daily, but he didn't listen to them; so they reported to Haman that Mordekai resisted the king's commands; and Mordekai had shown to them that he was a Yehudi (Jew). **5** When Haman understood that Mordekai didn't bow down to him, he was greatly enraged, **6** and plotted to utterly destroy all the Yehudim (Jews) who were under the rule of Ahashverosh.

7 In the twelfth year of Ahashverosh's reign, Haman made a decision by casting lots by day and month, to kill the race of Mordekai in one day. The lot fell on the fourteenth day of the month of Adar. **8** So he spoke to King Ahashverosh, saying, "There's a nation scattered among the nations in all your kingdom, and their laws differ from all the other nations. They disobey the king's laws. It isn't expedient for the king to tolerate them. **9** If it seem good to the king, let him make a decree to de-

Literal Version

⟦δωδεκάτῳ⟧ month, which to_be Adar, the/this/who ⟦ἑβδόμῳ⟧ year the/this/who kingdom he/she/it/self/my/your/him-self/there. **17** and ⟦ἠράσθη⟧ the/this/who king Esthaʸr, and to_find/meet because_of/grace from_with all the/this/who ⟦παρθένους⟧, and to_put/lay_on he/she/it/self the/this/who diadem the/this/who ⟦γυναικεῖον⟧. **18** and to_do/make the/this/who king ⟦πότον⟧ all the/this/who friendly/friend he/she/it/self/my/your/him-self/there and the/this/who power upon/to/against day seven, and to_lift_up the/this/who wedding Esthaʸr, and forgiveness to_do/make the/this/who by/under the/this/who kingdom he/she/it/self/my/your/him-self/there. **19** the/this/who but/and Mardokaios to_serve/heal in/on/among the/this/who palace/courtyard. **20** the/this/who but/and Esthaʸr no to_show the/this/who fatherland he/she/it/self; thus(-ly) for to_order he/she/it/self Mardokaios, to_fear the/this/who God, and to_ _do/make the/this/who ⟦προστάγματα⟧ he/she/it/self/my/your/him-self/there, as/just_as to_be with/after he/she/it/self/my/your/him-self/there; and Esthaʸr no ⟦μετήλλαξε⟧ the/this/who ⟦ἀγωγὴν⟧ he/she/it/self. **21** and to_grieve the/this/who two eunuch of_ _the king the/this/who ⟦ἀρχισωματοφύλακες⟧, that/since ⟦προήχθη⟧ Mardokaios, and to_seek to_kill Artaxerxaʸn the/this/who king. **22** and to_make_clear Mardokaiōi the/this/who word, and to_signify Esthaʸr, and he/she/it/self ⟦ἐνεφάνησε⟧ the/this/who king the/this/who the/this/who plot. **23** the/this/who but/and king ⟦ἤτασε⟧ the/this/who two ⟦εὐνούχους⟧, and ⟦ἐκρέμασεν⟧ he/she/it/self; and to_order the/this/who king ⟦καταχωρίσαι⟧ toward memorial in/on/among the/this/who ⟦βασιλικῇ⟧ a_library above/for the/this/who enthusiasm Mardokaiou, in/on/among ⟦ἐγκωμίῳ⟧.

3:1 with/after but/and this/he/she/it to_glorify the/this/who king Artaxerxaʸs Aman Amadathou Bougaion, and to_lift_up he/she/it/self, and ⟦ἐπρωτοβάθρει⟧ all the/this/who friendly/friend he/she/it/self/my/your/him-self/there, **2** and all the/this/who in/on/among the/this/who palace/courtyard to_worship he/she/it/self; thus(-ly) for to_order the/this/who king to_do/make; the/this/who but/and Mardokaios no to_ _worship he/she/it/self. **3** and to_speak the/this/who in/on/among the/this/who palace/courtyard of_the king the/this/who Mardokaiōi, Mardokaie, one/which? ⟦παρακούεις⟧ the/this/who by/under of_the king to_speak? **4** according_to each day to_speak he/she/it/self, and no ⟦ὑπήκουεν⟧ he/she/it/self; and ⟦ὑπέδειξαν⟧ the/this/who Aman, Mardokaion the/this/who of_the king word ⟦ἀντιτασσόμενον⟧, and to_show he/she/it/self the/this/who Mardokaios that/since Youdaios he_is. **5** and to_come_to_know Aman that/since no to_worship he/she/it/self Mardokaios, to_ _anger very, **6** and ⟦ἐβουλεύσατο⟧ ⟦ἀφανίσαι⟧ all the/this/who by/under the/this/who Artaxerxou kingdom Youdaious. **7** and to_do/make a_referendum in/on/among year ⟦δωδεκάτῳ⟧ the/this/who kingdom Artaxerxou, and to_throw lot day out_ _from day, and month out_from ⟦μηνὸς⟧, so to_destroy in/on/among one day the/this/who family Mardokaiou; and

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to_collapse the/this/who lot toward the/this/who fourteenth of_the ⟦μηνὸς⟧ which to_be Adar. **8** and to_speak to/with the/this/who king Artaxerxaʸn, to_speak, to_be Gentile_nation ⟦διεσπαρμένον⟧ in/on/among the/this/who Gentile_nation in/on/among all the/this/who kingdom you, the/this/who but/and ⟦νόμοι⟧ he/she/it/self ⟦ἔξαλλοι⟧ from_with all the/this/who Gentile_nation, the/this/who but/and ⟦νόμων⟧ of_the king ⟦παρακούουσι⟧, and no to_be_profitable the/this/who king ⟦ἐᾶσαι⟧ he/she/it/self. **9** if to_think the/this/who king, ⟦δογματισάτω⟧ to_destroy he/she/it/self, I/we/and_I ⟦διαγράψω⟧ toward the/this/who treasury of_the king money talent ⟦μύρια⟧. **10** and ⟦περιελόμενος⟧ the/this/who king the/this/who ring, to_give toward hand the/this/who Aman, ⟦σφραγίσαι⟧ according_to the/this/who to_write according_to the/this/who Jewish. **11** and to_say the/this/who king the/this/who Aman, the/this/who on_one_ _hand money to_have/be, the/this/who but/and Gentile_ _nation to_use which/how to_plan. **12** and ⟦ἐκλήθησαν⟧ the/this/who scribe of_the king month first the/this/who ⟦τρισκαιδεκάτῃ⟧, and to_write which/how to_command Aman the/this/who officer/magistrate and the/this/who ruler according_to all country away_from ⟦Ἰνδικῆς⟧ until the/this/who Aithiopias, the/this/who hundred twenty-seven country, the/this/who and/both ruler the/this/who Gentile_ _nation according_to the/this/who he/she/it/self ⟦λέξιν⟧, through/because_of Artaxerxou of_the king. **13** and to_send through/because_of ⟦βιβλιοφόρων⟧ toward the/this/who Artaxerxou kingdom, ⟦ἀφανίσαι⟧ the/this/who family the/this/who Jewish in/on/among day one ⟦μηνὸς⟧ ⟦δωδεκάτου⟧, which to_be Adar, and to_rob the/this/who to_be he/she/it/self. **13a** "the/this/who but/and epistle he_is the/this/who a_transcript ⟦τόδε⟧. king great Artaxerxaʸs the/this/who away_from the/this/who ⟦Ἰνδικῆς⟧ until the/this/who Aithiopias hundred twenty-seven ⟦χωρῶν⟧ ruler and ⟦τοπάρχαις⟧ ⟦ὑποτεταγμένοις⟧ this to_write. **13b** much ⟦ἐπάρξας⟧ Gentile_nation, and all ⟦ἐπικρατήσας⟧ world, to_ _plan, not the/this/who ⟦θράσει⟧ the/this/who authority ⟦ἐπαιρόμενος⟧, ⟦ἐπιεικέστερον⟧ but/and and with/after ⟦ἠπιότητος⟧ always ⟦διεξάγων⟧ the/this/who the/this/who ⟦ὑποτεταγμένων⟧ ⟦ἀκυμάντους⟧ always ⟦καταστῆσαι⟧ ⟦βίους⟧, the/this/who and/both kingdom ⟦ἥμερον⟧ and ⟦πορευτὴν⟧ until end ⟦παρεξόμενος⟧, ⟦ἀνανεώσασθαί⟧ and/both the/this/who ⟦ποθουμένην⟧ the/this/who all a_human peace. **13c** ⟦Πυθομένου⟧ but/and I/we the/this/who ⟦συμβούλων⟧, how?/how?! if ⟦ἀχθείη⟧ this/he/she/it upon/to/against end, the/this/who mental_soundness from_with I/we ⟦διενέγκας⟧, and in/on/among the/this/who enthusiasm ⟦ἀπαραλλάκτως⟧ and firm faith ⟦ἀποδεδειγμένος⟧, and secondly the/this/who ⟦βασιλειῶν⟧ an_honour ⟦ἀπενηνεγμένος⟧ Aman, **13d** ⟦ἐπέδειξεν⟧ I/we in/on/among all the/this/who according_to the/this/who world tribe ⟦ἀναμεμίχθαι⟧ ⟦δυσμενῆ⟧ a_people one, the/this/who ⟦νόμοις⟧ ⟦ἀντίθετον⟧ to/with all Gentile_nation, the/this/who and/both the/this/who king ⟦παραπέμποντας⟧ ⟦διηνεκῶς⟧ ⟦διατάγματα⟧, to/with the/this/who not ⟦κατατίθεσθαι⟧

Readers' Version

stroy them, and I'll remit into the king's treasury ten thousand talents of silver."

10 So the king took off his ring, and gave it into Haman's hands to seal the decrees against the Yehudim. **11** The king said to Haman, "Keep the silver, and treat the nation as you will." **12** So the king's recorders were called in the first month, on the thirteenth day, and they wrote as Haman commanded to the captains and governors in every province, from Hodu even to Kush (Ethiopia), to one hundred and twenty-seven provinces; and to the rulers of the nations according to their languages, in King Ahashverosh's name. **13** The message was sent by couriers throughout Ahashverosh's kingdom, to utterly destroy the race of the Yehudim on the first day of the twelfth month, which is Adar, and to plunder their goods.[5] [The following is the copy of the letter. "From the great King Ahashverosh to the rulers and the governors under them of one hundred and twenty-seven provinces, from Hodu even to Kush, who hold authority under him:

"Ruling over many nations and having obtained dominion over the whole world, I was determined (not elated by the confidence of power, but ever conducting myself with great moderation and gentleness) to make the lives of my subjects continually tranquil, desiring both to maintain the kingdom quiet and orderly to its utmost limits, and to restore the peace desired by all men. When I'd asked my counsellors how this should be brought to pass, Haman, who excels in soundness of judgement among us, and has been manifestly well inclined without wavering and with unshaken fidelity, and had obtained the second post in the kingdom, informed us that a certain ill-disposed people is scattered among all the tribes throughout the world, opposed in their law to every other nation, and continually neglecting the king's commands, so that the united government blamelessly administered by us isn't quietly established. Having then conceived that this nation is continually set in opposition to every man, introducing as a change a foreign code of laws, and injuriously plotting to accomplish the worst of evils against our interests, and against the happy establishment of the monarchy, we instruct you in the letter written by Haman, who's set over the public affairs and is our second governor, to destroy them all utterly with their wives and children by the swords of the enemies, without pitying or sparing any, on the fourteenth day of the twelfth month Adar, of the present year; that the people formerly and now ill-disposed to us having been violently consigned to death in one day, may in the future secure to us continually a well constituted and quiet state of affairs."] **14** Copies of the letters were published in every province; and an order was given to all the nations to be ready for that day. **15** This business was hastened also in Shushan (Susa). The king and Haman began to drink, but the city was confused.

5 **RV 3:13 · Note** Note: The part in brackets is not in Hebrew

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Mordekai asks Ester to help her people

4:1 But Mordekai, having perceived what was done, tore his clothes, put on sackcloth, and sprinkled dust on himself. Having rushed forth through the open street of the city, he cried with a loud voice, "A nation that's done no wrong is going to be destroyed!" **2** He came to the king's gate, and stood; for it wasn't lawful for him to enter into the palace wearing sackcloth and ashes. **3** And in every province where the letters were published, there was crying, lamentation, and great mourning on the part of the Yehudim. They wore sackcloth and ashes. **4** The queen's maids and chamberlains went in and told her; and when she'd heard what was done, she was deeply troubled. She sent clothes to Mordekai to replace his sackcloth, but he refused. **5** So Ester called for her chamberlain Hatak, who waited on her; and she sent to learn the truth from Mordekai. **7** Mordekai showed him what was done, and the promise which Haman had made the king of ten thousand talents to be paid into the treasury, that he might destroy the Yehudim. **8** And he gave him the copy of what was published in Shushan about their destruction to show to Ester; and told him to charge her to go in and entreat the king, and to beg him for the people. "Remember, he said, the days of your humble condition, how you were nursed by my hand; because Haman, who holds the next place to the king, has spoken against us to cause our death. Call on the master, and speak to the king about us, to deliver us from death."

9 So Hatak went in and told her all these words. **10** Ester said to Hatak, "Go to Mordekai, and say, **11** 'All the nations of the empire

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the/this/who by/under I/we ⟦κατευθυνομένην⟧ blamelessly ⟦συναρχίαν⟧. **13e** ⟦Διειληφότες⟧ therefore/then ⟦τόδε⟧ the/this/who Gentile_nation ⟦μονώτατον⟧ in/on/among ⟦ἀντιπαραγωγῇ⟧ all always a_human to_lay/be_appointed, ⟦διαγωγὴν⟧ ⟦νόμων⟧ ⟦ξενίζουσαν⟧ ⟦παραλλάσσον⟧, and ⟦δυσνοοῦν⟧ the/this/who our ⟦πράγμασι⟧ the/this/who ⟦χείριστα⟧ ⟦συντελοῦν⟧ evil/harm, and to/with the/this/who not the/this/who kingdom ⟦εὐσταθείας⟧ ⟦τυγχάνειν⟧; **13f** ⟦προστετάχαμεν⟧ therefore/then the/this/who ⟦σημαινομένους⟧ you in/on/among the/this/who to_write by/under Aman of_the ⟦τεταγμένου⟧ upon/to/against the/this/who thing, and secondly father I/we, all with ⟦γυναιξὶ⟧ and child to_destroy ⟦ὁλοριζὶ⟧, the/this/who the/this/who enemy ⟦μαχαίραις⟧, without all ⟦οἴκτου⟧ and ⟦φειδοῦς⟧, the/this/who fourteenth of_the ⟦δωδεκάτου⟧ ⟦μηνὸς⟧ Adar, of_the be_present ⟦ἔτους⟧, **13g** that the/this/who of_old and now ⟦δυσμενεῖς⟧ in/on/among day one forcibly toward the/this/who Hades to_descend, toward the/this/who afterward time ⟦εὐσταθῆ⟧ and ⟦ἀτάραχα⟧ ⟦παρέχωσιν⟧ I/we through/because_of goal/tax the/this/who ⟦πράγματα⟧." **14** the/this/who but/and ⟦ἀντίγραφα⟧ the/this/who epistle to_explain/expose according_to country; and ⟦προσετάγη⟧ all the/this/who Gentile_nation ready to_be toward the/this/who day this/he/she/it. **15** ⟦Ἐσπεύδετο⟧ but/and the/this/who thing, and toward Sousan; the/this/who but/and king and Aman ⟦ἐκωθωνίζοντο⟧; ⟦ἐταράσσετο⟧ but/and the/this/who city.

4:1 the/this/who but/and Mardokaios to_come_to_know the/this/who ⟦συντελούμενον⟧, to_tear the/this/who clothing my/your/him-self, and to_put_on ⟦σάκκον⟧, and ⟦κατεπάσατο⟧ ⟦σποδόν⟧; and ⟦ἐκπηδήσας⟧ through/because_of the/this/who wide the/this/who city, ⟦ἐβόα⟧ voice/sound great, to_take_up Gentile_nation nothing ⟦ἠδικηκός⟧. **2** and to_come/go until the/this/who gate of_the king, and to_stand; no for to_be he/she/it/self it_is_permitted to_enter toward the/this/who palace/courtyard, ⟦σάκκον⟧ to_have/be and ⟦σποδόν⟧. **3** and in/on/among all country which/whither to_explain/expose the/this/who something_written, shouting and lamentation and grief great the/this/who Youdaiois, ⟦σάκκον⟧ and ⟦σποδὸν⟧ to_spread my/your/him-self. **4** and to_enter the/this/who/which ⟦ἅβραι⟧ and the/this/who eunuch the/this/who queen, and to_report he/she/it/self; and to_ _trouble to_hear the/this/who to_be; and to_send ⟦στολίσαι⟧ the/this/who Mardokaion, and ⟦ἀφελέσθαι⟧ he/she/it/self/my/your/him-self/there the/this/who ⟦σάκκον⟧; the/this/who but/and no ⟦ἐπείσθη⟧. **5** the/this/who but/and Esthaʸr to_call_to/summon Akrathaion the/this/who ⟦εὐνοῦχον⟧ he/she/it/self, which ⟦παρειστήκει⟧ he/she/it/self, and to_send to_learn this/he/she/it from_with of_the Mardokaiou the/this/who ⟦ἀκριβές⟧. **7** the/this/who but/and Mardokaios to_show he/she/it/self the/this/who to_ _be, and the/this/who promise which to_profess Aman the/this/who king toward the/this/who Gazah talent myriad, in_order_that/to to_destroy the/this/who Youdaious. **8** and the/this/who a_transcript the/this/who in/on/among ⟦Σούσοις⟧ ⟦ἐκτεθὲν⟧ above/for of_the to_destroy he/she/it/self, to_give he/she/it/self to_show the/this/who

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Esthaʸr; and to_say he/she/it/self, ⟦ἐντείλασθαι⟧ he/she/it/self ⟦εἰσελθούσῃ⟧ ⟦παραιτήσασθαι⟧ the/this/who king, and ⟦ἀξιῶσαι⟧ he/she/it/self about of_the a_people, ⟦μνησθεῖσα⟧ day lowliness you, which/how ⟦ἐτράφης⟧ in/on/among hand I/we, because Aman the/this/who ⟦δευτερεύων⟧ the/this/who king to_speak according_to I/we toward death; ⟦ἐπικάλεσαι⟧ the/this/who lord, and ⟦λάλησον⟧ the/this/who king about I/we, to_deliver I/we out_from death. **9** to_enter but/and the/this/who Akṛathaios ⟦ἐλάλσεν⟧ he/she/it/self all the/this/who word this/he/she/it. **10** to_say but/and Esthaʸr to/with Akṛathaion, to_travel to/with Mardokaion, and to_say, **11** that/since the/this/who Gentile_ _nation all the/this/who kingdom to_know that/since all a_ _human or/than woman which to_enter to/with the/this/who king toward the/this/who palace/courtyard the/this/who inner uncalled, no to_be he/she/it/self salvation; but/however which ⟦ἐκτείνῃ⟧ the/this/who king the/this/who golden rod, this/he/she/it to_save; I/we/and_I no ⟦κέκλημαι⟧ to_enter to/with the/this/who king, to_be this/he/she/it day thirty. **12** and to_announce Akṛathaios Mardokaiōi all the/this/who word Esthaʸr. **13** and to_say Mardokaios to/with Akṛathaion, to_travel, and to_say he/she/it/self, Esthaʸr, not to_say ⟦σεαυτῇ⟧, that/since to_save abode in/on/among the/this/who kingdom from_with all the/this/who Youdaious; **14** which/how that/since if ⟦παρακούσῃς⟧ in/on/among this/he/she/it the/this/who time/right_time, ⟦ἄλλοθεν⟧ help and a_shelter to_be the/this/who Youdaiois; you but/and and the/this/who house of_the father you to_destroy; and one/which? to_perceive, if toward the/this/who time/right_ _time this/he/she/it to_reign? **15** and to_send_out/away Esthaʸr the/this/who ⟦ἥκοντα⟧ to/with he/she/it/self/my/your/him-self, to/with Mardokaion, to_ _speak, **16** ⟦βαδίσας⟧ ⟦ἐκκλησίασον⟧ the/this/who Youdaious the/this/who in/on/among ⟦Σούσοις⟧, and ⟦νηστεύσατε⟧ upon/to/against I/we/my, and not to_eat nor to_drink upon/to/against day three night and day; I/we/and_I but/and and the/this/who/which ⟦ἅβραι⟧ I/we ⟦ἀσιτήσομεν⟧; and then to_enter to/with the/this/who king from_with the/this/who law, if and to_destroy I/we be_necessary. **17** and ⟦βαδίσας⟧ Mardokaios to_do/make just_as/how_much to_order he/she/it/self Esthaʸr; **17a** "and to_pray lord, ⟦μνημονεύων⟧ all the/this/who work lord, and to_say, **17b** lord lord king all to_ _grasp/seize, that/since in/on/among authority you the/this/who all he_is, and no to_be the/this/who ⟦ἀντιδοξῶν⟧ you in/on/among the/this/who to_will/desire you to_save the/this/who Israaʸl. **17c** that/since you to_ _do/make the/this/who heaven and the/this/who earth, and all ⟦θαυμαζόμενον⟧ in/on/among the/this/who by/under heaven. and lord to_be all, and no to_be which ⟦ἀντιτάξεταί⟧ you the/this/who lord. **17d** you all to_know; you to_perceive, lord, that/since no in/on/among ⟦ὕβρει⟧, and_not in/on/among ⟦ὑπερηφανείᾳ⟧, and_not in/on/among ⟦φιλοδοξίᾳ⟧ to_do/make this/he/she/it, the/this/who not to_ _worship the/this/who ⟦ὑπερήφανον⟧ Aman. that/since ⟦ηὐδόκουν⟧ ⟦φιλεῖν⟧ ⟦πέλματα⟧ foot

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know that any man or woman who goes in to the king into the inner courtyard without being called, that person must die, unless the king stretches out his golden sceptre; then he'll live. I haven't been called to go into the king for thirty days.' "

12 So Hatak reported to Mordekai all Ester's words. **13** Then Mordekai said to Hatak, "Go, and say to her, 'Ester, don't say to yourself that you alone will escape in the kingdom, more than all the other Yehudim. **14** Because if you keep quiet on this occasion, help and protection will come to the Yehudim from another place; but you and your father's house will perish. Who knows if you've been made queen for this occasion?' "

15 And Ester sent the messenger who came to her to Mordekai, saying, **16** "Go and assemble the Yehudim that are in Shushan (Susa), and all of you fast for me. Don't eat or drink for three days, night and day. My maidens and I'll also fast. Then I'll go in to the king contrary to the law, even if I must die."

17 So Mordekai went and did all that Ester commanded him.[6]

Mordekai prays for his people

18 [He prayed to the master, making mention of all the master's works. **19** He said, "master God, you're king ruling over all, for all things are in your power, and there's no one who can oppose you in your purpose to save Yisrael (Israel); **20** for you've made the heaven and the earth and every wonderful thing under heaven. **21** You're master of all, and there's no one who can resist you, master. **22** You know all things. You know, master, that it isn't in insolence, nor arrogance, nor love of glory, that I've done this, to refuse to bow down to the arrogant Haman. **23** Because I'd gladly have kissed the soles of his feet for the safety of Yisrael. **24** But I've done this that I might not set the glory of man above God's glory. I won't worship anyone except you, my master, and I won't do these things in arrogance. **25** And now, Oh master God, the King, the god of Avraham, spare your people, for our enemies are planning our destruction, and they've desired to destroy your ancient inheritance. **26** Don't overlook your people, whom you've redeemed for yourself out of the land of Mitsrayim (Egypt). **27** Listen to my prayer. Have mercy on your inheritance and turn our mourning into gladness, that we may live and sing praise to your name, Oh master. Don't utterly destroy the mouth of those who praise you, Oh master."

28 All Yisrael cried with all their might, for death was before their eyes.

Ester prays for courage and help

29 And queen Ester took refuge in the master, being taken as it were in the agony of death. **30** Having taken off her glorious clothing, she put on clothes of distress and mourning. Instead of grand perfumes she filled her head with ashes and dung. She greatly humbled her body, and she filled every place of her glad adorning with her tangled hair. **31** She implored the master God of Yisrael, and said, "Oh my master, you alone are our king. Help me. I'm destitute,

6 RV 4:17 · Note Note: The part between brackets, i.e. to the end of chapter 5 is not in the Hebrew

Readers' Version

and have no helper but you, **32** for my danger is near at hand.[7] **33** I've heard from my birth in the tribe of my kindred that you, master, took Yisrael out of all the nations, and our fathers out of all their kindred for a perpetual inheritance, and have done for them all that you've said. **34** And now we've sinned before you, and you've delivered us into our enemies' hands, **35** because we honoured their gods. You're righteous, Oh master. **36** But now they haven't been content with the bitterness of our slavery, but have laid their hands on the hands of their idols **37** to abolish the decree of your mouth, and utterly to destroy your inheritance, and to stop the mouth of those who praise you, and to extinguish the glory of your house and your altar, **38** and to open the mouth of the Gentiles to speak the[8] praises of vanities, and that a mortal king should be admired forever. **39** Oh master, don't surrender your sceptre to those who don't exist, and don't let them laugh at our fall, but turn their counsel against themselves, and make an example of him who's begun to injure us. **40** Remember us, Oh master! Manifest yourself in the time of our affliction. Encourage me, Oh King of gods, and ruler of all dominion! **41** Put harmonious speech into my mouth before the lion, and turn his heart to hate him who fights against us, to the utter destruction of those who agree with him. **42** But deliver us by your hand, and help me who am alone and have no one but you, Oh master. **43** You know all things, and know that I hate the glory of transgressors,[9] and that I abhor the bed of the uncircumcised and of every stranger. **44** You know my necessity, for I abhor the symbol of my proud station, which is on my head in the days of my[10] splendour. I abhor it as a menstruous cloth, and I don't wear it in the days of my tranquillity. **45** Your handmaid hasn't eaten at Haman's table, and I haven't honoured the banquet of the king, neither have I drunk wine of libations. **46** Neither has your handmaid rejoiced since the day of my promotion until now, except in you, Oh master God of Avraham. **47** Oh god, who has power over all, listen to the voice of the desperate, and deliver us from the hand of those who devise mischief. Deliver me from my fear.]

Literal Version

he/she/it/self/my/your/him-self/there to/with salvation Israa^{y}l. **17e** but to_do/make this/he/she/it, in_order_that/to not to_place glory a_human above glory God; and no to_ _worship none, but/however you of_the lord I/we, and no to_ _do/make he/she/it/self in/on/among ⟦ὑπερηφανείᾳ⟧. **17f** and now, lord the/this/who God the/this/who king the/this/who God Abra'am, ⟦φεῖσαι⟧ of_the a_people you, that/since ⟦ἐπιβλέπουσιν⟧ I/we toward ⟦καταφθορὰν⟧, and to_long_for to_destroy the/this/who out_from beginning inheritance you. **17g** not ⟦ὑπερίδῃς⟧ the/this/who part you, which yourself ⟦ἐλυτρώσω⟧ out_from earth Aiguptou. **17h** ⟦Ἐπάκουσον⟧ the/this/who petition I/we, and to_propitiate the/this/who ⟦κλήρῳ⟧ you, and to_turn the/this/who grief I/we toward ⟦εὐωχίαν⟧, in_order_that/to to_live ⟦ὑμνῶμέν⟧ you the/this/who name lord, and not ⟦ἀφανίσῃς⟧ mouth to_praise you lord. **17i** "and all Israa^{y}l ⟦ἐκέκραξεν⟧ out_from strength he/she/it/self, that/since death he/she/it/self in/on/among eye he/she/it/self. **17k** and Estha^{y}r the/this/who queen ⟦κατέφυγεν⟧ upon/to/against the/this/who lord in/on/among fight death ⟦κατειλημμένη⟧, and ⟦ἀφελομένη⟧ the/this/who clothing the/this/who glory he/she/it/self, to_put_on clothing ⟦στενοχωρίας⟧ and ⟦πένθους⟧, and for the/this/who ⟦ὑπερηφάνων⟧ ⟦ἡδυσμάτων⟧, ⟦σποδοῦ⟧ and ⟦κοπριῶν⟧ to_fill_ _up the/this/who head he/she/it/self; and the/this/who body he/she/it/self to_humble very, and all place world ⟦ἀγαλλιάματος⟧ he/she/it/self ⟦ἔπλησε⟧ ⟦στρεπτῶν⟧ hair he/she/it/self. "and to_pray lord God Israa^{y}l, and to_say, **17l** lord I/we king I/we you to_be alone, to_help I/we the/this/who abode, and not to_have/be ⟦βοηθὸν⟧ if not you, that/since danger I/we in/on/among hand I/we. **17m** I/we to_ _hear out_from birth I/we in/on/among tribe family_line I/we, that/since you lord to_take the/this/who Israa^{y}l out_from all the/this/who Gentile_nation, and the/this/who father I/we out_from all the/this/who parent/ancestor he/she/it/self toward inheritance eternal, and to_do/make he/she/it/self just_as/how_much ⟦ἐλάλησας⟧. **17n** and now ⟦ἡμάρτομεν⟧ before you, and to_deliver I/we toward hand the/this/who enemy I/we, for which ⟦ἐδοξάσαμεν⟧ the/this/who God he/she/it/self; just to_be lord. **17o** and now no ⟦ἱκανώθησαν⟧ in/on/among ⟦πικρασμῷ⟧ slavery I/we, but to_place the/this/who hand he/she/it/self upon/to/against the/this/who hand the/this/who idol he/she/it/self, ⟦ἐξᾶραι⟧ ⟦ὁρισμὸν⟧ mouth you, and ⟦ἀφανίσαι⟧ inheritance you, and ⟦ἐμφράξαι⟧ mouth to_praise you and to_extinguish glory house you and altar you, **17p** and to_open mouth Gentile_nation toward virtue futile, and to_marvel king ⟦σάρκινον⟧ toward an_ _age. **17q** "⟦Μὴπαραδῷς⟧ lord the/this/who ⟦σκῆπτρόνσουτοῖς⟧ ⟦μὴοὖσι⟧, and not ⟦καταγελασάτωσαν⟧ in/on/among the/this/who ⟦πτώσει⟧ I/we, but to_turn the/this/who plan he/she/it/self upon/to/against he/she/it/self; the/this/who but/and ⟦ἀρξάμενον⟧ upon/to/against I/we ⟦παραδειγμάτισον⟧. **17r** to_remember lord, ⟦γνώσθητι⟧

7 **RV 4:32 · Note** Greek in my hand.

8 **RV 4:38 · Note** Greek virtues.

9 **RV 4:43 · Note** Or, opinion.

10 **RV 4:44 · Note** Greek vision.

Literal Version

in/on/among time/right_time pressure I/we, and I/we ⟦θάρσυνον⟧, king the/this/who ⟦θεῶν⟧, and all beginning ⟦ἐπικρατῶν⟧. **17s** to_give word ⟦εὔρυθμον⟧ toward the/this/who mouth I/we before of_the lion, and ⟦μετάθες⟧ the/this/who heart he/she/it/self/my/your/him-self/there toward hatred of_the ⟦πολεμοῦντος⟧ I/we, toward ⟦συντέλειαν⟧ he/she/it/self/my/your/him-self/there and the/this/who ⟦ὁμονοούντων⟧ he/she/it/self. **17t** I/we but/and to_deliver in/on/among hand you, and to_help I/we the/this/who abode, and not to_have/be if not you lord; **17u** all knowledge/to_know to_have/be, and to_perceive that/since to_hate glory lawless, and to_abhor bed ⟦ἀπεριτμήτων⟧, and all ⟦ἀλλοτρίου⟧. **17w** you to_perceive the/this/who necessity I/we, that/since to_abhor the/this/who sign the/this/who ⟦ὑπερηφανίας⟧ I/we, the/this/who/which to_be upon/to/against the/this/who head I/we in/on/among day vision I/we; to_abhor he/she/it/self which/how a_cloth ⟦καταμηνίων⟧, and no ⟦φορῶ⟧ he/she/it/self in/on/among day quietness I/we. **17x** and no to_eat the/this/who female_ _slave you table Aman, and no to_glorify common_meal king, and_not to_drink wine ⟦σπονδῶν⟧. **17y** and no to_celebrate the/this/who female_slave you away_from day ⟦μεταβολῆς⟧ I/we until now, but/however upon/to/against you/your, lord the/this/who God Habra'am. **17z** the/this/who God the/this/who ⟦ἰσχύων⟧ upon/to/against all, ⟦εἰσάκουσον⟧ voice/sound ⟦ἀπηλπισμένων⟧, and to_deliver I/we out_from hand the/this/who ⟦πονηρευομένων⟧, and to_deliver I/we out_from of_the fear I/we.

5:1 "and to_be in/on/among the/this/who day the/this/who third which/how to_cease to_pray, ⟦ἐξεδύσατο⟧ the/this/who clothing the/this/who service, and ⟦περιεβάλλετο⟧ the/this/who glory he/she/it/self. **1a** and ⟦γενηθεῖσα⟧ glorious, ⟦ἐπικαλεσαμένη⟧ the/this/who all ⟦ἐπόπτην⟧ God and saviour, to_take the/this/who two ⟦ἄβρας⟧, and the/this/who on_one_hand one ⟦ἐπηρείδετο⟧ which/how ⟦τρυφερευομένη⟧, the/this/who but/and other ⟦ἐπηκολούθει⟧ ⟦κουφίζουσα⟧ the/this/who ⟦ἔνδυσιν⟧ he/she/it/self. **1b** and he/she/it/self ⟦ἐρυθριῶσα⟧ at_this_moment ⟦κάλλους⟧ he/she/it/self; and the/this/who face he/she/it/self cheerful, which/how ⟦προσφιλές⟧; the/this/who but/and heart he/she/it/self ⟦ἀπεστενωμένη⟧ away_from of_the fear. **1c** and to_enter all the/this/who door, ⟦κατέστη⟧ before of_the king; and he/she/it/self to_sit upon/to/against of_the throne the/this/who kingdom he/she/it/self/my/your/him-self/there, and all robe the/this/who appearing he/she/it/self/my/your/him-self/there ⟦ἐνδεδύκει⟧, all through/because_of gold/golden and stone ⟦πολυτελῶν⟧, and to_be fearful very. **1d** and to_take_up the/this/who face he/she/it/self/my/your/him-self/there to_burn glory/to_ _think, in/on/among at_this_moment wrath ⟦ἔβλεψεν⟧; and to_collapse the/this/who queen, and ⟦μετέβαλε⟧ the/this/who the_skin he/she/it/self in/on/among ⟦ἐκλύσει⟧; and ⟦κατεπέκυψεν⟧ upon/to/against the/this/who head the/this/who ⟦ἄβρας⟧ the/this/who ⟦προπορευομένης⟧. **1e** and

Readers' Version

Ester approaches the king

5:1 On the third day, when she'd finished praying, she took off her servant's dress and put on her glorious clothing. Being splendidly dressed and having called on God the Overseer and Preserver of all things, she took her two maids, and she leaned on one, as a delicate female, and the other followed bearing her train. She was blooming in the perfection of her beauty. Her face was cheerful and looked lovely, but her heart was filled with fear. Having passed through all the doors, she stood before the king. He was sitting on his royal throne. He'd put on all his glorious clothing, covered all over with gold and precious stones, and was very terrifying. And having raised his face resplendent with glory, he looked with intense anger. The queen fell, and changed her colour as she fainted. She bowed herself on the head of the maid who went before her. But God changed the king's spirit to gentleness, and in intense feeling, he sprang from off his throne, and took her into his arms, until she recovered. He comforted her with peaceful words, and said to her, "What's the matter, Ester? I'm your relative. Cheer up! You won't die, for our command is openly declared to you: 'Draw near.' "[11]

2 And having raised the golden sceptre, he laid it on her neck, and embraced her. He said, "Speak to me."

So she said to him, "I saw you, my lord, as an angel of God, and my heart was troubled for fear of your glory; for you, my lord,

11 RV 5:1 · Note From the first verse to the third, the Greek widely differs from the Hebrew

Readers' Version

are to be wondered at, and your face is full of grace." While she was speaking, she fainted and fell.

Then the king was troubled, and all his servants comforted her.
3 The king said, "What do you desire, Ester? What's your request? Ask even to the half of my kingdom, and it'll be yours."[12]
4 Ester said, "Today is a special day. So if it seems good to the king, let both him and Haman come to the feast which I'll prepare this day."
5 The king said, "Hurry and bring Haman here, that we may do as Ester said." So they both came to the feast about which Ester had spoken. 6 At the banquet, the king said to Ester, "What's your request, queen Ester? You'll have all that you require."
7 She said, "My request and my petition is: 8 if I've found favour in the king's sight, let the king and Haman come again tomorrow to the feast which I'll prepare for them, and tomorrow I'll do as I've done today."

Haman plans to hang Mordekai

9 So Haman went out from the king very glad and merry; but when Haman saw Mordekai the Yehudi (Jew) in the courtyard, he was greatly enraged. 10 Having gone into his own house, he called his friends, and his wife Zeresh. 11 He showed them his wealth and the glory with which the king had invested him, and how he'd promoted him to be chief ruler in the kingdom. 12 Haman said, "The queen has called no one to the feast with the king but me, and I'm invited tomorrow. 13 But these things don't please me while I see Mordekai the Yehudi in the courtyard.
14 Then Zeresh his wife and his friends said to him, "Let a fifty cubit tall[13] gallows be made for you. In the morning you speak to the king, and let Mordekai be hanged on the gallows; but you go in to the feast with the king, and be merry."
The saying pleased Haman, and the gallows was prepared.

Literal Version

⟦μετέβαλεν⟧ the/this/who God the/this/who spirit/breath of_
_the king toward gentleness, and ⟦ἀγωνιάσας⟧ ⟦ἀνεπήδησεν⟧
away_from of_the throne
he/she/it/self/my/your/him-self/there, and ⟦ἀνέλαβεν⟧
he/she/it/self/my/your/him-self upon/to/against
the/this/who arm he/she/it/self/my/your/him-self/there,
until which/whither ⟦κατέστη⟧; and to_plead/comfort
he/she/it/self/my/your/him-self word ⟦εἰρηνικοῖς⟧, and to_
_say he/she/it/self, 1f one/which? to_be, Esthaʸr? I/we
the/this/who brother you, take_heart, no not ⟦ἀποθάνῃς⟧;
that/since common the/this/who an_order I/we to_be, to_
_come_near/agree. 2 "and to_take_up the/this/who golden
rod, to_put/lay_on upon/to/against the/this/who neck
he/she/it/self, and to_pay_respects_to
he/she/it/self/my/your/him-self, and to_say, ⟦λάλησόν⟧ I/we.
2a and to_say he/she/it/self, to_perceive you lord which/how
angel God, and to_trouble the/this/who heart I/we away_from
fear the/this/who glory you, that/since marvellous to_be lord,
and the/this/who face you ⟦χαρίτων⟧ full. 2b in/on/among
but/and the/this/who ⟦διαλέγεσθαι⟧
he/she/it/self/my/your/him-self, to_collapse away_from
⟦ἐκλύσεως⟧. and the/this/who king ⟦ἐταράσσετο⟧, and all
the/this/who service he/she/it/self/my/your/him-self/there
to_plead/comfort he/she/it/self/my/your/him-self." 3 and to_
_say the/this/who king, one/which? to_will/desire, Esthaʸr?
and one/which? you he_is the/this/who a_petition? until of_
_the half the/this/who kingdom I/we, and to_be you. 4 to_say
but/and Esthaʸr, day I/we notable today to_be; if
therefore/then to_think the/this/who king, to_come/go and
he/she/it/self and Aman toward the/this/who banquet, which
to_do/make today. 5 and to_say the/this/who king,
⟦κατασπεύσατε⟧ Aman, that to_do/make the/this/who word
Esthaʸr; and ⟦παραγίνονται⟧ both toward the/this/who
banquet, which to_say Esthaʸr. 6 in/on/among but/and
the/this/who ⟦πότῳ⟧ to_say the/this/who king to/with
Esthaʸr, one/which? he_is queen Esthaʸr? and to_be just_
_as/how_much ⟦ἀξιοῖς⟧. 7 and to_say, the/this/who request
I/we, and the/this/who a_petition; 8 if to_find/meet because_
_of/grace before of_the king, to_come/go the/this/who king
and Aman still the/this/who tomorrow toward the/this/who
banquet, which to_do/make he/she/it/self, and tomorrow to_
_do/make the/this/who he/she/it/self. 9 and to_go_out
the/this/who Aman away_from of_the king overjoyed to_
_celebrate; in/on/among but/and the/this/who to_perceive
Aman Mardokaion the/this/who Jewish in/on/among
the/this/who palace/courtyard, to_anger very. 10 and to_enter
toward the/this/who one's_own/private, to_call the/this/who
friendly/friend, and Zōsaran the/this/who woman
he/she/it/self/my/your/him-self/there, 11 and to_show
he/she/it/self the/this/who riches
he/she/it/self/my/your/him-self/there, and the/this/who
glory which the/this/who king he/she/it/self to_put_on, and
which/how to_do/make he/she/it/self ⟦πρωτεύειν⟧ and to_
_govern the/this/who kingdom. 12 and to_say Aman, no to_call
the/this/who queen with/after of_the king none toward

12 **RV 5:3 · Note** From the first verse to the third, the Greek widely differs from the Hebrew
13 **RV 5:14 · Note** Greek a tree cut.

Literal Version

the/this/who banquet, but or/than I/we, and toward the/this/who tomorrow ⟦κέκλημαι⟧. **13** and this/he/she/it I/we no ⟦ἀρέσκει⟧, when(-ever) to_perceive Mardoḳaion the/this/who Jewish in/on/among the/this/who palace/courtyard. **14** and to_say to/with he/she/it/self Zōsara the/this/who woman he/she/it/self/my/your/him-self/there, and the/this/who friendly/friend, ⟦κοπήτω⟧ you wood cubit/hour fifty, dawn but/and to_say the/this/who king, and ⟦κρεμασθήτω⟧ Mardoḳaios upon/to/against of_the wood; you but/and to_enter toward the/this/who banquet with the/this/who king, and to_celebrate; and to_please the/this/who declaration the/this/who Aman, and ⟦ἡτοιμάσθη⟧ the/this/who wood.

6:1 the/this/who but/and lord to_leave the/this/who ⟦ὕπνον⟧ away_from he/she/it/self/the/this/who king the/this/who night that; and to_say the/this/who ⟦διακόνῳ⟧ he/she/it/self/my/your/him-self/there ⟦εἰσφέρειν⟧ something_written ⟦μνημόσυνα⟧ the/this/who day ⟦ἀναγινώσκειν⟧ he/she/it/self. **2** to_find/meet but/and the/this/who something_written the/this/who ⟦γραφέντα⟧ about Mardoḳaiou, which/how to_announce the/this/who king about the/this/who two ⟦εὐνούχων⟧ of_the king in/on/among the/this/who to_keep/guard he/she/it/self, and to_seek to_put_on/seize the/this/who hand Artaxerxa^{y}. **3** to_ _say but/and the/this/who king, which? glory or/than because_of/grace to_do/make the/this/who Mardoḳaiōi? and to_say the/this/who servant of_the king, no to_do/make he/she/it/self none. **4** in/on/among but/and the/this/who to_ _inquire the/this/who king about the/this/who enthusiasm Mardoḳaiou, look! Aman in/on/among the/this/who palace/courtyard; ⟦εἶπν⟧ but/and the/this/who king, one/which? in/on/among the/this/who palace/courtyard? the/this/who but/and Aman to_enter to_say the/this/who king, ⟦κρεμάσαι⟧ the/this/who Mardoḳaion upon/to/against the/this/who wood, which to_make_ready. **5** and to_say the/this/who servant of_the king, look! Aman to_stand in/on/among the/this/who palace/courtyard; and to_say the/this/who king, to_call he/she/it/self. **6** to_say but/and the/this/who king the/this/who Aman, one/which? to_ _do/make the/this/who a_human, which I/we to_will/desire to_glorify? to_say but/and in/on/among my/your/him-self Aman, which? to_will/desire the/this/who king to_glorify if not I/we? **7** to_say but/and to/with the/this/who king, a_ _human which the/this/who king to_will/desire to_glorify, **8** ⟦ἐνεγκάτωσαν⟧ the/this/who ⟦παῖδες⟧ of_the king robe ⟦βυσσίνην⟧ which the/this/who king ⟦περιβάλλεται⟧, and ⟦ἵππον⟧ upon/to/against which the/this/who king ⟦ἐπιβαίνει⟧, **9** and to_give one the/this/who friendly/friend of_the king the/this/who ⟦ἐνδόξων⟧, and ⟦στολισάτω⟧ the/this/who a_ _human, which the/this/who king to_love; and ⟦ἀναβιβασάτω⟧ he/she/it/self upon/to/against the/this/who ⟦ἵππον⟧, and ⟦κηρυσσέτω⟧ through/because_of the/this/who wide

Readers' Version

The king honours Mordekai

6:1 The master removed sleep from the king that night; so he told his servant to bring in the[14] books, the registers of daily events, to read to him. **2** And he found the[15] records written about Mordekai, how he'd told the king about the king's two chamberlains, when they were keeping guard, and tried to lay hands on Ahashverosh (Ahasuerus). **3** The king said, "What honour or favour have we done for Mordekai?"

The king's servants said, "You haven't done anything for him."

4 And while the king was enquiring about Mordekai's kindness, look, Haman was in the courtyard. The king said, "Who's in the courtyard? Now Haman had come in to speak to the king about hanging Mordekai on the gallows which he'd prepared. **5** The king's servants said, "Listen, Haman stands in the courtyard."

And the king said, "Call him!"

6 The king said to Haman, "What should I do for the man whom I wish to honour?"

Haman said within himself, "Whom would the king honour but myself?" **7** He said to the king, "As for the man whom the king wishes to honour, **8** let the king's servants bring the robe of fine linen which the king puts on, and the horse on which the king rides, **9** and let him give it to one of the king's noble friends, and let him dress the man whom the king loves. Let him mount him on the horse, and proclaim through the[16] streets of the city, saying, "This is what'll be done for every man whom the king honours!"

10 Then the king said to Haman, "You've spoken well. Do so for Mordekai the Yehudi (Jew), who waits in the palace, and let not a word of what you've spoken be neglected!"

11 So Haman took the robe and the horse, dressed Mordekai, mounted him on the horse, and went through the streets of the city, proclaiming, "This is what'll be done for every man whom the king wishes to honour." **12** Then Mordekai returned to the palace; but Haman went home mourning, with his head covered.

13 Haman related the events that'd happened to him to Zeresh

14 **RV 6:1 · Note** Greek letters.

15 **RV 6:2 · Note** Greek letters.

16 **RV 6:9 · Note** Or, wide space.

Readers' Version

his wife and to his friends. His friends and his wife said to him, "If Mordekai is of the race of the Yehudim (Jews), and you've begun to be humbled before him, you'll assuredly fall; and you won't be able to withstand him, for the living god is with him." **14** While they were still speaking, the chamberlains arrived to rush Haman to the banquet which Ester had prepared.

Ester exposes Haman's plan

7:1 So the king and Haman went in to drink with the queen. **2** The king said to Ester at the banquet on the second day, "What's it, queen Ester? What's your request? What's your petition? It'll be done for you, up to half of my kingdom."

3 She replied, "If I've found favour in the sight of the king, let my life be granted as my petition, and my people as my request. **4** Because both I and my people are sold for destruction, pillage, and genocide. If both we and our children were sold for male and female slaves, I wouldn't have bothered you, for this[17] isn't worthy of the king's palace."

5 The king said, "Who's dared to do this thing?"

6 Ester said, "The enemy is Haman, this wicked man!"

Then Haman was terrified in the presence of the king and the queen. **7** The king rose up from the banquet to go into the garden. Haman began to beg the queen for mercy, for he saw that he was in serious trouble. **8** The king returned from the garden; and Haman had fallen on the couch, begging the queen for mercy. The king said, "Will you even assault my wife in my house?"

And when Haman heard it, his expression changed. **9** And Bigtan, one of the chamberlains, said to the king, "Listen, Haman has also prepared a gallows for Mordekai, who spoke about the king, and a fifty cubit high gallows has been set up on Haman's

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the/this/who city, to_speak, thus(-ly) to_be all a_human which the/this/who king ⟦δοξάζει⟧. **10** to_say but/and the/this/who king the/this/who Aman, well ⟦ἐλάλησας⟧; thus(-ly) to_ _do/make the/this/who Mardoḳaiōi the/this/who Jewish, the/this/who ⟦θεραπεύοντι⟧ in/on/among the/this/who palace/courtyard, and not ⟦παραπεσάτω⟧ you word which ⟦ἐλάλησας⟧. **11** to_take but/and Aman the/this/who robe and the/this/who ⟦ἵππον⟧, and ⟦ἐστόλισε⟧ the/this/who Mardoḳaion, and ⟦ἀνεβίβασεν⟧ he/she/it/self upon/to/against the/this/who ⟦ἵππον⟧, and to_pass_through through/because_ _of the/this/who wide the/this/who city, and to_preach to_ _speak, thus(-ly) to_be all a_human which the/this/who king to_will/desire to_glorify. **12** to_turn but/and the/this/who Mardoḳaios toward the/this/who palace/courtyard; Haman but/and to_return toward the/this/who one's_own/private to_ _grieve according_to head. **13** and to_relate_fully Aman the/this/who ⟦συμβεβηκότα⟧ he/she/it/self Zōsara the/this/who woman he/she/it/self/my/your/him-self/there, and the/this/who friendly/friend; and to_say to/with he/she/it/self the/this/who friendly/friend, and the/this/who woman if out_from family Jewish Mardoḳaios, ⟦ἦρξαι⟧ to_ _humble before he/she/it/self/my/your/him-self/there, to_ _collapse to_collapse; and no not be_able he/she/it/self ⟦ἀμύνασθαι⟧, that/since God to_live with/after he/she/it/self/my/your/him-self/there. **14** still he/she/it/self to_speak, ⟦παραγίνονται⟧ the/this/who eunuch, ⟦ἐπισπεύδοντες⟧ the/this/who Aman upon/to/against the/this/who ⟦πότον⟧ which to_make_ready Esthaʸr.

7:1 to_enter but/and the/this/who king and Aman, ⟦συμπιεῖν⟧ the/this/who ⟦βασιλίσσῃ⟧. **2** to_say but/and the/this/who king Esthaʸr the/this/who secondly day in/on/among the/this/who ⟦πότῳ⟧, one/which? to_be, Esthaʸr queen, and one/which? the/this/who request you? and one/which? the/this/who a_petition you? and to_be you until half the/this/who kingdom I/we. **3** and to_answer, to_say, if to_ _find/meet because_of/grace before of_the king, ⟦δοθήτω⟧ the/this/who soul the/this/who ⟦αἰτήματί⟧ I/we, and the/this/who a_people I/we the/this/who ⟦ἀξιώματί⟧ I/we. **4** ⟦Ἐπράθημεν⟧ for I/we and/both and the/this/who a_people I/we toward destruction and ⟦διαρπαγὴν⟧ and slavery, I/we and the/this/who child I/we toward child and maidservant, and ⟦παρήκουσα⟧; no for worthy the/this/who devilish/the_ _Devil the/this/who palace/courtyard of_the king. **5** to_say but/and the/this/who king, one/which? this/he/she/it, who/which be_bold to_do/make the/this/who thing this/he/she/it? **6** to_say but/and Esthaʸr, a_human enemy Aman, the/this/who evil/bad this/he/she/it. Aman but/and to_trouble away_from of_the king and the/this/who queen. **7** the/this/who but/and king ⟦ἐξανέστη⟧ away_from of_the ⟦συμποσίου⟧ toward the/this/who garden; the/this/who but/and Aman ⟦παρῃτεῖτο⟧ the/this/who ⟦βασίλισσαν⟧; ⟦ἐώρα⟧ for my/your/him-self in/on/among ⟦κακοῖς⟧ to_be. **8** to_turn but/and the/this/who king out_from of_the ⟦κήπου⟧. Aman but/and ⟦ἐπιπεπτώκει⟧ upon/to/against the/this/who bed, ⟦ἀξιῶν⟧ the/this/who ⟦βασίλισσαν⟧; ⟦εἶπν⟧ but/and

17 **RV 7:4 · Note** see Hebrew: slanderer

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the/this/who king, so and the/this/who woman ⟦βιάζῃ⟧ in/on/among the/this/who home I/we? Aman but/and to_ _hear ⟦διετράπη⟧ the/this/who face. **9** to_say but/and Bougathan one the/this/who ⟦εὐνούχων⟧ to/with the/this/who king, look! and wood to_make_ready Aman Mardoḳaiōi the/this/who ⟦λαλήσαντι⟧ about of_the king, and ⟦ὥρθωται⟧ in/on/among the/this/who Aman wood cubit/hour fifty; to_say but/and the/this/who king, to_crucify upon/to/against he/she/it/self/my/your/him-self/there. **10** and ⟦ἐκρεμάσθη⟧ Aman upon/to/against of_the wood the/this/who/which ⟦ἡτοιμάσθη⟧ Mardoḳaiōi; and then the/this/who king to_abate of_the wrath.

8:1 and in/on/among he/she/it/self the/this/who day the/this/who king Artaxerxaʸs to_give Esthaʸr just_as/how_ _much to_be Aman the/this/who devilish/the_Devil; and Mardoḳaios ⟦προσεκλήθη⟧ by/under of_the king; to_show for Esthaʸr, that/since ⟦ἐνοικείωται⟧ he/she/it/self. **2** to_take but/and the/this/who king the/this/who ring which ⟦ἀφείλατο⟧ Aman, and to_give he/she/it/self Mardoḳaiōi; and to_appoint/conduct Esthaʸr Mardoḳaion upon/to/against all the/this/who Aman. **3** and ⟦προσθεῖσα⟧ to_speak to/with the/this/who king, and to_fall/beat to/with the/this/who foot he/she/it/self/my/your/him-self/there, and to_deem_worthy to_remove the/this/who Aman evil, and just_as/how_much to_ _do/make the/this/who Youdaiois. **4** to_stretch_out but/and the/this/who king Esthaʸr the/this/who rod the/this/who golden; ⟦ἐξηγέρθη⟧ but/and Esthaʸr ⟦παρεστηκέναι⟧ the/this/who king, **5** and to_say Esthaʸr, if to_think you, and to_find/meet because_of/grace, ⟦πεμφθήτω⟧ ⟦ἀποστραφῆναι⟧ the/this/who something_written the/this/who to_send by/under Aman, the/this/who ⟦γραφέντα⟧ to_destroy the/this/who Youdaious, the/this/who/which to_be in/on/among the/this/who kingdom you. **6** how?/how?! for ⟦δυνήσομαι⟧ to_perceive the/this/who oppression of_the a_ _people I/we, and how?/how?! ⟦δυνήσομαι⟧ to_save in/on/among the/this/who destruction the/this/who ⟦πατρίδος⟧ I/we? **7** and to_say the/this/who king to/with Esthaʸr, if all the/this/who to_be Aman to_give and ⟦ἐχαρισάμην⟧ you, and he/she/it/self ⟦ἐκρέμασα⟧ upon/to/against wood, that/since the/this/who hand ⟦ἐπήνεγκε⟧ the/this/who Youdaiois, one/which? still ⟦ἐπιζητεῖς⟧? **8** ⟦Γράψατε⟧ and you out_from of_the name I/we, which/how to_think you, and ⟦σφραγίσατε⟧ the/this/who ⟦δακτυλίῳ⟧ I/we; just_as/how_much for ⟦γράφεται⟧ of_the king ⟦ἐπιτάξαντος⟧, and ⟦σφραγισθῇ⟧ the/this/who ⟦δακτυλίῳ⟧ I/we, no to_be he/she/it/self to_contradict. **9** ⟦Ἐκλήθησαν⟧ but/and the/this/who scribe in/on/among the/this/who first month, which he_is Nisan, third and ⟦εἰκάδι⟧ of_the he/she/it/self/my/your/him-self/there ⟦ἔτους⟧, and to_write the/this/who Youdaiois, just_as/how_

Readers' Version

property."

The king said, "Let him be[18] hanged on it!" **10** So Haman was hanged on the gallows that'd been prepared for Mordekai. Then the king's anger was abated.

The Yehudim are allowed to defend themselves

8:1 On that day, King Ahashverosh (Ahasuerus) gave to Ester all that belonged to Haman the slanderer. The king called Mordekai, for Ester had told that he was related to her. **2** The king took the ring which he'd taken away from Haman and gave it to Mordekai. Ester appointed Mordekai over all that'd been Haman's. **3** She spoke yet again to the king, and fell at his feet, and implored him to undo Haman's mischief and all that he'd done against the Yehudim. **4** Then the king extended the golden sceptre to Ester; and Ester arose to stand near the king. **5** Ester said, "If it seems good to you, and I've found favour in your sight, let an order be sent that the letters sent by Haman may be reversed—letters that were written for the destruction of the Yehudim who are in your kingdom. **6** Because how could I see the affliction of my people, and how could I survive the destruction of my[19] kindred?"

7 Then the king said to Ester, "If I've given and freely granted you all that was Haman's, and hanged him on a gallows because he laid his hands on the Yehudim (Jews), what more do you seek? **8** Write in my name whatever seems good to you, and seal it with my ring; for whatever is written at the king's command, and sealed with my ring, can't be countermanded. **9** So the scribes were called in the first month, which is Nisan, on the twenty-third day of the same year; and orders were written to the Yehudim, whatever the king had commanded to the[20] local governors and chiefs of the local governors, from Hodu even to Kush—one hundred and twenty-seven local governors, according to the several provinces, in their own languages. **10** They were written by order of the king, sealed with his ring, and the letters were sent by the couriers. **11** In them, he charged them to use their own laws in every city, to help each other, and to treat their adversaries and those who attacked them as they pleased, **12** on one day in all Ahashverosh's kingdom, on the thirteenth day of the twelfth month, which is Adar.

18 **RV 7:9 · Note** Or, impaled.

19 **RV 8:6 · Note** Greek country.

20 **RV 8:9 · Note** Greek stewards.

Readers' Version

The king's letter protecting the Yehudim

13 Let the copies be posted in conspicuous places throughout the kingdom. Let all the Yehudim be ready against this day, to fight against their enemies. The following is a copy of the letter containing orders:

[The great King Ahashverosh (Ahasuerus) sends greetings to the rulers of provinces in one hundred and twenty-seven local governance regions, from Hodu to Kush (Ethiopia), even to those who are faithful to our interests. Many who've been frequently honoured by the most abundant kindness of their[21] benefactors have conceived ambitious designs, and not only endeavour to hurt our subjects, but moreover, not being able to bear prosperity, they also endeavour to plot against their own benefactors. They not only would utterly abolish gratitude from among men, but also, elated by the boastings of men who are strangers to all that's good, they supposed that they'd escape the sin-hating vengeance of the ever-seeing God. And often evil exhortation has made partakers of the guilt of shedding innocent blood, and has involved in irremediable calamities many of those who'd been appointed to offices of authority, who'd been entrusted with the management of their friends' affairs; while men, by the false sophistry of an evil disposition, have deceived the simple goodwill of the ruling powers. And it's possible to see this, not so much from more ancient traditional accounts, as it's immediately in your power to see it by examining what things have been wickedly[22] perpetrated by the baseness of men unworthily holding power. It's right to take heed with regard to the future, that we may maintain the government in undisturbed peace for all men, adopting needful changes, and ever judging those cases which come under our notice with truly equitable decisions. Because whereas Haman, a person from Makedonia, the son of Hamedata, in reality an alien from the blood of the Persians, and differing widely from our mild course of government, having been hospitably entertained by us, obtained so large a share of our universal kindness as to be called our father, and to continue the person next to the royal throne, reverenced of all; he however, overcome by[23] pride, endeavoured to deprive us of our dominion, and our life;[24] having by various and subtle artifices demanded for destruction both Mordekai our deliverer and perpetual benefactor, and Ester the blameless consort of our kingdom, along with their whole nation. Because by these methods he thought, having surprised us in a defenceless state, to transfer the dominion of the Persians to the people from Makedonia. But we find that the Yehudim, who've been consigned to destruction by the[25] most abominable of men, aren't malefactors, but living according to the most just laws, and being the sons of

Literal Version

_much to_order the/this/who manager and the/this/who ruler the/this/who ⟦σατραπῶν⟧, away_from the/this/who ⟦Ἰνδικῆς⟧ until the/this/who Aithiopias, hundred twenty-seven ⟦σατράπαις⟧ according_to country and country, according_to the/this/who he/she/it/self ⟦λέξιν⟧. **10** to_write but/and through/because_of of_the king, and ⟦ἐσφραγίσθη⟧ the/this/who ⟦δακτυλίῳ⟧ he/she/it/self/my/your/him-self/there; and to_send_ _out/away the/this/who something_written through/because_ _of ⟦βιβλιοφόρων⟧, **11** which/how to_command he/she/it/self ⟦χρῆσθαι⟧ the/this/who ⟦νόμοις⟧ he/she/it/self in/on/among all city, to_help and/both my/your/him-self, and ⟦χρῆσθαι⟧ the/this/who ⟦ἀντιδίκοις⟧ he/she/it/self and the/this/who ⟦ἀντικειμένοις⟧ he/she/it/self, which/how ⟦βούλονται⟧, **12** in/on/among day one in/on/among all the/this/who kingdom Artaxerxou, the/this/who ⟦τρισκαιδεκάτῃ⟧ of_the ⟦δωδεκάτου⟧ ⟦μηνὸς⟧, which to_be Adar. **12a** which to_be a_ _transcript the/this/who epistle the/this/who ⟦ὑπογεγραμμένα⟧; **12b** "king great Artaxerxaʸs the/this/who away_from the/this/who ⟦Ἰνδικῆς⟧ until the/this/who Aithiopias hundred twenty-seven ⟦σατραπείαις⟧ ⟦χωρῶν⟧ ruler, and the/this/who the/this/who our to_reason, to_ _rejoice. **12c** much the/this/who ⟦πλείστῃ⟧ the/this/who ⟦εὐεργετούντων⟧ kindness often ⟦τιμώμενοι⟧, great ⟦ἐφρόνησαν⟧, and no alone/only the/this/who ⟦ὑποτεταγμένους⟧ I/we to_seek ⟦κακοποιεῖν⟧, the/this/who and/both ⟦κόρον⟧ no be_able to_bear/lead, and the/this/who my/your/him-self ⟦εὐεργέταις⟧ ⟦ἐπιχειροῦσι⟧ ⟦μηχανᾶσθαι⟧; **12d** and the/this/who thankfulness no alone/only out_from the/this/who a_human ⟦ἀνταναιροῦντες⟧, but and the/this/who the/this/who ⟦ἀπειραγάθων⟧ ⟦κόμποις⟧ ⟦ἐπαρθέντες⟧, of_the the/this/who all ⟦κατοπτεύοντος⟧ always God ⟦μισοπόνηρον⟧ ⟦ὑπολαμβάνουσιν⟧ ⟦ἐκφεύξεσθαι⟧ condemnation. **12e** often but/and and much the/this/who upon/to/against authority ⟦τεταγμένεν⟧ the/this/who ⟦πιστευθέντων⟧ ⟦χειρίζειν⟧ friendly/friend the/this/who ⟦πράγματα⟧, comfort partaker blood ⟦ἀθώων⟧ ⟦καταστήσασα⟧ ⟦περιέβαλε⟧ ⟦συμφοραῖς⟧ ⟦ἀνηκέστοις⟧, **12f** the/this/who the/this/who malice lie ⟦παραλογισμῷ⟧ ⟦παραλογισαμένων⟧ the/this/who the/this/who ⟦ἐπικρατούντων⟧ ⟦ἀκέραιον⟧ ⟦εὐγνωμοσύνην⟧. **12g** to_watch_out but/and it_is_permitted, no so_great out_from the/this/who ⟦παλαιοτέρων⟧ which/how to_deliver ⟦ἱστοριῶν⟧, just_as/how_much he_is from_with foot you ⟦ἐκζητοῦντας⟧ ⟦ἀνοσίως⟧ ⟦συντετελεσμένα⟧ the/this/who the/this/who ⟦ἀναξίᾳ⟧ ⟦δυναστευόντων⟧ ⟦λοιμότητι⟧; **12h** and to_watch_out toward the/this/who with/after this/he/she/it, toward the/this/who the/this/who kingdom ⟦ἀτάραχον⟧ the/this/who all a_human with/after peace ⟦παρεξόμεθα⟧ **12i** to_use the/this/who ⟦μεταβολαῖς⟧, the/this/who but/and by/under the/this/who face to_come/go ⟦διακρίνοντες⟧ always with/after ⟦ἐπιεικεστέρας⟧ ⟦ἀπαντήσεως⟧.

21 **RV 8:13 · Note** perhaps rulers, see Luke 22. 25.

22 **RV 8:13 · Note** Greek contrived.

23 **RV 8:13 · Note** Greek not having borne.

24 **RV 8:13 · Note** Greek spirit.

25 **RV 8:13 · Note** Greek thrice guilty.

Literal Version

12k "which/how for Aman Amadathou Makedōn the/this/who ⟦ἀληθείαις⟧ another's of_the the/this/who Persōn blood, and much ⟦διεστηκὼς⟧ the/this/who our kindness ⟦ἐπιξενωθεὶς⟧ I/we, **12l** ⟦ἔτυχεν⟧ which to_have/be to/with all Gentile_nation ⟦φιλανθρωπίας⟧ upon/to/against so_great, so ⟦ἀναγορεύεσθαι⟧ I/we father, and ⟦προσκυνούμενον⟧ by/under all the/this/who secondly of_the ⟦βασιλικοῦ⟧ throne face ⟦διατελεῖν⟧. **12m** no to_bear/lead but/and the/this/who ⟦ὑπερηφανίαν⟧, ⟦ἐπετήδευσε⟧ the/this/who beginning ⟦στερῆσαι⟧ I/we, and of_the spirit/breath, **12n** the/this/who and/both our saviour and always ⟦εὐεργέτην⟧ Mardokaion, and the/this/who ⟦ἄμεμπτον⟧ the/this/who kingdom participant Esthaʸr with all the/this/who this/he/she/it Gentile_nation, ⟦πολυπλόκοις⟧ ⟦μεθόδων⟧ ⟦παραλογισμοῖς⟧ ⟦αἰτησάμενος⟧ toward destruction. **12o** through/because_of for the/this/who ⟦τρόπων⟧ this/he/she/it ⟦ᾠήθη⟧ to_take I/we deserted, the/this/who the/this/who Persōn ⟦ἐπικράτησιν⟧ toward the/this/who Makedonas ⟦μετάξαι⟧. **12p** I/we but/and the/this/who by/under of_the ⟦τρισαλιτηρίου⟧ ⟦παραδεδομένους⟧ toward ⟦ἀφανισμὸν⟧ Youdaious, to_ _find/meet no criminal to_be ⟦δικαιοτάτοις⟧ but/and ⟦πολιτευομένους⟧ ⟦νόμοις⟧, **12q** to_be but/and son of_the highest ⟦μεγίστου⟧ to_live God, of_the ⟦κατευθύνοντος⟧ I/we and/both and the/this/who parent/ancestor I/we the/this/who kingdom in/on/among the/this/who ⟦καλλίστῃ⟧ ⟦διαθέσει⟧. **12r** "well therefore/then to_do/make not ⟦προσχρησάμενοι⟧ the/this/who by/under Aman Amadathou ⟦ἀποσταλεῖσι⟧ something_written, through/because_of the/this/who he/she/it/self the/this/who this/he/she/it ⟦ἐξεργασάμενον⟧ to/with the/this/who Sousōn ⟦πύλαις⟧ ⟦ἐσταυρῶσθαι⟧ with the/this/who whole_family, the/this/who ⟦καταξίαν⟧ of_the the/this/who all ⟦ἐπικρατοῦντος⟧ God ⟦διατάχους⟧ ⟦ἀποδόντος⟧ he/she/it/self judgement. **12s** the/this/who but/and a_transcript the/this/who epistle this/he/she/it ⟦ἐκθέντες⟧ in/on/among all place with/after boldness, if the/this/who Youdaious ⟦χρῆσθαι⟧ the/this/who my/your/him-self ⟦νομίμοις⟧, and ⟦συνεπισχύειν⟧ he/she/it/self, that the/this/who in/on/among time/right_ _time pressure ⟦ἐπιθεμένους⟧ he/she/it/self, ⟦ἀμύνωνται⟧ the/this/who ⟦τρισκαιδεκάτῃ⟧ of_the ⟦δωδεκάτου⟧ ⟦μηνὸς⟧ Adar the/this/who he/she/it/self day; **12t** this/he/she/it for the/this/who the/this/who all ⟦δυναστεύων⟧ God ⟦ἀντ'⟧ ⟦ὀλεθρίας⟧ of_the ⟦ἐκλεκτοῦ⟧ family, to_do/make he/she/it/self ⟦εὐφροσύνην⟧. **12u** "and you therefore/then in/on/among the/this/who ⟦ἐπωνύμοις⟧ you ⟦ἑορταῖς⟧, notable day with/after all ⟦εὐωχίας⟧ ⟦ἄγετε⟧, that and now and with/after this/he/she/it salvation to_be I/we, and the/this/who ⟦εὐνοοῦσι⟧ Persais, the/this/who but/and I/we ⟦ἐπιβουλεύουσι⟧, memorial the/this/who destruction. **12x** all but/and city or/than country the/this/who ⟦σύνολον⟧, who/which according_to this/he/she/it not to_do/make, ⟦δόρατι⟧ and fire ⟦καταναλωθήσεται⟧ with/after wrath; no alone/only a_human impassable, but and ⟦θηρίοις⟧ and ⟦πετεινοῖς⟧ toward the/this/who all time ⟦ἔχθιστος⟧

Readers' Version

the living god, the most high and[26] mighty, who maintains the kingdom, to us as well as to our forefathers, in the most excellent order. You'll therefore do well in refusing to obey the letter sent by Haman the son of Hamedata, because he who's done these things has been hanged with his whole family at Shushan's (Susa's) gates, Almighty God having swiftly returned to him a worthy punishment. We enjoin you then, having openly published a copy of this letter in every place, to give the Yehudim permission to use their own lawful customs and to strengthen them, that on the thirteenth of the twelfth month Adar, on the self-same day, they may defend themselves against those who attack them in a time of affliction. Because in the place of the destruction of the chosen race, Almighty God has granted them this time of gladness. Therefore you also, among your notable feasts, must keep a distinct day with all festivity, that both now and in the future it may be a day of deliverance to us and who are well disposed towards the Persians, but to those that plotted against us a memorial of destruction. And every city and province collectively, which won't do accordingly, will be consumed with vengeance by spear and fire. It'll be made not only inaccessible to men, but most hateful to wild animals and birds forever.][27] Let the copies be posted in conspicuous places throughout the kingdom and let all the Yehudim be ready against this day, to fight against their enemies. **14** So the horsemen went forth quickly to perform the king's commands. The ordinance was also published in Shushan.

15 Mordekai went out robed in royal clothing, wearing a golden crown and a diadem of fine purple linen. The people in Shushan saw it and rejoiced. **16** The Yehudim had light and gladness **17** in every city and province where the ordinance was published. Wherever the official announcement took place, the Yehudim had joy and gladness, feasting and mirth. Many of the Gentiles were circumcised and became Yehudim for fear of the Yehudim.

26 **RV 8:13 · Note** Greek greatest.

27 **RV 8:13 · Note** the passages in brackets are not in the Hebrew.

Readers' Version

The Yehudim defeat their enemies

9:1 Now in the twelfth month, on the thirteenth day of the month, which is Adar, the letters written by the king arrived. **2** In that day, the adversaries of the Yehudim perished; for no one resisted, through fear of them. **3** Because the chiefs of the local governors, and the princes and the royal scribes, honoured the Yehudim; for the fear of Mordekai was on them. **4** Because the order of the king was in force, that he should be celebrated in all the kingdom. **6** In the city Shushan the Yehudim killed five hundred men, **7** including Pharsannes, Delphon, Phasga, **8** Pharadatha, Barea, Sarbaca, **9** Marmasima, Ruphaeus, Arsaeus, and Zabuthaeus, **10** the ten sons of Haman the son of Hamedata the Bugaean, the enemy of the Yehudim; and they plundered their property on the same day. **11** The number of those who perished in Shushan was reported to the king.

12 Then the king said to Ester, "The Yehudim have slain five hundred men in the city Shushan. What do you think they've done in the rest of the country? What more do you ask, that it may be done for you?"

13 Ester said to the king, "Let it be granted to the Yehudim to do the same to them tomorrow. Also, hang the bodies of the ten sons of Haman."

14 He permitted it to be done; and he gave up to the Yehudim of the city the bodies of the sons of Haman to hang. **15** The Yehudim assembled in Shushan on the fourteenth day of Adar and killed three hundred men, but plundered no property.

16 The rest of the Yehudim who were in the kingdom assembled, and helped one another, and obtained peace and security from their enemies; for they destroyed fifteen thousand of them on the thirteenth day of Adar, but took no spoil. **17** They rested on the fourteenth of the same month, and kept it as a Rest Day with joy and gladness.

18 The Yehudim in the city of Shushan assembled also on the fourteenth day and rested; and they also observed the fifteenth

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⟦κατασταθήσεται⟧." **13** the/this/who but/and ⟦ἀντίγραφα⟧ ⟦ἐκτιθέσθωσαν⟧ clear_to_the_eyes in/on/among all the/this/who kingdom, ready and/both to_be all the/this/who Youdaious toward this/he/she/it the/this/who day, to_fight he/she/it/self the/this/who opposed. **14** the/this/who on_ _one_hand therefore/then horseman to_go_out ⟦σπεύδοντες⟧ the/this/who by/under of_the king to_speak to_complete; ⟦ἐξετέθη⟧ but/and the/this/who an_order and in/on/among ⟦Σούσοις⟧. **15** the/this/who but/and Mardokaios ⟦ἐξῆλθεγ⟧ ⟦ἐστολισμένος⟧ the/this/who royal robe, and crown to_ _have/be golden, and diadem fine_linen purple; to_perceive but/and the/this/who in/on/among ⟦Σούσοις⟧ to_rejoice. **16** the/this/who but/and Youdaiois to_be light and joy **17** according_to city and country, which/whither if ⟦ἐξετέθη⟧ the/this/who an_order; which/whither if ⟦ἐξετέθη⟧ the/this/who public_notice, joy and joy the/this/who Youdaiois, toasting and joy; and much the/this/who Gentile_ _nation ⟦περιετέμοντο⟧, and ⟦Ἰουδάϊζον⟧ through/because_of the/this/who fear the/this/who Jewish.

9:1 in/on/among for the/this/who ⟦δωδεκάτῳ⟧ month ⟦τρισκαιδεκάτῃ⟧ of_the ⟦μηνός⟧, which to_be Adar, ⟦παρῆν⟧ the/this/who something_written the/this/who ⟦γραφέντα⟧ by/under of_the king. **2** in/on/among he/she/it/self the/this/who day to_destroy the/this/who be_an_opponent the/this/who Youdaiois; none for to_oppose, to_fear he/she/it/self. **3** the/this/who for ruler the/this/who ⟦σατραπῶν⟧, and the/this/who tyrants, and the/this/who ⟦βασιλικοὶ⟧ scribe ⟦ἐτίμων⟧ the/this/who Youdaious; the/this/who for fear Mardokaiou ⟦ἐνέκειτο⟧ he/she/it/self. **4** to_fall/beat for the/this/who an_order of_the king ⟦ὀνομασθῆναι⟧ in/on/among all the/this/who kingdom. **6** and in/on/among ⟦Σούσοις⟧ the/this/who city to_kill the/this/who Jewish man ⟦πεντακοσίους⟧, **7** the/this/who and/both ⟦Φαρσαννὲς⟧, and ⟦Δελτφὼν⟧, and Fasga, and ⟦Φαραδαθὰ⟧, **8** and weighty, and ⟦Σαρβακὰ⟧, **9** and Marmasima, and ⟦Ῥουφαῖον⟧, and Arsaion, and ⟦Ζαβουθαῖον⟧, **10** the/this/who ten son Aman Amadathou Bougean of_the enemy the/this/who Jewish, and ⟦διήρπασαν⟧ **11** in/on/among he/she/it/self the/this/who day; to_give/deliver and/both the/this/who number the/this/who king the/this/who ⟦ἀπολωλότων⟧ in/on/among ⟦Σούσοις⟧. **12** to_say but/and the/this/who king to/with Esthaʸr, ⟦ἀπώλεσαν⟧ the/this/who Jewish in/on/among ⟦Σούσοις⟧ the/this/who city man ⟦πεντακοσίους⟧, in/on/among but/and the/this/who surrounding_region how?/how?! ⟦οἵει⟧ ⟦ἐχρήσαντο⟧? one/which? therefore/then ⟦ἀξιοῖς⟧ still, and to_be you? **13** and to_say Esthaʸr the/this/who king, ⟦δοθήτω⟧ the/this/who Youdaiois ⟦χρῆσθαι⟧ likewise the/this/who tomorrow, so the/this/who ten son Aman ⟦κρεμάσαι⟧. **14** and to_permit thus(-ly) to_be, and ⟦ἐξέθηκε⟧ the/this/who Youdaiois the/this/who city the/this/who body the/this/who son Aman ⟦κρεμάσαι⟧; **15** and to_assemble the/this/who Jewish in/on/among ⟦Σούσοις⟧ the/this/who fourteenth of_the Adar, and to_kill man ⟦τριακοσίους⟧, and none ⟦διήρπασαν⟧. **16** the/this/who but/and remaining the/this/who Jewish the/this/who in/on/among the/this/who kingdom to_ _assemble, and my/your/him-self ⟦ἐβοήθουν⟧, and

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⟦ἀνεπαύσαντο⟧ away_from the/this/who ⟦πολεμίων⟧; ⟦ἀπώλεσαν⟧ for he/she/it/self myriad five_thousand the/this/who ⟦τρισκαιδεκάτῃ⟧ of_the Adar, and none ⟦διήρπασαν⟧. **17** and ⟦ἀνεπαύσαντο⟧ the/this/who fourteenth of_the he/she/it/self/my/your/him-self/there ⟦μηνός⟧, and ⟦ἦγον⟧ he/she/it/self/my/your/him-self day ⟦ἀναπαύσεως⟧ with/after joy and joy. **18** the/this/who but/and Jewish in/on/among ⟦Σούσοις⟧ the/this/who city to_assemble and the/this/who fourteenth, and ⟦ἀνεπαύσαντο⟧; ⟦ἦγον⟧ but/and and the/this/who ⟦πεντεκαιδεκάτην⟧ with/after joy and joy. **19** through/because_of this/he/she/it therefore/then the/this/who Jewish the/this/who ⟦διεσπαρμένοι⟧ in/on/among all country the/this/who out/outside(r), to_ _bring the/this/who fourteenth of_the Adar day good-doer with/after joy, ⟦ἀποστέλλοντες⟧ ⟦μερίδας⟧ each the/this/who near/neighbour. **20** to_write but/and Mardokaios the/this/who word this/he/she/it toward scroll, and to_send_out/away the/this/who Youdaiois, just_as/how_much to_be in/on/among the/this/who Artaxerxou kingdom the/this/who near and the/this/who long/distant, **21** to_stand the/this/who day this/he/she/it good-doer, to_bring and/both the/this/who fourteenth and the/this/who ⟦πεντεκαιδεκάτην⟧ of_the Adar. **22** in/on/among for this/he/she/it the/this/who day ⟦ἀνεπαύσαντο⟧ the/this/who Jewish away_from the/this/who enemy he/she/it/self; and the/this/who month in/on/among which to_turn he/she/it/self, which to_be Adar, away_from ⟦πένθους⟧ toward joy, and away_from ⟦ὀδύνης⟧ toward good-doer day, to_bring all good-doer day wedding and joy, ⟦ἐξαποστέλλοντας⟧ ⟦μερίδας⟧ the/this/who friendly/friend, and the/this/who poor. **23** and ⟦προσεδέξαντο⟧ the/this/who Jewish, as/just_as to_write he/she/it/self the/this/who Mardokaios; **24** how?/how?! Aman Amadathou the/this/who Makedōn ⟦ἐπολέμει⟧ he/she/it/self, as/just_as to_place a_referendum and lot ⟦ἀφανίσαι⟧ he/she/it/self, **25** and which/how to_enter to/with the/this/who king, to_ _speak, ⟦κρεμάσαι⟧ the/this/who Mardokaion; just_as/how_ _much but/and ⟦ἐπεχείρησεν⟧ ⟦ἐπάξαι⟧ upon/to/against the/this/who Youdaious evil/harm, upon/to/against he/she/it/self to_be, and ⟦ἐκρεμάσθη⟧ he/she/it/self, and the/this/who child he/she/it/self/my/your/him-self/there. **26** through/because_of this/he/she/it ⟦ἐπεκλήθησαν⟧ the/this/who/which day this/he/she/it lots through/because_ _of the/this/who lot, that/since the/this/who language he/she/it/self to_call lots; through/because_of the/this/who word the/this/who epistle this/he/she/it, and just_as/how_ _much to_suffer through/because_of this/he/she/it, and just_ _as/how_much he/she/it/self to_be, **27** and to_stand; and ⟦προσεδέχοντο⟧ the/this/who Jewish upon/to/against my/your/him-self and upon/to/against the/this/who seed he/she/it/self and upon/to/against the/this/who ⟦προστεθειμένοις⟧ upon/to/against he/she/it/self, and_not certainly/month otherwise ⟦χρήσονται⟧. the/this/who/which but/and day this/he/she/it memorial ⟦ἐπιτελούμενον⟧ according_to generation and generation, and city, and

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with joy and gladness. **19** On this account then, the Yehudim dispersed in every foreign land keep the fourteenth of Adar as a[28] holy day with joy, each sending gifts of food to his neighbour.

The celebration named 'Purim'

20 Mordekai wrote these things in a book and sent them to the Yehudim, as many as were in Ahashverosh's (Ahasuerus') kingdom, both those who were near and those who were far away, **21** to establish these as joyful days and to keep the fourteenth and fifteenth of Adar; **22** for on these days the Yehudim obtained rest from their enemies; and in that month, which was Adar, in which a change was made for them from mourning to joy, and from sorrow to a holiday, to spend the whole of it in good days of[29] feasting and gladness, sending portions to their friends and to the poor. **23** And the Yehudim consented to this as Mordekai wrote to them, **24** showing how Haman the son of Hamedata the person from Makedonia fought against them, how he made a decree and threw[30] lots to destroy them utterly; **25** also how he went in to the king, telling him to hang Mordekai; but all the calamities he tried to bring on the Yehudim came on himself, and he was hanged, along with his children. **26** Therefore these days were called Purim, because of the lots (for in their language they're called Purim) because of the words of this letter, and because of all they suffered on this account, and all that happened to them. **27** Mordekai established it, and the Yehudim took on themselves, on their offspring, and on those who were joined to them to observe it, neither would they on any account behave differently; but these days were to be a memorial kept in every generation, city, family, and province. **28** These days of Purim must be kept forever, and their memorial must never be forgotten in any generation.

29 Queen Ester the daughter of Aminadav and Mordekai the Yehudi (Jew) wrote all that they'd done, and gave the confirmation of the letter about Purim. **31** Mordekai and Ester the queen established this decision on their own, pledging their own well-being to their plan. **32** And Ester established it by a command forever, and it was written for a memorial.

28 **RV 9:19 · Note** Greek good day.

29 **RV 9:22 · Note** Greek weddings.

30 **RV 9:24 · Note** Greek lot.

Readers' Version

Mordekai's greatness

10:1 The king levied a tax on his kingdom both by land and sea. **2** As for his strength and valour, and the wealth and glory of his kingdom, look, they're written in the book of the Persians and Madim (Medes) for a memorial.

3 Mordekai[31] was viceroy to King Ahashverosh (Ahasuerus), and was a great man in the kingdom, honoured by the Yehudim (Jews), and lived his life loved by all his nation.[32]

Mordekai explains his dream

4 [Mordekai said, "These things have come from God. **5** Because I remember the dream which I had about these matters; for not one detail of them has failed. **6** There was the little spring which became a river, and there was light, and the sun and much water. The river is Ester, whom the king married and made queen. **7** The two serpents are Haman and me. **8** The nations are those which combined to destroy the name of the Yehudim. **9** But as for my nation, this is Yisrael (Israel), even those who cried to God and were delivered; for the master delivered his people. The master rescued us out of all these calamities; and God worked such signs and great wonders as haven't been done among the nations. **10** Therefore he ordained two lots. One for God's people, and one for all the other nations. **11** And these two lots came for an appointed season, and for a day of judgement, before God, and for all the nations. **12** God remembered his people and vindicated his inheritance. **13** They must observe these days in the month Adar, on the fourteenth and on the fifteenth day of the month, with an assembly, joy, and gladness before God, throughout the generations forever among his people Yisrael. **14** In the fourth year of the reign of Ptolemaios (Ptolemy) and Kleopatra (Cleopatra), Dositheos, who said he was a priest and Levite, and Ptolemaios his son brought this letter of Purim, which they said was authentic, and that Lusimakos the son of Ptolemaios, who was in Yerushalem (Jerusalem), had interpreted.]

Literal Version

⟦πατριὰν⟧, and country. **28** the/this/who/which but/and day this/he/she/it the/this/who lots ⟦ἀχθήσονται⟧ toward the/this/who all time, and the/this/who memorial he/she/it/self no not to_fail out_from the/this/who generation. **29** and to_write Esthaʸr the/this/who queen daughter Aminadab, and Mardokaios the/this/who Jewish, just_as/how_much to_do/make, the/this/who, and/both firmness the/this/who epistle the/this/who lots. **31** and Mardokaios and Esthaʸr the/this/who queen to_stand my/your/him-self according_to my/your/him-self, and then to_stand according_to the/this/who ⟦ὑγιείας⟧ my/your/him-self, and the/this/who plan he/she/it/self. **32** and Esthaʸr word to_stand toward the/this/who an_age, and to_write toward memorial.

10:1 to_write but/and the/this/who king upon/to/against the/this/who kingdom the/this/who and/both earth and the/this/who sea. **2** and the/this/who strength he/she/it/self/my/your/him-self/there and ⟦ἀνδραγαθίαν⟧, riches and/both and glory the/this/who kingdom he/she/it/self/my/your/him-self/there, look! to_write in/on/among scroll king Persōn and Maʸdōn, toward memorial. **3** the/this/who but/and Mardokaios ⟦διεδέχετο⟧ the/this/who king Artaxerxaʸn, and great to_be in/on/among the/this/who kingdom, and ⟦δεδοξασμένος⟧ by/under the/this/who Jewish; and ⟦φιλούμενος⟧ ⟦διηγεῖτο⟧ the/this/who ⟦ἀγωγὴν⟧ all the/this/who Gentile_nation he/she/it/self/my/your/him-self/there. **3a** "and to_say Mardokaios, from_with of_the God to_be this/he/she/it. **3b** to_ _remember for about of_the ⟦ἐνυπνίου⟧ which/whither to_ _perceive about the/this/who word this/he/she/it; and_not for to_pass_by away_from he/she/it/self word; **3c** the/this/who small flow the/this/who/which to_be river, and to_be light and sun and water much. Esthaʸr to_be the/this/who river, which to_marry the/this/who king, and to_do/make ⟦βασίλισσαν⟧. **3d** the/this/who but/and two ⟦δράκοντες⟧, I/we to_be and Aman. **3e** the/this/who but/and Gentile_nation, the/this/who ⟦ἐπισυναχθέντα⟧ to_destroy the/this/who name the/this/who Jewish. **3f** the/this/who but/and Gentile_nation the/this/who my, this/he/she/it to_be Israaʸl, the/this/who ⟦βοήσαντες⟧ to/with the/this/who God, and ⟦σωθέντες⟧; and to_save lord the/this/who a_people he/she/it/self/my/your/him-self/there, and to_deliver lord I/we out_from all the/this/who evil/harm this/he/she/it; and to_do/make the/this/who God the/this/who sign, and the/this/who wonders the/this/who great, which no to_be in/on/among the/this/who Gentile_nation. **3g** through/because_of this/he/she/it to_do/make lot two, one the/this/who a_people of_the God, and one all the/this/who Gentile_nation. **3h** and to_come/go the/this/who two ⟦κλῆροι⟧ this/he/she/it toward hour and time/right_time, and toward day judgement, before of_the God and all the/this/who Gentile_nation. **3i** and to_remember the/this/who God of_the a_people he/she/it/self/my/your/him-self/there, and to_

31 **RV 10:3 · Note** Greek succeeded to Or, came into the place of.

32 **RV 10:3 · Note** the passages in brackets are not in the Hebrew.

Literal Version

_justify the/this/who inheritance
he/she/it/self/my/your/him-self. **3k** and to_be he/she/it/self
the/this/who/which day this/he/she/it, in/on/among month
Adar, the/this/who fourteenth and the/this/who
⟦πεντεκαιδεκάτῃ⟧ of_the ⟦μηνὸς⟧, with/after synagogue and
joy and joy before of_the God, according_to generation toward
the/this/who an_age in/on/among the/this/who a_people
he/she/it/self/my/your/him-self/there Israaʸl. **3l** "⟦Ἔτους⟧
fourth ⟦βασιλεύοντος⟧ Ptolemaiou and Kleopatras, ⟦εἰσήνεγκε⟧
Dositheos, which to_say to_be priest and Leuitaʸs, and
Ptolemaios the/this/who son
he/she/it/self/my/your/him-self/there, the/this/who
⟦προκειμένην⟧ epistle the/this/who lots, which ⟦ἔφασαν⟧ to_
_be, and ⟦ἡρμηνευκέναι⟧ Lusimaḳon Ptolemaiou, the/this/who
in/on/among Hierousalaʸm."

ESG · OET-LV v0.2.0 (DC set)

Readers' Version

ESG · OET-RV v0.4.3

Yehudit

Introduction

Yehudit (Judith) tells how a Jewish widow helps to rescue her people from an invading army. The story opens with the conquests of King Nevukadnetsar (Nebuchadnezzar), who is presented here as ruling the Assyrians from Nineveh. His commander Holofernes demands submission from the surrounding nations, but the people of Yisrael (Israel) prepare to resist and ask God to protect them and their temple.

When Holofernes surrounds Betulia and cuts off its water supply, the people begin to lose hope. Their leaders agree to surrender unless help comes within five days. Yehudit challenges them for setting a deadline for God, then prays and carries out a dangerous plan of her own. She enters the enemy camp and uses Holofernes' confidence in her to bring about his downfall.

The account emphasises trusting God when the odds seem overwhelming, and shows how courage and wisdom can overturn military power. Yehudit's prayers and the final song of thanks direct the credit for the rescue to God.

Yehudit is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches.

Main components of this account

Nevukadnetsar's conquests and Holofernes' campaign *1:1–3:10*
Yisrael prepares to resist and Betulia is besieged *4:1–7:32*
Yehudit challenges the leaders and prays for help *8:1–9:14*
Yehudit enters the enemy camp and kills Holofernes *10:1–13:20*
The enemy's defeat and the people's celebration *14:1–16:25*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Literal Version

1:1 ⟦Ἔτους⟧ ⟦δωδεκάτου⟧ the/this/who kingdom Nabouḳodonosor, which to_reign Assuriōn in/on/among Nineuaʸ the/this/who city the/this/who great, in/on/among the/this/who day Arfaxad, **2** which to_reign Maʸdōn in/on/among ⟦Ἐκβατάνοις⟧, and to_build upon/to/against Ekbatanōn, and surrounding wall out_from stone ⟦λελαξευμένων⟧, toward width cubit/hour three, and toward length cubit/hour six, and to_do/make the/this/who height of_the wall cubit/hour seventy, and the/this/who width he/she/it/self/my/your/him-self/there cubit/hour fifty, **3** and the/this/who ⟦πύργους⟧ he/she/it/self/my/your/him-self/there to_stand upon/to/against the/this/who ⟦πύλαις⟧ he/she/it/self cubit/hour hundred, and the/this/who width he/she/it/self ⟦ἐθεμελίωσεν⟧ toward ⟦πήχεις⟧ sixty. **4** and to_do/make the/this/who gate he/she/it/self gate ⟦διεγειρομένας⟧ toward height cubit/hour seventy, and the/this/who width he/she/it/self ⟦πήχεις⟧ ⟦τεσσράκοντα⟧ toward ⟦ἐξόδους⟧ power ⟦δυνατῶν⟧ he/she/it/self/my/your/him-self/there, and ⟦διατάξεις⟧ the/this/who ⟦πεζῶν⟧ he/she/it/self/my/your/him-self/there. **5** and to_do/make war in/on/among the/this/who day that the/this/who king Nabouḳodonosor to/with king Arfaxad in/on/among the/this/who ⟦πεδίῳ⟧ the/this/who great, this/he/she/it to_ _be in/on/among the/this/who region Reu. **6** and ⟦συνήντησαν⟧ to/with he/she/it/self all the/this/who to_ _dwell the/this/who hilly, and all the/this/who to_dwell the/this/who Eufrataʸn, and the/this/who ⟦Τίγριν⟧, and the/this/who Hudaspaʸn, and ⟦πεδίῳ⟧ ⟦Εἰριὼχ⟧ the/this/who king Elumaiōn; and to_assemble Gentile_nation much very toward ⟦παράταξιν⟧ son ⟦Χελεούλ⟧. **7** and to_send Nabouḳodonosor the/this/who king Assuriōn upon/to/against all the/this/who to_dwell the/this/who Persida, and upon/to/against all the/this/who to_dwell to/with ⟦δυσμαῖς⟧, the/this/who to_dwell Kilikian and Damaskon, the/this/who frankincense and Antilibanon, and all the/this/who to_dwell according_to face ⟦παραλίας⟧, **8** and the/this/who in/on/among the/this/who Gentile_nation of_the Karmaʸlou, and Gala'ad, and the/this/who above Galilaian, and the/this/who great a_plain ⟦Ἐσδρηλὼμ⟧, **9** and all the/this/who in/on/among Samareia and the/this/who city he/she/it/self, and other_side of_the Yordanou until Hierousalaʸm, and ⟦Βετὰνη⟧, and ⟦Χελλοὺς⟧, and Kadaʸs, and of_the river Aiguptou, and Tafnas, and ʁamessaʸ, **10** and all earth Gesem until of_the to_come/go above ⟦Τάνεως⟧ and ⟦Μέμφεως⟧, and all the/this/who to_dwell the/this/who Aigupton until of_the to_come/go upon/to/against the/this/who region the/this/who Aithiopias. **11** and ⟦ἐφαύλισαν⟧ all the/this/who to_dwell all the/this/who earth the/this/who declaration Nabouḳodonosor of_the king Assuriōn, and no to_assemble he/she/it/self toward the/this/who war, that/since no to_fear he/she/it/self, ⟦ἀλλ⟧ to_be against/in_front_of he/she/it/self which/how man equal; and ⟦ἀνέστρεψαν⟧ the/this/who angel he/she/it/self/my/your/him-self/there empty in/on/among dishonour before face he/she/it/self. **12** and to_anger Nabouḳodonosor upon/to/against all the/this/who earth this/he/she/it very, and to_swear according_to of_the throne

Readers' Version

Nevukadnetsar defeats Arpakshad

1:1 In the twelfth year of Nevukadnetsar's (Nebuchadnezzar's) reign, who reigned over the Assyrians in Nineveh, the great city, in the days of Arpakshad, who reigned over the Madim (Medes) in Ahmeta, **2** and built around Ahmeta walls of hewn stones three cubits broad and six cubits long, and made the height of the wall seventy cubits, and its breadth fifty cubits, **3** and set its towers at its gates one hundred cubits high, and its breadth in the foundation was sixty cubits, **4** and made its gates, even gates that were raised to the height of seventy cubits, and their breadth forty cubits, for his mighty army to go out of, and the setting in array of his footmen— **5** in those days King Nevukadnetsar made war with King Arpakshad in the great plain. This plain is on the borders of Ragau. **6** There came to meet him all that lived in the hill country, and all that lived by Perat (Euphrates), Hidekel, and Hudaspes, and in the plain of Areyok the king of the Elymaeans. Many nations of the sons of Chelod assembled themselves to the battle.

7 And Nevukadnetsar king of the Assyrians sent to all who lived in Paras (Persia), and to all who lived westward, to those who lived in Kilikia, Damesek (Damascus), Levanon, Anti-Lebanon, and to all who lived along the sea coast, **8** and to those among the nations that were of Karmel and Gilead, and to the higher Galil and the great plain of Yizre'el (Jezreel), **9** and to all who were in Shomron (Samaria) and its cities, and beyond Yarden (Jordan) to Yerushalem (Jerusalem), Betane, Chellus, Kadesh, the river of Mitsrayim (Egypt), Tahfanhes, Ra'meses, and all the land of Goshen, **10** until you come above Tsoan and Nof (Memphis), and to all that lived in Mitsrayim, until you come to the borders of Kush (Ethiopia). **11** All those who lived in all the land made light of the commandment of Nevukadnetsar king of the Assyrians, and didn't go with him to the war; for they weren't afraid of him, but he was before them as one man. They turned away his messengers from their presence without effect, and with disgrace.

12 And Nevukadnetsar was extremely angry with all this land, and he swore by his throne and kingdom that he'd surely be avenged on all the coasts of Kilikia, Damesek, and Aram (Syria), that he'd kill with his sword all the inhabitants of the land of Moav (Moab), the children of Amon, all Yehudah (Judea), and all who were in Mitsrayim, until you come to the borders of the two seas. **13** And he set the battle in array with his army against King Arpakshad in the seventeenth year; and he prevailed in his battle, and turned to flight all Arpakshad's army, with all his horses and all his chariots. **14** He took possession of his cities. He came to Ahmeta and took the towers, plundered its streets, and turned its beauty into shame. **15** He took Arpakshad in the mountains of Ragau, struck him through with his darts, and utterly destroyed him to this day. **16** He returned with them to Nineveh, he and all his company of sundry nations—a very great multitude of men of war. There he took his ease and banqueted, he and his army, for one hundred and twenty days.

Readers' Version

Nevukadnetsar plans revenge on the nations

2:1 In the eighteenth year, the twenty-second day of the first month, there was talk in the house of Nevukadnetsar king of the Assyrians that he should be avenged on all the land, even as he spoke. **2** He called together all his servants and all his great men, and communicated with them his secret counsel, and with his own mouth, recounted the wickedness of all the land. **3** They decreed to destroy all flesh which didn't follow the word of his mouth.

4 When he'd ended his counsel, Nevukadnetsar king of the Assyrians called Holofernes the chief captain of his army, who was second to himself, and said to him, **5** "The great king, the lord of all the earth, says: 'Listen, go out from my presence, and take with you men who trust in their strength, to one hundred and twenty thousand footmen and twelve thousand horses with their riders. **6** And go out against all the west country, because they disobeyed the commandment of my mouth. **7** Tell to them that they should prepare earth and water, because I'll go out in my anger against them, and will cover the whole face of the earth with the feet of my army, who'll plunder them. **8** Their

Literal Version

and the/this/who kingdom
he/she/it/self/my/your/him-self/there, if certainly/month
⟦ἐκδικήσειν⟧ all the/this/who region the/this/who Kilikias
and ⟦Δαμασκηνῆς⟧ and Surias, to_do_away_with the/this/who
sword he/she/it/self/my/your/him-self/there and all
the/this/who to_dwell in/on/among earth Mōab, and
the/this/who son Ammōn, and all the/this/who Jewish/Judea,
and all the/this/who in/on/among Aiguptōi until of_the to_
_come/go upon/to/against the/this/who region the/this/who
two ⟦θαλασσῶν⟧. **13** and ⟦παρετάξατο⟧ in/on/among
the/this/who power he/she/it/self/my/your/him-self/there
to/with Arfaxad king in/on/among the/this/who year
the/this/who ⟦ἑπτακαιδεκάτῳ⟧, and ⟦ἐκραταιώθη⟧
in/on/among the/this/who war
he/she/it/self/my/your/him-self/there, and ⟦ἀνέστρεψε⟧ all
the/this/who power Arfaxad, and all the/this/who ⟦ἵππον⟧
he/she/it/self/my/your/him-self/there, and all the/this/who
⟦ἅρματα⟧ he/she/it/self/my/your/him-self/there, **14** and
⟦ἐκυρίευσε⟧ the/this/who city
he/she/it/self/my/your/him-self/there; and to_reach until
Ekbatanōn, and to_grasp/seize the/this/who ⟦πύργων⟧, and
⟦ἐπρονόμευσε⟧ the/this/who wide he/she/it/self, and
the/this/who world he/she/it/self to_place toward disgrace
he/she/it/self/my/your/him-self; **15** and to_take the/this/who
Arfaxad in/on/among the/this/who mountain Reu, and
⟦κατηκόντισεν⟧ he/she/it/self in/on/among the/this/who
⟦ζιβύναις⟧ he/she/it/self/my/your/him-self/there, and
⟦ἐξωλόθρευσεν⟧ he/she/it/self until the/this/who day that.
16 and ⟦ἀνέστρεψε⟧ with/after he/she/it/self he/she/it/self
and all the/this/who consolidation
he/she/it/self/my/your/him-self/there, multitude man
⟦πολεμιστῶν⟧ much very; and to_be there ⟦ῥαθυμῶν⟧ and
⟦εὐωχούμενος⟧ he/she/it/self and the/this/who power
he/she/it/self/my/your/him-self/there upon/to/against day
hundred twenty.

2:1 and in/on/among the/this/who year the/this/who
⟦ὀκτωκαιδεκάτῳ⟧, secondly and ⟦εἰκάδι⟧ of_the first ⟦μηνὸς⟧,
to_be word in/on/among house Nabouḳodonosor king
Assuriōn, to_avenge all the/this/who earth as/just_as to_speak.
2 and ⟦συνεκάλεσε⟧ all the/this/who ⟦θεράποντας⟧
he/she/it/self/my/your/him-self/there, and all the/this/who
⟦μεγιστᾶνας⟧ he/she/it/self/my/your/him-self/there, and to_
_place with/after he/she/it/self the/this/who mystery
the/this/who plan he/she/it/self/my/your/him-self/there;
and ⟦συνετέλεσε⟧ all the/this/who evil the/this/who earth
out_from of_the mouth
he/she/it/self/my/your/him-self/there; **3** and he/she/it/self
⟦ἔκριναν⟧ ⟦ὀλοθρεῦσαι⟧ all flesh, the/this/who/which no to_
_follow the/this/who word of_the mouth
he/she/it/self/my/your/him-self/there. **4** and to_be
which/how ⟦συνετέλεσε⟧ the/this/who plan
he/she/it/self/my/your/him-self/there, to_call
Nabouḳodonosor king Assuriōn the/this/who Oloferna^{y}n
⟦ἀρχιστράτηγον⟧ the/this/who power
he/she/it/self/my/your/him-self/there, secondly to_be
with/after he/she/it/self, and to_say to/with he/she/it/self,
5 this to_speak the/this/who king the/this/who great,
the/this/who lord all the/this/who earth, look! you

Literal Version

⟦ἐξελεύσῃ⟧ out_from of_the face I/we, and ⟦λήψῃ⟧ with/after yourself man to_persuade in/on/among strength he/she/it/self, ⟦πεζῶν⟧ toward ⟦χιλιάδας⟧ hundred twenty, and multitude horse with ⟦ἀναβάταις⟧ myriad twelve, **6** and ⟦ἐξελεύσῃ⟧ toward ⟦συνάντησιν⟧ all the/this/who earth upon/to/against ⟦δυσμὰς⟧, that/since to_disobey the/this/who declaration of_the mouth I/we; **7** and ⟦ἀπαγγελεῖς⟧ he/she/it/self ⟦ἑτοιμάζειν⟧ earth and water, that/since ⟦ἐξελεύσομαι⟧ in/on/among ⟦θυμῷ⟧ I/we upon/to/against he/she/it/self, and ⟦καλύψω⟧ all the/this/who face the/this/who earth in/on/among the/this/who foot the/this/who power I/we; and to_give he/she/it/self toward ⟦διαρπαγὴν⟧ he/she/it/self, **8** and the/this/who ⟦τραυματίαι⟧ he/she/it/self ⟦πληρώσουσι⟧ the/this/who ⟦φάραγγας⟧ and the/this/who ravine he/she/it/self, and river ⟦ἐπικλύζων⟧ the/this/who dead he/she/it/self to_fulfill; **9** and ⟦ἄξω⟧ the/this/who captivity he/she/it/self upon/to/against the/this/who Akra/tip all the/this/who earth. **10** you but/and to_go_out ⟦προκαταλήψῃ⟧ I/we all region he/she/it/self, and ⟦ἐκδώσουσί⟧ you my/your/him-self, and ⟦διατηρήσεις⟧ I/we/my he/she/it/self toward day ⟦ἐλεγμοῦ⟧ he/she/it/self. **11** upon/to/against but/and the/this/who ⟦ἀπειθοῦντας⟧ no to_spare the/this/who eye you, to_give he/she/it/self toward murder and plunder in/on/among all the/this/who earth you. **12** that/since to_live I/we, and the/this/who power the/this/who kingdom I/we, to_speak, and to_do/make this/he/she/it in/on/among hand I/we. **13** and you but/and no ⟦παραβήσῃ⟧ in/on/among/one one the/this/who declaration of_the lord you, but ⟦ἐπιτελῶν⟧ ⟦ἐπιτελέσεις⟧, as/just_as ⟦προστέταχά⟧ you, and no ⟦μακρυνεῖς⟧ of_the to_do/make he/she/it/self. **14** and to_go_out Oloferna^{y}s away_from face of_ _the lord he/she/it/self/my/your/him-self/there, and to_call all the/this/who ruler, and the/this/who officer/magistrate, and ⟦ἐπιστάτας⟧ the/this/who power Assour, **15** and ⟦ἠρίθμησεν⟧ select man toward ⟦παράταξιν⟧, as/just_as to_ _order he/she/it/self the/this/who lord he/she/it/self/my/your/him-self/there, toward myriad twelve, and horseman ⟦τοξότας⟧ myriad ⟦δισχιλίους⟧, **16** and to_direct he/she/it/self which way ⟦πολέμου⟧ multitude ⟦συντάσσεται⟧. **17** and to_take ⟦καμήλους⟧ and ⟦ὄνους⟧ and ⟦ἡμιόνους⟧ toward the/this/who ⟦ἁπαρτίαν⟧ he/she/it/self, multitude much very, and sheep and ox and ⟦αἶγας⟧ toward the/this/who Preparation_Day he/she/it/self, which no to_be number, **18** and food all man toward multitude, and gold and money out_from house king much very. **19** and to_go_out he/she/it/self and all the/this/who power he/she/it/self/my/your/him-self/there toward journey of_the ⟦προελθεῖν⟧ king Nabouḳodonosor, and ⟦καλύψαι⟧ all the/this/who face the/this/who earth to/with ⟦δυσμαῖς⟧ in/on/among ⟦ἅρμασι⟧ and ⟦ἱππεῦσι⟧ and ⟦πεζοῖς⟧ ⟦ἐπιλέκτοις⟧ he/she/it/self. **20** and much the/this/who intermixed which/how locust ⟦τυνεξῆλθον⟧ he/she/it/self, and which/how the/this/who sand the/this/who earth; no for to_be number away_from multitude he/she/it/self. **21** and to_

Readers' Version

slain will fill their valleys and brooks, and the river will be filled with their dead until it overflows. **9** I'll lead them as captives to the utmost parts of all the earth. **10** But go out, and take all their coasts for me first. If they'll yield themselves to you,[1] then you must reserve them for me until the day of their reproof. **11** As for those who resist, show no mercy; but hand them over to be slain and to be plundered in all your land. **12** Because as I live, and by the power of my kingdom, I've spoken, and I'll do this with my hand. **13** Moreover, don't disobey any of your lord's commands, but you must carry them out, as I've commanded you. Don't delay carrying them out.' "

Holofernes sets out to conquer the west

14 So Holofernes went out from the presence of his lord, and called all the governors, the captains, and officers of Ashur's (Assyria's) army. **15** He counted chosen men for the battle, as his lord had commanded him, to one hundred and twenty thousand, with twelve thousand archers on horseback. **16** He arranged them as a great multitude is ordered for the war. **17** He took camels, donkeys, and mules for their baggage, a very great multitude, and sheep, oxen, and goats without number for their provision, **18** and a large supply of rations for every man, and a huge amount of gold and silver out of the king's house. **19** He went out, he and all his army, on their journey, to go before King Nevukadnetsar (Nebuchadnezzar), and to cover all the face of the earth westward with their chariots, horsemen, and chosen footmen. **20** A great company of various nations went out with them like locusts and like the sand of the earth. Because they couldn't be counted because of their multitude.

21 And they departed out of Nineveh three days' journey towards the plain of Bectileth, and encamped from Bectileth near the mountain which is at the left hand of the Upper Kilikia. **22** And he took all his army, his footmen, horsemen, and chariots, and went away from there into the hill country, **23** and destroyed Put and Lud, and plundered all the children of Rasses and the children of Yishmael (Ishmael), which were along the wilderness to the south of the land of the Chellians. **24** And he went over Perat (Euphrates), and went through Mesopotamia, and broke down all the high cities that were on the river Arbonai, until you come to the sea. **25** And he took possession of the borders of Kilikia, and killed all who resisted him, and came to the borders of Yefet (Japheth), which were towards the south, opposite Arav. **26** He surrounded all the children of Midyan, and set their tents on fire, and plundered their sheepfolds. **27** He went down into the plain of Damesek (Damascus) in the days of wheat harvest, and set all their fields on fire, and utterly destroyed their flocks and herds, plundered their cities, laid their plains waste, and struck all their young men with the edge of the sword.

28 And the fear and the dread of him fell onto those who lived on the sea coast, on those who were in Tsidon (Sidon) and Tsor

1 RV 2:10 · Note Grk. they will yield...and you shall reserve.

Readers' Version

(Tyre), those who lived in Sur and Ocina, and all who lived in Yavneh. Those who lived in Azotos and Ashkelon feared him greatly.

The coastal nations surrender

3:1 And they sent to him messengers with words of peace, saying, **2** "Listen, we the servants of Nevukadnetsar (Nebuchadnezzar) the great king lie before you. Use us as it's pleasing in your sight. **3** Listen, our dwellings, and all our country, and all our fields of wheat, and our flocks and herds, and all the sheepfolds of our tents, lie before your face. Use them as it may please you. **4** Listen, even our cities and those who live in them are your servants. Come and deal with them as it's good in your eyes."

5 So the men came to Holofernes, and declared to him according to these words.

6 He came down towards the sea coast, he and his army, and set garrisons in the high cities, and took out of them chosen men for allies. **7** They received him, they and all the country round about them, with garlands and dances and timbrels. **8** He threw down all their borders, and cut down their sacred groves. It'd been given to him to destroy all the gods of the land, that all

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_go_away out_from Nineuaʸ road three day upon/to/against face of_the ⟦πεδίου⟧ ⟦Βαικτιλαὶθ⟧, and ⟦ἐπεστρατοπέδευσεν⟧ away_from ⟦Βαικτιλαὶθ⟧ near/neighbour of_the mountain of_ _the upon/to/against left the/this/who above Kilikias. **22** and to_take all the/this/who power he/she/it/self/my/your/him-self/there, the/this/who ⟦πεζοὺς⟧, and the/this/who horseman, and the/this/who ⟦ἅρματα⟧ he/she/it/self/my/your/him-self/there, and to_go_ _away from_there toward the/this/who hilly. **23** and ⟦διέκοψε⟧ the/this/who Foud and Loud, and ⟦ἐπρονόμευσαν⟧ all son Ɽassis, and son Ismaaʸl the/this/who according_to face the/this/who deserted to/with south the/this/who ⟦Χελλαίων⟧. **24** and to_pass_by the/this/who Eufrataʸn, and to_pass_through the/this/who Mesopotamian, and ⟦διέσκαψε⟧ all the/this/who city the/this/who ⟦ὑψηλὰς⟧ the/this/who upon/to/against of_the brook Abrōna until of_the to_come/go upon/to/against sea. **25** and ⟦κατελάβετο⟧ the/this/who region the/this/who Kilikias, and ⟦κατέκοψε⟧ all the/this/who ⟦ἀντιστάντας⟧ he/she/it/self; and to_come/go until region Yafeth, the/this/who to/with south according_to face the/this/who Arabias. **26** and ⟦ἐκύκλωσε⟧ all the/this/who son Madian, and to_burn the/this/who ⟦σκηνώματα⟧ he/she/it/self, and ⟦ἐπρονόμευσε⟧ the/this/who ⟦μάνδρας⟧ he/she/it/self. **27** and to_come/go_down toward a_plain Damaskou in/on/among day harvest ⟦πυρῶν⟧, and to_burn all the/this/who field he/she/it/self; and the/this/who ⟦ποίμνια⟧ and the/this/who ⟦βουκόλια⟧ to_give toward ⟦ἀφανισμὸν⟧, and the/this/who city he/she/it/self ⟦ἐσκύλευσε⟧, and the/this/who ⟦πεδία⟧ he/she/it/self ⟦ἐξελίκμησε⟧, and to_ _strike all the/this/who ⟦νεανίσκους⟧ he/she/it/self in/on/among mouth ⟦ῥομφαίας⟧. **28** and to_fall/press_upon the/this/who fear and the/this/who trembling he/she/it/self/my/your/him-self/there upon/to/against the/this/who to_dwell the/this/who coastal, the/this/who to_ _be in/on/among Sidōni and Turōi, and the/this/who to_dwell Sour, and Okina, and all the/this/who to_dwell Hiemna'an; and the/this/who to_dwell in/on/among Azōtōi and ⟦Ἀσκάλωνι⟧ to_fear he/she/it/self very.

3:1 and to_send to/with he/she/it/self angel word ⟦εἰρηνικοῖς⟧, to_speak, **2** look! I/we the/this/who ⟦παῖδες⟧ Nabouḳodonosor king great ⟦παρακείμεθα⟧ before you, to_use I/we as/just_as pleasing he_is the/this/who face you. **3** look! the/this/who/which ⟦ἐπαύλεις⟧ I/we, and all a_plain ⟦πυρῶν⟧, and the/this/who ⟦ποίμνια⟧ and the/this/who ⟦βουκόλια⟧, and all the/this/who/which ⟦μάνδραι⟧ the/this/who ⟦σκηνῶν⟧ I/we ⟦παράκεινται⟧ before face you; to_use according_to the/this/who/which if ⟦ἀρέσκῃ⟧ you. **4** look! and the/this/who/which city I/we, and the/this/who to_dwell in/on/among he/she/it/self slave you to_be; to_come/go ⟦ἀπάντησον⟧ he/she/it/self which/how to_be good-doer in/on/among eye you. **5** and to_come the/this/who man to/with Oloferna ʸn, and to_announce he/she/it/self according_to the/this/who declaration this/he/she/it. **6** and to_come/go_down upon/to/against the/this/who coastal he/she/it/self and the/this/who power he/she/it/self/my/your/him-self/there, and ⟦ἐφρούρησε⟧ the/this/who city the/this/who ⟦ὑψηλάς⟧; and to_take out_

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_from he/she/it/self toward ⟦συμμαχίαν⟧ man ⟦ἐπιλέκτους⟧. **7** and to_receive he/she/it/self he/she/it/self, and all the/this/who surrounding_region he/she/it/self with/after ⟦στεφάνων⟧ and a_dance and ⟦τυμπάνων⟧. **8** and ⟦κατέσκαψε⟧ all the/this/who region he/she/it/self, and the/this/who ⟦ἄλση⟧ he/she/it/self ⟦ἐξέκοψε⟧; and to_be ⟦δεδογμένον⟧ he/she/it/self ⟦ἐξολοθρεῦσαι⟧ all the/this/who God the/this/who earth, that he/she/it/self alone the/this/who Nabouḳodonosor ⟦λατρεύσωσι⟧ all the/this/who Gentile_ _nation, and all the/this/who/which tongue and all the/this/who/which tribe he/she/it/self to_call_(on)/name he/she/it/self toward God. **9** and to_come/go according_to face Esdraʸlōn near/neighbour the/this/who Dōtaias, the/this/who/which to_be opposite of_the ⟦πρίονος⟧ of_the great the/this/who Jewish/Judea. **10** and ⟦κατεστρατοπέδευσεν⟧ ⟦ἀναμέσον⟧ Gaibai and Skuthōn city, and to_be there month day toward the/this/who ⟦συλλέξαι⟧ all the/this/who ⟦ἀπαρτίαν⟧ the/this/who power he/she/it/self/my/your/him-self/there.

4:1 and to_hear the/this/who son Israaʸl the/this/who to_ _dwell in/on/among the/this/who Youdaia all just_as/how_ _much to_do/make Oloferna ʸs the/this/who Gentile_nation, the/this/who commander-in-chief Nabouḳodonosor king Assuriōn, and which way ⟦ἐσκύλευσε⟧ all the/this/who sacred he/she/it/self, and to_give he/she/it/self toward ⟦ἀφανισμὸν⟧, **2** and to_fear very very away_from face he/she/it/self/my/your/him-self/there, and about Hierousalaʸm and of_the temple lord God he/she/it/self to_ _trouble; **3** that/since recently to_be ⟦ἀναβεβηκότες⟧ out_from the/this/who ⟦αἰχμαλωσίας⟧, and ⟦νεωστὶ⟧ all the/this/who a_ _people ⟦συνελέλεκτο⟧ the/this/who Jewish/Judea, and the/this/who vessel, and the/this/who altar, and the/this/who house, out_from the/this/who ⟦βεβηλώσεως⟧ ⟦ἡγιασμένα⟧ to_ _be, **4** and to_send toward all region Samareias, and Kōnas, and Baithōrōn, and ⟦Βελμὲν⟧, and Hieriḳō, and toward Ḳōba, and Aisōra, and the/this/who ⟦αὐλῶνα⟧ Salaʸm, **5** and ⟦προκατελάβοντο⟧ all the/this/who ⟦κορυφὰς⟧ the/this/who mountain the/this/who ⟦ὑψηλῶν⟧, and ⟦ἐτειχίσαντο⟧ the/this/who in/on/among he/she/it/self village, and to_set_ _before toward food toward Preparation_Day ⟦πολέμου⟧, that/since recently to_be the/this/who ⟦πεδία⟧ he/she/it/self ⟦τεθερισμένα⟧. **6** and to_write Yōakim the/this/who priest the/this/who great, which to_be in/on/among the/this/who day that in/on/among Hierousalaʸm, the/this/who ⟦κατοικοῦσι⟧ Betuloua, and ⟦Βετομεσθαὶμ⟧, the/this/who/which to_be opposite Esdraʸlōn, according_to face of_the ⟦πεδίου⟧ of_the near/neighbour Dōthaim, **7** to_ _speak, ⟦διακατασχεῖν⟧ the/this/who ⟦ἀναβάσεις⟧ the/this/who ⟦ὀρεινῆς⟧, that/since through/because_of he/she/it/self to_be the/this/who entry toward the/this/who Jewish/Judea; and to_be easily ⟦διακωλύσαι⟧ he/she/it/self ⟦προσβαίνοντας⟧, narrow the/this/who ⟦προσβάσεως⟧ to_be, upon/to/against man the/this/who all two. **8** and to_do/make the/this/who son Israaʸl as/just_as to_direct he/she/it/self Yōakim the/this/who priest the/this/who great, and the/this/who council_of_elders all ⟦δήμου⟧ Israaʸl, the/this/who/which ⟦ἐκάθηντο⟧ in/on/among Hierousalaʸm.

Readers' Version

the nations would worship Nevukadnetsar only, and that all their tongues and their tribes would call on him as a god.

9 Then he came towards Yizre'el (Jezreel) near to Dotan, which is opposite the great ridge of Yehudah (Judea). **10** He encamped between Geva and Beyt-Shean. He was there a whole month, that he might gather together all the baggage of his army.

Yisrael prepares to resist

4:1 The Israeli people (Israel) who lived in Yehudah heard all that Holofernes the chief captain of Nevukadnetsar king of the Assyrians had done to the nations, and how he'd plundered all their temples and destroyed them utterly. **2** They were extremely afraid at his approach, and were troubled for Yerushalem (Jerusalem) and for the temple of the master their god; **3** because they'd newly come up from the captivity, and all Yehudah's people were recently gathered together; and the vessels, the altar, and the house were sanctified after being profaned.

4 And they sent into every coast of Shomron (Samaria), to Konae, to Beyt-Horon, Belmaim, Yeriho (Jericho), to Choba, Aesora, and to the valley of Shalem; **5** and they occupied beforehand all the tops of the high mountains, fortified the villages that were in them, and stored supplies for the provision of war, because their fields were newly harvested. **6** Yehoyakim the high priest, who was in those days at Yerushalem, wrote to those who lived in Betulia and Betomesthaim, which is opposite Yizre'el (Jezreel) towards the plain that's near to Dotan, **7** charging them to seize on the ascents of the hill country; because by them was the entrance into Yehudah, and it was easy to stop them from approaching, since the approach was narrow, with space for two men at the most. **8** And the Israeli people did as Yehoyakim the high priest had commanded them, as did the senate of all Yisrael's people, which was in session at Yerushalem.

The people plead with God for help

9 And every man of Yisrael cried to God with great earnestness, and with great earnestness they humbled their souls. **10** They, their wives, their children, their cattle, and every sojourner, hireling, and servant bought with their money put sackcloth on their loins. **11** Every man and woman of Yisrael, including the little children and the inhabitants of Yerushalem, fell prostrate before the temple, threw ashes on their heads, and spread out their sackcloth before the master. They put sackcloth around the altar. **12** They

Readers' Version

cried to the god of Yisrael earnestly with one consent, that he wouldn't give their children as prey, their wives as plunder, the cities of their inheritance to destruction, and the sanctuary to being profaned and being made a reproach, for the nations to rejoice at. 13 The master heard their voice, and looked at their affliction. The people continued fasting many days in all Yehudah and Yerushalem before the sanctuary of the master Almighty. 14 And Yehoyakim the high priest, and all the priests who stood before the master, and those who ministered to the master, had their loins dressed in sackcloth and offered the continual burnt offering, the vows, and the free gifts of the people. 15 They had ashes on their turbans. They cried to the master with all their power, that he'd look on all the house of Yisrael for good.

Ahior warns Holofernes about Yisrael's God

5:1 Holofernes, the chief captain of Ashur's (Assyria's) army, was told that the Israeli people had prepared for war, had shut up the passages of the hill country, had fortified all the tops of the high hills, and had set up barricades in the plains. 2 Then he was extremely angry, and he called all the princes of Moav (Moab), Amon's captains, and all the governors of the sea coast, 3 and he said to them, "Tell me now, you sons of Kena'an (Canaan), who are these people who live in the hill country? What are the cities that they inhabit? How large is their army? Where is their power and their strength? What king is set over them, to be the leader of their army? 4 Why have they turned their backs, that they shouldn't come and meet me, more than all who live in the west?"

5 Then Ahior, the leader of all the children of Amon, said to him, "Let my lord now hear a word from your servant's mouth, and I'll tell you the truth about these people who live in this hill country, near to the place where you live. No lie will come out of your servant's mouth. 6 These people are descended from the Kasdim (Chaldeans). 7 They sojourned before this in Mesopotamia, because they didn't want to follow the gods of

Literal Version

9 and ⟦ἀνεβόησαν⟧ all man Israaʸl to/with the/this/who God in/on/among ⟦ἐκτενίᾳ⟧ great, and ⟦ἐταπεινοῦσαν⟧ the/this/who soul he/she/it/self in/on/among ⟦ἐκτενίᾳ⟧ great, 10 he/she/it/self and the/this/who/which woman he/she/it/self, and the/this/who ⟦νήπια⟧ he/she/it/self, and the/this/who animal he/she/it/self; and all foreigner or/than hired_worker, and bought_with_silver he/she/it/self, to_ _put/lay_on sackcloth upon/to/against the/this/who loins he/she/it/self. 11 and all man Israaʸl and woman, the/this/who child, and the/this/who to_dwell in/on/among Hierousalaʸm to_collapse according_to face of_the temple, and ⟦ἐσποδώσαντο⟧ the/this/who head he/she/it/self, and ⟦ἐξέτειναν⟧ the/this/who sackcloth he/she/it/self according_ _to face lord; and the/this/who altar sackcloth to_clothe, 12 and ⟦ἐβόησαν⟧ to/with the/this/who God Israaʸl united fervently, of_the not to_give toward ⟦διαρπαγὴν⟧ the/this/who ⟦νήπια⟧ he/she/it/self, and the/this/who woman toward ⟦προνομὴν⟧, and the/this/who city the/this/who inheritance he/she/it/self toward ⟦ἀφανισμὸν⟧, and the/this/who holy toward ⟦βεβήλωσιν⟧ and reproach, derision the/this/who Gentile_nation. 13 and ⟦εἰσήκουσε⟧ lord the/this/who voice/sound he/she/it/self, and ⟦εἰσεῖδε⟧ the/this/who pressure he/she/it/self; and to_be the/this/who a_people to_ _fast day greater/much in/on/among all the/this/who Youdaia and Hierousalaʸm, according_to face the/this/who holy lord almighty. 14 and Yōakim the/this/who priest the/this/who great, and all the/this/who ⟦παρεστηκότες⟧ before lord, priest and the/this/who ⟦λειτουργοῦντες⟧ lord, sackcloth to_gird the/this/who loins he/she/it/self, to_bring_to the/this/who ⟦ὁλοκαύτωσιν⟧ of_the ⟦ἐνδελεχισμοῦ⟧, and the/this/who ⟦εὐχὰς⟧, and the/this/who ⟦ἑκουσία⟧ gift of_the a_people, 15 and to_be ashes upon/to/against the/this/who ⟦κιδάρεις⟧ he/she/it/self, and ⟦ἐβόων⟧ to/with lord out_from all power toward good-doer to_visit/care_for all house Israaʸl.

5:1 and ⟦ἀνηγγέλλη⟧ Oloferna ʸ ⟦ἀρχιστρατήγῳ⟧ power Assour, because the/this/who son Israaʸl ⟦παρεσκευάσαντο⟧ toward war, and the/this/who ⟦διόδους⟧ the/this/who ⟦ὀρεινῆς⟧ to_confine, and ⟦ἐτείχισαν⟧ all ⟦κορυφὴν⟧ mountain high, and to_place in/on/among the/this/who ⟦πεδίοις⟧ stumbling_block. 2 and to_anger ⟦θυμῷ⟧ very, and to_call all the/this/who ruler Mōab, and the/this/who officer/magistrate Ammōn, and all ⟦σατράπας⟧ the/this/who ⟦παραλίας⟧, 3 and to_say he/she/it/self, ⟦ἀναγγείλατε⟧ so I/we, son Kana'an, one/which? the/this/who a_people this/he/she/it the/this/who to_sit in/on/among the/this/who hilly, and which? which ⟦κατοικοῦσι⟧ city? and the/this/who multitude the/this/who power he/she/it/self, and in/on/among which? the/this/who power he/she/it/self, and the/this/who strength he/she/it/self, and one/which? ⟦ἀνέστηκεν⟧ upon/to/against he/she/it/self king to_govern ⟦στρατηγίας⟧ he/she/it/self? 4 and through/because_of one/which? ⟦κατενωτίσαντο⟧ of_the not to_come/go toward meeting I/we from_with all the/this/who to_dwell in/on/among ⟦δυσμαῖς⟧? 5 and to_say to/with he/she/it/self Akiōr the/this/who to_ _govern all son Ammōn, to_hear so the/this/who lord I/we word out_from mouth of_the slave you, and ⟦ἀναγγελῶ⟧ you the/this/who truth about of_the a_people, which to_dwell the/this/who hilly this/he/she/it, near/neighbour you

Literal Version

⟦οἰκοῦντος⟧, and no to_go_out lie out_from of_the mouth of_ _the slave you. **6** the/this/who a_people this/he/she/it to_be ⟦ἀπογόνοι⟧ Ḳaldaiōn, **7** and ⟦παρῴκησαν⟧ the/this/who before/previously in/on/among the/this/who Mesopotamia, that/since no ⟦ἐβουλήθησαν⟧ to_follow the/this/who God the/this/who father he/she/it/self, the/this/who/which to_be in/on/among earth Ḳaldaiōn; **8** and to_step_out out_from road the/this/who parent he/she/it/self, and to_worship the/this/who God of_the heaven, God which to_come_to_know; and to_expel he/she/it/self away_from face the/this/who ⟦θεῶν⟧ he/she/it/self, and to_flee toward Mesopotamian, and ⟦παρῴκησαν⟧ there day much. **9** and to_say the/this/who God he/she/it/self to_go_out out_from the/this/who sojourning he/she/it/self, and to_travel toward earth Ḳana'an; and ⟦κατῴκησαν⟧ there, and ⟦ἐπληθύνθησαν⟧ gold and money and in/on/among ⟦κτήνεσι⟧ much very. **10** and to_come/go_down toward Aigupton, ⟦ἐκάλυψε⟧ for the/this/who face the/this/who earth Ḳana'an hunger, and ⟦παρῴκησαν⟧ there until which/whither ⟦διετράφησαν⟧; and to_be there toward multitude much, and no to_be number of_the family he/she/it/self. **11** and ⟦ἐπανέστη⟧ he/she/it/self the/this/who king Aiguptou, and ⟦κατεσοφίσαντο⟧ he/she/it/self in/on/among ⟦πόνῳ⟧ and in/on/among ⟦πλίνθῳ⟧, and ⟦ἐταπείνωσαν⟧ he/she/it/self, and to_place he/she/it/self toward slave. **12** and ⟦ἀνεβόησαν⟧ to/with the/this/who God he/she/it/self, and to_strike all the/this/who earth Aiguptou plague/blow/wound, in/on/among which no to_be healing; and to_expel he/she/it/self the/this/who Egyptian away_from face he/she/it/self. **13** and ⟦κατεξήρανεν⟧ the/this/who God the/this/who red sea before he/she/it/self, **14** and to_bring he/she/it/self toward road of_the Sina, and Kadaʸs Barnaʸ, and to_expel all the/this/who to_dwell in/on/among the/this/who deserted. **15** and ⟦ᾤκησαν⟧ in/on/among earth Amoῤῥaiōn, and all the/this/who ⟦Εσεβωνίτας⟧ ⟦ἐξωλόθρευσαν⟧ in/on/among the/this/who strength he/she/it/self; and ⟦διαβάντες⟧ the/this/who Yordanaʸn ⟦ἐκληρονόμησαν⟧ all the/this/who hilly. **16** and to_expel out_from face he/she/it/self the/this/who ⟦Χανανῖον⟧, and the/this/who Ferezaion, and the/this/who Yebousaion. and the/this/who Suḳem, and all the/this/who Gergesaious, and ⟦κατῴκησαν⟧ in/on/among he/she/it/self day much. **17** and until no to_sin before of_the God he/she/it/self, to_be the/this/who good-doer with/after he/she/it/self, that/since God to_hate unrighteousness with/after he/she/it/self to_be. **18** when but/and to_leave away_from the/this/who road which to_make_a_covenant he/she/it/self, ⟦ἐξωλοθρεύθησαν⟧ in/on/among much ⟦πολέμοις⟧ upon/to/against much very, and ⟦ᾐχμαλωτεύθησαν⟧ toward earth no one's_own/private, and the/this/who temple of_the God he/she/it/self to_be toward ground, and the/this/who/which city he/she/it/self ⟦ἐκρατήθησαν⟧ by/under the/this/who ⟦ὑπεναντίων⟧. **19** and now to_turn upon/to/against the/this/who God he/she/it/self, to_ascend out_from the/this/who dispersion which/whither to_scatter there, and ⟦κατέσχον⟧ the/this/who Hierousalaʸm, which/whither the/this/who sanctification

Readers' Version

their fathers, which were in the land of the Kasdim. **8** They departed from the way of their parents, and worshipped the god of heaven, the god whom they knew. Their parents threw them out from the face of their gods, and they fled into Mesopotamia and sojourned there many days. **9** Then their god commanded them to depart from the place where they sojourned, and to go into the land of Kena'an. They lived there, and prospered with gold and silver, and with very large herds of cattle. **10** Then they went down into Mitsrayim (Egypt), for a famine covered all the land of Kena'an. They sojourned there until they'd grown up. They became a great multitude there, so that one couldn't count the population of their nation. **11** Then the king of Mitsrayim rose up against them, and dealt subtly with them, and brought them low, making them labour in brick,[2] and made them slaves. **12** They cried to their god, and he struck all the land of Mitsrayim with incurable plagues; so the Mitsrim (Egyptians) threw them out of their sight. **13** God dried up the Red sea before them, **14** and brought them into the way of Sinay Kadesh-Barnea and they threw out all that lived in the wilderness. **15** They lived in the land of the Amorim, and they destroyed by their strength everyone in Heshbon. Passing over Yarden (Jordan), they possessed all the hill country. **16** They threw out before them the Kena'ani (Canaanite), the Perizi, the Yevusi, the Shechemite, and all the Girgashim, and they lived in that country many days.

17 And while they didn't sin before their god, they prospered, because God who hates iniquity was with them. **18** But when they departed from the way which he appointed them, they were destroyed in many severe battles, and were led captives into a land that wasn't theirs. Their god's temple was razed to the ground, and their cities were taken by their adversaries. **19** And now they've returned to their god, and have come up from the dispersion where they were dispersed, and have possessed Yerushalem (Jerusalem), where their sanctuary is, and are settled in the hill country; for it was desolate.

20 And now, my lord and master, if there's any error in this people, and they sin against their god, we'll find out what this thing is in which they stumble, and we'll go up and overcome them. **21** But if there's no lawlessness in their nation, let my lord now pass by, otherwise their master might defend them and their god might take their side, and we'd be disgraced before the whole world."

22 When Ahior had finished speaking these words, all the people standing around the tent complained. The great men of Holofernes, and all who lived by the sea side and in Moav (Moab), said that he should be cut to pieces. **23** Because, they said, "We won't be afraid of the Israeli people (Israel), because they're a people that has no power nor might to make the battle strong. **24** Therefore now we'll go up, and they'll be a prey to be devoured by all your army, master Holofernes."

2 RV 5:11 · Note Some authorities read and he brought them low with clay and brick, etc.

Readers' Version

Holofernes sends Ahior to Betulia

6:1 And when the disturbance of the men that were around the council had ceased, Holofernes the chief captain of Ashur's (Assyria's) army said to Ahior and to all the children of Moav[3] before all the people of the foreigners:

2 "And who are you, Ahior, and the mercenaries of Efrayim (Ephraim),[4] that you've prophesied among us as today, and have said that we shouldn't make war with the race of Yisrael, because their god will defend them? And who's God but Nevukadnetsar (Nebuchadnezzar)? **3** He'll send forth his might, and will destroy them from the face of the earth, and their god won't deliver them; but we his servants will strike them as one man. They won't sustain the might of our cavalry. **4** Because with them we'll burn them up. Their mountains will be drunken with their blood. Their plains will be filled with their dead bodies. Their footsteps won't stand before us, but they'll surely perish, says King Nevukadnetsar, lord of all the earth; for he said, 'The words that I've spoken[5] won't be in vain.'

5 But you, Ahior, hireling of Amon, who've spoken these words in the day of your iniquity, will see my face no more from this day, until I'm avenged of the race of those that came out of Mitsrayim (Egypt). **6** And then the sword of my army, and the multitude of those who serve me, will pass through your sides, and you'll fall among their slain when I return. **7** Then my servants will bring you back into the hill country, and will set you in one of the cities by the passes. **8** You won't perish until you're de-

Literal Version

he/she/it/self, and ⟦κατῳκίσθησαν⟧ in/on/among the/this/who hilly, that/since to_be deserted, **20** and now, master lord, if on_one_hand to_be error in/on/among the/this/who a_people this/he/she/it, and to_sin toward the/this/who God he/she/it/self, and ⟦ἐπισκεψόμεθα⟧ the/this/who/which, one to_be in/on/among he/she/it/self stumbling_block this/he/she/it, and ⟦ἀναβησόμεθα⟧, and ⟦ἐκπολεμήσομεν⟧ he/she/it/self. **21** if but/and no to_be lawlessness in/on/among the/this/who Gentile_nation he/she/it/self, to_pass_by so the/this/who lord I/we, lest ⟦ὑπερασπίσῃ⟧ the/this/who lord he/she/it/self and the/this/who God he/she/it/self above/for he/she/it/self, and to_be toward reproach against/in_front_of all the/this/who earth. **22** and to_be which/how to_cease Akiōr to_speak the/this/who word this/he/she/it, and ⟦ἐγόγγυσε⟧ all the/this/who a_people the/this/who ⟦κυκλῶν⟧ the/this/who tent and ⟦περιεστώς⟧; and to_say the/this/who great_man Olofernou, and all the/this/who to_dwell the/this/who coastal and the/this/who Mōab, ⟦συγκόψαι⟧ he/she/it/self, **23** no for ⟦φοβηθησόμεθα⟧ away_from son Israa^{y}l; look! for a_people in/on/among which no he_is power, and_not power toward ⟦παράταξιν⟧ strong. **24** for so ⟦ἀναβησόμεθα⟧, and to_be toward a_thing_devoured all the/this/who army you, master Oloferna^{y}.

6:1 and which/how to_keep_from the/this/who commotion the/this/who man the/this/who surrounding the/this/who ⟦συνεδρείας⟧, and to_say Oloferna^{y}s the/this/who commander-in-chief power Assour to/with Akiōr against/in_ _front_of all of_the ⟦δήμου⟧ ⟦ἀλλοφύλων⟧, and to/with all son Mōab, **2** and one/which? to_be you, Akiōr, and the/this/who ⟦μισθωτοὶ⟧ of_the Efraim, that/since ⟦προεφήτευσας⟧ in/on/among I/we as/just_as today, and to_say the/this/who family Israa^{y}l not to_fight, that/since the/this/who God he/she/it/self ⟦ὑπερασπιεῖ⟧ he/she/it/self? and one/which? the/this/who God if not Nabouḳodonosor? **3** this/he/she/it to_ _send the/this/who power he/she/it/self/my/your/him-self/there, and ⟦ἐξολοθρεύσει⟧ he/she/it/self away_from face the/this/who earth, and no to_ _deliver he/she/it/self the/this/who God he/she/it/self; but I/we the/this/who slave he/she/it/self/my/your/him-self/there to_strike he/she/it/self which/how a_human one, and no ⟦ὑποστήσονται⟧ the/this/who power the/this/who horse I/we. **4** ⟦Κατακαύσομεν⟧ for he/she/it/self in/on/among he/she/it/self, and the/this/who mountain he/she/it/self ⟦μεθυσθήσεται⟧ in/on/among the/this/who blood he/she/it/self, and the/this/who ⟦πεδία⟧ he/she/it/self to_ _fulfill dead he/she/it/self; and no ⟦ἀντιστήσεται⟧ the/this/who track the/this/who foot he/she/it/self according_to face I/we, but destruction to_destroy, to_speak the/this/who king Nabouḳodonosor the/this/who lord all the/this/who earth; to_say for, no ⟦ματαιωθήσεται⟧ the/this/who declaration the/this/who word

3 RV 6:1 · Note Some authorities read Ammon. Compare ver. 5.

4 RV 6:2 · Note Some authorities read Ammon. Compare ver. 5.

5 RV 6:4 · Note Grk. he has spoken.

Literal Version

he/she/it/self/my/your/him-self/there. **5** you but/and Akiōr
[[μισθωτὲ]] of_the Ammōn, which [[ἐλάλησας]] the/this/who
word this/he/she/it in/on/among day unrighteousness you,
no to_see still the/this/who face I/we away_from the/this/who
day this/he/she/it, until which/whither to_avenge
the/this/who family the/this/who out_from Aiguptou. **6** and
then to_pass_through the/this/who iron the/this/who army
I/we, and the/this/who a_people the/this/who [[θεραπόντων]]
I/we the/this/who [[πλευράς]] you, and to_collapse
in/on/among the/this/who [[τραυματίαις]] he/she/it/self,
when(-ever) to_turn. **7** and [[ἀποκαταστήσουσί]] you
the/this/who slave I/we toward the/this/who hilly, and
[[θήσουσί]] you in/on/among one the/this/who city
the/this/who [[ἀναβάσεων]], **8** and no [[ἀπολῇ]] until
which/whither [[ἐξολοθρευθῇς]] with/after he/she/it/self.
9 and if_so/since [[ἐλπίζεις]] the/this/who heart your
that/since no [[λημφθήσονται]], not [[συμπεσέτω]] you
the/this/who face; to_speak, and none [[διαπεσεῖται]]
the/this/who declaration I/we. **10** and to_order Oloferna^{y}s
the/this/who slave he/she/it/self/my/your/him-self/there,
the/this/who/which to_be [[παρεστηκότες]] in/on/among
the/this/who tent he/she/it/self/my/your/him-self/there, to_
_seize/conceive/help the/this/who Akiōr, and
[[ἀποκαταστῆσαι]] he/she/it/self toward Betuloua, and to_
deliver toward hand son Israa^{y}l. **11** and to
_seize/conceive/help he/she/it/self the/this/who slave
he/she/it/self/my/your/him-self/there, and to_bring
he/she/it/self out/outside(r) the/this/who barracks toward
the/this/who a_plain, and [[ἀπῆραν]] out_from midst
the/this/who [[πεδινῆς]] toward the/this/who hilly, and to_
_come upon/to/against the/this/who flow
the/this/who/which to_be under Betuloua. **12** and which/how
to_perceive he/she/it/self the/this/who man the/this/who
city upon/to/against the/this/who [[κορυφὴν]] of_the
mountain, [[ἀνέλαβον]] the/this/who weapon he/she/it/self,
and to_go_away out/outside(r) the/this/who city
upon/to/against the/this/who [[κορυφὴν]] of_the mountain;
and all man a_slinger [[διεκράτησαν]] the/this/who [[ἀνάβασιν]]
he/she/it/self, and to_throw in/on/among stone
upon/to/against he/she/it/self. **13** and [[ὑποδύσαντες]] under
of_the mountain, to_bind the/this/who Akiōr, and to_release
[[ἐῤῥιμμένον]] by/under the/this/who root of_the mountain,
and [[ἀπῴχοντο]] to/with the/this/who lord he/she/it/self.
14 to_come/go_down but/and son Israa^{y}l out_from
the/this/who city he/she/it/self to_approach he/she/it/self,
and to_loose he/she/it/self to_lead_away toward the/this/who
Betuloua, and [[κατέστησαν]] he/she/it/self upon/to/against
the/this/who ruler the/this/who city he/she/it/self,
15 the/this/who/which to_be in/on/among the/this/who day
that, Ozias the/this/who of_the Mika out_from the/this/who
tribe Sumeōn, and [[Ἀβρὶς]] the/this/who of_the Gothonia^{y}l,
and Karmis son Melkia^{y}l. **16** and to_call_together all
the/this/who elder the/this/who city; and to_flock all young_
_man he/she/it/self and the/this/who/which woman toward
the/this/who assembly; and to_stand the/this/who Akiōr
in/on/among midst all of_the a_people he/she/it/self; and to_
_question he/she/it/self Ozias the/this/who [[συμβεβηκός]].
17 and to_answer to_announce he/she/it/self the/this/who

Readers' Version

stroyed with them. **9** And if you hope in your heart that they won't be taken, don't let your face fall. I've spoken it, and none of my words will fall to the ground."

10 Then Holofernes commanded his servants who waited in his tent to take Ahior, and bring him back to Betulia, and deliver him into the hands of the Israeli people (Israel). **11** So his servants took him, and brought him out of the camp into the plain, and they moved from the middle of the plains into the hill country, and came to the springs that were under Betulia. **12** When the men of the city saw them on the top of the hill, they took up their weapons, and went out of the city against them to the top of the hill. Every man that used a sling kept them from coming up, and threw stones at them. **13** They took cover under the hill, bound Ahior, threw him down, left him at the foot of the hill, and went away to their lord.

14 But the Israeli people descended from their city, and came to him, untied him, led him away into Betulia, and presented him to the rulers of their city, **15** which were in those days Ozias the son of Mikah, of the tribe of Shim'on (Simeon), and Chabris the son of Otniel, and Charmis the son of Malkiel. **16** Then they called together all the elders of the city; and all their young men ran together, with their women, to the assembly. They set Ahior among all their people. Then Ozias asked him what had happened. **17** He answered and declared to them the words of the council of Holofernes, and all the words that he'd spoken among the princes of the children of Ashur (Assyria), and all the great words that Holofernes had spoken against the house of Yisrael. **18** Then the people fell down and worshipped God, and cried, saying, **19** "Oh master God of heaven, look at their arrogance, and pity the low estate of our race. Look on the face of those who are sanctified to you this day." **20** They comforted Ahior, and praised him highly. **21** Then Ozias took him out of the assembly into his house, and made a feast for the elders. They called on the god of Yisrael for help all that night.

Readers' Version

Holofernes surrounds Betulia

7:1 The next day Holofernes commanded all his army and all the people who'd come to be his allies, that they should move their camp towards Betulia, seize the passes of the hill country, and make war against the Israeli people. **2** Every mighty man of them moved that day. The army of their men of war was one hundred and seventy thousand footmen, plus twelve thousand horsemen, besides the baggage and the men who were on foot among them—a very great multitude. **3** They encamped in the valley near Betulia, by the fountain. They spread themselves in breadth over Dotan even to Belmaim, and in length from Betulia to Kuamon, which is near Yizre'el (Jezreel).

4 But the Israeli people, when they saw the multitude of them, were terrified, and everyone said to his neighbour, "Now these men will lick up the face of all the earth. Neither the high mountains, nor the valleys, nor the hills will be able to bear their weight. **5** Every man took up his weapons of war, and when they'd kindled fires on their towers, they remained and watched all that night.

6 But on the second day Holofernes led out all his cavalry in the sight of the Israeli people which were in Betulia, **7** viewed the ascents to their city, and searched out the springs of the waters, seized on them, and set garrisons of men of war over them. Then he departed back to his people.

8 All the rulers of the children of Esav (Esau), all the leaders of the people of Moav (Moab), and the captains of the sea coast came to him and said, **9** "Let our lord now hear a word, that there not be losses in your army. **10** Because this people of the Israeli people don't trust in their spears, but in the height of the mountains wherein they live, for it isn't easy to come up to the tops of their mountains. **11** And now, my lord, don't fight against them as men fight who join battle, and there won't so much as one man of your people perish. **12** Remain in your camp, and keep every man of your army safe. Let your servants get possession of the water spring, which flows from the foot of the moun-

Literal Version

declaration the/this/who ⟦συνεδρίας⟧ Olofernou, and all the/this/who declaration just_as/how_much to_speak in/on/among midst the/this/who ruler son Assour, and just_ _as/how_much ⟦ἐμεγαλοῤῥημόνησεν⟧ Oloferna^{y}s toward the/this/who house Israa^{y}l. **18** and to_collapse the/this/who a_ _people to_worship the/this/who God, and ⟦ἐβόησαν⟧ to_ _speak, **19** lord the/this/who God of_the heaven, ⟦κάτιδε⟧ upon/to/against the/this/who ⟦ὑπερηφανείας⟧ he/she/it/self, and to_have_mercy the/this/who lowliness of_the family I/we, and ⟦ἐπίβλεψον⟧ upon/to/against the/this/who face the/this/who ⟦ἡγιασμένων⟧ you in/on/among the/this/who day this/he/she/it. **20** and to_plead/comfort the/this/who Aḳiōr, and ⟦ἐπῄνεσαν⟧ he/she/it/self very. **21** and to_take he/she/it/self Ozias out_from the/this/who assembly toward house he/she/it/self/my/your/him-self/there, and to_ _do/make ⟦πότον⟧ the/this/who elder; and ⟦ἐπεκαλέσαντο⟧ the/this/who God Israa^{y}l toward help all the/this/who night that.

7:1 the/this/who but/and the_next_day to_order Oloferna^{y}s all the/this/who army he/she/it/self/my/your/him-self/there, and all the/this/who a_people he/she/it/self/my/your/him-self/there, the/this/who/which to_come upon/to/against the/this/who ⟦συμμαχίαν⟧ he/she/it/self/my/your/him-self/there, ⟦ἀναζευγνύειν⟧ upon/to/against Betuloua, and the/this/who ⟦ἀναβάσεις⟧ the/this/who ⟦ὀρεινῆς⟧ ⟦προκαταλαμβάνεσθαι⟧, and to_do/make war to/with the/this/who son Israa^{y}l. **2** and ⟦ἀνέζευξεν⟧ in/on/among the/this/who day that all man able he/she/it/self; and the/this/who power he/she/it/self man ⟦πολεμιστῶν⟧, thousand man ⟦πεζῶν⟧ hundred seventy, and ⟦ἱππέων⟧ thousand twelve, without the/this/who ⟦ἀποσκευῆς⟧, and the/this/who man the/this/who/which to_ _be ⟦πεζοὶ⟧ in/on/among he/she/it/self, multitude much very. **3** and ⟦παρενέβαλον⟧ in/on/among the/this/who ⟦αὐλῶνι⟧ near/neighbour Betuloua upon/to/against the/this/who flow, and ⟦παρέτειναν⟧ toward breadth upon/to/against Dōthaim and until ⟦Βελθὲμ⟧, and toward length away_from Betuloua until ⟦Κυαμῶνος⟧, the/this/who/which to_be opposite ⟦Ἐσδρηλώμ⟧. **4** the/this/who but/and son Israa^{y}l, which/how to_perceive he/she/it/self the/this/who multitude, to_trouble very; and to_say each to/with the/this/who near/neighbour he/she/it/self/my/your/him-self/there, now ⟦ἐκλείξουσιν⟧ this/he/she/it the/this/who face the/this/who earth all, and neither the/this/who mountain the/this/who high, neither the/this/who/which ⟦φάραγγες⟧, neither the/this/who ⟦βουνοὶ⟧ ⟦ὑποστήσονται⟧ the/this/who burden he/she/it/self. **5** and to_take_up each the/this/who vessel the/this/who ⟦πολεμικὰ⟧ he/she/it/self, and ⟦ἀνακαύσαντες⟧ ⟦πυρὰς⟧ upon/to/against the/this/who ⟦πύργους⟧ he/she/it/self, to_ _stay to_keep/guard all the/this/who night that. **6** the/this/who but/and day the/this/who secondly to_lead_ _out Oloferna^{y}s all the/this/who ⟦ἵππον⟧ he/she/it/self/my/your/him-self/there according_to face the/this/who son Israa^{y}l the/this/who/which to_be in/on/among Betuloua, **7** and to_visit/care_for the/this/who ⟦ἀναβάσεις⟧ the/this/who city he/she/it/self, and the/this/who flow the/this/who water he/she/it/self

Literal Version

⟦ἐφώδευσε⟧, and ⟦προκατελάβετο⟧ he/she/it/self, and ⟦ἐπέστησεν⟧ he/she/it/self barracks man ⟦πολεμιστῶν⟧, and he/she/it/self ⟦ἀνέζευξεν⟧ toward the/this/who a_people he/she/it/self/my/your/him-self/there. **8** and to_come_ _near/agree he/she/it/self all the/this/who ruler the/this/who son Haʸsau, and all the/this/who to_govern of_ _the a_people Mōab, and the/this/who officer/magistrate the/this/who ⟦παραλίας⟧, to_say, **9** to_hear so word the/this/who master I/we, in_order_that/to not to_be outbreak in/on/among the/this/who power you. **10** the/this/who for a_people this/he/she/it the/this/who son Israaʸl no ⟦πέποιθαν⟧ upon/to/against the/this/who ⟦δόρασιν⟧ he/she/it/self, but upon/to/against the/this/who ⟦ὕψεσι⟧ the/this/who mountain he/she/it/self, in/on/among which he/she/it/self ⟦ἐνοικοῦσιν⟧ in/on/among he/she/it/self; no for to_be ⟦εὐχερὲς⟧ ⟦προσβῆναι⟧ the/this/who ⟦κορυφαῖς⟧ the/this/who mountain he/she/it/self. **11** and now, master, not to_fight to/with he/she/it/self, as/just_as to_be war ⟦παρατάξεως⟧, and no to_ _collapse out_from of_the a_people you man one. **12** ⟦Ἀνάμεινον⟧ upon/to/against the/this/who barracks you, ⟦διαφυλάσσων⟧ all man out_from the/this/who power you, and ⟦ἐπικρατησάτωσαν⟧ the/this/who ⟦παῖδές⟧ you the/this/who flow of_the water, the/this/who/which to_ _depart out_from the/this/who root of_the mountain, **13** because from_there ⟦ὑδρεύονται⟧ all the/this/who to_dwell Betuloua, and to_do_away_with he/she/it/self the/this/who thirst, and ⟦ἐκδώσουσι⟧ the/this/who city my/your/him-self; and I/we and the/this/who a_people I/we ⟦ἀναβησόμεθα⟧ upon/to/against the/this/who near/neighbour ⟦κορυφὰς⟧ the/this/who mountain, and ⟦παρεμβαλοῦμεν⟧ upon/to/against he/she/it/self toward ⟦προφυλακὴν⟧, of_the not to_go_out out_from the/this/who city man one. **14** and ⟦τακήσονται⟧ in/on/among the/this/who hunger he/she/it/self, and the/this/who/which woman he/she/it/self, and the/this/who child he/she/it/self; and before to_come/go the/this/who sword upon/to/against he/she/it/self, ⟦καταστρωθήσονται⟧ in/on/among the/this/who wide the/this/who ⟦οἰκήσεως⟧ he/she/it/self, **15** and ⟦ἀνταποδώσεις⟧ he/she/it/self repayment evil/bad, for which ⟦ἐστασίασαν⟧, and no to_meet the/this/who face you in/on/among peace. **16** and ⟦ἤρεσαν⟧ the/this/who word he/she/it/self before Olofernou, and before all the/this/who ⟦θεραπόντων⟧ he/she/it/self/my/your/him-self/there, and ⟦συνέταξαν⟧ to_do/make as/just_as to_speak. **17** and ⟦ἀπῆρε⟧ barracks son Ammōn, and with/after he/she/it/self thousand five son Assour; and ⟦παρενέβαλον⟧ in/on/among the/this/who ⟦αὐλῶνι⟧, and ⟦προκατελάβοντο⟧ the/this/who water, and the/this/who flow the/this/who water the/this/who son Israaʸl. **18** and to_ascend son Haʸsau, and the/this/who son Ammōn, and ⟦παρενέβαλον⟧ in/on/among the/this/who hilly opposite Dōthaim, and to_send out_from he/she/it/self to/with south and ⟦ἀπηλιώτην⟧ opposite ⟦Ἐκρεβὴλ⟧, the/this/who/which he_is near/neighbour Kush/a_coos/dust, the/this/who/which to_be upon/to/against of_the brook Moḳmour; and the/this/who ⟦λοιπὴ⟧ army the/this/who Assuriōn ⟦παρενέβαλον⟧ in/on/among the/this/who ⟦πεδίῳ⟧, and ⟦ἐκάλυψαν⟧ all the/this/who face

Readers' Version

tain, **13** because all the inhabitants of Betulia get their water from there. Then thirst will kill them, and they'll give up their city. Then we and our people will go up to the tops of the mountains that are near, and will camp on them, to watch that not one man gets out of the city. **14** They'll be consumed with famine—they, their wives, and their children. Before the sword comes against them they'll be laid low in the streets where they live. **15** And you'll pay them back with evil, because they rebelled, and didn't meet your face in peace."

16 Their words were pleasing in the sight of Holofernes and in the sight of all his servants; and he ordered them to do as they'd spoken. **17** And the army of the children of Amon moved, and with them five thousand of the children of Ashur (Assyria), and they encamped in the valley. They seized the waters and the springs of the waters of the Israeli people. **18** The children of Esav (Esau) went up with the children of Amon, and encamped in the hill country near Dotan. They sent some of them towards the south, and towards the east, near Ekrebel, which is near Chusi, that's on the brook Mochmur. The rest of the army of the Assyrians encamped in the plain, and covered all the face of the land. Their tents and baggage were pitched on it in a great crowd. They were a very great multitude.

The thirsty people demand surrender

19 The Israeli people cried to the master their god, for their spirit fainted; for all their enemies had surrounded them. There was no way to escape out from among them. **20** All Ashur's army remained around them, their footmen and their chariots and their horsemen, for thirty-four days. All their vessels of water ran dry for all the inhabitants of Betulia. **21** The cisterns were emptied, and they had no water to drink their fill for one day; for they rationed drink by measure. **22** Their young children were discouraged. The women and the young men fainted for thirst. They fell down in the streets of the city, and in the passages of the gates. There was no longer any strength in them.

23 All the people, including the young men, the women, and the children, were gathered together against Ozias, and against the rulers of the city. They cried with a loud voice, and said before all the elders, **24** "God be judge between all of you and us, because you've done us great wrong, in that you haven't spoken words of peace with the children of Ashur. **25** Now we have no helper; but God has sold us into their hands, that we should be laid low before them with thirst and great destruction. **26** And now summon them, and deliver up the whole city as prey to Holofernes' people, and to all his army. **27** Because it's better for us to be captured by them. Because we'll be servants, and our souls will live, and we won't see the death of our babies before our eyes, and our wives and our children fainting in death. **28** We take to witness against you the heaven and the earth, and our god and the master of our fathers, who punishes us according to our sins and the sins of our fathers. Do what we've said today!"

29 And there was great weeping of all with one consent in the assembly; and they cried to the master God with a loud voice.

Readers' Version

30 And Ozias said to them, "Brethren, be of good courage! Let us endure five more days, during which the master our god will turn his mercy towards us; for he won't forsake us utterly. 31 But if these days pass, and no help comes to us, I'll do what you say." 32 Then he dispersed the people, every man to his own camp; and they went away to the walls and towers of their city. He sent the women and children into their houses. They were brought very low in the city.

Literal Version

the/this/who earth; and the/this/who/which ⟦σκηναὶ⟧ and the/this/who/which ⟦ἀπαρτίαι⟧ he/she/it/self ⟦κατεστρατοπέδευσαν⟧ in/on/among crowd much, and to_be toward multitude much very. 19 and the/this/who son Israaʸl ⟦ἀνεβόησαν⟧ to/with lord God he/she/it/self, that/since ⟦ὠλιγοψύχησε⟧ the/this/who spirit/breath he/she/it/self, that/since to_surround all the/this/who enemy he/she/it/self, and no to_be ⟦διαφυγεῖν⟧ out_from midst he/she/it/self. 20 and to_stay surrounding he/she/it/self all barracks Assour, the/this/who ⟦πεζοὶ⟧ and the/this/who ⟦ἅρματα⟧ and the/this/who horseman he/she/it/self, day ⟦τριακοντατέσσαρας⟧; and ⟦ἐξέλιπε⟧ all the/this/who to_dwell Betuloua all the/this/who ⟦ἀγγεῖα⟧ he/she/it/self the/this/who water. 21 and the/this/who ⟦λάκκοι⟧ ⟦ἐξεκενοῦντο⟧, and no to_have/be to_drink toward gratification water day one, that/since in/on/among measure to_give he/she/it/self to_drink. 22 and ⟦ἠθύμησαν⟧ the/this/who ⟦νήπια⟧ he/she/it/self, and the/this/who/which woman he/she/it/self and the/this/who young_man ⟦ἐξέλιπον⟧ away_from the/this/who ⟦δίψης⟧; and ⟦ἔπιπτον⟧ in/on/among the/this/who wide the/this/who city, and in/on/among the/this/who ⟦διόδοις⟧ the/this/who gate, and no to_be fortification still in/on/among he/she/it/self. 23 and ⟦ἐπισυνήχθησαν⟧ all the/this/who a_people upon/to/against Ozian and the/this/who ruler the/this/who city, the/this/who young_man and the/this/who/which woman and the/this/who child, and ⟦ἀνεβόησαν⟧ voice/sound great, and to_say against/in_front_of all the/this/who elder, 24 to_judge the/this/who God ⟦ἀναμέσον⟧ I/we and you, that/since to_ _do/make in/on/among I/we unrighteousness; great, no to_ _speak ⟦εἰρηνικὰ⟧ with/after the/this/who son Assour. 25 and now no he_is a_helper I/we, but to_sell I/we the/this/who God toward the/this/who hand he/she/it/self, of_the ⟦καταστρωθῆναι⟧ against/in_front_of he/she/it/self in/on/among ⟦δίψῃ⟧ and destruction great. 26 and now ⟦ἐπικαλέσασθε⟧ he/she/it/self, and ⟦ἔκδοσθε⟧ the/this/who city all toward ⟦προνομὴν⟧ the/this/who a_people Olofernou, and all the/this/who power he/she/it/self/my/your/him-self/there. 27 greater for I/we to_be he/she/it/self toward ⟦διαρπαγήν⟧; to_be for toward slave, and to_live the/this/who soul I/we, and no to_see the/this/who death the/this/who child I/we in/on/among eye I/we, and the/this/who woman and the/this/who child I/we ⟦ἐκλειπούσας⟧ the/this/who soul he/she/it/self. 28 ⟦Μαρτυρόμεθα⟧ you the/this/who heaven and the/this/who earth and the/this/who God I/we, and lord the/this/who father I/we, which ⟦ἐκδικεῖ⟧ I/we according_to the/this/who sin I/we, and according_to the/this/who sin the/this/who father I/we, in_order_that/to not to_do/make according_to the/this/who declaration this/he/she/it in/on/among the/this/who day the/this/who today; 29 and to_be weeping great in/on/among midst the/this/who assembly all united, and ⟦ἐβόησαν⟧ to/with lord the/this/who God voice/sound great. 30 and to_say to/with he/she/it/self Ozias, take_heart brother, ⟦διακαρτερήσωμεν⟧ still five day, in/on/among which to_turn lord the/this/who God I/we the/this/who mercy he/she/it/self/my/your/him-self/there upon/to/against I/we; no for ⟦ἐγκαταλείψει⟧ I/we toward goal/tax. 31 if but/and

Literal Version

⟦διέλθωσιν⟧ this/he/she/it, and not to_come/go upon/to/against I/we help, to_do/make according_to the/this/who declaration you. **32** and to_scatter the/this/who a_people toward the/this/who my/your/him-self barracks; and upon/to/against the/this/who wall and the/this/who ⟦πύργους⟧ the/this/who city he/she/it/self to_go_away, and the/this/who woman and the/this/who child toward the/this/who house he/she/it/self to_send_out/away; and to_ _be in/on/among lowliness/to_humble much in/on/among the/this/who city.

8:1 and to_hear in/on/among that the/this/who day Youdith, daughter Merari, son Ōx, son Yōsaʸf, son Oziaʸl, son Helkia, son Elijah/sun, son Ḳelkiou, son Eliab, son Nathanaaʸl, son Salamiaʸl, son Sarasadai, son Israaʸl. **2** and the/this/who man he/she/it/self Manassaʸs, the/this/who tribe he/she/it/self, and the/this/who family_line he/she/it/self, and to_die in/on/among day harvest barley; **3** to_approach for upon/to/against of_the ⟦δεσμεύοντος⟧ the/this/who a_sheaf in/on/among the/this/who ⟦πεδίῳ⟧, and the/this/who heat to_come/go upon/to/against the/this/who head he/she/it/self/my/your/him-self/there, and to_collapse upon/to/against the/this/who bed, and to_decease in/on/among Betuloua the/this/who city he/she/it/self/my/your/him-self/there, and to_bury he/she/it/self with/after the/this/who father he/she/it/self/my/your/him-self/there in/on/among the/this/who field the/this/who ⟦ἀναμέσον⟧ Dōthaim and ⟦Βελαμών⟧. **4** and to_be Youdith in/on/among the/this/who house he/she/it/self ⟦χηρεύουσα⟧ year three and month four. **5** and to_do/make my/your/him-self tent upon/to/against of_ _the housetop of_the house he/she/it/self, and to_put/lay_on upon/to/against the/this/who loins he/she/it/self ⟦σάκκον⟧; and to_be upon/to/against he/she/it/self the/this/who clothing the/this/who ⟦χηρεύσεως⟧ he/she/it/self. **6** and ⟦ἐνήστευε⟧ all the/this/who day ⟦χηρεύσεως⟧ he/she/it/self without ⟦προσαββάτων⟧, and Sabbath, and ⟦προνουμηνιῶν⟧, and ⟦νουμηνιῶν⟧, and ⟦ἑορτῶν⟧, and ⟦χαρμοσυνῶν⟧ house Israaʸl. **7** and to_be good the/this/who appearance, and beautiful/timely the/this/who to_see very; and ⟦ὑπελείπετο⟧ he/she/it/self Manassaʸs the/this/who man he/she/it/self gold and money, and child and maidservant, and animal and field, and to_stay upon/to/against he/she/it/self. **8** and no to_ _be which ⟦ἐπήνεγκεν⟧ he/she/it/self declaration evil/bad, that/since to_fear the/this/who God very. **9** and to_hear the/this/who declaration of_the a_people the/this/who evil/bad upon/to/against the/this/who ruler, that/since ⟦ὠλιγοψύχησαν⟧ upon/to/against the/this/who ⟦σπάνει⟧ the/this/who water; and to_hear all the/this/who word Youdith which to_speak to/with he/she/it/self Ozias, which/how to_swear he/she/it/self ⟦παραδώσειν⟧ the/this/who city with/after day five the/this/who Assuriois. **10** and ⟦ἀποστείλασα⟧ the/this/who ⟦ἄβραν⟧ he/she/it/self the/this/who ⟦ἐφεστῶσαν⟧ all the/this/who to_be he/she/it/self, to_call Ozian and Ḳabrin and Ḳarmin the/this/who elder the/this/who city he/she/it/self. **11** and to_come/go to/with he/she/it/self/my/your/him-self, and to_ _say to/with he/she/it/self, to_hear so I/we ruler

Readers' Version

Yehudit challenges the leaders to trust God

8:1 In those days Yehudit (Judith) heard about this. She was the daughter of Merari, the son of Ox, the son of Yosef (Joseph), the son of Uziel, the son of Hilkiyah, the son of Hananyah, the son of Gid'on, the son of Raphaim, the son of Ahituv, the son of Elihu, the son of Eliav, the son of Netanel, the son of Shelumiel, the son of Salasadai, the son of Yisrael (Israel). **2** Her husband was Menasheh (Manasseh), of her tribe and of her family. He died in the days of barley harvest. **3** Because he stood over those who bound sheaves in the field, and was overcome by the burning heat, and he fell on his bed, and died in his city Betulia. So they buried him with his fathers in the field which is between Dotan and Ba'al-Hamon. **4** Yehudit was a widow in her house three years and four months. **5** She made herself a tent on the roof of her house, and put on sackcloth on her loins. The clothes of her widowhood were on her. **6** And she fasted all the days of her widowhood, except the eves of the Sabbaths, the Sabbaths, the eves of the new moons, the new moons, and the feasts and joyful days of the house of Yisrael. **7** She was beautiful in appearance, and lovely to look at. Her husband Menasheh had left her gold, silver, male servants, female servants, cattle, and lands. She remained on those lands. **8** No one said anything evil about her, for she feared God greatly.

9 She heard the evil words of the people against the governor, because they fainted for lack of water; and Yehudit heard all the words that Ozias spoke to them, how he swore to them that he'd deliver the city to the Assyrians after five days. **10** So she sent her maid, who was over all things that she had, to summon Ozias, Chabris, and Charmis, the elders of her city. **11** They came to her, and she said to them, "Hear me now, Oh you rulers of the inhabitants of Betulia! Because your word that you've spoken before the people this day isn't right. You've set the oath which you've pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the master turns to help you. **12** Now who are you that you've tested God this day, and stand in the place of God among the children of men? **13** Now try the master Almighty, and you'll never know anything. **14** Because you won't find the depth of the heart of man, and you won't perceive the things that he thinks. How will you search out God, who's made all these things, and know his mind, and comprehend his purpose? No, my kindred, don't provoke the master our god to anger! **15** Because if he hasn't de-

Readers' Version

cided to help us within these five days, he has power to defend us in such time as he will, or to destroy us before our enemies' face. 16 But don't you pledge the counsels of the master our god! Because God isn't like a human being, that he should be threatened, neither is he like a son of man, that he should be won over by pleading. 17 Therefore let's wait for the salvation that comes from him, and call on him to help us. He'll hear our voice, if it pleases him. 18 Because there arose none in our age, neither is there any of us today, tribe, or kindred, or family, or city, which worship gods made with hands, as it was in the former days; 19 for which cause our fathers were given to the sword, and for plunder, and fell with a great destruction before our enemies. 20 But we know no other god beside him. Therefore we hope that he won't despise us, nor any of our race. 21 Because if we're captured, all Yehudah (Judea) will be captured and our sanctuary will be plundered; and he'll require our blood for profaning it. 22 The slaughter of our kindred, the captivity of the land, and the desolation of our inheritance, he'll bring on our heads among the Gentiles, wherever we'll be in bondage. We'll be an offence and a reproach to those who take us for a possession. 23 Because our bondage won't be ordered to favour; but the master our god will turn it to dishonour. 24 And now, kindred, let's show an example to our kindred, because their soul depends on us, and the sanctuary, the house, and the altar depend on us. 25 Besides all this let's give thanks to the master our god, who tries us, even as he did our fathers also. 26 Remember all the things which he did to Avraham, and all the things in which he tried Yitshak (Isaac), and all the things which happened to Ya'akov (Jacob) in Mesopotamia of Aram (Syria), when he kept the sheep of Lavan (Laban) his mother's brother. 27 Because he hasn't tried us in the fire, as he did them, to search out their hearts, neither has he taken vengeance on us; but the master scourges those who come near to him, to admonish them."

28 And Ozias said to her, "All that you've spoken, you've spoken with a good heart. There's no one who'll deny your words. 29 Because this isn't the first day wherein your wisdom is manifested; but from the beginning of your days all the people have known your understanding, because the disposition of your heart is good. 30 But the people were extremely thirsty, and compelled us to do as we spoke to them, and to bring an oath on ourselves, which we won't break. 31 And now pray for us, because you're a godly woman, and the master will send us rain to fill our cisterns, and we'll faint no more."

Yehudit announces her plan

32 Then Yehudit (Judith) said to them, "Hear me, and I'll do a thing, which will go down to all generations among the children of our race. 33 All of you must stand at the gate tonight. I'll go out with my maid. Within the days after which you said that you'd deliver the city to our enemies, the master will deliver Yisrael (Israel) by my hand. 34 But don't ask what I'm going to do; for I won't tell you until the things are finished that I'll do."

35 Then Ozias and the rulers said to her, "Go in peace. May the

Literal Version

the/this/who to_dwell in/on/among Betuloua; that/since no right the/this/who word you which to_speak against/in_front_ _of of_the a_people in/on/among the/this/who day this/he/she/it, and ⟦ἐστήσατε⟧ the/this/who oath which to_ _speak ⟦ἀναμέσον⟧ of_the God and you, and to_say ⟦ἐκδώσειν⟧ the/this/who city the/this/who ⟦ἐχθροῖς⟧ you, if not in/on/among he/she/it/self to_turn the/this/who lord to_help I/we. 12 and now which? to_be you the/this/who/which ⟦ἐπειράσατε⟧ the/this/who God in/on/among the/this/who day the/this/who today, and ⟦ἵστασθε⟧ above/for of_the God in/on/among midst son a_human? 13 and now lord ⟦παντοκράτορα⟧ ⟦ἐξετάζετε⟧, and none to_come_to_know until of_the an_age; 14 that/since depth heart a_human no to_ _find/meet, and word the/this/who mind he/she/it/self/my/your/him-self/there no to_take, and how?/how?! the/this/who God which to_do/make the/this/who all this/he/she/it, ⟦ἐρευνήσετε⟧, and the/this/who mind he/she/it/self/my/your/him-self/there to_come_to_know, and the/this/who ⟦λογισμὸν⟧ he/she/it/self/my/your/him-self/there ⟦κατανοήσετε⟧? surely_not, brother, not to_anger lord the/this/who God I/we, 15 that/since if not to_plan in/on/among the/this/who five day to_help I/we, he/she/it/self to_have/be the/this/who authority in/on/among which to_will/desire ⟦σκεπάσαι⟧ day, or/than and ⟦ὀλοθρεῦσαι⟧ I/we before face the/this/who enemy I/we. 16 you but/and not ⟦ἐνεχυράζετε⟧ the/this/who plan lord of_the God I/we, that/since no which/how a_human the/this/who God ⟦ἀπειληθῆναι⟧, and_not which/how son a_ _human ⟦διαιτηθῆναι⟧. 17 therefore ⟦ἀναμένοντες⟧ the/this/who from_with he/she/it/self/my/your/him-self/there salvation, ⟦ἐπικαλεσώμεθα⟧ he/she/it/self toward help I/we, and ⟦εἰσακούσεται⟧ the/this/who voice/sound I/we, if to_be he/she/it/self pleasing. 18 that/since no to_arise in/on/among the/this/who generation I/we, and_not to_be in/on/among the/this/who day the/this/who today neither tribe, neither family_line, neither people, neither city out_from I/we, the/this/who/which ⟦προσκυνοῦσι⟧ God hand-made, just_as to_be in/on/among the/this/who before/previously day, 19 which because_of/grace to_give toward sword and toward ⟦διαρπαγὴν⟧ the/this/who father I/we, and to_collapse corpse great before the/this/who enemy I/we. 20 I/we but/and other God no to_come_to_know but/however he/she/it/self/my/your/him-self/there; whence to_ _hope/expect that/since no ⟦ὑπερόψεται⟧ I/we, and_not away_ _from of_the family I/we. 21 that/since in/on/among the/this/who ⟦ληφθῆναι⟧ I/we, thus(-ly) ⟦καθήσεται⟧ all the/this/who Youdaia, and ⟦προνομευθήσεται⟧ the/this/who holy I/we, and ⟦ζητήσει⟧ the/this/who ⟦βεβήλωσιν⟧ he/she/it/self out_from of_the mouth I/we, 22 and the/this/who murder the/this/who brother I/we, and the/this/who captivity the/this/who earth, and the/this/who ⟦ἐρήμωσιν⟧ the/this/who inheritance I/we to_turn toward head I/we in/on/among the/this/who Gentile_nation, which/whither if ⟦δουλεύσωμεν⟧ there, and to_be toward stumbling_block and toward disgrace against/in_front_of the/this/who ⟦κτωμένων⟧ I/we; 23 that/since no ⟦κατευθυνθήσεται⟧ the/this/who slavery I/we toward

Literal Version

because_of/grace. but toward dishonour to_place
he/she/it/self/my/your/him-self lord the/this/who God I/we.
24 and now brother ⟦ἐπιδειξώμεθα⟧ the/this/who brother
I/we, that/since out_from I/we to_hang the/this/who soul
he/she/it/self, and the/this/who holy and the/this/who house
and the/this/who altar ⟦ἐπεστήρικται⟧ upon/to/against I/we.
25 from_with this/he/she/it all ⟦εὐχαριστήσωμεν⟧ lord
the/this/who God I/we, which to_test/tempt I/we as/just_as
and the/this/who father I/we. **26** to_remember just_as/how_
_much to_do/make with/after Habra'am, and just_as/how_
_much to_test/tempt the/this/who Isa'ak, and just_as/how_
_much to_be the/this/who Yakōb in/on/among Mesopotamia
the/this/who Surias ⟦ποιμαίνοντι⟧ the/this/who sheep Laban
of_the brother the/this/who mother
he/she/it/self/my/your/him-self/there; **27** that/since no
as/just_as that ⟦ἐπύρωσεν⟧ toward ⟦ἐτασμὸν⟧ the/this/who
heart he/she/it/self, and I/we no to_avenge, but toward
⟦νουθέτησιν⟧ to_whip lord the/this/who ⟦ἐγγίζοντας⟧
he/she/it/self. **28** and to_say to/with
he/she/it/self/my/your/him-self Ozias, all just_as/how_much
to_say, good-doer heart ⟦ἐλάλησας⟧, and no to_be which
⟦ἀντιστήσεται⟧ the/this/who word you. **29** that/since no
in/on/among the/this/who today the/this/who wisdom you
obvious to_be, but away_from beginning day you to_know all
the/this/who a_people the/this/who understanding you,
as/just_as good-doer he_is the/this/who formed_thing
the/this/who heart you. **30** but the/this/who a_people
⟦ἐδίψησε⟧ very, and ⟦ἠνάγκασαν⟧ to_do/make I/we as/just_as
to_speak he/she/it/self, and ⟦ἀπαγαγεῖν⟧ oath
upon/to/against I/we, which no ⟦παραβησόμεθα⟧. **31** and now
to_pray about I/we, that/since woman pious to_be, and to_send
lord the/this/who rain toward ⟦πλήρωσιν⟧ the/this/who
⟦λάκκων⟧ I/we, and no ⟦ἐκλείψομεν⟧ still. **32** and to_say
to/with he/she/it/self Youdith, to_hear I/we, and to_do/make
thing the/this/who/which ⟦ἀφίξεται⟧ toward generation
generation son of_the family I/we. **33** you ⟦στήσεσθε⟧
upon/to/against the/this/who gate the/this/who night
this/he/she/it, and ⟦ἐξελεύσομαι⟧ I/we with/after
the/this/who ⟦ἅβρας⟧ I/we, and in/on/among the/this/who
day with/after which to_say ⟦παραδώσειν⟧ the/this/who city
the/this/who ⟦ἐχθροῖς⟧ I/we, to_visit/care_for lord
the/this/who Israaʸl in/on/among hand I/we. **34** you but/and
no ⟦ἐξερευνήσετε⟧ the/this/who action I/we, no for to_say
you, until of_the to_finish which I/we to_do/make. **35** and to_
_say Ozias and the/this/who ruler to/with
he/she/it/self/my/your/him-self, to_travel toward peace, and
lord the/this/who God before your toward vengeance
the/this/who enemy I/we. **36** and ⟦ἀποστρέψαντες⟧ out_from
the/this/who tent, to_travel upon/to/against the/this/who
⟦διατάξεις⟧ he/she/it/self.

9:1 Youdith but/and to_collapse upon/to/against face, and
⟦ἐπέθετο⟧ ⟦σποδὸν⟧ upon/to/against the/this/who head
he/she/it/self, and ⟦ἐγύμνωσεν⟧ which to_dress ⟦σάκκον⟧; and
to_be now ⟦προσφερόμενον⟧ in/on/among Hierousalaʸm
toward the/this/who house of_the God the/this/who incense
the/this/who evening that; and to_cry_out voice/sound great
Youdith to/with lord, and to_say, **2** lord the/this/who God of_

Readers' Version

master God be before you, to take vengeance on our enemies."
36 So they returned from the tent, and went to their stations.

Yehudit prays for help

9:1 But Yehudit fell onto her face, and put ashes on her head, and uncovered the sackcloth with which she was clothed. The incense of that evening was now being offered at Yerushalem (Jerusalem) in God's house, and Yehudit cried to the master with a loud voice, and said, **2** "Oh master God of my father Shim'on (Simeon), into

Readers' Version

whose hand you gave a sword to take vengeance on the strangers who loosened the belt of a virgin to defile her, uncovered her thigh to her shame, and profaned her womb to her reproach; for you said, 'This mustn't happen;' and they did so.
3 Therefore you gave their rulers to be slain, and their bed, which was ashamed for her who was deceived,[6] to be dyed in blood, and struck the servants with their masters, and the masters on their thrones; **4** and gave their wives for a prey, and their daughters to be captives, and all their spoils to be divided among your dear children; which were moved with zeal for you, and abhorred the pollution of their blood, and called on you for aid. Oh God, Oh my god, hear me also who am a widow. **5** Because you did the things that were before those things, and those things, and such as come after; and you planned the things which are now, and the things which are to come. The things which you planned happened. **6** Yes, the things which you determined stood before you, and said, 'Listen, we're here; for all your ways are prepared, and your judgement is with foreknowledge.' **7** Because the Assyrians are multiplied in their power. They're exalted with horse and rider. They were proud of the strength of their footmen. They've trusted in shield, spear, bow, and sling. They don't know that you're the master who breaks the battles. 'The master' is your name. **8** Break their strength in your power, and bring down their force in your anger; for they intend to profane your sanctuary, and to defile the tabernacle where your glorious name rests, and to destroy the horn of your altar with the sword. **9** Look at their pride, and send your anger on their heads. Give into my hand, which am a widow, the might that I've conceived. **10** Strike by the deceit of my lips the servant with the prince, and the prince with his servant. Break down their arrogance by a woman's hand. **11** Because your power stands not in numbers, nor your might in strong men, but you're a God of the afflicted. You're a helper of the oppressed, a helper of the weak, a protector of the forsaken, a saviour of those who are without hope. **12** Please, please, God of my father, and God of the inheritance of Yisrael, master of the heavens and of the earth, Creator of the waters, King of all your creation, hear my prayer. **13** Make my speech and deceit to be their wound and bruise, who intend hard things against your covenant, your holy house, the top of Tsiyon (Zion), and the house of the possession of your children. **14** Make every nation and tribe of yours to know that you're God, the god of all power and might, and that there's no other who protects the race of Yisrael but you."

Literal Version

_the father I/we Sumeōn, which to_give in/on/among hand sword toward vengeance ⟦ἀλλογενῶν⟧, the/this/who/which ⟦ἔλυσαν⟧ womb virgin toward defilement, and ⟦ἐγύμνωσαν⟧ thigh toward ⟦αἰσχύνην⟧, and ⟦ἐβεβήλωσαν⟧ womb toward disgrace; to_say for, no thus(-ly) to_be, and to_do/make; **3** for which to_give ruler he/she/it/self toward murder, and the/this/who ⟦στρωμνὴν⟧ he/she/it/self the/this/who/which ⟦ἠδέσατο⟧ the/this/who ⟦ἀπάτην⟧ he/she/it/self, toward blood, and ⟦ἐπάταξας⟧ slave upon/to/against ⟦δυνάσταις⟧, and ruler upon/to/against throne he/she/it/self; **4** and to_give woman he/she/it/self toward ⟦προνομὴν⟧, and daughter toward captivity, and all the/this/who plunder toward ⟦διαίρεσιν⟧ son ⟦ἠγαπημένων⟧ by/under you, the/this/who/which and ⟦ἐζήλωσαν⟧ the/this/who zeal you, and ⟦ἐβδελύξαντο⟧ defilement blood he/she/it/self, and ⟦ἐπεκαλέσαντό⟧ you toward ⟦βοηθόν⟧; the/this/who God the/this/who God the/this/who my, and ⟦εἰσάκουσον⟧ I/we/my the/this/who widow. **5** you for to_do/make the/this/who ⟦πρότερα⟧ that, and that, and the/this/who afterward, and the/this/who now, and the/this/who ⟦ἐπερχόμενα⟧ ⟦διενοήθης⟧, and to_be which ⟦ἐνενοήθης⟧, **6** and to_stand_by which ⟦ἐβουλεύσω⟧, and to_say, look! be_present; all for the/this/who/which road you ready, and the/this/who judgement you in/on/among foreknowledge. **7** look! for Assurioi ⟦ἐπληθύνθησαν⟧ in/on/among power he/she/it/self, ⟦ὑψώθησαν⟧ upon/to/against ⟦ἵππῳ⟧ and ⟦ἀναβάτῃ⟧, ⟦ἐγανρίασαν⟧ in/on/among arm ⟦πεζῶν⟧, ⟦ἤλπισαν⟧ in/on/among ⟦ἀσπίδι⟧ and in/on/among ⟦γαισῷ⟧ and ⟦τόξῳ⟧ and a_sling, and no to_know that/since you to_be lord ⟦συντρίβων⟧ war; lord name you. **8** you ⟦ῥάξον⟧ he/she/it/self the/this/who strength in/on/among power you, and ⟦κάταξον⟧ the/this/who power he/she/it/self in/on/among the/this/who ⟦θυμῷ⟧ you; to_plan for to_profane the/this/who holy you, ⟦μιᾶναι⟧ the/this/who tent the/this/who rest of_the name the/this/who glory you, and ⟦καταβαλεῖν⟧ ⟦σιδήρῳ⟧ horn altar you. **9** to_see toward ⟦ὑπερηφανίαν⟧ he/she/it/self, to_send the/this/who wrath you toward head he/she/it/self; to_give in/on/among hand I/we the/this/who widow the/this/who/which ⟦διενοήθην⟧ power, **10** ⟦πάταξον⟧ slave out_from lip deceit I/we upon/to/against ruler, and ruler upon/to/against ⟦θεράποντι⟧ he/she/it/self/my/your/him-self/there, ⟦θραῦσον⟧ he/she/it/self the/this/who ⟦ἀνάστεμα⟧ in/on/among hand female. **11** no for in/on/among multitude the/this/who power you, and_not the/this/who command you in/on/among ⟦ἰσχύουσιν⟧, but to_humble to_be God, ⟦ἐλαττόνων⟧ to_be a_helper, a_shielder be_weak, ⟦ἀπεγνωσμένων⟧ a_shelterer, ⟦ἀπηλπισμένων⟧ saviour. **12** yes yes the/this/who God of_the father I/we, and God inheritance Israa^{y}l, master the/this/who heaven and the/this/who earth, ⟦κτίστα⟧ the/this/who water, king all creation you, you ⟦εἰσάκουσον⟧ the/this/who petition I/we, **13** and to_give word I/we and ⟦ἀπάτην⟧ toward wound and ⟦μώλωπα⟧ he/she/it/self, the/this/who/which according_to the/this/who covenant you, and house ⟦ἡγιασμένου⟧ you, and ⟦κορυφῆς⟧ Siōn, and house ⟦κατασχέσεως⟧ son you to_plan ⟦σκληρά⟧. **14** and to_do/make upon/to/against all

6 RV 9:3 · Note Some authorities read which was ashamed for their deceit that they practised.

Literal Version

the/this/who Gentile_nation you, and all tribe knowledge, of_
_the ⟦εἰδῆσαι⟧ that/since you to_be the/this/who God all
power and power, and no to_be another ⟦ὑπερασπίζων⟧ of_the
family Israaʸl, if not you.

10:1 and to_be which/how to_cease ⟦βοῶσα⟧ to/with
the/this/who God Israaʸl, and ⟦συνετέλεσε⟧ all the/this/who
declaration this/he/she/it, **2** and to_arise away_from
the/this/who ⟦πτώσεως⟧ and to_call the/this/who ⟦ἄβραν⟧
he/she/it/self, and to_come/go_down toward the/this/who
house in/on/among which to_remain in/on/among
he/she/it/self in/on/among the/this/who day the/this/who
Sabbath, and in/on/among the/this/who ⟦ἑορταῖς⟧
he/she/it/self, **3** and ⟦περιείλατο⟧ the/this/who ⟦σάκκον⟧
which ⟦ἐνεδεδύκει⟧, and ⟦ἐξεδύσατο⟧ the/this/who clothing
the/this/who ⟦χηρεύσεως⟧ he/she/it/self, and ⟦περιεκλύσατο⟧
the/this/who body water, and ⟦ἐχρίσατο⟧ ointment ⟦παχεῖ⟧,
and to_direct the/this/who hair the/this/who head
he/she/it/self, and ⟦ἐπέθετο⟧ ⟦μίτραν⟧ upon/to/against
he/she/it/self, and to_put_on the/this/who clothing
the/this/who joy he/she/it/self, in/on/among which
⟦ἐστολίζετο⟧ in/on/among the/this/who day the/this/who life
of_the man he/she/it/self Manassaʸ; **4** and to_take sandal
toward the/this/who foot he/she/it/self, and ⟦περιέθετο⟧
the/this/who ⟦χλιδῶνας⟧, and the/this/who ⟦ψέλλια⟧, and
the/this/who ⟦δακτυλίους⟧, and the/this/who ⟦ἐνώτια⟧, and
all the/this/who world he/she/it/self; and ⟦ἐκαλλωπίσατο⟧
very toward ⟦ἀπάτησιν⟧ eye man, just_as/how_much if to_
_perceive he/she/it/self/my/your/him-self. **5** and to_give
the/this/who handmaiden he/she/it/self ⟦ἀσκοπυτίνην⟧ wine,
and ⟦καμψάκην⟧ olive_oil, and bag to_fulfill ⟦ἀλφίτων⟧ and
⟦παλάθης⟧ and bread ⟦καθαρῶν⟧, and ⟦περιεδίπλωσε⟧ all
the/this/who ⟦ἀγγεῖα⟧ he/she/it/self, and to_put/lay_on
upon/to/against he/she/it/self. **6** and ⟦ἐξήλθοσαν⟧
upon/to/against the/this/who gate the/this/who city
Betuloua, and ⟦εὗροσαν⟧ ⟦ἐφεστῶτας⟧ upon/to/against
he/she/it/self/my/your/him-self Ozian, and the/this/who
elder the/this/who city Ḳabrin and Ḳarmin. **7** which/how
but/and to_perceive he/she/it/self/my/your/him-self, and to_
_be ⟦ἠλλοιωμένον⟧ the/this/who face he/she/it/self, and
the/this/who robe ⟦μεταβεβληκυῖαν⟧ he/she/it/self, and to_
_marvel upon/to/against the/this/who ⟦κάλλει⟧
he/she/it/self upon/to/against much very, and to_say
he/she/it/self, **8** the/this/who God the/this/who God
the/this/who father I/we to_give you toward because_
_of/grace, and to_perfect the/this/who ⟦ἐπιτηδεύματά⟧ you
toward prancing son Hisraaʸl and height Yerousalaʸm; and to_
_worship the/this/who God, **9** and to_say to/with
he/she/it/self, ⟦ἐπιτάξατε⟧ to_open I/we the/this/who gate
the/this/who city, and ⟦ἐξελεύσομαι⟧ toward ⟦τελείωσιν⟧
the/this/who word, which to_speak with/after I/we/my; and
⟦συνέταξαν⟧ the/this/who ⟦νεανίσκοις⟧ to_open
he/she/it/self as/just_as to_speak. **10** and to_do/make
thus(-ly); and to_go_out Youdith, he/she/it/self and
the/this/who maidservant he/she/it/self with/after

Readers' Version

Yehudit enters the enemy camp

10:1 When she'd ceased to cry to the god of Yisrael (Israel), and had finished saying all these words, **2** that she rose up where she'd fallen down, called her maid, and went down into the house that she lived on the Sabbath days and on her feast days. **3** She pulled off the sackcloth which she'd put on, took off the clothes of her widowhood, washed her body all over with water, anointed herself with rich ointment, braided the hair of her head, and put a tiara on it. She put on her clothes of gladness, which she used to wear in the days of the life of Menasheh (Manasseh) her husband. **4** She took sandals for her feet, and put on her anklet, bracelets, rings, earrings, and all her jewellery. She made herself very beautiful to deceive the eyes of all men who'd see her. **5** She gave her maid a leather container of wine and a flask of oil, and filled a bag with roasted grain, lumps of figs, and fine bread. She packed all her vessels together, and laid them on her.

6 They went out to the gate of the city of Betulia, and found Ozias and the elders of the city, Chabris and Charmis standing by it. **7** But when they saw her, that her face was altered and her clothing was changed, they were greatly astonished by her beauty and said to her, **8** "May the god of our fathers give you favour, and accomplish your purposes to the glory of the Israeli people, and to the exaltation of Yerushalem (Jerusalem)."

Then she worshipped God, **9** and said to them, "Command that they open the gate of the city for me, and I'll go out to accomplish the things you spoke with me about."

And they commanded the young men to open to her, as she'd spoken; **10** and they did so.

Then Yehudit (Judith) went out, she, and her handmaid with her. The men of the city watched her until she'd gone down the mountain, until she'd passed the valley, and they could see her no more. **11** They went straight onward in the valley. The watch of the Assyrians met her; **12** and they took her, and asked her, "Of what people are you? Where are you coming from? Where are you going?"

She said, "I'm a daughter of the Ivrim (Hebrews). I'm fleeing away from their presence, because they're about to be given you to be consumed. **13** I'm coming into the presence of Holofernes the chief captain of your army, to declare words of truth. I'll show him a way that he can go and win all the hill country, and there won't be lacking of his men one person, nor one life."

14 Now when the men heard her words, and looked at her face, they were astonished by her beauty. They said to her, **15** "You've saved your life, in that you've hurried to come down to the presence of our master. Now come to his tent. Some of us will guide

Readers' Version

you until they deliver you into his hands. **16** But when[7] you stand before him, don't be afraid in your heart, but declare to him what you just said, and he'll treat you well." **17** They chose out of them a hundred men, and appointed them to accompany her and her maid; and they brought them to Holofernes' tent.

18 And there was great excitement throughout all the camp, for her coming was reported among the tents. They came and surrounded her as she stood outside Holofernes' tent, until they told him about her. **19** They marvelled at her beauty, and marvelled at the Israeli people (Israel) because of her. Each one said to his neighbour, "Who'd despise these people, who have among them such women? Because it isn't good that one man of them be left, seeing that, if they're let go, they'll be able to deceive the whole earth.

20 Then the guards of Holofernes and all his servants came out and brought her into the tent. **21** And Holofernes was resting on his bed under the canopy, which was woven with purple, gold, emeralds, and precious stones. **22** And they told him about her; and he came out into the space before his tent, with silver lamps going before him. **23** But when Yehudit (Judith) had come before him and his servants, they all marvelled at the beauty of her face. She fell down on her face and bowed down to him, but his servants raised her up.

Literal Version

he/she/it/self; ⟦ἀπεσκόπευον⟧ but/and
he/she/it/self/my/your/him-self the/this/who man
the/this/who city until which/whither to_come/go_down
the/this/who mountain, until to_pass_through the/this/who
⟦αὐλῶνα⟧, and no still to_see/experience
he/she/it/self/my/your/him-self. **11** and to_travel
in/on/among the/this/who ⟦αὐλῶνι⟧ toward straight/upright,
and to_meet he/she/it/self an_advance_guard the/this/who
Assuriōn. **12** and to_seize/conceive/help
he/she/it/self/my/your/him-self, and to_question, which? to_
_be? and whence/how to_come/go? and where? ⟦πορεύῃ⟧? and
to_say, daughter to_be the/this/who Hebraiōn, and to_run_
_away away_from face he/she/it/self, that/since to_ensue
⟦δίδοσθαι⟧ you toward a_thing_devoured. **13** I/we/and_I to_
_come/go toward the/this/who face Olofernou
⟦ἀρχιστρατήγου⟧ power you, of_the to_report declaration
truth, and to_show before face
he/she/it/self/my/your/him-self/there road according_to
which to_travel, and to_lord_over all the/this/who ⟦ὀρεινῆς⟧,
and no ⟦διαφωνήσει⟧ the/this/who man
he/she/it/self/my/your/him-self/there flesh one, and_not
spirit/breath life. **14** which/how but/and to_hear the/this/who
man the/this/who declaration he/she/it/self, and
⟦κατενόησαν⟧ the/this/who face he/she/it/self, and to_be
against/in_front_of he/she/it/self ⟦θαυμάσιον⟧ the/this/who
⟦κάλλει⟧ very, and to_say to/with
he/she/it/self/my/your/him-self, **15** ⟦σέσωκας⟧ the/this/who
soul you, ⟦σπεύσασα⟧ to_come/go_down toward face of_the
lord I/we; and now to_come_near/agree upon/to/against
the/this/who tent he/she/it/self/my/your/him-self/there,
and away_from I/we ⟦προπέμψουσί⟧ you until to_deliver you
toward the/this/who hand
he/she/it/self/my/your/him-self/there. **16** if but/and ⟦στῇς⟧
against/in_front_of he/she/it/self/my/your/him-self/there,
not to_fear the/this/who heart you, but ⟦ἀνάγγειλον⟧
according_to the/this/who declaration you, and well/well_
_done! you to_do/make. **17** and ⟦ἐπέλεξαν⟧ out_from
he/she/it/self man hundred, and ⟦παρέζευξαν⟧ he/she/it/self
and the/this/who handmaiden he/she/it/self, and to_bring
he/she/it/self upon/to/against the/this/who tent Olofernou.
18 and to_be swarming in/on/among all the/this/who
barracks; ⟦διεβοήθη⟧ for toward the/this/who ⟦σκηνώματα⟧
the/this/who coming he/she/it/self; and to_come/go
⟦ἐκύκλουν⟧ he/she/it/self/my/your/him-self which/how to_
_stand out/outside(r) the/this/who tent Olofernou, until
⟦προσήγγειλαν⟧ he/she/it/self about he/she/it/self. **19** and to_
_marvel upon/to/against the/this/who ⟦κάλλει⟧
he/she/it/self, and to_marvel the/this/who son Israa^{y}l away_
_from he/she/it/self; and to_say each to/with the/this/who
near/neighbour he/she/it/self/my/your/him-self/there,
one/which? to_despise of_the a_people this/he/she/it, which
to_have/be in/on/among my/your/him-self woman such_as_
_this? that/since no good to_be ⟦ὑπολείπεσθαι⟧ out_from
he/she/it/self man one, the/this/who/which ⟦ἀφεθέντες⟧ be_
_able ⟦κατασοφίσασθαι⟧ all the/this/who earth; **20** and to_go_
_out the/this/who ⟦παρακαθεύδοντες⟧ Oloferna^{y}, and all

7 **RV 10:16 · Note** Grk. if.

Literal Version

the/this/who ⟦θεράποντες⟧
he/she/it/self/my/your/him-self/there, and to_bring_in
he/she/it/self/my/your/him-self toward the/this/who tent.
21 and to_be Oloferna^{y}s ⟦ἀναπαυόμενος⟧ upon/to/against
the/this/who bed he/she/it/self/my/your/him-self/there
in/on/among the/this/who ⟦κωνωπείῳ⟧, the/this/who/which
to_be out_from purple_cloth and gold and ⟦σμαράγδου⟧ and
stone ⟦πολυτελῶν⟧ ⟦καθυφασμένων⟧. **22** and to_report
he/she/it/self about he/she/it/self, and to_go_out toward
the/this/who painted_scenery_at_the_back_of_the_stage, and
window ⟦ἀργυραῖ⟧ to_go/bring_before
he/she/it/self/my/your/him-self/there. **23** which/how
but/and to_come/go according_to face
he/she/it/self/my/your/him-self/there Youdith, and
the/this/who ⟦θεραπόντων⟧
he/she/it/self/my/your/him-self/there, to_marvel all
upon/to/against the/this/who ⟦κάλλει⟧ of_the face
he/she/it/self; and ⟦πεσοῦσα⟧ upon/to/against face to_
_worship he/she/it/self, and to_arise
he/she/it/self/my/your/him-self the/this/who slave
he/she/it/self/my/your/him-self/there.

11:1 and to_say to/with he/she/it/self/my/your/him-self
Oloferna^{y}s, ⟦θάρσησον⟧ woman, not to_fear the/this/who
heart you, that/since I/we no ⟦ἐκάκωσα⟧ a_human who/which
⟦ἠρέτικε⟧ be_a_slave king Nabouḳodonosor all the/this/who
earth. **2** and now the/this/who a_people you the/this/who to_
_dwell the/this/who hilly, if not ⟦ἐφαύλισάν⟧ I/we, no if ⟦ᾖρα⟧
the/this/who a_wooden_spear I/we upon/to/against
he/she/it/self, but he/she/it/self my/your/him-self to_
_do/make this/he/she/it. **3** and now to_speak I/we, which?
because_of ⟦ἀπέδρας⟧ away_from he/she/it/self, and to_
come/go to/with I/we? ⟦ἥκεις⟧ for toward salvation; take
heart, in/on/among the/this/who night this/he/she/it to
_live, and toward the/this/who henceforth. **4** no for to_be
which ⟦ἀδικήσει⟧ you, but well/well_done! you to_do/make,
as/just_as to_be the/this/who slave of_the lord I/we king
Nabouḳodonosor. **5** and to_say to/with he/she/it/self Youdith,
to_receive the/this/who declaration the/this/who female_
_slave you, and ⟦λαλησάτω⟧ the/this/who maidservant you
according_to face you, and no ⟦ἀναγγελῶ⟧ lie the/this/who
lord I/we in/on/among the/this/who night this/he/she/it.
6 and if ⟦κατακολουθήσῃς⟧ the/this/who word the/this/who
maidservant you, completely thing to_do/make with/after you
the/this/who God, and no ⟦ἀποπεσεῖται⟧ the/this/who lord
I/we the/this/who ⟦ἐπιτηδευμάτων⟧
he/she/it/self/my/your/him-self/there. **7** to_live for king
Nabouḳodonosor all the/this/who earth, and to_live
the/this/who power he/she/it/self/my/your/him-self/there,
which to_send you toward ⟦κατόρθωσιν⟧ all soul, that/since no
alone/only a_human through/because_of you be_a_slave
he/she/it/self, but and the/this/who wild_animal of_the field,
and the/this/who animal, and the/this/who bird of_the
heaven through/because_of the/this/who strength you
⟦ζήσονται⟧ upon/to/against Nabouḳodonosor, and all
the/this/who house he/she/it/self/my/your/him-self/there.
8 to_hear for the/this/who wisdom you, and the/this/who
⟦πανουργεύματα⟧ the/this/who soul you, and to_report all

Readers' Version

Yehudit wins Holofernes' confidence

11:1 Holofernes said to her, "Woman, take courage. Don't be afraid in your heart; for I never hurt anyone who's chosen to serve Nevukadnetsar (Nebuchadnezzar), the king of all the earth. **2** And now, if your people who live in the hill country hadn't slighted me, I wouldn't have lifted up my spear against them; but they've done these things to themselves. **3** And now tell me why you fled from them and came to us; for you've come to save yourself. Take courage! You'll live tonight, and in the future; **4** for there's no one that'll wrong you, but all will treat you well, as is done to the servants of King Nevukadnetsar my lord."

5 And Yehudit said to him, "Receive your servant's words, and let your handmaid speak in your presence, and I won't lie to my lord tonight. **6** If you'll follow the words of your handmaid, God will bring the thing to pass perfectly with you; and my lord won't fail to accomplish his purposes. **7** As Nevukadnetsar king of all the earth lives, and as his power lives, who's sent you for the preservation of every living thing, not only do men serve him by you, but also the wild animals in the countryside, the cattle, and the birds of the sky will live through your strength, in the time of Nevukadnetsar and of all his house. **8** Because we've heard of your wisdom and the subtle plans of your soul. It's been reported in all the earth that you only are brave in all the kingdom, mighty in knowledge, and wonderful in feats of war. **9** And now as about the matter which Ahior spoke in your council, we've heard his words; for the men of Betulia saved him, and he declared to them all that he'd spoken before you. **10** Therefore, Oh lord and master, don't neglect his word, but lay it up in your heart, for it's true; for our race won't be punished, neither will the sword prevail against them, unless they sin against their god. **11** And now, that my lord may not be defeated and frustrated in his purpose, and that death may fall onto them, their

Readers' Version

sin has overtaken them, wherewith they'll provoke their god to anger, whenever they do wickedness. **12** Since their food failed them, and all their water was scant, they took counsel to kill their livestock, and determined to consume all those things which God charged them by his laws that they shouldn't eat. **13** They're resolved to spend the first fruits of the grain and the tithes of the wine and the oil, which they'd sanctified and reserved for the priests who stand before our god's face in Yerushalem (Jerusalem), which it isn't fitting for any of the people so much as to touch with their hands. **14** They've sent some to Yerushalem, because they also that live there have done this thing, to bring them permission from the council of elders. **15** When these instructions come to them and they do it, they'll be given to you to be destroyed the same day. **16** Therefore I your servant, knowing all this, fled away from their presence. God sent me to work things with you, at which all the earth will be astonished, even as many as hear it. **17** Because your servant is religious, and serves the god of heaven day and night. Now, my lord, I'll stay with you; and your servant will go out by night into the valley. I'll pray to God, and he'll tell me when they've committed their sins. **18** Then I'll come and tell you. Then you can go out with all your army, and there'll be none of them that'll resist you. **19** And I'll lead you through the middle of Yehudah (Judea), until you come to Yerushalem. I'll set your throne in its centre. You'll drive them as sheep that have no shepherd, and a dog won't so much as open his mouth before you; for these things were told me according to my foreknowledge, and were declared to me, and I was sent to tell you."

20 Her words were pleasing in the sight of Holofernes and of all his servants. They marvelled at her wisdom, and said, **21** "There isn't such a woman from one end of the earth to the other, for beauty of face and wisdom of words."

22 Holofernes said to her, "God did well to send you before the people, that might would be in our hands, and destruction among those who slighted my lord. **23** And now you're beautiful in your face, and wise in your words. If you'll do as you've spoken, your god will be my god, and you'll live in King Nevukadnetsar's (Nebuchadnezzar's) palace, and will be renowned through the whole earth."

Literal Version

the/this/who earth, that/since you alone good-doer
in/on/among all kingdom, and able in/on/among higher_
_knowledge, and marvellous in/on/among troops ⟦πολέμου⟧.
9 and now the/this/who word which to_speak Aḳiōr
in/on/among the/this/who ⟦συνεδρείᾳ⟧ you, to_hear
the/this/who declaration
he/she/it/self/my/your/him-self/there, that/since
⟦περιεποιήσαντο⟧ he/she/it/self the/this/who man Betuloua,
and to_report he/she/it/self all just_as/how_much
⟦ἐξελάλησε⟧ from_with you/your. **10** for, master lord, not
⟦παρέλθῃς⟧ the/this/who word
he/she/it/self/my/your/him-self/there, but ⟦κατάθου⟧
he/she/it/self in/on/among the/this/who heart you,
that/since true to_be; no for ⟦ἐκδικᾶται⟧ the/this/who family
I/we, no ⟦κατισχύει⟧ sword upon/to/against he/she/it/self, if
not ⟦ἁμάρτωσιν⟧ toward the/this/who God he/she/it/self.
11 and now in_order_that/to not to_be the/this/who lord I/we
has_broken_in_upon and ⟦ἄπρακτος⟧, and ⟦ἐπιπεσεῖται⟧ death
upon/to/against face he/she/it/self, and ⟦κατελάβετο⟧
he/she/it/self sin in/on/among which ⟦παροργιοῦσι⟧
the/this/who God he/she/it/self, when_once if to_do/make
⟦ἀτοπίαν⟧. **12** since for ⟦ἐξέλιπεν⟧ he/she/it/self the/this/who
food, and ⟦ἐσπανίσθη⟧ all water, to_plan to_put_on/seize
the/this/who ⟦κτήνεσιν⟧ he/she/it/self, and all just_as/how_
_much to_give_orders he/she/it/self the/this/who God
in/on/among the/this/who ⟦νόμοις⟧
he/she/it/self/my/your/him-self/there not to_eat,
⟦διέγνωσαν⟧ ⟦δαπανῆσαι⟧. **13** and the/this/who ⟦ἀπαρχὰς⟧ of_
_the grain, and the/this/who tenth of_the wine and of_the
olive_oil, which ⟦διεφύλαξαν⟧ ⟦ἁγιάσαντες⟧ the/this/who
priest the/this/who to_stand_by in/on/among Hierousalaʸm
opposite of_the face of_the God I/we, ⟦κεκρίκασιν⟧
⟦ἐξαναλῶσαι⟧, which and_not the/this/who hand be_fit
⟦ἅψασθαι⟧ none the/this/who out_from of_the a_people.
14 and to_send toward Hierousalaʸm, that/since and
the/this/who there to_dwell to_do/make this/he/she/it,
the/this/who ⟦μετοικίσαντας⟧ he/she/it/self the/this/who
forgiveness from_with the/this/who ⟦γερουσίας⟧. **15** and to_be
which/how if ⟦ἀναγγείλῃ⟧ he/she/it/self and to_do/make,
⟦δοθήσονταί⟧ you toward destructive in/on/among
the/this/who day that. **16** whence I/we the/this/who female_
_slave you to_come_to_know this/he/she/it all, ⟦ἀπέδρων⟧
away_from face he/she/it/self; and to_send I/we the/this/who
God to_do/make with/after you ⟦πράγματα⟧, upon/to/against
which ⟦ἐκστήσεται⟧ all the/this/who earth just_as/how_much
if to_hear he/she/it/self. **17** that/since the/this/who female_
_slave you godly he_is, and ⟦θεραπεύουσα⟧ night and day
the/this/who God of_the heaven; and now to_stay from_with
you/your, lord I/we, and to_go_out the/this/who female_slave
you according_to night toward the/this/who ⟦φάραγγα⟧, and
to_pray to/with the/this/who God; and to_say I/we when? to_
_do/make the/this/who sin he/she/it/self; **18** and to_come/go
⟦προσανοίσω⟧ you; ⟦ἐξελεύσῃ⟧ with all the/this/who power
you, and no to_be which ⟦ἀντιστήσεταί⟧ you out_from
he/she/it/self. **19** and ⟦ἄξω⟧ you through/because_of midst
the/this/who Jewish/Judea, until of_the to_come/go opposite
Hierousalaʸm; and to_place the/this/who ⟦δίφρον⟧ you
in/on/among midst he/she/it/self, and ⟦ἄξεις⟧ he/she/it/self

Literal Version

which/how sheep which no he_is shepherd; and no ⟦γρύξει⟧
dog the/this/who tongue
he/she/it/self/my/your/him-self/there opposite you;
that/since this/he/she/it to_speak I/we according_to
foreknowledge I/we, and to_announce I/we, and to_send to_
_report you. **20** and ⟦ἤρεσαν⟧ the/this/who word
he/she/it/self against/in_front_of Olofernou, and against/in_
_front_of all the/this/who ⟦θεραπόντων⟧
he/she/it/self/my/your/him-self/there, and to_marvel
upon/to/against the/this/who wisdom he/she/it/self, and to_
_say, **21** no he_is such_as_this woman away_from end until end
the/this/who earth, good face and understanding word. **22** and
to_say to/with he/she/it/self/my/your/him-self Oloferna^{y}s,
well/well_done! to_do/make the/this/who God to_send you
before of_the a_people, of_the to_be in/on/among hand I/we
power; in/on/among but/and the/this/who ⟦φαυλίσασι⟧
the/this/who lord I/we, destruction. **23** and now ⟦ἀστεῖα⟧ to_
_be you in/on/among the/this/who appearance you, and
good-doer in/on/among the/this/who word you; that/since if
to_do/make as/just_as ⟦ἐλάλησας⟧, the/this/who God you to_
_be I/we God, and you in/on/among house king
Nabouḳodonosor ⟦καθήσῃ⟧, and to_be ⟦ὀνομαστὴ⟧ from_with
all the/this/who earth.

12:1 and to_order to_bring_in
he/she/it/self/my/your/him-self which/whither ⟦ἐτίθετο⟧
the/this/who ⟦ἀργυρώματα⟧, and
he/she/it/self/my/your/him-self/there to_direct
⟦καταστρῶσαι⟧ he/she/it/self away_from the/this/who
⟦ὀψοποιημάτων⟧ he/she/it/self/my/your/him-self/there, and
of_the wine he/she/it/self/my/your/him-self/there to_drink.
2 and to_say Youdith, no ⟦φάγομαι⟧ out_from he/she/it/self,
in_order_that/to not to_be stumbling_block, but out_from
the/this/who ⟦ἠκολουθηκότων⟧ I/we ⟦χορηγηθήσεται⟧. **3** and
to_say to/with he/she/it/self/my/your/him-self Oloferna^{y}s, if
but/and to_fail the/this/who to_be with/after you,
whence/how ⟦ἐξοίσομέν⟧ you to_give like he/she/it/self? no
for he_is with/after I/we out_from of_the Gentile_nation you.
4 and to_say Youdith to/with he/she/it/self, to_live
the/this/who soul you, lord I/we, that/since no ⟦δαπανήσι⟧
the/this/who female_slave you the/this/who to_be with/after
I/we/my, until if to_do/make lord in/on/among hand I/we
which ⟦ἐβουλεύσατο⟧. **5** and ⟦ἠγάγοσαν⟧
he/she/it/self/my/your/him-self the/this/who ⟦θεράποντες⟧
Olofernou toward the/this/who tent, and ⟦ὕπνωσε⟧ until be_
_in_the_middle the/this/who night; and to_arise to/with
the/this/who ⟦ἑωθινὴν⟧ prison/watch, **6** and to_send to/with
Oloferna^{y}n, to_speak, ⟦ἐπιταξάτω⟧ so the/this/who lord I/we,
⟦ἐᾶσαι⟧ the/this/who ⟦δούλην⟧ you upon/to/against prayer
to_go_out. **7** and to_order Oloferna^{y}s the/this/who
⟦σωματοφύλαξι⟧ not ⟦διακωλύειν⟧
he/she/it/self/my/your/him-self; and ⟦παρέμεινεν⟧
in/on/among the/this/who barracks day three, and to_depart
according_to night toward the/this/who ⟦φάραγγα⟧ Betuloua,
and ⟦ἐβαπτίζετο⟧ in/on/among the/this/who barracks
upon/to/against the/this/who flow of_the water. **8** and
which/how to_ascend, ⟦ἐδέετο⟧ of_the lord God Israa^{y}l to_
_guide the/this/who road he/she/it/self toward ⟦ἀνάστεμα⟧

Readers' Version

Yehudit stays in the camp

12:1 He commanded that she should be brought in where his silver vessels were set, and asked that his servants should prepare some of his own delicacies for her, and that she should drink from his own wine.
2 And Yehudit (Judith) said, "I can't eat it, because that could cause me to sin. I'll eat from the supplies I brought with me."
3 And Holofernes said to her, "But if the things that are with you should run out, from where will we be able to give you more like it? Because there's none of your race with us."
4 And Yehudit said to him, "As your soul lives, my lord, your servant won't use up those things that are with me until the master works by my hand the things that he's determined."
5 Then Holofernes' servants brought her into the tent, and she slept until midnight. Then she rose up towards the morning watch, **6** and sent to Holofernes, saying, "Let my lord now command that they allow your servant to go out to pray."
7 Holofernes commanded his guards that they shouldn't stop her. She stayed in the camp three days, and went out every night into the valley of Betulia and washed herself at the fountain of water in the camp. **8** And when she came up, she implored the master God of Yisrael (Israel) to direct her way to the triumph of the children of his people. **9** She came in clean and remained in the tent until she ate her food towards evening.

Holofernes invites Yehudit to a feast

10 On the fourth day, Holofernes made a feast for his own servants only, and called none of the officers to the banquet. **11** And he said to Bagoas the eunuch, who had charge over all that he had, "Go now, and persuade this Ivri (Hebrew) woman who's with you that she come to us, and eat and drink with us. **12** Because listen, it'd be a disgrace if we let such a woman go, not having had her company;

Readers' Version

for if we don't draw her to ourselves, she'll laugh us to scorn."
13 Bagoas went from the presence of Holofernes, and came in to her, and said, "Let this fair lady not fear to come to my lord, and to be honoured in his presence, and to drink wine and be merry with us, and to be made this day as one of the daughters of the children of Ashur (Assyria) who serve in Nevukadnetsar's (Nebuchadnezzar's) palace."
14 Yehudit (Judith) said to him, "Who am I, that I should contradict my lord? Because whatever would be pleasing in his eyes, I'll do speedily, and this will be my joy to the day of my death."
15 She arose, and decked herself with her clothing and all her woman's attire; and her servant went and laid fleeces on the ground for her next to Holofernes, which she'd received from Bagoas for her daily use, that she might sit and eat on them.
16 Yehudit came in and sat down, and Holofernes' heart was ravished with her. His passion was aroused, and he greatly desired her company. He was watching for a time to deceive her from the day that he'd seen her. **17** Holofernes said to her, "Drink now, and be merry with us."
18 Yehudit said, "I'll drink now, my lord, because my life is magnified in me this day more than all the days since I was born." **19** Then she took and ate and drank before him what her servant had prepared. **20** Holofernes took great delight in her, and drank a great deal of wine, more than he'd drunk at any time in one day since he was born.

Literal Version

the/this/who son of_the a_people
he/she/it/self/my/your/him-self/there. **9** and
⟦εἰσπορευομένη⟧ clean ⟦παρέμενε⟧ the/this/who tent, until
which/whither ⟦προσηνέγκατο⟧ the/this/who food
he/she/it/self to/with evening. **10** and to_be in/on/among
the/this/who day the/this/who fourth, to_do/make Oloferna^{y}s
⟦πότον⟧ the/this/who slave
he/she/it/self/my/your/him-self/there alone, and no to_call
toward the/this/who relations none the/this/who to/with
the/this/who need. **11** and to_say Bagōa the/this/who
⟦εὐνούχῳ⟧, which to_be ⟦ἀφεστηκὼς⟧ upon/to/against all
the/this/who he/she/it/self/my/your/him-self/there,
⟦πεῖσον⟧ so to_travel the/this/who woman the/this/who
Hebraian the/this/who/which he_is from_with you/your, of_
_the to_come/go to/with I/we, and to_eat and to_drink
with/after I/we. **12** look! for shameful the/this/who face I/we,
if woman such_as_this ⟦παρήσομεν⟧ no ⟦ὁμιλήσαντες⟧
he/she/it/self, that/since if this/he/she/it not
⟦ἐπισπασώμεθα⟧, ⟦καταγελάσεται⟧ I/we. **13** and to_go_out
Bagōas away_from face Olofernou, and to_enter to/with
he/she/it/self/my/your/him-self, and to_say, not ⟦ὀκνησάτω⟧
so the/this/who maidservant the/this/who good
this/he/she/it to_come/go to/with the/this/who lord I/we,
⟦δοξασθῆναι⟧ according_to face
he/she/it/self/my/your/him-self/there, and to_drink
with/after I/we toward ⟦εὐφροσύνην⟧ wine, and to_be
in/on/among the/this/who day this/he/she/it which/how
daughter one the/this/who son Assour, the/this/who/which
⟦παρεστήκασιν⟧ in/on/among house Nabouḳodonosor. **14** and
to_say to/with he/she/it/self Youdith, and one/which? to_be
I/we ⟦ἀντεροῦσα⟧ the/this/who lord I/we? that/since all
the/this/who/which to_be in/on/among the/this/who eye
he/she/it/self/my/your/him-self/there pleasing, ⟦σπεύσασα⟧
to_do/make, and to_be this/he/she/it a_leap_for_joy until day
death I/we. **15** and ⟦διαναστᾶσα⟧ ⟦ἐκοσμήθη⟧ the/this/who
clothing and all the/this/who world the/this/who feminine;
and to_come_near/agree the/this/who female_slave
he/she/it/self, and ⟦ἔστρωσεν⟧ he/she/it/self before
Olofernou on_the_ground the/this/who ⟦κώδια⟧, which to_
_take from_with Bagōou toward the/this/who ⟦καθημερινὴν⟧
⟦δίαιταν⟧ he/she/it/self, toward the/this/who to_eat
⟦κατακλινομένην⟧ upon/to/against he/she/it/self. **16** and to_
_enter to_recline Youdith, and to_amaze the/this/who heart
Olofernou upon/to/against he/she/it/self/my/your/him-self,
and to_shake the/this/who soul
he/she/it/self/my/your/him-self/there; and to_be very_eager
very of_the ⟦συγγενέσθαι⟧ with/after he/she/it/self; and
⟦ἐτήρει⟧ time/right_time of_the ⟦ἀπατῆσαι⟧
he/she/it/self/my/your/him-self, away_from which day to_
_perceive he/she/it/self/my/your/him-self. **17** and to_say
to/with he/she/it/self/my/your/him-self Oloferna^{y}s, to_drink
so, and ⟦γενήθητι⟧ with/after I/we toward ⟦εὐφροσύνην⟧.
18 and to_say Youdith, ⟦πίομαι⟧ so, lord, that/since
⟦ἐμεγαλύνθη⟧ the/this/who to_live I/we in/on/among
I/we/my today from_with all the/this/who day the/this/who
origin I/we. **19** and to_take to_eat and to_drink before
he/she/it/self/my/your/him-self/there which to_make_ready
the/this/who female_slave he/she/it/self. **20** and to_celebrate

Literal Version

Oloferna^{y}s away_from he/she/it/self, and to_drink wine much very just_as/how_much no to_drink ever in/on/among day one away_from which/whither to_beget.

13:1 which/how but/and evening to_be, ⟦ἐσπούδασαν⟧ the/this/who slave he/she/it/self/my/your/him-self/there ⟦ἀναλύειν⟧; and Bagōas to_confine the/this/who tent outside, and ⟦ἀπέκλεισε⟧ the/this/who ⟦παρεστῶτας⟧ out_from face of_ _the lord he/she/it/self/my/your/him-self/there, and ⟦ἀπώχοντο⟧ toward the/this/who ⟦κοίτας⟧ he/she/it/self; to_ _be for all ⟦κεκοπωμένοι⟧, through/because_of the/this/who upon/to/against greater to_be the/this/who ⟦πότον⟧.
2 ⟦Ὑπελείφθη⟧ but/and Youdith abode in/on/among the/this/who tent, and Oloferna^{y}s ⟦προπεπτωκὼς⟧ upon/to/against the/this/who bed he/she/it/self/my/your/him-self/there; to_be for ⟦περικεχυμένος⟧ he/she/it/self the/this/who wine. **3** and to_ _say Ioudith the/this/who female_slave he/she/it/self to_ _stand out/outside(r) of_the bedroom/chamberlain he/she/it/self, and ⟦ἐπιτηρεῖν⟧ the/this/who departure he/she/it/self just_as according_to day, ⟦ἐξελεύσεσθαι⟧ for to_ _say upon/to/against the/this/who prayer he/she/it/self; and the/this/who Bagōa to_speak according_to the/this/who declaration this/he/she/it. **4** and ⟦ἀπήλθοσαν⟧ all out_from face, and none to_leave_behind in/on/among the/this/who ⟦κοιτῶνι⟧ away_from small until great; and to_stand Youdith from_with the/this/who bed he/she/it/self/my/your/him-self/there, to_say in/on/among the/this/who heart he/she/it/self, lord the/this/who God all power, ⟦ἐπίβλεψον⟧ in/on/among the/this/who hour this/he/she/it upon/to/against the/this/who work the/this/who hand I/we, toward height Hierousala^{y}m; **5** that/since now time/right_time ⟦ἀντιλαβέσθαι⟧ the/this/who inheritance you, and to_do/make the/this/who a_practice I/we, toward destruction enemy the/this/who/which ⟦ἐπανέστησαν⟧ I/we. **6** and to_come_ _near/agree the/this/who rule the/this/who bed which to_be to/with head Olofernou, to_take_down the/this/who ⟦ἀκινάνην⟧ he/she/it/self/my/your/him-self/there away_ _from he/she/it/self/my/your/him-self/there. **7** and ⟦ἐγγίσασα⟧ the/this/who bed, ⟦ἐδράξατο⟧ the/this/who ⟦κόμης⟧ the/this/who head he/she/it/self/my/your/him-self/there, and to_say, ⟦κραταίωσόν⟧ I/we, the/this/who God Israa^{y}l, in/on/among the/this/who day this/he/she/it; **8** and to_strike toward the/this/who neck he/she/it/self/my/your/him-self/there twice in/on/among the/this/who strength he/she/it/self, and to_remove the/this/who head he/she/it/self/my/your/him-self/there away_from he/she/it/self/my/your/him-self/there, **9** and to_roll_away the/this/who body he/she/it/self/my/your/him-self/there away_from the/this/who ⟦στρωμνῆς⟧, and to_remove the/this/who ⟦κωνωπεῖον⟧ away_from the/this/who ⟦στύλων⟧; and with/after little/few to_go_out, and to_deliver the/this/who handmaiden he/she/it/self the/this/who head Olofernou. **10** and ⟦ἐνέβαλεν⟧ he/she/it/self/my/your/him-self toward the/this/who bag the/this/who food he/she/it/self, and to_go_out

Readers' Version

Yehudit kills Holofernes

13:1 But when the evening had come, his servants hurried to depart. Bagoas shut the tent outside, and dismissed those who waited from the presence of his lord. They went away to their beds; for they were all weary, because the feast had been long. **2** But Yehudit was left alone in the tent, with Holofernes lying along on his bed; for he was drunk with wine. **3** Yehudit had said to her servant that she should stand outside her bedchamber, and wait for her to come out, as she did daily; for she said she'd go out to her prayer. She spoke to Bagoas according to the same words. **4** All went away from her presence, and none was left in the bedchamber, small or great. Yehudit, standing by his bed, said in her heart, Oh master God of all power, look in this hour on the works of my hands for the exaltation of Yerushalem (Jerusalem). **5** Because now is the time to help your inheritance, and to do the thing that I've purposed to the destruction of the enemies which have risen up against us. **6** She came to the bedpost which was at Holofernes' head, and took down his sword from there. **7** She drew near to the bed, took hold of the hair of his head, and said, "Strengthen me, Oh master God of Yisrael, this day." **8** She struck twice on his neck with all her might and cut off his head, **9** tumbled his body down from the bed, and took down the canopy from the posts. After a little while she went out, and gave Holofernes' head to her maid; **10** and she put it in her bag of food. They both went out together to prayer, according to their custom. They passed through the camp, circled around that valley, and went up to the mountain of Betulia, and came to its gates.

Yehudit returns with Holofernes' head

11 Yehudit said afar off to the watchmen at the gates, "Open, open the gate, now. God is with us, even our god, to show his power yet in Yisrael (Israel), and his might against the enemy, as he's done even this day."

12 When the men of her city heard her voice, they hurried to go down to the gate of their city, and they called together the elders of the city. **13** They all ran together, both small and great, for it seemed unbelievable to them that she'd come. They opened the gate and received them, making a fire to give light, and surrounded them. **14** She said to them with a loud voice, "Praise God! Praise him! Praise God, who hasn't taken away his mercy from the house of Yisrael, but has destroyed our enemies by my hand tonight!"

15 Then she took the head out of the bag and showed it, and said to them, "Listen, the head of Holofernes, the chief captain of Ashur's (Assyria's) army, and the canopy under which he laid in his drunkenness. The master struck him by a woman's hand. **16** And as the master lives, who preserved me in my way that I went, my face deceived him to his destruction, and he didn't commit sin with me, to defile and shame me."

Readers' Version

17 All the people were extremely amazed, and bowed themselves, and worshipped God, and said with one accord, "Blessed are you, Oh our god, who have this day humiliated your people's enemies."

18 Ozias said to her, "Blessed are you, daughter, in the sight of the Most High God, above all the women on the earth; and blessed is the master God, who created the heavens and the earth, who directed you to cut off the head of the prince of our enemies. **19** Because your hope won't depart from the hearts of people who remember God's strength forever. **20** May God turn these things to you for a perpetual praise, to visit you with good things, because you didn't spare your life because of the affliction of our race, but prevented our ruin, walking a straight way before our god."

And all the people said, "Amen! Amen!"

Literal Version

the/this/who/which two together according_to the/this/who ⟦ἐθισμὸν⟧ he/she/it/self; and ⟦διελθοῦσαι⟧ the/this/who barracks, to_surround the/this/who ⟦φάραγγα⟧ that, and ⟦προσανέβησαν⟧ the/this/who mountain Betuloua, and ⟦ἦλθοσαν⟧ to/with the/this/who gate he/she/it/self. **11** and to_say Youdith from_afar the/this/who to_keep/guard upon/to/against the/this/who gate, ⟦ἀνοίξατε⟧, ⟦ἀνοίξατε⟧ so the/this/who gate, with/after I/we the/this/who God the/this/who God I/we, to_do/make still strength in/on/among Israaʸl and power according_to the/this/who enemy, as/just_as and today to_do/make. **12** and to_be which/how to_hear the/this/who man the/this/who city he/she/it/self the/this/who voice/sound he/she/it/self, ⟦ἐσπούδασαν⟧ of_the to_come/go_down toward the/this/who gate the/this/who city he/she/it/self; and to_call_together the/this/who elder the/this/who city. **13** and to_flock all away_ _from small until great, that/since ⟦παράδοξον⟧ to_be he/she/it/self the/this/who to_come/go he/she/it/self/my/your/him-self, and ⟦ἤνοιξαν⟧, the/this/who gate, and ⟦ὑπεδέξαντο⟧ he/she/it/self; and to_ _kindle fire toward ⟦φαῦσιν⟧, ⟦περιεκύκλωσαν⟧ he/she/it/self. **14** the/this/who but/and to_say to/with he/she/it/self voice/sound great, to_praise the/this/who God, to_praise; to_ _praise the/this/who God which no to_leave the/this/who mercy he/she/it/self/my/your/him-self/there away_from of_ _the house Israaʸl, but ⟦ἔθραυσε⟧ the/this/who enemy I/we through/because_of hand I/we in/on/among the/this/who night this/he/she/it. **15** and ⟦προελοῦσα⟧ the/this/who head out_from the/this/who bag, to_show, and to_say he/she/it/self, look! the/this/who head Olofernou ⟦ἀρχιστρατήγου⟧ power Assour, and look! the/this/who ⟦κωνωπεῖον⟧ in/on/among which to_recline in/on/among the/this/who drunkenness he/she/it/self/my/your/him-self/there, and to_strike he/she/it/self the/this/who lord in/on/among hand female. **16** and to_live lord which ⟦διεφύλαξέ⟧ I/we in/on/among the/this/who road I/we which ⟦ἐπορεύθην⟧, that/since ⟦ἠπάτησεν⟧ he/she/it/self the/this/who face I/we toward destruction he/she/it/self/my/your/him-self/there, and no to_do/make sin with/after I/we/my toward defilement and ⟦αἰσχύνην⟧. **17** and to_amaze all the/this/who a_people very, and ⟦κύψαντες⟧ to_worship the/this/who God and to_say united, praiseworthy to_be the/this/who God I/we, the/this/who ⟦ἐξουδενώσας⟧ in/on/among the/this/who day the/this/who today the/this/who enemy of_the a_people you. **18** and to_say he/she/it/self Ozias, ⟦εὐλογητὴ⟧ you, daughter the/this/who God the/this/who ⟦ὑψίστῳ⟧ from_with all the/this/who woman the/this/who upon/to/against the/this/who earth, and to_praise/bless lord the/this/who God, which to_create the/this/who heaven and the/this/who earth, which ⟦κατεύθυνέ⟧ you toward wound head ruler enemy I/we, **19** that/since no ⟦ἀποστήσεται⟧ the/this/who hope you away_from heart a_human ⟦μνημονευόντων⟧ strength God until an_age. **20** and to_do/make you he/she/it/self the/this/who God toward height eternal, of_the to_visit/care_ _for you in/on/among good-doer, for which no ⟦ἐφείσω⟧ the/this/who soul you through/because_of the/this/who lowliness of_the family I/we, but ⟦ἐπεξῆλθες⟧ ⟦πτώματι⟧ I/we,

Literal Version

upon/to/against straight/upright to_travel before of_the God I/we; and to_say all the/this/who a_people, to_be, to_be.

14:1 and to_say to/with he/she/it/self Youdith, to_hear so I/we, brother, and to_take the/this/who head this/he/she/it, ⟦κρεμάσατε⟧ he/she/it/self/my/your/him-self upon/to/against the/this/who ⟦ἐπάλξεως⟧ of_the wall you. **2** and to_be when if ⟦διαφαύσῃ⟧ the/this/who dawn, and to_ _go_out the/this/who sun upon/to/against the/this/who earth, ⟦ἀναλήψεσθε⟧ each the/this/who vessel the/this/who ⟦πολεμικὰ⟧ you, and ⟦ἐξελεύσεσθε⟧ all man ⟦ἰσχύων⟧ out/outside(r) the/this/who city, and ⟦δώσετε⟧ founder toward he/she/it/self, which/how to_come/go_down upon/to/against the/this/who a_plain toward the/this/who ⟦προφυλακὴν⟧ son Assour, and no ⟦καταβήσεσθε⟧. **3** and to_ _take_up this/he/she/it the/this/who ⟦πανοπλίας⟧ he/she/it/self, to_travel toward the/this/who barracks he/she/it/self, and ⟦ἐγεροῦσι⟧ the/this/who officer/magistrate the/this/who power Assour, and ⟦συνδραμοῦνται⟧ upon/to/against the/this/who tent Olofernou, and no to_find/meet he/she/it/self, and ⟦ἐπιπεσεῖται⟧ upon/to/against he/she/it/self fear, and to_flee away_from face you. **4** and ⟦ἐπακολουθήσαντες⟧ you, and all the/this/who to_dwell all region Israaʸl, ⟦καταστρώσατε⟧ he/she/it/self in/on/among the/this/who road he/she/it/self. **5** before but/and of_the to_do/make this/he/she/it, to_call I/we Akiōr the/this/who Ammanitaʸn, in_order_that/to to_ _perceive to_come_to_know the/this/who ⟦ἐκφαυλίσαντα⟧ the/this/who house of_the Israaʸl, and he/she/it/self which/how toward death to_send toward I/we. **6** and ⟦ἐκάλεσαν⟧ the/this/who Akiōr out_from of_the house Ozia; which/how but/and to_come/go, and to_perceive the/this/who head Olofernou in/on/among hand man one in/on/among the/this/who assembly of_the a_people, to_ _collapse upon/to/against face, and ⟦ἐξελύθη⟧ the/this/who spirit/breath he/she/it/self/my/your/him-self/there. **7** which/how but/and ⟦ἀνέλαβον⟧ he/she/it/self, to_fall/beat the/this/who foot Youdith, and to_worship the/this/who ⟦προσώτῳ⟧ he/she/it/self, and to_say, to_praise/bless you in/on/among all tent Youda, and in/on/among all Gentile_ _nation, who/which to_hear the/this/who name you ⟦ταραχθήσονται⟧. **8** and now ⟦ἀνάγγειλόν⟧ I/we just_as/how_ _much to_do/make in/on/among the/this/who day this/he/she/it; and to_announce he/she/it/self Youdith in/on/among midst of_the a_people all just_as/how_much to_ _be ⟦πεποιηκυῖα⟧, away_from which day to_go_out until which/whither to_speak he/she/it/self. **9** which/how but/and to_cease ⟦λαλοῦσα⟧, ⟦ἠλάλαξεν⟧ the/this/who a_people voice/sound great, and to_give voice/sound ⟦εὐφρόσυνον⟧ in/on/among the/this/who city he/she/it/self. **10** to_perceive but/and Akiōr all just_as/how_much to_do/make the/this/who God of_the Israaʸl, to_trust_(in) the/this/who God very, and ⟦περιετέμετο⟧ the/this/who flesh the/this/who uncircumcision he/she/it/self/my/your/him-self/there, and to_add_(to) to/with the/this/who house Israaʸl until the/this/who day this/he/she/it. **11** when but/and

Readers' Version

Yehudit prepares the people to attack

14:1 Yehudit (Judith) said to them, "Hear me now, my kindred, and take this head, and hang it on the battlement of your wall. **2** As soon as morning comes and the sun rises over the earth, each of you must pick up your weapons, and every brave man must go out of the city. Put a captain in charge of them, as though you'd go down to the plain towards the watch of the children of Ashur (Assyria); but you men mustn't go down. **3** These will take up their full armour, and will go into their camp and rouse up the captains of Ashur's army. They'll run together to Holofernes' tent. They won't find him. Fear will fall onto them, and they'll flee before your face. **4** You men, and all that inhabit every border of Yisrael (Israel), must pursue them and overthrow them as they go. **5** But before you do these things, summon Ahior the Amoni to me, that he may see and know him that despised the house of Yisrael, and that sent him to us, as it were to death.

Ahior believes in Yisrael's God

6 And they called Ahior out of Ozias' house; but when he came, and saw Holofernes' head in a man's hand in the assembly of the people, he fell onto his face, and his spirit failed. **7** But when they'd recovered him,[8] he fell at Yehudit's feet, bowed down to her, and said, "Blessed are you in every tent of Yehudah (Judah)! In every nation, those who hear your name will be troubled. **8** Now tell me all the things that you've done in these days."

And Yehudit declared to him among the people all the things that she'd done, from the day that she went out until the time that she spoke to them. **9** But when she finished speaking, the people shouted with a loud voice, and made a joyful noise in their city. **10** But when Ahior saw all the things that the god of Yisrael had done, he put deep trust in God, and circumcised the flesh of his foreskin, and was joined to the house of Yisrael, to this day.

The enemy discovers Holofernes' death

11 But as soon as the morning arose, they hanged Holofernes' head on the wall, and every man took up his weapons, and they went forth by bands to the ascents of the mountain. **12** But when the children of Ashur (Assyria) saw them, they sent word to their leaders, and they went to their captains and tribunes, and to every one of their rulers. **13** They came to Holofernes' tent, and said to him that was over all that he had, "Wake our lord up, now, for the slaves have been bold to come down against us to battle, that they may be utterly destroyed."

14 Bagoas went in, and knocked at the outer door of the tent; for he supposed that Holofernes was sleeping with Yehudit. **15** But when no one answered, he opened it, went into the bed-chamber, and found him thrown on the threshold dead; and his head had been taken from him. **16** He cried with a loud voice,

8 RV 14:7 · Note Many authorities read he had recovered himself.

Readers' Version

with weeping, groaning, and shouting, and tore his clothes.
17 He entered into the tent where Yehudit lodged, and he didn't find her. He leapt out to the people, and cried aloud, 18 "The slaves have dealt treacherously! One woman of the Ivrim (Hebrews) has brought shame on King Nevukadnetsar's (Nebuchadnezzar's) house; for Holofernes lies on the ground, and his head isn't on him!"
19 But when the rulers of Ashur's army heard this, they tore their tunics, and they were deeply troubled. There were cries and a very great noise in the camp.

Yisrael pursues the fleeing army

15:1 When those who were in the tents heard, they were amazed at what happened. 2 Trembling and fear fell onto them, and no man dared stay any more in the sight of his neighbour, but rushing out with one accord, they fled into every way of the plain and of the hill country. 3 Those who'd encamped in the hill country round about Betulia fled away. And then the Israeli people, every one who was a warrior among them, rushed out on them. 4 Ozias sent to Betomesthaim, Bevay, Choba, and Chola, and to every border of Yisrael, to tell about the things that'd been accomplished, and that all should rush on their enemies to destroy them. 5 But when the Israeli people heard this, they all fell onto them with one accord, and struck them to Choba. Yes, and in the same way also, people from Yerushalem and from all the hill

Literal Version

the/this/who dawn to_ascend, and ⟦ἐκρέμασαν⟧ the/this/who head Olofernou out_from of_the wall, and ⟦ἀνέλαβε⟧ all man Israaʸl the/this/who weapon
he/she/it/self/my/your/him-self/there, and ⟦ἐξήλθοσαν⟧ according_to to_sow upon/to/against the/this/who ⟦ἀναβάσεις⟧ of_the mountain. 12 the/this/who but/and son Assour, which/how to_perceive he/she/it/self, ⟦διέπεμψαν⟧ upon/to/against the/this/who to_govern he/she/it/self; the/this/who but/and to_come/go upon/to/against officer/magistrate and ⟦χιλιάρχους⟧ and upon/to/against all ruler he/she/it/self; 13 and to_come upon/to/against the/this/who tent Olofernou, and to_say the/this/who to_be upon/to/against all the/this/who
he/she/it/self/my/your/him-self/there, ⟦ἔγειρον⟧ so the/this/who lord I/we, that/since ⟦ἐτόλμησαν⟧ the/this/who slave to_come/go_down upon/to/against I/we toward war, in_ _order_that/to ⟦ἐξολοθρευθῶσιν⟧ toward goal/tax. 14 and to_ _enter Bagōas, and ⟦ἔκρουσε⟧ the/this/who ⟦αὐλαίαν⟧ the/this/who tent; ⟦ὑπενοεῖτο⟧ for to_sleep he/she/it/self with/after Youdith. 15 which/how but/and none ⟦ἐπήκουσε⟧, ⟦διαστείλας⟧ to_enter toward the/this/who ⟦κοιτῶνα⟧, and to_ _find/meet he/she/it/self upon/to/against the/this/who ⟦χελωνίδος⟧ ⟦ἐῤῥιμεμένον⟧ dead, and the/this/who head he/she/it/self/my/your/him-self/there ⟦ἀφῄρητο⟧ away_from he/she/it/self/my/your/him-self/there. 16 and to_cry_out voice/sound great with/after ⟦κλαυθμοῦ⟧ and groan and ⟦βοῆς⟧ strong, and to_tear the/this/who clothing he/she/it/self/my/your/him-self/there. 17 and to_enter toward the/this/who tent which/whither to_be Youdith ⟦καταλύουσα⟧, and no to_find/meet
he/she/it/self/my/your/him-self; and ⟦ἐξεπήδησεν⟧ toward the/this/who a_people, to_cry, 18 to_reject the/this/who slave, to_do/make ⟦αἰσχύνην⟧ one woman the/this/who Hebraiōn toward the/this/who house of_the king Nabouḳodonosor, that/since look! Oloferna ʸs on_the_ground, and the/this/who head no to_be upon/to/against he/she/it/self. 19 which/how but/and to_hear this/he/she/it the/this/who declaration the/this/who ruler the/this/who power Assour, the/this/who tunic he/she/it/self ⟦διέῤῥηξαν⟧, and to_trouble the/this/who soul he/she/it/self very, and to_be he/she/it/self shouting and outcry great very in/on/among midst the/this/who barracks.

15:1 and which/how to_hear the/this/who in/on/among the/this/who ⟦σκηνώμασιν⟧ to_be, to_amaze upon/to/against the/this/who to_be; 2 and to_fall/press_upon upon/to/against he/she/it/self fear and trembling, and no to_be a_human to_ _stay according_to face of_the near/neighbour still, but ⟦ἐκχυθέντες⟧ united ⟦ἔφευγον⟧ upon/to/against all road of_ _the ⟦πεδίου⟧ and the/this/who ⟦ὀρεινῆς⟧. 3 and the/this/who ⟦παρεμβεβληκότες⟧ in/on/among the/this/who hilly surrounding Betuloua and ⟦ἐτράπησαν⟧ toward ⟦φυγήν⟧; and then the/this/who son Israaʸl all man a_warrior out_from he/she/it/self to_pour_out upon/to/against he/she/it/self. 4 and to_send Ozias toward Baitomasthaim, and Ḳōbai, and ⟦Χωλὰ⟧, and toward all region Israaʸl, the/this/who to_ _announce above/for the/this/who ⟦συντετελεσμένων⟧, and in_order_that/to all ⟦ἐπεκχυθῶσι⟧ the/this/who ⟦πολεμίοις⟧ toward the/this/who ⟦ἀναίρεσιν⟧ he/she/it/self. 5 which/how

Literal Version

but/and to_hear the/this/who son Israaʸl, all united ⟦ἐπέπεσον⟧ upon/to/against he/she/it/self, and to_cut/mourn he/she/it/self until Ḳōba. likewise but/and and the/this/who out_from Hierousalaʸm ⟦παρεγενήθησαν⟧ and out_from all the/this/who ⟦ὀρεινῆς⟧; to_report for he/she/it/self the/this/who ⟦γεγονότα⟧ the/this/who barracks the/this/who enemy he/she/it/self; and the/this/who in/on/among Gala'ad and the/this/who in/on/among the/this/who Galilaia ⟦ὑπερεκέρασαν⟧ he/she/it/self plague/blow/wound great, until which/whither to_pass_by Damaskon, and the/this/who region he/she/it/self. **6** the/this/who but/and remaining the/this/who to_dwell Betuloua, to_fall/press_upon the/this/who barracks Assour, and ⟦ἐπρονόμευσαν⟧ he/she/it/self, and be_rich very. **7** the/this/who but/and son Israaʸl to_live/return away_from the/this/who slaughter, ⟦ἐκυρίευσαν⟧ the/this/who remaining, and the/this/who/which ⟦κῶμαι⟧ and ⟦ἐπαύλεις⟧ in/on/among the/this/who hilly and ⟦πεδινῇ⟧ to_grasp/seize much ⟦λαφύρων⟧; to_be for multitude much very. **8** and Yōakim the/this/who priest the/this/who great and the/this/who council_of_elders the/this/who son Israaʸl the/this/who to_ _dwell in/on/among Hierousalaʸm to_come/go of_the to_look_ _at the/this/who good-doer which to_do/make lord the/this/who Israaʸl, and of_the to_perceive the/this/who Youdith, and to_speak with/after he/she/it/self peace. **9** which/how but/and to_enter to/with he/she/it/self/my/your/him-self, ⟦εὐλόγησαν⟧ he/she/it/self/my/your/him-self all united, and to_say to/with he/she/it/self/my/your/him-self, you height Israaʸl, you prancing great of_the Israaʸl, you pride great of_the family I/we. **10** to_do/make all this/he/she/it in/on/among hand you, to_do/make the/this/who good-doer with/after Israaʸl; and ⟦εὐδοκήσαι⟧ upon/to/against he/she/it/self the/this/who God; to_praise/bless to_be from_with the/this/who ⟦παντοκράτορι⟧ lord toward the/this/who an_age time; and to_ _say all the/this/who a_people, to_be. **11** and ⟦ἐλαφύρευσε⟧ all the/this/who a_people the/this/who barracks upon/to/against day thirty, and to_give the/this/who Youdith the/this/who tent Olofernou, and all the/this/who ⟦ἀργυρώματα⟧, and the/this/who to_bow/lay_down and the/this/who ⟦ὅλκια⟧; and all the/this/who ⟦σκευάσματα⟧ he/she/it/self/my/your/him-self/there; and to_take this/he/she/it to_put/lay_on upon/to/against the/this/who ⟦ἡμίονον⟧ he/she/it/self, and ⟦ἔζευξε⟧ the/this/who ⟦ἁμάξας⟧ he/she/it/self, and ⟦ἐσώρευσεν⟧ he/she/it/self upon/to/against he/she/it/self. **12** and to_flock all woman Israaʸl of_the to_perceive he/she/it/self/my/your/him-self, and ⟦εὐλόγησαν⟧ he/she/it/self/my/your/him-self; and to_ _do/make he/she/it/self ⟦χορὸν⟧ out_from he/she/it/self; and to_take ⟦θύρσους⟧ in/on/among the/this/who hand he/she/it/self, and to_give the/this/who ⟦γυναιξὶ⟧ the/this/who with/after he/she/it/self, **13** and ⟦ἐστεφανώσαντο⟧ the/this/who ⟦ἐλαίαν⟧ this/he/she/it and the/this/who/which with/after he/she/it/self; and ⟦προῆλθε⟧ all of_the a_people in/on/among ⟦χορείᾳ⟧ ⟦ἡγουμένη⟧ all the/this/who woman, and to_follow all man Israaʸl

Readers' Version

country came (for men had told them about what happened in their enemies' camp), and those who were in Gilead and in Galil fell onto their flank with a great slaughter, until they were past Damesek (Damascus) and its borders. **6** The rest of the people who lived at Betulia fell onto the camp of Ashur, and plundered them, and were enriched greatly. **7** The Israeli people returned from the slaughter, and got possession of that which remained. The villages and the cities that were in the hill country and in the plain country took many spoils; for there was a very great supply.

The people honour Yehudit

8 Yehoyakim the high priest, and the elders of the Israeli people (Israel) who lived in Yerushalem (Jerusalem), came to see the good things which the master had showed to Yisrael, and to see Yehudit (Judith) and to greet her. **9** When they came to her, they all blessed her with one accord, and said to her, "You're the exaltation of Yerushalem! You're the great glory of Yisrael! You're the great rejoicing of our race! **10** You've done all these things by your hand. You've done with Yisrael the things that are good, and God is pleased with it. May you be blessed by the Almighty master forever!"

And all the people said, "Amen!"

11 And the people plundered the camp for thirty days; and they gave Holofernes' tent to Yehudit, along with all his silver cups, his beds, his bowls, and all his furniture. She took them, placed them on her mule, prepared her wagons, and piled them on it.

12 And all the women of Yisrael ran together to see her; and they blessed her, and made a dance among them for her. She took branches in her hand, and distributed them to the women who were with her.[9] **13** Then they made themselves garlands of olive, she and those who were with her, and she went before all the people in the dance, leading all the women. All the men of Yisrael followed in their armour with garlands, and with songs in their mouths.

9 RV 15:12 · Note Compare 2 Maccabees 10:7.

Readers' Version

Yehudit's song of thanks

16:1 And Yehudit began to sing this song of thanksgiving in all Yisrael, and all the people sang with loud voices this song of praise. **2** Yehudit said,
"Begin a song to my god with timbrels.
Sing to my master with cymbals.
Make melody to him with psalm and praise.
Exalt him, and call on his name.
3 Because the master is the god that crushes battles.
Because in his armies among the people,
he delivered me out of the hand of those who persecuted me.
4 Ashur (Assyria) came out of the mountains from the north.
He came with ten thousands of his army.
Its multitude stopped the torrents.
Their horsemen covered the hills.
5 He said that he'd burn up my borders,
kill my young men with the sword,
throw my nursing children to the ground,
give my infants up as prey,
and make my virgins a plunder.
6 "The Almighty master brought them to nothing by a woman's hand.
7 Because their mighty one didn't fall by young men,
neither did sons of the Titans strike him.
Tall giants didn't attack him,
but Yehudit (Judith) the daughter of Merari made him weak with the beauty of her face.
8 "Because she put off the clothing of her widowhood
for the exaltation of those who were distressed in Yisrael (Israel).
She anointed her face with ointment,
bound her hair in a tiara,
and took a linen garment to deceive him.
9 Her sandal ravished his eye.
Her beauty took his soul prisoner.
The sword passed through his neck.
10 "The Persians quaked at her daring.
The Madim (Medes) were daunted at her boldness.
11 "Then my lowly ones shouted aloud.
My oppressed people were terrified and trembled for fear.
They lifted up their voices and the enemy fled.
12 The children of slave-girls pierced them through,
and wounded them as fugitives' children.
They perished by my master's army.
13 "I'll sing to my god a new song:
Oh master, you're great and glorious,
marvellous in strength, invincible.
14 Let all your creation serve you;
for you spoke, and they were made.
You sent out your spirit, and it built them.

Literal Version

⟦ἐνωπλισμένοι⟧ with/after ⟦στεφάνων⟧ and ⟦ὕμνων⟧ in/on/among the/this/who mouth he/she/it/self.

16:1 and ⟦ἐξῆρχεν⟧ Youdith the/this/who ⟦ἐξομολόγησιν⟧ this/he/she/it in/on/among all Israaʸl, and ⟦ὑπεφώνει⟧ all the/this/who a_people the/this/who ⟦αἴνεσιν⟧ this/he/she/it; **2** and to_say Youdith, ⟦Ἐξάρχετε⟧ the/this/who God I/we in/on/among ⟦τυμπάνοις⟧, ⟦ᾄσατε⟧ the/this/who lord I/we in/on/among ⟦κυμβάλοις⟧, ⟦ἐναρμόσασθε⟧ he/she/it/self psalm new, ⟦ὑψοῦτε⟧ and ⟦ἐπικαλέσασθε⟧ the/this/who name he/she/it/self/my/your/him-self/there. **3** that/since God ⟦συντρίβων⟧ war lord, that/since toward barracks he/she/it/self/my/your/him-self/there in/on/among midst a_ _people to_take_out/select I/we out_from hand the/this/who ⟦καταδιωκόντων⟧ I/we. **4** to_come/go Assour out_from mountain away_from the_north, to_come/go in/on/among myriad power he/she/it/self/my/your/him-self/there, which the/this/who multitude he/she/it/self ⟦ἐνέφραξε⟧ ravine, and the/this/who horse he/she/it/self ⟦ἐκάλυψε⟧ ⟦βουνούς⟧. **5** to_ _say ⟦ἐμπρήσειν⟧ the/this/who region I/we, and the/this/who ⟦νεανίσκους⟧ I/we to_do_away_with in/on/among sword, and the/this/who ⟦θηλάζοντά⟧ I/we ⟦θήσειν⟧ toward ground, and the/this/who ⟦νήπιά⟧ I/we ⟦δώσειν⟧ toward ⟦προνομὴν⟧, and the/this/who ⟦παρθένους⟧ I/we ⟦σκυλεῦσαι⟧. **6** lord almighty ⟦ἠθέτησεν⟧ he/she/it/self in/on/among hand female. **7** no for ⟦ὑπέπεσεν⟧ the/this/who able he/she/it/self by/under ⟦νεανίσκων⟧, and_not son ⟦Τιτάνων⟧ ⟦ἐπάταξαν⟧ he/she/it/self, and_not ⟦ὑψηλοὶ⟧ ⟦γίγαντες⟧ to_put/lay_on he/she/it/self, but Youdith daughter ⟦Μεραρεὶ⟧ in/on/among ⟦κάλλει⟧ face he/she/it/self ⟦παρέλυσεν⟧ he/she/it/self. **8** ⟦Ἐξεδύσατο⟧ for robe ⟦χηρεύσεως⟧ he/she/it/self toward height the/this/who ⟦πονούντων⟧ in/on/among Israaʸl, ⟦ἠλείψατο⟧ the/this/who face he/she/it/self in/on/among ⟦μυρισμῷ⟧, and ⟦ἐδήσατο⟧ the/this/who hair he/she/it/self in/on/among Mitra/a_mitre, and to_take robe ⟦λινῆν⟧ toward ⟦ἀπάτην⟧ he/she/it/self/my/your/him-self/there. **9** the/this/who sandal he/she/it/self to_seize eye he/she/it/self/my/your/him-self/there, and the/this/who beauty he/she/it/self ⟦ᾐχμαλώτισε⟧ soul he/she/it/self/my/your/him-self/there; to_pass_through the/this/who ⟦ἀκινάκης⟧ the/this/who neck he/she/it/self/my/your/him-self/there. **10** ⟦Ἔφριξαν⟧ Persai the/this/who be_bold he/she/it/self, and Maʸdoi the/this/who boldness he/she/it/self ⟦ἐῤῥάχθησαν⟧. **11** then ⟦ἠλάλαξαν⟧ the/this/who ⟦ταπεινοί⟧ I/we, and to_fear the/this/who ⟦ἀσθενοῦντές⟧ I/we, and ⟦ἐπτοήθησαν⟧; ⟦ὕψωσαν⟧ the/this/who voice/sound he/she/it/self, and ⟦ἀνετράπησαν⟧. **12** son ⟦κορασίων⟧ ⟦κατεκέντησαν⟧ he/she/it/self, and which/how child ⟦αὐτομολούντων⟧ ⟦ἐτίτρωσκον⟧ he/she/it/self; to_destroy out_from ⟦παρατάξεως⟧ lord I/we. **13** to_praise the/this/who God I/we ⟦ὕμνον⟧ new; lord, great to_be, and honoured, marvellous in/on/among strength, ⟦ἀνυπέρβλητος⟧. **14** you/your ⟦δουλευσάτω⟧ all the/this/who creation you, that/since to_ _say, and to_be; to_send the/this/who spirit/breath you, and to_build; and no to_be which ⟦ἀντιστήσεται⟧ the/this/who voice/sound you. **15** mountain for out_from ⟦θεμελίων⟧ with water ⟦σαλευθήσεται⟧, rock but/and away_from face you

Literal Version

which/how beeswax ⟦τακήσονται⟧, upon/to/against but/and the/this/who to_fear you, you ⟦εὐιλατεύεις⟧ he/she/it/self. **16** that/since small all sacrifice toward aroma aroma, and least all fat toward burnt_offering you; the/this/who but/and to_ _fear the/this/who lord, great always. **17** woe! Gentile_nation ⟦ἐπανισταμένοις⟧ the/this/who family I/we; lord almighty ⟦ἐκδικήσει⟧ he/she/it/self in/on/among day judgement, to_ _give fire and ⟦σκώληκας⟧ toward flesh he/she/it/self, and ⟦κλαύσονται⟧ in/on/among insight until an_age. **18** which/how but/and ⟦ἦλθοσαν⟧ toward Hierousala^{y}m, to_ _worship the/this/who God; and when to_clean the/this/who a_people, ⟦ἀνήνεγκαν⟧ the/this/who burnt_offering he/she/it/self, and the/this/who ⟦ἐκουσία⟧ he/she/it/self, and the/this/who gift. **19** and ⟦ἀνέθηκεν⟧ Youdith all the/this/who vessel Olofernou just_as/how_much to_give the/this/who a_people he/she/it/self, and the/this/who ⟦κωνωπεῖον⟧ the/this/who/which to_take ⟦αὕτς⟧ out_from of_ _the bedroom/chamberlain he/she/it/self/my/your/him-self/there, toward a_vow_ _offering the/this/who God to_give. **20** and to_be the/this/who a_people to_celebrate in/on/among Hierousala^{y}m according_to face the/this/who holy upon/to/against month three, and Youdith with/after he/she/it/self ⟦κατέμεινε⟧. **21** with/after but/and the/this/who day this/he/she/it ⟦ἀνέζευξεν⟧ each toward the/this/who inheritance he/she/it/self/my/your/him-self/there; and Youdith to_go_ _away toward Betuloua, and ⟦κατέμεινεν⟧ upon/to/against the/this/who ⟦ὑπάρξεως⟧ he/she/it/self; and to_be according_ _to the/this/who time/right_time he/she/it/self honoured in/on/among all the/this/who earth. **22** and much to_long_for he/she/it/self/my/your/him-self, and no to_know man he/she/it/self/my/your/him-self all the/this/who day the/this/who life he/she/it/self, away_from which day to_die Manassa^{y}s the/this/who man he/she/it/self, and to_add_(to) to/with the/this/who a_people he/she/it/self/my/your/him-self/there. **23** and to_be ⟦προβαίνουσα⟧ great very; and ⟦ἐγήρασεν⟧ in/on/among the/this/who house of_the man he/she/it/self year hundred five, and to_release the/this/who ⟦ἄβραν⟧ he/she/it/self ⟦ἐλευθέραν⟧, and to_die toward Betuloua, and to_bury he/she/it/self/my/your/him-self in/on/among the/this/who ⟦σπηλαίῳ⟧ of_the man he/she/it/self Manassa^{y}. **24** and ⟦ἐπένθησεν⟧ he/she/it/self/my/your/him-self house Israa^{y}l day seven; and to_distribute the/this/who to_be he/she/it/self before of_the to_die he/she/it/self/my/your/him-self, all the/this/who ⟦ἔγγιστα⟧ Manassa^{y} of_the man he/she/it/self, and the/this/who ⟦ἔγγιστα⟧ of_the family he/she/it/self. **25** and no to_be still the/this/who ⟦ἐκφοβῶν⟧ the/this/who son Israa^{y}l in/on/among the/this/who day Youdith, and with/after the/this/who to_die he/she/it/self/my/your/him-self, day much.

Readers' Version

There's no one who can resist your voice.
15 Because the mountains will be moved from their foundations with the waters,
and the rocks will melt as wax at your presence:
But you're yet merciful to those who fear you.
16 Because all sacrifice is little for a sweet savour,
and all the fat is very little for a whole burnt offering to you;
but he who fears the master is great continually.
17 "Woe to the nations who rise up against my race!
The master Almighty will take vengeance on them in the day of judgement
and put fire and worms in their flesh;
and they'll weep and feel their pain forever."

The celebration and Yehudit's later life

18 Now when they came to Yerushalem (Jerusalem), they worshipped God. When the people were purified, they offered their whole burnt offerings, their free will offerings, and their gifts. **19** Yehudit dedicated all Holofernes' stuff, which the people had given her, and gave the canopy, which she'd taken for herself out of his bedchamber, for a gift to the master.

20 And the people continued feasting in Yerushalem before the sanctuary for three months, and Yehudit (Judith) remained with them.

21 After these days, everyone departed to his own inheritance. Yehudit went away to Betulia, and remained in her own possession, and was honourable in her time in all the land. **22** Many desired her, but no man knew her all the days of her life from the day that Menasheh (Manasseh) her husband died and was gathered to his people. **23** She became very highly respected; and she grew old in her husband's house, to one hundred and five years. She let her maid go free. Then she died in Betulia. They buried her in the cave of her husband Menasheh. **24** The house of Yisrael (Israel) mourned for her seven days. She distributed her goods before she died to all those who were nearest of kin to Menasheh her husband, and to those who were nearest of her own kindred. **25** There was no one who made the Israeli people afraid any more in the days of Yehudit, nor for a long time after her death.

The third document about
the Maccabees

Introduction

The Third Document about the Maccabees tells about the threatened destruction of the Yehudim (Jews) living in Mitsrayim (Egypt) under King Ptolemaios (Ptolemy) Filopator. The central characters are this king and the Jewish community, rather than the family whose battles are described in the first two Maccabees books. It shares their concern with remaining faithful to God under persecution.

After a military victory, the king visits Yerushalem (Jerusalem) and insists on entering the temple's inner sanctuary. God prevents him from doing so after the high priest Shim'on (Simon) prays. The king's anger then turns against the Yehudim in his own kingdom. They are rounded up and imprisoned, and he plans to have them trampled by elephants.

The account repeatedly contrasts the king's power and changing decisions with God's care for his people. Their prayers are answered, the intended massacre is overturned, and the survivors celebrate their rescue and return home. Prayer, perseverance, and public thanksgiving are central to the story.

The Third Document about the Maccabees is recognised as Deuterocanonical Scripture by the Greek Orthodox and Russian Orthodox Churches. It is considered to be apocrypha by most other church traditions.

Makabi (from which the term Maccabee is derived) is an acronym formed from the first letters of Exodus 15:11: "Mi kamokha ba'elim YHWH" — "Who is like you among the gods, Yahweh?"

Main components of this account

The king's victory and his attempt to enter the temple *1:1–2:24*
The persecution and imprisonment of the Yehudim *2:25–4:21*
The plan to kill the prisoners is repeatedly delayed *5:1-51*
Eleazar's prayer, God's rescue, and the celebration *6:1-41*
The king's letter and the people's return home *7:1-23*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Literal Version

1:1 the/this/who but/and Filopatōr to_learn from_with the/this/who ⟦ἀνακομισθέντων⟧ the/this/who to_be the/this/who upon/to/against he/she/it/self/my/your/him-self/there ⟦κρατουμένων⟧ place ⟦ἀφαίρεσιν⟧ by/under Antiokou, to_order the/this/who all power ⟦πεζικαῖς⟧ and/both and ⟦ἱππικαῖς⟧ he/she/it/self/my/your/him-self/there, and the/this/who sister ⟦Ἀρσινόην⟧ to_take_along_with, ⟦ἐξώρμησε⟧ until the/this/who according_to ⟦Ῥαφίαν⟧ place, where(-ever) ⟦παρεμβεβλήκεισαν⟧ the/this/who about Antiokon. **2** Theodotos but/and one ⟦ἐκπληρῶσαι⟧ the/this/who ⟦ἐπιβουλὴν⟧ ⟦διανοηθεὶς⟧, to_take the/this/who ⟦προϋποτεταγμένων⟧ he/she/it/self weapon ⟦Πτολεμαϊκῶν⟧ the/this/who ⟦κράτιστα⟧, ⟦διεκομίσθη⟧ ⟦νύκτωρ⟧ upon/to/against the/this/who of_the Ptolemaiou tent, which/how alone ⟦κτεῖναι⟧ he/she/it/self, and in/on/among this/he/she/it ⟦διαλῦσαι⟧ the/this/who war. **3** this/he/she/it but/and ⟦διαγαγὼν⟧ Dōsitheos the/this/who Drimulou to_ _speak, the/this/who family Jewish, later but/and ⟦μεταβαλὼν⟧ the/this/who ⟦νόμιμα⟧, and the/this/who ⟦πατρίων⟧ decree ⟦ἀπηλλοτριωμένος⟧, ⟦ἄσημόν⟧ one ⟦κατέκλινεν⟧ in/on/among the/this/who tent, which to_ _happen ⟦κομίσασθαι⟧ the/this/who that punishment. **4** to_be but/and ⟦καρτερᾶς⟧ ⟦μάχης⟧, and the/this/who thing more ⟦ἐῤῥωμένων⟧ the/this/who Antiokōi, fittingly the/this/who Arsinoaʸ ⟦ἐπιπορευσαμένη⟧ the/this/who power to_ _plead/comfort, with/after ⟦οἴκτου⟧ and teardrop, the/this/who ⟦πλοκάμους⟧ ⟦λελυμένη⟧, ⟦βοηθεῖν⟧ my/your/him-self and/both and the/this/who child and ⟦γυναιξὶ⟧ ⟦θαῤῥαλέως⟧, ⟦ἐπαγγελλομένη⟧ ⟦δώσειν⟧ ⟦νικήσασιν⟧ each two mina gold. **5** and thus(-ly) to_happen the/this/who ⟦ἀντιπάλους⟧ in/on/among ⟦χειρονομίαις⟧ ⟦διαφθαρῆναι⟧, much but/and and ⟦δορυαλώτους⟧ to_ _seize/conceive/help **6** ⟦Κατακρατήσας⟧ but/and the/this/who plot to_judge the/this/who near/neighbour city to_ _arrive/invade to_plead/comfort. **7** to_do/make but/and this/he/she/it, and the/this/who ⟦τεμένεσι⟧ free_gift ⟦ἀπονείμας⟧, ⟦εὐθαρσεῖς⟧ the/this/who ⟦ὑποτεταγμένους⟧ to_ _appoint/conduct. **8** the/this/who but/and Jewish ⟦διαπεμψαμένων⟧ to/with he/she/it/self away_from the/this/who ⟦γερουσίας⟧ and the/this/who elder the/this/who ⟦ἀσπασομένους⟧ he/she/it/self. and lodging ⟦κομιοῦντας⟧, and upon/to/against the/this/who ⟦συμβεβηκόσι⟧ ⟦συγχαρησομένους⟧, to_happen more he/she/it/self ⟦προθυμηθῆναι⟧ which/how quick to/with he/she/it/self ⟦παραγενέσθαι⟧. **9** ⟦Διακομισθεὶς⟧ but/and toward Hierosoluma, and ⟦θύσας⟧ the/this/who ⟦μεγίστῳ⟧ God, and ⟦χάριτας⟧ ⟦ἀποδιδοὺς⟧, and the/this/who next/afterward one the/this/who place to_do/make, and so to_ _come toward the/this/who place, and the/this/who ⟦σπουδαιότητι⟧ and beauty ⟦καταπλαγείς⟧, **10** ⟦θαυμάσας⟧ but/and and the/this/who of_the temple ⟦εὐταξίαν⟧, ⟦ἐνεθυμήθη⟧ ⟦βουλεύσασθαι⟧ to_enter toward the/this/who temple. **11** the/this/who but/and ⟦εἰπόντων⟧ not ⟦καθήκειν⟧ to_be this/he/she/it, through/because_of the/this/who nor the/this/who out_from of_the Gentile_nation ⟦ἐξεῖναι⟧ to_ _enter, nor all the/this/who priest, but or/than alone the/this/who ⟦προηγουμένῳ⟧ all high-priest, and

Readers' Version

Filopator wins the battle against Antiokos

1:1 Now Filopator, on learning from those who came back that Antiokos (Antiochus) had made himself master of the places which belonged to himself, sent orders to all his infantry and cavalry, took with him his sister Arsinoe, and marched out as far as the parts of Rafiah, where Antiokos and his forces encamped. **2** And one Theodotos, intending to carry out his design, took with him the bravest of the armed men who'd been before committed to his trust by Ptolemaios (Ptolemy), and got through at night to Ptolemaios' tent, to kill him on his own responsibility, and so to end the war. **3** But Dositheos, called the son of Drimulos, by birth a Yehudi (Jew), afterward a renegade from the laws and observances of his country, conveyed Ptolemaios away, and made an obscure person lie down in his stead in the tent. It turned out that this man received the fate which was meant for the other. **4** A fierce battle then took place. The men of Antiokos were prevailing. Arsinoe continually went up and down the ranks, and with dishevelled hair, with tears and entreaties, begged the soldiers to fight bravely for themselves, their children, and wives, and promised that if they proved conquerors, she'd give them each two minas of gold. **5** It thus fell out that their enemies were defeated in hand-to-hand encounter, and that many of them were taken prisoners. **6** Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them. **7** By doing this, and by making donations to their temples, he inspired his subjects with confidence.

Filopator tries to enter the temple

8 The Yehudim (Jews) sent some of their council and of their elders to him. The greetings, welcoming gifts, and congratulations of the past, given by them, filled him with the greater eagerness to visit their city. **9** Having arrived at Yerushalem (Jerusalem), sacrificed, and offered thank offerings to the Greatest God, and done whatever else was suitable to the sanctity of the place, and entered the inner courtyard, **10** he was so impressed with the magnificence of the place, and so wondered at the orderly arrangements of the temple, that he considered entering the sanctuary itself. **11** When they told him that this wasn't permissible, none of the nation, not even the priests in general, but only the supreme high priest of all, and he only once in a year, was allowed to go in, he'd by no means give way. **12** Then they read the law to him, but he persisted in intruding, exclaiming that he ought to be allowed. He said, "Even if they were deprived of this honour, I shouldn't be." **13** He asked why, when he entered all the other temples, did none of the priests who were present forbid him. **14** He was thoroughly answered by someone, that he did wrong to boast of this. **15** "Well, since I've done this," he said, "be the cause what it may, won't I enter with or without your consent?"

16 When the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce aggressor, and when they

Readers' Version

filled the temple with lamentations and tears, **17** then those who'd been left behind in the city were scared, and rushed out, uncertain of the event. **18** Virgins, who'd been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries. **19** Women who'd recently been arrayed for marriage left their bridal chambers, left the reserve that befitted them, and ran around the city in a disorderly manner. **20** New-born babes were deserted by the mothers or nurses who waited on them—some here, some there, in houses, or in fields; these now, with an ardour which couldn't be checked, swarmed into the Most High temple. **21** Various prayers were offered up by those who assembled in this place because of the unholy attempt of the king. **22** Along with these there were some of the citizens who took courage and wouldn't submit to his obstinacy and his intention of carrying out his purpose. **23** Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer which they'd occupied before. **24** During this time, the multitude kept on praying. **25** The elders who surrounded the king tried in many ways to divert his arrogant mind from the design which he'd formed. **26** He, in his hardened mood, insensible to all persuasion, was going onward with the view of carrying out this design. **27** Yet even his own officers, when they saw this, joined the Yehudim (Jews) in an appeal to Him who has all power to aid in the present crisis, and not wink at such haughty lawlessness. **28** Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued. **29** Not the men only, but the very walls and floor seemed to sound out, all things preferring death rather than to see the place defiled.

Literal Version

this/he/she/it once according_to year, by_no_means ⟦ἠβούλετο⟧ to_persuade. **12** of_the and/both law ⟦παραναγνωσθέντος⟧, by_no_means ⟦ἀπέλιπε⟧ ⟦προφερόμενος⟧ my/your/him-self, be_necessary to_enter, to_ _speak, and if that ⟦ἐστέρηνται⟧ this/he/she/it the/this/who honour, I/we no/which/whither be_necessary. **13** and to_ _inquire, through/because_of which? cause/charge to_enter he/she/it/self toward all a_sacred_precinct, none ⟦ἐλώλυσε⟧ the/this/who ⟦παρόντων⟧. **14** and one ⟦ἀπρονοήτως⟧ to_say badly he/she/it/self this/he/she/it ⟦τερατεύεσθαι⟧. **15** to_be but/and to_say this/he/she/it through/because_of one cause/charge, not surely to_enter and to_will/desire he/she/it/self and not? **16** the/this/who but/and priest in/on/among the/this/who holy clothing ⟦προπεσόντων⟧, and ⟦δεομένων⟧ of_the ⟦μεγίστου⟧ God ⟦βοηθεῖν⟧ the/this/who ⟦ἐνεστώσῃ⟧ necessity, and the/this/who ⟦ὁρμὴν⟧ of_the badly ⟦ἐπιβαλλομένου⟧ ⟦μεταθεῖναι⟧, shouting and/both with/after teardrop the/this/who temple ⟦ἐμπλησάνων⟧, **17** the/this/who according_to the/this/who city ⟦ἀπολιπόμενοι⟧, ⟦ταραχθέντες⟧ to_rush_out, unclear ⟦τιθέμενοι⟧ the/this/who to_be. **18** the/this/who/which and/both ⟦κατάκλειστοι⟧ virgin in/on/among ⟦θαλάμοις⟧ with the/this/who ⟦τεκούσαις⟧ ⟦ἐξώρμησαν⟧; and ashes and ⟦κόνει⟧ the/this/who head ⟦πασάμεναι⟧, ⟦γόων⟧ and/both and ⟦στεναγμῶν⟧ the/this/who wide ⟦ἐνεπίμπλων⟧. **19** the/this/who/which but/and and lately ⟦ἐσταλμέναι⟧, the/this/who to/with meeting ⟦διατεταγμένους⟧ ⟦παστοὺς⟧, and the/this/who ⟦ἁρμόζουσαν⟧ ⟦αἰδὼ⟧ ⟦παραλείπουσαι⟧, racecourse ⟦ἄτακτον⟧ in/on/among the/this/who city ⟦συνίσταντο⟧. **20** the/this/who but/and ⟦νεογνὰ⟧ the/this/who child, the/this/who/which and/both to/with this/he/she/it ⟦μητέρες⟧ and ⟦τιθηνοὶ⟧ ⟦παραλιποῦσαι⟧ otherwise and otherwise, the/this/who/which on_one_hand according_to house, the/this/who/which but/and according_ _to the/this/who ⟦ἀγυιὰς⟧ without_permission toward the/this/who ⟦πανυπέρτατον⟧ temple ⟦ἠθροίζοντο⟧. **21** ⟦Ποικίλη⟧ but/and to_be the/this/who toward this/he/she/it ⟦συλλεγομένων⟧ the/this/who petition upon/to/against the/this/who ⟦ἀνοσίως⟧ by/under that ⟦κατεγχειρουμένοις⟧. **22** with and/both this/he/she/it the/this/who the/this/who citizen ⟦θρασυνθέντες⟧ no ⟦ἠνείχοντο⟧ ⟦τέλεον⟧ he/she/it/self/my/your/him-self/there to_lay_on, and the/this/who the/this/who purpose he/she/it/self/my/your/him-self/there ⟦ἐκπληροῦν⟧ ⟦διανοουμένου⟧. **23** ⟦Θωνήσαντες⟧ but/and the/this/who ⟦ὁρμὴν⟧ upon/to/against the/this/who weapon to_do/make, and ⟦θαῤῥαλέως⟧ above/for of_the ancestral law to_decease, ⟦ἱκανὴν⟧ to_do/make in/on/among the/this/who place ⟦τραχύτητα⟧, hardly and/both by/under and/both the/this/who ⟦γεραιῶν⟧ and the/this/who elder ⟦ἀποτραπέντες⟧ upon/to/against the/this/who he/she/it/self/my/your/him-self the/this/who petition to_ _stand uprising. **24** and the/this/who on_one_hand multitude, which/how before, in/on/among this/he/she/it ⟦ἀνεστρέφετο⟧ ⟦δεόμενον⟧. **25** the/this/who but/and about the/this/who king elder in_many_ways to_try the/this/who ⟦ἀγέρωχον⟧ he/she/it/self/my/your/him-self/there mind ⟦ἐξιστάνειν⟧ the/this/who ⟦ἐντεθυμημένης⟧ plan.

Literal Version

26 ⟦Θρασυνθεὶς⟧ but/and and all ⟦παραπέμψας⟧, already and ⟦πρόσβασιν⟧ ⟦ἀποιεῖτο⟧, goal/tax ⟦ἐπιθήσειν⟧ to_think the/this/who ⟦προειρημένῳ⟧. **27** ⟦Ταῦτ᾽⟧ therefore/then and the/this/who about he/she/it/self to_be to_see/experience, ⟦ἐτράπησαν⟧ toward the/this/who with the/this/who our to_ _call_(on)/name the/this/who all power to_have/be, the/this/who be_present ⟦ἐπαμῦναι⟧, not ⟦περιδόντα⟧ the/this/who ⟦ἄνομον⟧ and ⟦ὑπερήφανον⟧ action. **28** out_from but/and the/this/who ⟦πυκνοτάτης⟧ and/both and ⟦ἐμπόνου⟧ the/this/who crowd ⟦συναγομένης⟧ shouting, incapable_of_ _artistic_representation one to_be outcry. **29** to_think for to_be not alone/only the/this/who a_human, but and the/this/who wall and the/this/who all ground ⟦ἠχεῖν⟧, ⟦ἅτε⟧ so the/this/who all then death ⟦ἀλλασσομένων⟧ for the/this/who of_the place ⟦βεβηλώσεως⟧.

2:1 the/this/who on_one_hand therefore/then high-priest Simōn right_opposite of_the temple ⟦κάμψας⟧ the/this/who a_ _knee, and the/this/who hand ⟦προτείνας⟧ orderly, ⟦ἐποιήσατο⟧ the/this/who petition such_as_this; **2** lord lord king the/this/who heaven, and master all creation, holy in/on/among holy, ⟦μόναρχε⟧, almighty, ⟦πρόσχες⟧ I/we ⟦καταπονουμένοις⟧ by/under ⟦ἀνοσίου⟧ and ⟦βεβήλου⟧ ⟦θράσει⟧ and ⟦σθένει⟧ ⟦πεφρυαγμένου⟧. **3** you for the/this/who to_create the/this/who all and the/this/who ⟦ὅλων⟧ ⟦ἐπικρατῶν⟧ ruler just to_be, and the/this/who ⟦ὕβρει⟧ and feats_of_mastery to_do/require one to_judge. **4** you the/this/who before unrighteousness ⟦ποιήσαντας⟧, in/on/among which and ⟦γίγαντες⟧ to_be Rome and ⟦θράσει⟧ to_persuade, ⟦διέφθειρας⟧, ⟦ἐπαγαγὼν⟧ he/she/it/self ⟦ἀμέτρητον⟧ water. **5** you the/this/who ⟦ὑπερηφανίαν⟧ to_ _work Sodomitas, ⟦αιαδήλους⟧ the/this/who ⟦κακίαις⟧ ⟦γενομένους⟧, fire and sulfur ⟦κατέφλεξας⟧, a_model the/this/who ⟦ἐπιγινομένοις⟧ ⟦καταστήσας⟧. **6** you the/this/who ⟦θρασὺν⟧ Faraō ⟦καταδουλωσάμενον⟧ the/this/who a_people you the/this/who holy Israaʸl, various and much ⟦δοκιμάσας⟧ ⟦τιμωρίαις⟧, to_make_known the/this/who your ⟦δυναστείαν⟧; upon/to/against which to_ _make_known the/this/who great you power. **7** and ⟦ἐπιδιώξαντα⟧ he/she/it/self with ⟦ἅρμασι⟧ and crowd multitude, ⟦ἐπέκλυσας⟧ deep sea, the/this/who but/and ⟦ἐνπιστεύσαντας⟧ upon/to/against you/your the/this/who the/this/who ⟦ἁπάσης⟧ creation ⟦δυναστεύοντι⟧, ⟦σώους⟧ ⟦διεκόμισας⟧. **8** the/this/who/which and ⟦συνειδότες⟧ work your hand, ⟦ἦνεσάν⟧ you the/this/who ⟦παντοκράτορα⟧. **9** you, king, to_create the/this/who ⟦ἀπέραντον⟧ and ⟦ἀμέτρητον⟧ earth, to_select the/this/who city this/he/she/it, and to_ _sanctify the/this/who place this/he/she/it toward name you the/this/who the/this/who all ⟦ἀπροσδεεῖ⟧, and ⟦παρεδόξασας⟧ in/on/among appearing ⟦μεγαλοπρεπεῖ⟧, ⟦σύστασιν⟧ to_do/make he/she/it/self/my/your/him-self/there to/with glory of_the great and ⟦ἐντίμου⟧ name you. **10** and to_love the/this/who house of_the Israaʸl, ⟦ἐπηγγείλω⟧ so that/since if to_be I/we rejection, and to_grasp I/we hardship, and to_come/go toward the/this/who place of_this_one ⟦δεηθῶμεν⟧, ⟦εἰσακούσῃ⟧

Readers' Version

Shim'on prays for the temple's protection

2:1 Now it was that the high priest Shim'on (Simon) bowed his knees near the holy place, spread out his hands in reverent form, and uttered the following prayer: **2** "O master, master, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear to us who are oppressed by a wicked and profane one, who celebrates in his confidence and strength. **3** It's you, the Creator of all, the master of the universe, who are a righteous Governor, and judge all who act with pride and insolence. **4** It was you who destroyed the former workers of unrighteousness, among whom were the giants, who trusted in their strength and daring, by covering them with a measureless flood. **5** It was you who made the Sodomites, those workers of great wickedness, men notorious for their vices, an example to later generations, when you covered them with fire and brimstone.[1] **6** You made known your power when you caused the bold Par'oh (Pharaoh), the enslaver of your people, to pass through the ordeal of many and diverse inflictions. **7** You rolled the depths of the sea over him when he pursued with chariots and with a multitude of followers, and gave a safe passage to those who put their trust in you, the master of the whole creation. **8** These saw and felt the works of your hands, and praised you, the Almighty. **9** You, Oh King, when you created the immeasurable and measureless earth, chose this city. You made this place sacred to your name, even though you need nothing. You glorified it with your illustrious presence, after constructing it to the glory of your great and honourable name. **10** You promised, out of love for Yisrael's (Israel's) people, that if we fall away from you, become afflicted, and then come to this house and pray, you'd hear our prayer. **11** Truly you're faithful and true. **12** When you often aided our fathers when hard pressed and humiliated, and delivered them out of great dangers, **13** see now, holy King, how through our many and great sins we're crushed and made subject to our enemies, and have become weak and powerless. **14** In our low condition, this bold and profane man seeks to dishonour this your holy place, consecrated out of the

1 RV 2:5 · Note or, sulfur

Readers' Version

earth to the name of your Majesty. 15 Your dwelling place, the heaven of heavens, is indeed unapproachable to men. 16 But since it seemed good to you to exhibit your glory among your people Yisrael, you sanctified this place. 17 Don't punish us by means of the uncleanness of their men, and don't chastise us by means of their profanity, or those lawless people might boast in their rage, speak with excessive pride, and say, 18 'We've trampled on the holy house, as idolatrous houses are trampled on.' 19 Blot out our iniquities, do away with our errors, and show your compassion in this hour. 20 Let your mercies quickly go before us. Grant us peace, that the downcast and broken hearted may praise you with their mouth."

God stops Filopator entering the temple

21 At that time God, who sees all things, who's beyond all Holy among the holy, heard that prayer, so suitable, and scourged the man who was greatly uplifted with scorn and insolence. 22 Shaking him back and forth as a reed is shaken with the wind, he threw him down on the pavement, powerless, with limbs paralysed, and by a righteous judgement deprived of the ability to speak. 23 His friends and bodyguards, seeing the swift recompense which had suddenly overtaken him, struck with exceeding terror, and fearing that he'd die, speedily removed him. 24 When in course of time he'd come to himself, this severe punishment caused no repentance within him, but he departed with bitter threatenings.

Filopator turns against the Yehudim in Mitsrayim

25 He proceeded to Mitsrayim (Egypt), grew worse in wickedness through his previously mentioned companions in wine, who were lost to all goodness, 26 and not satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will. 27 His purpose was to inflict a public stigma on our race. Therefore he erected a stone pillar in the courtyard, and caused the following inscription to be engraved on it: 28 "Entrance to this temple is to be refused to all those who wouldn't sacrifice. All the Yehudim (Jews) were to be registered among the slaves. Those who resisted are to be forcibly seized and put to death. 29 Those who are thus registered are to be marked on their persons by the ivy-leaf symbol of Dionusos, and to be reduced to these limited rights." 30 To do away with the appearance of hating them all, he had it written underneath, that if any of them should elect to enter the community of those initiated in the rites, these should have equal rights with the Alexandrians.

31 Some of those who were over the city, therefore, abhorring any approach to the city of piety, unhesitatingly gave in to the king, and expected to derive some great honour from a future connection with him. 32 A nobler spirit, however, prompted the majority to cling to their religious observances, and by paying money that they might live unmolested, these tried to escape the registration, 33 cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and depriving them of common fellowship and mutual

Literal Version

the/this/who petition I/we. 11 and so faithful to_be and true. 12 since but/and many_times ⟦θλιβέντων⟧ the/this/who father I/we ⟦ἐβοήθησας⟧ he/she/it/self in/on/among the/this/who lowliness/to_humble, and ⟦ἐῤῥύσω⟧ he/she/it/self out_from great ⟦κινδύνων⟧, 13 look! so now, holy king, through/because_of the/this/who much and great I/we sin ⟦καταπονούμεθα⟧, and ⟦ὑπετάγημεν⟧ the/this/who ⟦ἐχθροῖς⟧ I/we, and ⟦παρείμεθα⟧ in/on/among ⟦ἀδυναμίαις⟧. 14 in/on/among but/and the/this/who our ⟦καταπτώσει⟧ the/this/who bold and profane this/he/she/it ⟦ἐπιτηδεύει⟧ ⟦καθυβρίσαι⟧ the/this/who upon/to/against the/this/who earth ⟦ἀναδεδειγμένον⟧ the/this/who name the/this/who glory you holy place. 15 the/this/who on_one_hand for dwelling you heaven of_the heaven ⟦ἀνέφικτος⟧ a_human to_ _be. 16 ⟦Ἀλλα'⟧ since to_delight the/this/who glory you in/on/among the/this/who a_people you Israaʸl, ⟦ἡγίασας⟧ the/this/who place this/he/she/it. 17 not ⟦ἐκδικήσῃς⟧ I/we in/on/among the/this/who this/he/she/it impurity, nor ⟦εὐθύνῃς⟧ I/we in/on/among ⟦βεβηλώσει⟧; in_order_that/to not to_boast the/this/who ⟦παράνομοι⟧ in/on/among ⟦θυμῷ⟧ he/she/it/self, nor ⟦ἀγαλλιάσωνται⟧ in/on/among pride tongue he/she/it/self, to_speak, 18 I/we ⟦κατεπατήσαμεν⟧ the/this/who house of_the ⟦ἁγιασμοῦ⟧, which/how ⟦καταπατοῦνται⟧ the/this/who ⟦οἶκοι⟧ the/this/who ⟦προσοχθισμάτων⟧. 19 ⟦Ἀπάλειψον⟧ the/this/who sin I/we, and ⟦διασκέδασον⟧ the/this/who ⟦ἀμπλακίας⟧ I/we, and ⟦ἐπίφανον⟧ the/this/who mercy you according_to the/this/who hour this/he/she/it. 20 quick/quickly ⟦προκαταλαβέτωσαν⟧ I/we the/this/who compassion you; and to_give ⟦αἰνέσεις⟧ in/on/among mouth the/this/who ⟦καταπεπτωκότων⟧ and ⟦συντετριμμένων⟧ the/this/who soul, to_do/make I/we peace. 21 here the/this/who all eyewitness God, and before ⟦πάντωρ⟧ holy in/on/among holy, ⟦εἰσακούσας⟧ the/this/who ⟦ἐνθέσμου⟧ ⟦λιτανείας⟧, the/this/who ⟦ὕβρει⟧ and ⟦θράσει⟧ greatly ⟦ἐπηρμένον⟧ ⟦ἐμάστιξεν⟧ he/she/it/self, 22 hence and hence ⟦κραδάνας⟧ he/she/it/self which/how reed/stick/pen by/under wind, so according_to ⟦ἐδάφους⟧ ⟦ἄπρακτον⟧ still and the/this/who member ⟦παραλελυμένον⟧, nor to_call be_able just ⟦περιπεπλεγμένον⟧ judgement. 23 whence the/this/who/which and/both friendly/friend and the/this/who ⟦σωματοφύλακες⟧ he/she/it/self/my/your/him-self/there ⟦ταχεῖαν⟧ and sharp/swift to_perceive the/this/who ⟦καταλαβοῦσαν⟧ he/she/it/self ⟦εὐθύναν⟧, to_fear not and the/this/who to_live ⟦ἐκλείπῃ⟧, quickly he/she/it/self ⟦ἐξείλκυσαν⟧ ⟦ὑπερβάλλοντι⟧ ⟦καταπεπληγμένοι⟧ fear. 24 in/on/among time but/and later ⟦ἀναλεξάμενος⟧ my/your/him-self, by_no_ _means toward ⟦μετάμελον⟧ to_come/go ⟦ἐπιτιμηθεὶς⟧, with/after threat but/and ⟦πικρᾶς⟧ ⟦ἀνέλυσε⟧. 25 ⟦Διακομισθεὶς⟧ but/and toward the/this/who Aigupton, and the/this/who the/this/who evil ⟦ἐπαύξων⟧, through/because_ _of but/and the/this/who ⟦προαποδεδιγμένων⟧ ⟦συμποτῶν⟧ and ⟦ἑταίρων⟧ of_the all just ⟦κεχωρισμένων⟧, 26 no alone/only the/this/who ⟦ἀναριθμήτοις⟧ debauchery ⟦διηρκέσθη⟧, but and upon/to/against so_great ⟦θράσους⟧ ⟦προῆλθεν⟧, so slander in/on/among the/this/who place to_ _commend, and much the/this/who friendly/friend

Literal Version

⟦ἀτενίζοντας⟧ toward the/this/who of_the king purpose and he/she/it/self ⟦ἔπεσθαι⟧ the/this/who that ⟦θελήσει⟧. **27** to_ _plan/present but/and public according_to of_the Gentile_ _nation ⟦διαδοῦναι⟧ ⟦ψόγον⟧; and upon/to/against of_the according_to the/this/who palace/courtyard ⟦πύργου⟧ ⟦στήλην⟧ to_arise, ⟦ἐξεκόλαψε⟧ a_writing, **28** nothing the/this/who not ⟦θυόντων⟧ toward the/this/who sacred he/she/it/self to_enter, all but/and the/this/who Youdaious toward ⟦λαογραφίαν⟧ and ⟦οἰκετικὴν⟧ ⟦διάθεσιν⟧ to_bring, the/this/who but/and to_dispute force ⟦φερομένους⟧ of_the to_live ⟦μεταστῆσαι⟧, **29** this/he/she/it and/both ⟦ἀπογραφομένους⟧ ⟦χαράσσεσθαι⟧ and through/because_of fire toward the/this/who body figurehead Dionusou ⟦κισσοφύλλῳ⟧, which and ⟦καταχωρίσαι⟧ toward the/this/who ⟦προσυνεσταλμένην⟧ ⟦αὐθεντίαν⟧. **30** in_order_that/to but/and not the/this/who all ⟦ἀπεχθόμενος⟧ ⟦φαίνηται⟧, ⟦ὑπέγραψεν⟧, if but/and one out_from he/she/it/self ⟦προαιρῶνται⟧ in/on/among the/this/who according_to the/this/who ⟦τελετὰς⟧ ⟦μεμυημένοις⟧ to_live/return, this/he/she/it ⟦ἰσοπολίτας⟧ ⟦Ἀλεξανδρεῦσιν⟧ to_be. **31** ⟦Ἔνιοι⟧ on_one_hand therefore/then upon/to/against city the/this/who the/this/who city piety ⟦ἐπιβάθρας⟧ ⟦στυγοῦντες⟧, easily my/your/him-self to_give, which/how great one ⟦κοινωνήσοντες⟧ ⟦εὐκλείας⟧ away_from the/this/who ⟦ἐσομένης⟧ the/this/who king ⟦συναναστροφῆς⟧. **32** the/this/who but/and ⟦πλεῖστοι⟧ ⟦γενναίᾳ⟧ soul ⟦ἐνίσχυσαν⟧ and no ⟦διέστησαν⟧ the/this/who piety; the/this/who and/both money about of_the to_live ⟦ἀντικαταλλασσομενοι⟧, ⟦ἀδεῶς⟧ to_try my/your/him-self ⟦ῥύσασθαι⟧ out_from the/this/who ⟦ἀπογραφῶν⟧. **33** ⟦Εὐέλπιδές⟧ but/and ⟦καθειστήκεισαν⟧ ⟦ἀντιλήμψεως⟧ ⟦τεύξεασθαι⟧, and the/this/who ⟦ἀποχωροῦντας⟧ out_from he/she/it/self ⟦ἐβδελύσσοντο⟧, and which/how ⟦πολεμίους⟧ of_the Gentile_nation ⟦ἔκρινον⟧, and the/this/who common ⟦συναναστροφῆς⟧ and ⟦εὐχρηστίας⟧ ⟦ἐστέρουν⟧.

3:1 which and ⟦μεταλαμβάνων⟧ the/this/who ⟦δυσσεβὴς⟧ upon/to/against so_great ⟦ἐχόλησεν⟧, so no alone/only the/this/who according_to Alexandreian ⟦διοργίζεσθαι⟧, but and the/this/who in/on/among the/this/who country ⟦βαρυτέρως⟧ ⟦ἐναντιωθῆναι⟧, and ⟦προστάξαι⟧ ⟦σπεύσαντας⟧ to_assemble all together, and ⟦χειρίστῳ⟧ ⟦μόρῳ⟧ of_the to_live ⟦μεταστῆσαι⟧. **2** this/he/she/it but/and ⟦οἰκονομουμένων⟧, news ⟦δυσμενὴς⟧ ⟦ἐξηχεῖτο⟧ according_to of_the family a_ _human ⟦συμφρονοῦσιν⟧ toward ⟦κακοποίησιν⟧, ⟦ἀφορμῆς⟧ ⟦διδομένης⟧ toward ⟦διάθεσιν⟧, which/how if away_from the/this/who ⟦νομίμων⟧ he/she/it/self to_prevent. **3** the/this/who but/and Jewish the/this/who on_one_hand to/with the/this/who king enthusiasm and faith ⟦ἀδιάστροφον⟧ to_be ⟦διαφυλάσσοντες⟧; **4** ⟦σεβόμενοι⟧ but/and the/this/who God and the/this/who this/he/she/it law ⟦πολιτευόμενοι⟧, ⟦χωρισμὸν⟧ to_do/make upon/to/against one and ⟦καταστροφάς⟧ through/because_of which cause/charge ⟦ἔνιος⟧ ⟦ἀπεχθεῖς⟧ ⟦ἐφαίνοντο⟧; **5** the/this/who but/and the/this/who just ⟦εὐπραξίᾳ⟧ ⟦κοσμοῦντες⟧ the/this/who ⟦συναναστροφήν⟧, ⟦ἅπασιν⟧ a_human ⟦εὐδόκιμοι⟧ ⟦καθειστήκεισαν⟧. **6** the/this/who on_one_hand therefore/then about of_the family in/on/among all ⟦θρυλλουμένην⟧ ⟦εὐπραξίαν⟧ the/this/who ⟦ἀλλόφυλοι⟧ by_

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help.

The king orders the arrest of the Yehudim

3:1 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Yehudim in Alexandria. Laying his hand more heavily on those who lived in the country, he gave orders that they should be quickly collected into one place, and most cruelly deprived of their lives. **2** While this was going on, a hostile rumour was uttered abroad by men who'd banded together to injure the Jewish race. The pretext of their charge was that the Yehudim kept them away from the ordinances of the law. **3** Now the Yehudim always maintained a feeling of unwavering loyalty towards the kings, **4** yet, as they worshipped God and observed his law, they made certain distinctions, and avoided certain things. Hence they appeared hateful to some people, **5** although, as they adorned their conversation with works of righteousness, they'd established themselves in the good opinion of the world. **6** What all the rest of mankind said was, however, disregarded by the foreigners, **7** who said much of the exclusiveness of the Yehudim with regard to their worship and meats. They alleged that they were unsociable men, hostile to the king's interests, refusing to associate with him or

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his troops. By this way of speaking, they brought much hatred on them. 8 This unexpected uproar and sudden gathering of people was observed by the Hellains (Greeks) who lived in the city, about men who'd never harmed them. Yet to aid them wasn't in their power, since all was oppression around, but they encouraged them in their troubles, and expected a favourable turn of affairs. 9 He who knows all things won't, they said, disregard so great a people. 10 Some of the neighbours, friends, and business associates of the Yehudim even called them secretly to an interview, pledged them their assistance, and promised to do their very utmost for them.

The king's letter condemning the Yehudim

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Yehudim: 12 "King Ptolemaios (Ptolemy) Filopator, to the commanders and soldiers in Mitsrayim (Egypt), and in all places, health and happiness! 13 I'm doing well, and so, too, are my affairs. 14 Since our Asiatic campaign, the particulars of which you know, and which by the aid of the gods, not lightly given, and by our own vigour, has been brought to a successful conclusion according to our expectation, 15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Coele-Syria and Foinikai, and to be their willing benefactors. 16 So, having bestowed considerable sums of money on the temples of the several cities, we proceeded even as far as Yerushalem (Jerusalem), and went up to honour the temple of these wretched beings who never cease from their folly. 17 To outward appearance they received us willingly, but belied that appearance by their actions. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts, 18 they were so carried away by their old arrogance as to forbid us the entrance, while we, out of our forbearance towards all men, refrained from exercising our power on them. 19 Thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any reasonable thing. 20 We then, having endeavoured to make allowance for the madness of these people, and on our victorious return treating all people in Mitsrayim courteously, acted in a manner which was befitting. 21 Accordingly, bearing no ill will against their kinsmen, but rather remembering our connection with them, and the numerous matters with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by giving them the rights of citizens of Alexandria, and to admit them to the eternal rites of our solemnities. 22 All this, however, they've taken in a very different spirit. With their innate malignity, they've spurned the fair offer, and constantly inclining to evil, 23 have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed towards us, ever deeming that their infamous way of life

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_no_means ⟦διηριθμήσαντο⟧. 7 the/this/who but/and about the/this/who ⟦προσκυνήσεων⟧ and ⟦τροφῶν⟧ ⟦διάστασιν⟧ ⟦ἐθρύλλουν⟧, to_claim neither the/this/who king neither the/this/who power ⟦ὁμοσπόνδους⟧ the/this/who a_human to_be, ⟦δυσμενεῖς⟧ but/and to_be and great one the/this/who ⟦πράγμασιν⟧ ⟦ἐναντιουμένους⟧; and no the/this/who ⟦τυχόντι⟧ ⟦περιήψαν⟧ ⟦ψόγῳ⟧. 8 the/this/who but/and according_to the/this/who city Hellaʸnes none ⟦ἠδικημένοι⟧, disturbance ⟦ἀπροσδόκητον⟧ about the/this/who a_human to_ _see/experience, and ⟦συνδρομὰς⟧ ⟦ἀπροσκόπους⟧ to_be ⟦βοηθεῖν⟧ on_one_hand no ⟦ἔσθενον⟧; ⟦τυραννικὴ⟧ for to_be the/this/who a_disposition; to_plead/comfort but/and and ⟦δυσφόρως⟧ to_have/be, and ⟦μεταπεσεῖσθαι⟧ this/he/she/it ⟦ὑπελάμβανον⟧; 9 not for thus(-ly) ⟦παροραθήσεται⟧ ⟦τηλικοῦτο⟧ ⟦σύστεημα⟧ nothing ⟦ἠγνοηκώς⟧. 10 already but/and and one neighbour and/both and friendly/friend and ⟦συμπραγματευόμενοι⟧, ⟦μυστικῶς⟧ one ⟦ἐπισπώμενοι⟧, ⟦πίστεις⟧ to_give ⟦συνασπιεῖν⟧, and all ⟦ἐκτενὲς⟧ ⟦προσοίσεσθαι⟧ to/with ⟦ἀντίληψιν⟧. 11 that on_one_hand therefore/then the/this/who according_to the/this/who be_ _present ⟦εὐημερίᾳ⟧ ⟦γεγαυρωμένος⟧, and no ⟦καθορῶν⟧ the/this/who of_the ⟦μεγίστου⟧ God power, ⟦ὑπολαμβάνων⟧ but/and ⟦διηνεκῶς⟧ in/on/among the/this/who he/she/it/self ⟦διαμένειν⟧ plan, to_write according_to he/she/it/self epistle this 12 king Ptolemaios Filopatōr the/this/who according_to Aigupton, and according_to place officer/magistrate and soldier, to_rejoice and ⟦ἐῤῥῶσθαι⟧. 13 ⟦Ἐῤῥωμαι⟧ but/and and I/we he/she/it/self and the/this/who ⟦πράγματα⟧ I/we. 14 out_from the/this/who toward the/this/who Asian to_be I/we ⟦ἐπιστρατίας⟧, which to_perceive and he/she/it/self, the/this/who the/this/who ⟦θεῶν⟧ to/with I/we ⟦ἀπροπτώτῳ⟧ an_alliance_in_war and the/this/who our but/and Rome according_to word upon/to/against early_meal goal/tax ⟦ἀχθείσης⟧, 15 ⟦ἠγησάμεθα⟧ not force ⟦δόρατος⟧, gentleness but/and and much benevolence ⟦τιθηνήσασθαι⟧ the/this/who ⟦κατοικοῦντα⟧ ⟦κοίλην⟧ Surian and Foinikaʸn Gentile_nation, well/well_done! to_do/make and/both gladly. 16 and the/this/who according_to city ⟦ἱεροῖς⟧ ⟦ἀπονείμαντες⟧ ⟦προσόδους⟧ ⟦πλείστας⟧, ⟦προήχθημεν⟧ and toward the/this/who Yerosoluma, to_ascend ⟦τιμῆσαι⟧ the/this/who temple the/this/who ⟦ἁλιτηρίων⟧ and never ⟦ληγόντων⟧ the/this/who folly. 17 the/this/who but/and word on_one_ _hand the/this/who our to_receive coming, the/this/who but/and thing ⟦νόθως⟧, ⟦προθυμηθέντων⟧ I/we to_enter toward the/this/who temple he/she/it/self, and the/this/who ⟦ἐκπρεπέσιν⟧ and ⟦καλλίστοις⟧ devoted ⟦τιμῆσαι⟧, 18 ⟦τύφοις⟧ to_bear/lead ⟦παλαιοτέροις⟧ ⟦εἶρξαν⟧ I/we the/this/who entry, ⟦ἀπολειπόμενοι⟧ the/this/who our ⟦ἀλκῆς⟧, through/because_of which to_have/be to/with all a_human benevolence. 19 the/this/who but/and he/she/it/self toward I/we ⟦δυσμενειαν⟧ ⟦ἔκδηλον⟧ ⟦καθιστάντες⟧, which/how ⟦μονώτατοι⟧ the/this/who Gentile_nation king and the/this/who my/your/him-self ⟦εὐεργέταις⟧ ⟦ὑψαυχενοῦντες⟧ none genuine ⟦βούλονται⟧ to_bear/lead. 20 I/we but/and the/this/who this/he/she/it folly ⟦συμπεριενεχθέντες⟧, and with/after ⟦νίκης⟧

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⟦διακομισθέντες⟧, and toward the/this/who Aigupton the/this/who all Gentile_nation benevolently ⟦ἀπαντήσαντες⟧, as/just_as be_proper to_do/make. **21** in/on/among but/and this/he/she/it to/with the/this/who ⟦ὁμοφύλους⟧ he/she/it/self ⟦ἀμνησικακίαν⟧ ⟦ἄπασιν⟧ ⟦γνωρίζοντες⟧, through/because_of and/both the/this/who ⟦συμμαχίαν⟧ and the/this/who ⟦πεπιστευμένα⟧ with/after openness he/she/it/self ⟦ἀρχῆθεν⟧ ⟦μύρια⟧ ⟦πράγματα⟧, ⟦ἐξαλλοιῶσαι⟧, ⟦ἐβουλήθημεν⟧ and citizenship he/she/it/self Alexandreōn ⟦καταξιῶσαι⟧, and partaker the/this/who always priest ⟦καταστῆσαι⟧. **22** the/this/who but/and instead ⟦ἐκδεχόμενοι⟧, and the/this/who ⟦συμφύτῳ⟧ malice the/this/who good to_ _reject, ⟦διηνεκῶς⟧ but/and toward the/this/who evil ⟦ἐκνεύοντες⟧, **23** no alone/only ⟦ἀπεστρέψαντο⟧ the/this/who ⟦ἀτίμητον⟧ citizenship, but and ⟦βδελύσσονται⟧ word and/both and silence the/this/who in/on/among he/she/it/self ⟦ὀλίγους⟧ to/with I/we genuinely ⟦διακειμένους⟧, ⟦παρέκαστα⟧ ⟦ὑφορώμενοι⟧ through/because_ _of the/this/who ⟦δυσκλεεστάτης⟧ ⟦ἐμβιώσεως⟧ through/because_of ⟦τάχους⟧ I/we ⟦καταστρέψαι⟧ the/this/who ⟦κατορθώματα⟧. **24** for and clear_proof well ⟦πεπεισμένοι⟧ this/he/she/it according_to all ⟦δυσνοεῖν⟧ I/we way, and to_care_for lest ⟦αἰφνιδίου⟧ afterward ⟦ταραχῆς⟧ ⟦ἐνστάσης⟧ I/we, the/this/who ⟦δυσσεβεῖς⟧ this/he/she/it according_to ⟦νώτου⟧ ⟦προδότας⟧ and ⟦βαρβάρους⟧ to_have/be ⟦πολεμίους⟧. **25** ⟦Προστετάχαμεν⟧ together the/this/who ⟦προσπεσεῖν⟧ the/this/who epistle this, ⟦αὐθωρὶ⟧ the/this/who ⟦ἐννεμομένους⟧ with ⟦γυναιξὶ⟧ and child with/after ⟦ὕβρεων⟧ and ⟦σκυλμῶν⟧ to_send to/with I/we ⟦ἐνδεσμοῖς⟧ ⟦σιδηροῖς⟧ from_all_sides ⟦κατακεκλεισμένους⟧, toward ⟦ἀνήκεστον⟧ and ⟦δυσκλεῆ⟧ ⟦πρέποντα⟧ ⟦δυσμενέσι⟧ murder. **26** this/he/she/it for together ⟦κολασθέντων⟧, ⟦διειλήφαμεν⟧ toward the/this/who remaining time completely I/we the/this/who ⟦πράγματα⟧ in/on/among ⟦εὐσταθείᾳ⟧ and ⟦βελτίστῃ⟧ ⟦διαθέσει⟧ ⟦κατασταθήσεσθαι⟧. **27** which but/and if ⟦σκεπάσῃ⟧ one the/this/who Jewish away_ _from ⟦γεραιοῦ⟧ until child until the/this/who ⟦ὑπομασθίων⟧, ⟦αἰσχίστοις⟧ torment ⟦ἀποτυμπανισθήσεται⟧ with_all_the_ _house. **28** ⟦Μηνύειν⟧ but/and the/this/who ⟦βουλόμενον⟧, upon/to/against which the/this/who estate of_the ⟦ἐμπίπτοντος⟧ by/under the/this/who ⟦εὐθύναν⟧ to_take, and out_from of_the ⟦βασιλικοῦ⟧ money drachma number_of_ _twenty_thousand, and the/this/who freedom ⟦τεύξεται⟧ and ⟦στεφανωθήσεται⟧. **29** all but/and place which/whither if ⟦φωραθῇ⟧ the/this/who ⟦σύνοκον⟧ ⟦σκεπαζόμενος⟧ Jewish, impassable and ⟦πυριφλεγὴς⟧ to_be, and all mortal nature according_to all useless to_shine/appear toward the/this/who always time. **30** and the/this/who on_one_hand the/this/who epistle mark/example thus(-ly) ⟦ἐγέγραπτο⟧.

4:1 always but/and where(-ever) ⟦προσέπιπτε⟧ this/he/she/it the/this/who an_order, ⟦δημοτελὴς⟧ ⟦συνίστατο⟧ the/this/who Gentile_nation ⟦εὐωχία⟧ with/after ⟦ἀλαλαγμῶν⟧ and joy, which/how if the/this/who ⟦προκατεσκιῤῥωμένης⟧ he/she/it/self of_old according_to mind, with/after boldness ⟦συνεκφαινομένης⟧ ⟦ἀπεχθείας⟧.

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will force us to do away with our reform. **24** Having then received certain proofs that these Yehudim (Jews) bear us every sort of ill will, we must look forward to the possibility of some sudden tumult among ourselves when these impious men may turn traitors and barbarous enemies. **25** Therefore, as soon as the contents of this letter become known to you, in that same hour we order those Yehudim who live among you, with wives and children, to be sent to us, vilified and abused, in chains of iron, to undergo a cruel and shameful death, suitable to enemies. **26** Because by the punishment of them in one body we perceive that we've found the only means of establishing our affairs for the future on a firm and satisfactory basis. **27** Anyone who protects a Yehudi (Jew), whether it be old man, child, or nursing baby, will with his whole house be tortured to death. **28** Anyone who informs against the Yehudim, besides receiving the property of the person charged, will be presented with two thousand drachmas[2] from the royal treasury, will be made free, and will be crowned. **29** Whatever place shelters a Yehudi will be made unapproachable and will be put under the ban of fire, and be forever rendered useless to every living being for all time to come." **30** The king's letter was written in the above form.

The Yehudim are rounded up and imprisoned

4:1 Wherever this decree was received, the people kept up a revelry of joy and shouting, as if their long-pent-up, hardened hatred would now show itself openly. **2** The Yehudim suffered great throes of sorrow and wept much, while their hearts,

2 **RV 3:28 · Note** a drachma was about a day's pay for an agricultural labourer

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all things around being lamentable, were set on fire as they bewailed the sudden destruction which was decreed against them. 3 What home, or city, or any inhabited place, or what streets were there, which their condition didn't fill with wailing and lamentation? 4 They were sent out unanimously by the generals in various cities, with such stern and pitiless feeling that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting on the uncertain issue of life, shed tears at their miserable expulsion. 5 A multitude of aged hoary-haired old men were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed. 6 Girls who'd entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered on their myrrh-anointed heads, were hurried along unveiled; and, in the middle of outlandish insults, set up with one accord a lamentable cry instead of the marriage hymn. 7 Bound and exposed to public gaze, they were hurried violently on board ship. 8 The husbands of these, in the prime of their youthful vigour, instead of crowns, wore ropes round their necks. Instead of feasting and youthful celebration, they spent the rest of their nuptial days in wailing, and saw only the grave at hand. 9 They were dragged along by unyielding chains, like wild animals. Of these, some had their necks thrust into the benches of the rowers, while the feet of others were enclosed in hard fetters. 10 The planks of the deck above them blocked out the light and shut out the day on every side, so that they might be treated like traitors during the whole voyage.

11 They were carried like this in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be thrown into the vast hippodrome, which was built in front of the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city, and of those who went from the city into the country. Thus they could hold no communication with his forces. They weren't deemed worthy of any civilized accommodation. 12 When this was done, the king, hearing that their kindred in the city often went out and lamented the melancholy distress of these victims, 13 was full of rage, and commanded that they should be carefully subjected to the same—and not one bit milder—treatment. 14 The whole nation was now to be registered. Every individual was to be specified by name, not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the before-mentioned tortures; and finally, in the short space of a day, might exterminate them by his cruelties. 15 The registering of these men was carried on cruelly, zealously, assiduously, from the rising of the sun to its going down, and wasn't brought to an end in forty days. 16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God. 17 At the end of the

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2 the/this/who but/and Youdaiois ⟦ἀνήκεστον⟧ grief to_be and most_lamentable with/after teardrop outcry, groan to_burn the/this/who he/she/it/self from_all_sides heart, ⟦ὀλοφυρομένων⟧ the/this/who ⟦ἀπροσδόκητον⟧ suddenly ⟦ἐπικριθεῖσαν⟧ he/she/it/self ⟦ὀλεθρίαν⟧. 3 one/which? abode or/than city, or/than one/which? the/this/who ⟦σύνολον⟧ inhabited place, or/than which? ⟦ἀγυιαὶ⟧ ⟦κοπετοῦ⟧ and ⟦γόων⟧ upon/to/against he/she/it/self no ⟦ἐμπιπλῶντο⟧? 4 thus(-ly) for with/after ⟦πικρᾶς⟧ and ⟦ἀνοίκτου⟧ soul by/under the/this/who according_to city ⟦στρατηγῶν⟧ united ⟦ἐξαπεστέλλοντο⟧, so upon/to/against the/this/who ⟦ἐξάλλοις⟧ ⟦τιμωρίαις⟧ and one the/this/who enemy, ⟦λαμβάνοντας⟧ before the/this/who eye the/this/who common mercy, and to_count the/this/who unclear of_the life ⟦καταστροφὴν⟧, ⟦δακρύειν⟧ he/she/it/self ⟦τρισάθλιον⟧ ⟦ἐξαποστολήν⟧. 5 to_bring for ⟦γεραιῶν⟧ multitude greyness_ _of_hair ⟦πεπυκασμένων⟧, the/this/who out_from of_the ⟦γήρως⟧ ⟦νωθρότητα⟧ foot ⟦ἐπικύφων⟧, ⟦ἀνατροπῆς⟧ impulse strong, ⟦ἀπάσης⟧ modesty without to/with sharp/swift ⟦καταχρωμένων⟧ journey. 6 the/this/who/which but/and now to/with life participation ⟦γαμικὸν⟧ ⟦ὑπεληλυθυῖαι⟧ ⟦παστὸν⟧ ⟦νεάνιδες⟧, for ⟦τέρψεως⟧ ⟦μεταλαβοῦσαι⟧ ⟦γόους⟧, and ⟦κόνει⟧ the/this/who ⟦μυροβραχῆ⟧ ⟦πεφυρμέναι⟧ ⟦κόμην⟧, ⟦ἀκαλύπτως⟧ but/and ⟦ἀγόμεναι⟧, ⟦θρῆνον⟧ for ⟦ὑμεναίων⟧ united ⟦ἐξῆρχον⟧, which/how ⟦ἐσπαραγμέναι⟧ ⟦σκυλμοῖς⟧ ⟦ἀλλοεθνέσι⟧. 7 ⟦Δέσμιαι⟧ but/and ⟦δημόσιαι⟧ until the/this/who toward the/this/who boat ⟦ἐμβολῆς⟧ ⟦εἵλκοντο⟧ with/after force. 8 the/this/who/which and/both this/he/she/it ⟦συζυγεῖς⟧ ⟦βρόχοις⟧ for ⟦στεφέων⟧ the/this/who ⟦αὐχένας⟧ ⟦περιπεπλεγμένοι⟧ with/after ⟦ἀκμαίας⟧ and ⟦νεανικῆς⟧ age/height, for ⟦εὐωχίας⟧ and ⟦νεωτερικῆς⟧ ⟦ῥαθυμίας⟧ the/this/who ⟦ἐπιλοίπους⟧ the/this/who wedding day in/on/among ⟦θρήνοις⟧ ⟦διῆγον⟧, from_with foot already the/this/who Hades to_see to_lay/be_ _appointed. 9 ⟦Κατήχθησαν⟧ but/and wild_animal way ⟦ἀγόμενοι⟧ ⟦σιδηροδέσμοις⟧ necessity; the/this/who on_one_ _hand the/this/who ⟦ζυγοῖς⟧ the/this/who boat ⟦προσηλωμένοι⟧ the/this/who ⟦τραχήλους⟧, the/this/who but/and the/this/who foot ⟦ἀῤῥήκτοις⟧ ⟦κατησθφαλισμένοι⟧ fetter, 10 still and the/this/who ⟦καθύπερθε⟧ ⟦πυκνῷ⟧ ⟦σανιδώματι⟧ ⟦διακειμένῳ⟧ the/this/who brightness ⟦ἀποκλειόμενοι⟧, that from_all_sides ⟦ἐσκοτισμένοι⟧ the/this/who eye, ⟦ἀγωγὴν⟧ ⟦ἐπιβούλων⟧ in/on/among all the/this/who ⟦κατάπλῳ⟧ ⟦λαμβάνωσι⟧. 11 this/he/she/it but/and upon/to/against the/this/who to_speak Sḳedian ⟦ἀχθέντων⟧, and of_the ⟦παράπλου⟧ ⟦περανθέντος⟧, as/just_as to_be ⟦δεδογματισμένον⟧ the/this/who king, to_order he/she/it/self in/on/among the/this/who before the/this/who city ⟦ἱπποδρόμῳ⟧ ⟦παρεμβαλεῖν⟧ ⟦ἁπλέτῳ⟧ ⟦καθεστῶτι⟧ ⟦περιμέτρῳ⟧, and to/with ⟦παραδειγματισμὸν⟧ ⟦ἅγαν⟧ ⟦εὐκαιροτάτῳ⟧ ⟦καθεστῶτι⟧ all the/this/who ⟦καταπορευομένοις⟧ toward the/this/who city, and the/this/who out_from this/he/she/it toward the/this/who country ⟦στελλομένοις⟧ to/with ⟦ἐκδημίαν⟧; to/with the/this/who nor the/this/who power he/she/it/self/my/your/him-self/there ⟦κοινωνεῖν⟧, nor the/this/who ⟦σύνολον⟧ ⟦καταξιῶσαι⟧ ⟦περιβόλων⟧. 12 which/how but/and this/he/she/it to_be, to_hear

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the/this/who out_from the/this/who city ⟦ὁμοεθνεῖς⟧ secretly ⟦ἐκπορευομένους⟧ often ⟦ἀποδύρεσθαι⟧ the/this/who ⟦ἀκλεᾶ⟧ the/this/who brother ⟦ταλαιπωρίαν⟧, **13** ⟦διοργισθεὶς⟧ to_ _order and this/he/she/it together the/this/who he/she/it/self way carefully which/how that to_do/make, not ⟦λειπομένοις⟧ according_to nothing way the/this/who that punishment, ⟦Ἀπογραφῆναι⟧ but/and all the/this/who ⟦φῦλον⟧ out_from name; **14** no for the/this/who ⟦ἔμπροσθε⟧ ⟦βραχεῖ⟧ ⟦προδεδηλωμένην⟧ the/this/who work ⟦κατὰπονον⟧ ministry, ⟦στρεβλωθέντας⟧ but/and the/this/who ⟦παρηγγελμέναις⟧ ⟦αἰκίαις⟧ the/this/who goal/tax ⟦ἀφανίσαι⟧ one by/under time/right_time day. **15** to_be on_one_hand therefore/then the/this/who this/he/she/it census with/after ⟦πικρᾶς⟧ diligence and ⟦φιλοτίμου⟧ ⟦προσεδρίας⟧ away_from east sun until west, ⟦ἀνήνυτον⟧ ⟦λαμβάνουσα⟧ the/this/who goal/tax upon/to/against day forty. **16** greatly but/and and ⟦διηνεκῶς⟧ the/this/who king joy ⟦πεπληρωμένος⟧, common_ _meal upon/to/against all the/this/who idol ⟦συνιστάμενος⟧, ⟦πεπλανημένῃ⟧, far_(away) the/this/who truth ⟦φρενὶ⟧ and ⟦βεβήλῳ⟧ mouth, the/this/who on_one_hand ⟦κωφὰ⟧ and not be_able he/she/it/self to_speak or/than ⟦ἀρήγειν⟧, to_praise, toward but/and the/this/who ⟦μέγιστον⟧ God the/this/who not be_fit to_speak. **17** with/after but/and the/this/who ⟦προειρημένον⟧ of_the time interval ⟦προσηνέγκαντο⟧ the/this/who scribe the/this/who king, never_again be_strong the/this/who the/this/who Jewish ⟦ἀπογραφὴν⟧ to_do/make through/because_of the/this/who ⟦ἀμέτρητον⟧ he/she/it/self ⟦πληθὺν⟧, and indeed to_be according_to the/this/who country still the/this/who greater, **18** the/this/who on_one_ _hand according_to the/this/who home still ⟦συνεστηκότων⟧, the/this/who but/and and according_to place, which/how ⟦ἀδυνάτου⟧ ⟦καθεστῶτος⟧ all the/this/who upon/to/against Aigupton officer/magistrate, **19** ⟦ἀπειλήσαντος⟧ but/and he/she/it/self ⟦σκληρότερον⟧ which/how ⟦δεδωροκοπημένοις⟧ toward ⟦μηχανὴν⟧ the/this/who ⟦ἐκφυγῆς⟧, to_happen clearly he/she/it/self about this/he/she/it ⟦πεισθῆναι⟧, **20** to_speak with/after ⟦ἀποδείξεως⟧, and the/this/who ⟦χαρτηρίαν⟧ already and the/this/who ⟦γραφικοὺς⟧ ⟦καλάμους⟧ in/on/among which to_use ⟦ἐκλελοιπέναι⟧. **21** this/he/she/it but/and to_be active_ _energy the/this/who of_the ⟦βοηθοῦντος⟧ the/this/who Youdaiois out_from heaven foresight ⟦ἀνικήτου⟧.

5:1 then to_call_to/summon ⟦Ἕρμωνα⟧ the/this/who to/with the/this/who the/this/who ⟦ἐλεφάντων⟧ care, ⟦βαρείᾳ⟧ ⟦μεμεστωμένος⟧ wrath and ⟦χόλῳ⟧ according_to all unchangeable, **2** to_order by/under the/this/who ⟦ἐπερχομένην⟧ day ⟦δαψιλέσι⟧ ⟦δράκεσι⟧ ⟦λιβανωτοῦ⟧ and wine ⟦πλείονι⟧ ⟦ἀκράτῳ⟧ all the/this/who ⟦ἐλέφαντας⟧ ⟦ποτίσαι⟧, to_be the/this/who number ⟦πεντακοσίους⟧, and ⟦ἀγριωθέντας⟧ the/this/who of_the ⟦πόματος⟧ ⟦ἀφθόνῳ⟧ a_ _bestowing_of_expenses, to_bring_in to/with ⟦συνάντησιν⟧ of_ _the ⟦μόρου⟧ the/this/who Jewish. **3** the/this/who on_one_ _hand this ⟦προστάσσων⟧, ⟦ἐτρέπετο⟧ to/with the/this/who ⟦εὐωχίαν⟧, to_assemble the/this/who especially the/this/who friendly/friend and the/this/who army ⟦ἀπεχθῶς⟧ to_have/be to/with the/this/who Youdaious. **4** the/this/who but/and commander_of_a_squadron_of_sixteen_elephants

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above-mentioned interval of time, the registrars brought word to the king that the multitude of the Yehudim (Jews) was too great for registration, **18** since there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places, so that all the commanders in Mitsrayim (Egypt) were insufficient for the work. **19** The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Yehudim, but was clearly convinced of the truth of what had been said. **20** They said, and proved, that paper and pens had failed them for the carrying out of their purpose. **21** Now this was an active interference of the unconquerable Providence which assisted the Yehudim from heaven.

The king orders elephants to crush the prisoners

5:1 Then he called Hermon, who had charge of the elephants. Full of rage, altogether fixed in his furious design, **2** he commanded him, with a quantity of unmixed wine with handfuls of incense infused, to drug the elephants early on the following day. These five hundred elephants were, when infuriated by the copious drinks of frankincense, to be led up to the execution of death on the Yehudim. **3** The king, after issuing these orders, went to his feasting, and gathered together all those of his friends and of the army who hated the Yehudim the most. **4** The master of the elephants, Hermon, fulfilled his commission punctually. **5** The servants appointed for the purpose went out about evening and bound the hands of the miserable victims, and took

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other precautions for their security at night, thinking that the whole race would perish together. 6 The heathen believed the Yehudim to be destitute of all protection, for chains bound them. 7 They invoked the Almighty master, and ceaselessly implored with tears their merciful God and Father, Ruler of all, master of every power, 8 to overthrow the evil purpose which had gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them. 9 Their earnest entreaty went up to heaven.

God delays the planned massacre

10 Then Hermon, who'd filled his merciless elephants with copious drinks of mixed wine and frankincense, came early to the palace to report on these preparations. 11 He, however, who's sent his good creature sleep from all time by night or by day thus gratifying whom he wills, diffused a portion of it now on the king. 12 By this sweet and profound influence of the master, he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified. 13 But the Yehudim, having escaped the hour which had been fixed, praised their holy God, and again prayed him who's easily reconciled to display the power of his powerful hand to the arrogant Gentiles. 14 The middle of the tenth hour had nearly arrived, when the person who sent invitations, seeing the guests who were invited present, came and shook the king. 15 He gained his attention with difficulty, and hinting that the mealtime was getting past, talked the matter over with him. 16 The king listened to this, and then turning aside to his drinking, commanded the guests to sit down before him. 17 This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet. 18 Conversation grew on, and the king sent for Hermon, and enquired of him, with fierce denunciations, why the Yehudim had been allowed to outlive that day. 19 Hermon explained that he'd done his bidding over night; and in this he was confirmed by his friends. 20 The king, then, with a barbarity exceeding that of Falaris, said, "They might thank his sleep of that day. Lose no time, and get ready the elephants against tomorrow, as you did before, for the destruction of these accursed Yehudim." 21 When the king said this, the company present were glad, and approved. Then each man went to his own home. 22 They didn't employ the night in sleep, but in contriving cruel mockeries for those deemed miserable. 23 The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade. 24 The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn. 25 The Yehudim, breathless with momentary suspense, stretched out their hands and prayed the Greatest God, in mournful strains, again to help them speedily. 26 The sun's rays weren't yet shining and the king was waiting for his friends when Hermon came to him, calling him out, and saying that his desires could now be realised. 27 The king, receiving him, was astonished at his unusual invitation. Overwhelmed with a spirit of oblivion about everything, enquired about the object of this

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the/this/who ⟦προσταγὲν⟧ ⟦ἀραρότως⟧ Hermōn ⟦συνετέλει⟧.
5 the/this/who/which and/both to/with this/he/she/it minister according_to the/this/who evening ⟦ἐξιόντες⟧ the/this/who the/this/who ⟦ταλαιπώρων⟧ ⟦ἐδέσμευον⟧ hand, the/this/who and/both ⟦λοιπὴν⟧ ⟦ἐμηχανῶντο⟧ about he/she/it/self security, at_night to_think together ⟦λήψεσθαι⟧ the/this/who ⟦φῦλον⟧ end the/this/who ⟦ὀλεθρίας⟧.
6 the/this/who but/and all a_shelter ⟦ἔρημοι⟧ to_think to_be the/this/who Gentile_nation Jewish, through/because_of the/this/who from_all_sides ⟦περιέχουσαν⟧ he/she/it/self with/after chain necessity, 7 the/this/who ⟦παντοκράτορα⟧ lord and all power ⟦δυναστεύοντα⟧, ⟦ἐλεήμονα⟧ God he/she/it/self and father, ⟦δυσκαταπαύστῳ⟧ outcry all with/after teardrop ⟦ἐπεκαλέσαντο⟧ to_pray, 8 the/this/who according_to he/she/it/self to_change plan ⟦ἀνοσίαν⟧, and ⟦ῥύσασθαι⟧ he/she/it/self with/after ⟦μεγαλομεροῦς⟧ appearing out_from of_the from_with foot in/on/among ready ⟦μόρου⟧. 9 this/he/she/it on_one_hand therefore/then fervently the/this/who entreaty ⟦ἀνέβαινεν⟧ toward heaven.
10 the/this/who but/and Hermōn the/this/who ⟦ἀνηλεεῖς⟧ ⟦ἐλέφαντας⟧ ⟦ποτίσας⟧ to_fulfill the/this/who of_the wine much ⟦χορηγίας⟧, and of_the ⟦λιβάνου⟧ ⟦μεμεστωμένους⟧, morning upon/to/against the/this/who palace/courtyard ⟦παρῆν⟧ about this/he/she/it ⟦προσαγγεῖλαι⟧ the/this/who king. 11 this/he/she/it but/and away_from an_age time creature good in/on/among night and day ⟦ἐπιβαλλόμενον⟧ by/under of_the ⟦χαριζομένου⟧ all which if he/she/it/self to_ _will/desire, sleep part to_send to/with the/this/who king.
12 and ⟦ἡδίστῳ⟧ and deep ⟦κατεσχέθη⟧ the/this/who active_ _energy of_the ⟦Δεσπότου⟧, the/this/who ⟦ἀθέσμου⟧ on_one_ _hand purpose much ⟦διεσφαλμένος⟧, of_the but/and ⟦ἀμεταθέτου⟧ ⟦λογισμοῦ⟧ ⟦μεγάως⟧ ⟦διεψευσμένος⟧.
13 the/this/who but/and Jewish the/this/who ⟦προσημανθεῖσαν⟧ hour ⟦διαφυγόντες⟧, the/this/who holy ⟦ἧνουν⟧ God he/she/it/self; and again ⟦ἠξίουν⟧ the/this/who ⟦εὐκατάλλακτον⟧, to_show ⟦μεγαλοσθενοῦς⟧ he/she/it/self/my/your/him-self/there hand power Gentile_ _nation arrogant. 14 be_in_the_middle but/and already the/this/who ⟦δεκάτης⟧ hour nearly, the/this/who to/with the/this/who ⟦κλήσεσι⟧ ⟦τεταγμένος⟧, ⟦ἀθρόους⟧ the/this/who ⟦κλητοὺς⟧ to_perceive, to_pierce to_come_ _near/agree the/this/who king. 15 and hardly ⟦διεγείρας⟧, to_ _show the/this/who the/this/who ⟦συμποσίας⟧ time/right_ _time already ⟦παρατρέχοντα⟧, the/this/who about this/he/she/it word to_do/make. 16 which the/this/who king to_count, and ⟦τραπεὶς⟧ toward the/this/who ⟦πότον⟧, to_ _order the/this/who ⟦παραγεγονότας⟧ toward the/this/who ⟦συμποσίαν⟧ opposite to_recline he/she/it/self/my/your/him-self/there. 17 which/whither and to_be, to_urge toward ⟦εὐωχίαν⟧ ⟦δόντας⟧ my/your/him-self, the/this/who be_present the/this/who ⟦συμποσίας⟧ ⟦ἐπιπολὺ⟧ ⟦γεραιρομένους⟧ toward ⟦εὐφροσύνην⟧ to_attain part. 18 ⟦Ἐπιπλεῖον⟧ but/and ⟦προβαινούσης⟧ the/this/who ⟦ὁμιλίας⟧, the/this/who ⟦Ἕρμωνα⟧ to_summon the/this/who king, with/after ⟦πικρὰς⟧ threat to_inquire, which? because_of cause/charge ⟦εἰάθησαν⟧ the/this/who Jewish the/this/who ⟦περοῦσαν⟧ day ⟦περιβεβιωκότες⟧. 19 of_ _the but/and ⟦ὑποδείξαντος⟧ night the/this/who ⟦προσταγὲν⟧

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upon/to/against goal/tax ⟦ἠγηοχέναι⟧, and the/this/who friendly/friend he/she/it/self ⟦προσμαρτυρησάντων⟧, 20 the/this/who ⟦ὠμότητα⟧ worse_than ⟦Φαλάριδος⟧ ⟦ἐσχηκὼς⟧ to_say, the/this/who the/this/who today sleep because_of/grace to_have/be he/she/it/self; ⟦ἀνυπερθέτως⟧ but/and toward the/this/who ⟦ἐπιτέλλουσαν⟧ day according_ _to the/this/who like to_make_ready the/this/who ⟦ἐλέφαντας⟧ upon/to/against the/this/who the/this/who ⟦ἀθεμίτων⟧ Jewish ⟦ἀφανισμόν⟧. 21 to_say but/and of_the king, gladly all with/after joy the/this/who be_present together ⟦συναινέσαντες⟧, toward the/this/who one's_ _own/private house each ⟦ἀνέλυσε⟧. 22 and no thus(-ly) toward ⟦ὕπνον⟧ ⟦κατεχρήσαντο⟧ the/this/who time the/this/who night, which/how toward the/this/who ⟦παντοίους⟧ ⟦μηχανᾶσθαι⟧ the/this/who ⟦ταλαιπώροις⟧ to_think ⟦ἐμπαιγμούς⟧. 23 now but/and ⟦ἀλεκτρυὼν⟧ ⟦ἐκεκράγει⟧ morning, and the/this/who wild_animal ⟦καθωπλικὼς⟧ the/this/who Hermōn in/on/among the/this/who great ⟦περιστύλῳ⟧ ⟦διεκίνει⟧. 24 the/this/who but/and according_to the/this/who city multitude ⟦συνήθροιστο⟧ to/with the/this/who ⟦οἰκτροτάτην⟧ sight, ⟦προσδοκῶντα⟧ the/this/who ⟦πρωΐαν⟧ with/after diligence. 25 the/this/who but/and Jewish according_to the/this/who ⟦ἀμερῆ⟧ ⟦ψυχουλκούμενοι⟧ time, ⟦πολυδάκρυον⟧ ⟦ἱκετίαν⟧ in/on/among member ⟦γοεροῖς⟧ ⟦τείνοντες⟧ the/this/who hand toward the/this/who heaven, ⟦ἐδέοντο⟧ of_the ⟦μεγίστου⟧ God, again he/she/it/self to_help concisely. 26 not_ _yet but/and sun ⟦βολαὶ⟧ ⟦κατεσπείροντο⟧, and of_the king the/this/who friendly/friend to_wait_for, the/this/who Hermōn ⟦παραστὰς⟧, ⟦ἐκάλει⟧ to/with the/this/who departure, ⟦ὑποδεικνύων⟧ the/this/who eager of_the king in/on/among ready ⟦κεῖσθαι⟧. 27 of_the but/and ⟦ἀποδεξαμένου⟧ and ⟦καταπλαγέντος⟧ upon/to/against the/this/who ⟦παρανόμῳ⟧ ⟦ἐξόδῳ⟧, according_to all ignorance ⟦κεκρατημένος⟧ to_inquire, one/which? the/this/who thing upon/to/against which/whither this/he/she/it he/she/it/self/my/your/him-self with/after diligence to_ _finish. 28 this/he/she/it but/and to_be the/this/who active_ _energy of_the all ⟦δεσποτεύοντος⟧ God, the/this/who before he/she/it/self ⟦μεμηχανημένων⟧ forgetfulness according_to mind ⟦ἐντεθεικότος⟧. 29 the/this/who but/and Hermōn ⟦ὑπεδείκνυε⟧ and all the/this/who friendly/friend, the/this/who wild_animal and the/this/who power ⟦ἡτοιμάσθαι⟧, king, according_to the/this/who your fervent purpose. 30 the/this/who but/and upon/to/against the/this/who ⟦ῥηθεῖσι⟧ ⟦πληρωθεὶς⟧ ⟦βαρεῖ⟧ ⟦χόλῳ⟧, through/because_of the/this/who about this/he/she/it foresight God ⟦διεσκεδᾶσθαι⟧ all he/she/it/self/my/your/him-self/there the/this/who mind/thought, ⟦ἐνατενίσας⟧ with/after threat to_say, 31 if ⟦σαι⟧ parent be_present or/than child ⟦γοναὶ⟧, this ⟦θηρσὶν⟧ ⟦ἀγρίοις⟧ ⟦ἐσκεύασαν⟧ ⟦δαψιλῆ⟧ ⟦θοῖναν⟧, for the/this/who ⟦ἀνεγκλήτων⟧ I/we/my and parent/ancestor my ⟦ἀποδεδειγμένων⟧ ⟦ὁλοσχερῆ⟧ firm faith ⟦ἐξόχως⟧, Jewish. 32 and indeed if not through/because_of the/this/who the/this/who ⟦συστροφίας⟧ ⟦στοργὴν⟧ and the/this/who need, the/this/who to_live for this/he/she/it ⟦ἐστερήθης⟧.

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earnest preparation. 28 But this was the working of that Almighty God who'd made him forget all his purpose. 29 Hermon and all his friends pointed out the preparation of the animals. They're ready, Oh king, according to your own strict injunction. 30 The king was filled with fierce anger at these words, for, by the Providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and threatened him as follows: 31 "Your parents, or your children, were they here, would have given a large meal to these wild animals, not these innocent Yehudim, who've loyally served me and my forefathers. 32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs."

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in his eyes, and his face fell. 34 The friends, too, stole out one by one, and dismissed the assembled multitudes to their respective occupations. 35 The Yehudim, having heard of these events, praised the glorious God and King of kings, because they'd obtained this help, too, from him.

The king renews his order to kill the Yehudim

36 Now the king arranged another banquet in the same way, and proclaimed an invitation to mirth. 37 He summoned Hermon to his presence, and said, with threats, "How often, Oh wretch, must I repeat my orders to you about these same persons? 38 Once more, arm the elephants for the extermination of the Yehudim tomorrow!" 39 His kinsmen, who were reclining with him, wondered at his instability, and thus expressed themselves: 40 "O king, how long do you test us, as of men bereft of reason? This is the third time that you've ordered their destruction. When the thing is to be done, you change your mind, and recall your instructions. 41 Because of this, the feeling of expectation causes tumult in the city. It swarms with factions, and is continually on the point of being plundered."

42 The king, just like another Falaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Yehudim. He swore a fruitless oath, and determined immediately to send them to hades, crushed by the knees and feet of the elephants. 43 He'd also invade Yehudah (Judea), level its towns with fire and the sword, destroy that temple which the heathen might not enter, and prevent sacrifices ever after being offered up there. 44 Joyfully his friends broke up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city. 45 The master of the elephants urged the animals into an almost maniacal state, drenched them with incense and wine, and decked them with frightful devices. 46 About early morning, when the city was filled with an immense number of people at the hippodrome, he entered the palace and called the king to the business in hand. 47 The king's heart teemed with impious rage; and he rushed forth with the mass, along with the elephants. With unsoftened feelings and pitiless eyes, he longed to gaze at the hard and wretched doom of the previously mentioned Yehudim. 48 But

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the Yehudim, when the elephants went out at the gate, followed by the armed force. When they saw the dust raised by the throng, and heard the loud cries of the crowd, **49** thought that they'd come to the last moment of their lives, to the end of what they'd tremblingly expected. They gave way, therefore, to lamentations and moans. They kissed each other. Those nearest of kin to each other hung around one another's necks—fathers hugging their sons and mothers their daughters. Other women held their infants to their breasts, which drew what seemed their last milk. **50** Nevertheless, when they reflected on the help previously granted them from heaven, they prostrated themselves with one accord, removed even the sucking children from the breasts, and **51** sent up a very great cry asking the master of all power to reveal himself, and have mercy on those who now lay at the gates of hades.

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33 thus(-ly) the/this/who Hermōn ⟦ἀπροσδόκητον⟧ ⟦ἐπικίνδυνον⟧ ⟦ὑπήνεγκεν⟧ threat, and the/this/who appearance/vision and the/this/who face ⟦συνεστάλη⟧. **34** the/this/who one_by_one,_one_after_anther but/and the/this/who friendly/friend ⟦σκυθρωπῶς⟧ ⟦ὑπεκρέων⟧, the/this/who ⟦συνηθροισμένους⟧ to_release each upon/to/against the/this/who one's_own/private ⟦ἀσχολίαν⟧. **35** the/this/who/which and/both Jewish the/this/who from_ _with of_the king to_hear, the/this/who glorious God and king the/this/who king ⟦ἤνουν⟧, and ⟦τῆσδε⟧ the/this/who ⟦βοηθείας⟧ he/she/it/self/my/your/him-self/there ⟦τετευχότες⟧. **36** according_to but/and this/he/she/it the/this/who law the/this/who king ⟦συστησάμενος⟧ again the/this/who common_meal, toward ⟦εὐφροσύνην⟧ ⟦τραπῆναι⟧ to_plead/comfort. **37** the/this/who but/and ⟦Ἅρμωνα⟧ to_call_to/summon with/after threat to_say, how_ _often! you but/and about this/he/she/it he/she/it/self ⟦προστάττειν⟧, ⟦ἀθλιώτατε⟧? **38** the/this/who ⟦ἐλέφαντας⟧ still and now ⟦καθόπλισον⟧ toward the/this/who tomorrow upon/to/against the/this/who the/this/who Jewish ⟦ἀφανισμόν⟧. **39** the/this/who but/and to_dine_with kindred the/this/who ⟦ἄστατον⟧ mind he/she/it/self/my/your/him-self/there to_marvel, ⟦προεφέροντο⟧ this **40** king, until which? which/how ⟦ἀλόγους⟧ I/we ⟦διαπειράζεις⟧, ⟦προστάσσων⟧ already third he/she/it/self ⟦ἀφανίσαι⟧, and again upon/to/against the/this/who thing out_from ⟦μεταβολῆς⟧ ⟦ἀναλύων⟧ the/this/who you/your ⟦δεδογμένα⟧? **41** which because_ _of/grace the/this/who city through/because_of the/this/who ⟦προσδοκίαν⟧ ⟦ὀχλεῖ⟧; and ⟦πληθύουσα⟧ ⟦συστροφαῖς⟧, already and be_in_danger often ⟦διαρπασθῆναι⟧. **42** whence the/this/who according_to all Falaris king ⟦ἐμπληθυνθεὶς⟧ ⟦ἀλογιστίας⟧, and the/this/who to_be to/with oversight the/this/who Jewish in/on/among he/she/it/self ⟦μεταβολὰς⟧ the/this/who soul from_with none to_govern, ⟦ἀτελέστατον⟧ ⟦ἐβεβαίωσεν⟧ oath, ⟦ὁρισάμενος⟧ this/he/she/it on_one_hand ⟦ἀνυπερθέτως⟧ ⟦πέμψειν⟧ toward Hades, in/on/among a_knee and foot wild_animal ⟦ἠκισμένους⟧, **43** ⟦ἐπιστρατεύσαντα⟧ but/and upon/to/against the/this/who Jewish/Judea, ⟦ἰσόπεδον⟧ fire and ⟦δόρατι⟧ ⟦θήσεσθαι⟧ ⟦διατάχους⟧, and the/this/who ⟦ἄβατον⟧ he/she/it/self I/we temple fire ⟦πρηνέα⟧ in/on/among quickness, and the/this/who ⟦συντελούντων⟧ there sacrifice deserted the/this/who all time ⟦καταστήσειν⟧. **44** then ⟦περιχαρεῖς⟧ ⟦ἀναλύσαντες⟧ the/this/who friendly/friend and kindred, with/after faith ⟦διέτασσον⟧ the/this/who power upon/to/against the/this/who ⟦εὐκαιροτάτους⟧ place the/this/who city to/with jail/keeping. **45** the/this/who but/and commander_of_ _a_squadron_of_sixteen_elephants, the/this/who wild_animal nearly to_say toward behavior ⟦μανιῶδες⟧ ⟦ἀγηοχὼς⟧, ⟦εὐωδεστάτοις⟧ drink wine ⟦λελιβανωμένου⟧ ⟦φοβεραῖς⟧ ⟦κατεσκευασμένα⟧ ⟦σκευαῖς⟧. **46** about the/this/who ⟦ἕω⟧, the/this/who city already ⟦πλήθεσιν⟧ ⟦ἀναριθμήτοις⟧ according_to of_the ⟦ἱπποδρόμου⟧ ⟦καταμεμεστωμένης⟧, to_ _enter toward the/this/who palace/courtyard, upon/to/against the/this/who to_set_before ⟦ὥτρυνε⟧ the/this/who king. **47** the/this/who but/and wrath ⟦βαρείᾳ⟧ to_fill ⟦δυσσεβῆ⟧ ⟦φρένα⟧, all the/this/who ⟦βάρει⟧ with

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the/this/who [[θηρίοις]] [[ἐξώρμησε]], to_plan [[ἀτρώτῳ]] heart and [[κόραις]] eye to_look_at the/this/who [[ἐπίπονον]] and [[ταλαίπωρον]] the/this/who [[προσεσημαμμένων]] [[καταστροφήν]]. 48 which/how but/and the/this/who [[ἐλεφάντων]] to_go_out/away about gate, and the/this/who [[συνεπομένης]] [[ἐνόπλου]] power, the/this/who and/both of_ _the multitude [[πορείας]] dust to_perceive, and [[βαρυηχῆ]] commotion to_hear the/this/who Jewish, 49 [[ὑστάτην]] life [[ῥοπὴν]] he/she/it/self that to_think to_be the/this/who goal/tax the/this/who [[ἀθλιωτάτης]] expectation, toward [[οἶκτον]] and [[γόους]] [[τραπέντες]], to_kiss one_another [[περιπλεκόμενοι]] the/this/who kindred upon/to/against the/this/who [[τραχήλους]] [[ἐπιπίπτοντες]], parent child and [[μητέρες]] [[νεάνισιν]], other but/and [[νεογνὰ]] to/with [[μαστοὺς]] to_have/be infant [[τελευταῖον]] [[ἔλκοντα]] milk. 50 no certainly/month but/and but and the/this/who before he/she/it/self [[γεγενημένας]] help out_from heaven be_aware, [[πρηνεῖς]] united to_throw/lay_down my/your/him-self and the/this/who [[νήπια]] [[χωρίσαντες]] the/this/who [[μαστῶν]], 51 [[ἀνεβόησαν]] voice/sound great very, the/this/who the/this/who [[ἁπάσης]] [[δυνάστην]] [[ἱκετεύοντες]], [[οἰκτεῖραι]] with/after appearing he/she/it/self already to/with [[πύλαις]] Hades [[καθεστῶτας]].

6:1 Eleazaros but/and one man notable the/this/who away_ _from the/this/who country priest, in/on/among [[πρεσβείῳ]] the/this/who age/height already [[λελογχὼς]], and all the/this/who according_to the/this/who life virtue [[κεκοσμημένος]], the/this/who about he/she/it/self to_quiet elder to_call_(on)/name the/this/who holy God to_pray this; 2 king long-ruling, [[ὕψιστε]], almighty God, the/this/who all [[διακυβερνῶν]] in/on/among [[οἰκτιρμοῖς]] [[κτίσιν]], 3 to_look_ _upon upon/to/against Abra'am seed, upon/to/against [[ἡγιασμένου]] child Yakōb, part [[ἡγιασμένης]] you a_people in/on/among [[ξένῃ]] earth foreign unjustly [[ἀπολλύμενον]], father. 4 you Faraō [[πληθύνοντα]] [[ἅρμασι]], the/this/who before Aiguptou this/he/she/it [[δυνάστην]], [[ἐπαρθέντα]] [[ἀνόμῳ]] [[θράσει]] and tongue [[μεγαλῤῥήμονι]], with the/this/who [[ὑπερηφάνῳ]] army [[ποντοβρόχους]] [[ἀπώλεσας]], brightness [[ἐπιφάνας]] mercy Israa^{y}l family. 5 you the/this/who [[ἀναριθμήτοις]] power [[γαυρωθέντα]] [[Σενναχηρεὶμ]] [[βαρὺν]] Assuriōn king, [[δόρατι]] the/this/who all [[ὑποχείριον]] already to_take earth, and [[μετεωρισθέντα]] upon/to/against the/this/who holy you city, weighty to_speak [[κόμπῳ]] and [[θράσει]], master, [[ἔθραυσας]], [[ἔκδηλον]] [[δεικνὺς]] Gentile_nation much the/this/who your power. 6 you the/this/who according_to the/this/who Babulōnian three [[ἑταίρους]] fire the/this/who soul [[ἀὐθαιρέτως]] [[δεδωκότας]] toward the/this/who not [[λατρεῦσαι]] the/this/who empty, [[διάπυρον]] [[δροσίσας]] furnace/oven, [[ἐῤῥύσω]] until [[τριχὸς]] [[ἀπημάντους]], flame all [[ἐπιπέμψας]] the/this/who [[ὑπεναντίοις]]. 7 you the/this/who [[διαβολαῖς]] envy [[λέουσι]] according_to earth [[ῥιφέντα]] [[θηρσὶν]] [[βορὰν]] Dania^{y}l toward light [[ἀνήγαγες]] [[ἀσινῆ]]; 8 the/this/who and/both [[βυθοτρεφοῦς]] in/on/among belly sea_monster Yōnan [[τηκόμενον]] [[ἀφιδῶς]], [[ἀπήμαντον]] all [[οἰκείοις]] [[ἀναδειξας]], father. 9 and now [[μισούβρι]], [[πολυέλεε]], the/this/who [[ὅλων]] [[σκεπαστά]], the/this/who speed [[ἐπιφάνηθι]] the/this/who away_from Israa^{y}l family, by/under

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Eleazar prays for rescue

6:1 Then Eleazar, an illustrious priest of the country, who'd attained to length of days, and whose life had been adorned with virtue, caused the elders who were around him to cease to cry out to the holy God, and prayed this: 2 "O king, mighty in power, most high, Almighty God, who regulates the whole creation with your tender mercy, 3 look at the seed of Avraham, at the children of the sanctified Ya'akov (Jacob), your sanctified inheritance, Oh Father, now being wrongfully destroyed as foreigners in a foreign land. 4 You destroyed Par'oh (Pharaoh) with his army of chariots when that lord of this same Mitsrayim (Egypt) was uplifted with lawless daring and loud-sounding tongue. Shedding the beams of your mercy on the race of Yisrael (Israel), you overwhelmed him and his proud army. 5 When Sanheriv (Sennacherib), the grievous king of the Assyrians, exulting in his countless army, had subdued the whole land with his spear and was lifting himself against your holy city with boastings grievous to be endured, you, Oh master, demolished him and displayed your might to many nations. 6 When the three friends in the land of Bavel (Babylon) of their own will exposed their lives to the fire rather than serve vain things, you sent a moist coolness through the fiery furnace, and brought the fire on all their adversaries. 7 It was you who, when Daniyel was hurled, through slander and envy, as a prey to lions down below, brought him back again unharmed to light. 8 When Yonah (Jonah) was pining away in the belly of the sea-born monster, you looked at him, Oh Father, and recovered him to the sight of his own. 9 Now, you who hate insolence, you who abound in mercy, you who are the protector of all things, appear quickly to those of the race of Yisrael, who are insulted by abhorred, lawless gentiles. 10 If our life during our exile has been stained with iniquity, deliver us from the hand of

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the enemy, and destroy us, Oh master, by the death which you prefer. 11 Don't let the vain-minded congratulate vain idols at the destruction of your beloved, saying, 'Their god didn't deliver them.' 12 You who are All-powerful and Almighty, Oh Eternal One, look! Have mercy on us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men. 13 Let the heathen cower before your invincible might today, Oh glorious One, who have all power to save the race of Ya'akov (Jacob). 14 The whole band of infants and their parents ask you with tears. 15 Let it be shown to all the nations that you're with us, Oh master, and haven't turned your face away from us, but as you said that you wouldn't forget them even in the land of their enemies, so fulfil this saying, Oh master."

God rescues the Yehudim

16 Now, at the time that Eleazar had ended his prayer, the king came along to the hippodrome with the wild animals, and with his tumultuous power. 17 When the Yehudim saw this, they uttered a loud cry to heaven so that the adjacent valleys resounded and caused an irrepressible lamentation throughout the army. 18 Then the all-glorious, all-powerful, and true God, displayed his holy face, and opened the gates of heaven, from which two angels, dreadful of form, came down and were visible to all but the Yehudim. 19 They stood opposite, and filled the enemies' army with confusion and cowardice, and bound them with immoveable shackles. 20 A cold shudder came over the person of the king, and oblivion paralysed the vehemence of his spirit. 21 They turned back the animals on the armed forces who followed them; and the animals trampled them and destroyed them. 22 The king's anger was converted into compassion; and he wept at the things he'd devised. 23 Because when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying, 24 "You've governed badly, and have exceeded tyrants in cruelty. You've laboured to deprive me, your benefactor, at once of my dominion and my life, by secretly devising measures injurious to the kingdom. 25 Who's gathered here, unreasonably removing each from his home, those who, in fidelity to us, had held the fortresses of the country? 26 Who's consigned to unmerited punishments those who in good will towards us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings? 27 Loose, loose the unjust bonds! Send them to their homes in peace, begging pardon for what's been done. 28 Release the sons of the almighty living god of heaven, who from our ancestors' times until now has granted a glorious and uninterrupted prosperity to our affairs." 29 He said these things, and they, released the same moment, having now escaped death, praised God their holy Saviour.

A feast celebrates their rescue

30 The king then departed to the city, and called his financier to himself, and asked him provide a seven days' quantity of wine and other materials for feasting for the Yehudim (Jews). He decided that they should keep a cheerful festival of deliverance in the very place in

Literal Version

but/and ⟦ἐβδελυγμένων⟧ lawless Gentile_nation ⟦ὑβριζομένοις⟧. 10 if but/and ⟦ἀσεβείαις⟧ according_to the/this/who ⟦ἀποικίαν⟧ the/this/who life I/we ⟦ἐνέσχηται⟧, ⟦ῥυσάμενος⟧ I/we away_from enemy hand, which/how ⟦προαιρῇ⟧, master, ⟦ἀπόλεσον⟧ I/we ⟦μόρῳ⟧. 11 not the/this/who ⟦ματαίοις⟧ the/this/who ⟦ματαιόφρονες⟧ ⟦εὐλογησάτωσαν⟧ upon/to/against the/this/who the/this/who ⟦ἠγαπημένων⟧ you destruction, to_speak, and_ _not the/this/who God he/she/it/self to_deliver he/she/it/self. 12 you but/and the/this/who all ⟦ἀλκὴν⟧ and ⟦δυναστείαν⟧ to_have/be all, ⟦αἰώνιε⟧, now to_look_upon; to_ _have_mercy I/we the/this/who according_to mistreatment lawless ⟦ἀλόγιστον⟧ out_from of_the to_live ⟦μεθισταμένους⟧ in/on/among ⟦ἐπιβούλων⟧ way. 13 ⟦Πτηξάτω⟧ but/and Gentile_nation your power ⟦ἀνίκητον⟧ today, ⟦ἔντιμε⟧, power to_have/be, upon/to/against salvation Yakōb family. 14 ⟦Ἱκετεύει⟧ you the/this/who all multitude the/this/who child and the/this/who this/he/she/it parent with/after teardrop. 15 ⟦Δειχθήτω⟧ all Gentile_nation, that/since with/after I/we to_be lord, and no ⟦ἀπέστρεψας⟧ the/this/who face you away_from I/we; but as/just_as to_say, that/since and_ _not in/on/among the/this/who earth the/this/who enemy he/she/it/self to_be ⟦ὑπέριδον⟧ he/she/it/self, thus(-ly) ⟦ἐπιτέλεσον⟧, lord. 16 of_the but/and Eleazarou ⟦λήγοντος⟧ now the/this/who prayer, the/this/who king with the/this/who ⟦θηρίοις⟧ and all the/this/who the/this/who power ⟦φρυάγματι⟧ according_to the/this/who ⟦ἱππόδρομον⟧ to_pass. 17 and to_see/experience the/this/who Jewish, great toward heaven to_yell, so and the/this/who ⟦παρακειμένους⟧ ⟦αὐλῶνας⟧ ⟦συνηχήσαντας⟧, ⟦ἀκατάσχετον⟧ ⟦οἰμωγὴν⟧ to_ _do/make all the/this/who ⟦στρατοπέδῳ⟧. 18 then the/this/who very_glorious almighty and true God, ⟦ἐπιφάνας⟧ the/this/who holy he/she/it/self/my/your/him-self/there face, to_open the/this/who ⟦οὐρανίους⟧ gate, out_from which ⟦δεδοξασμένοι⟧ two ⟦φοβεροειδεῖς⟧ angel to_come/go_down manifest all but/however the/this/who Youdaiois, 19 and to_ _oppose, and the/this/who power the/this/who ⟦ὑπεναντίων⟧ to_fulfill ⟦ταραχῆς⟧ and timidity, and ⟦ἀκινήτοις⟧ to_bind fetter. 20 and ⟦ὑπόφρικον⟧ and the/this/who of_the king body to_be, and forgetfulness the/this/who boldness he/she/it/self/my/your/him-self/there the/this/who ⟦βαρύθυμον⟧ to_take. 21 and ⟦ἀπέστρεψαν⟧ the/this/who wild_ _animal upon/to/against the/this/who ⟦συνεπομένας⟧ ⟦ἐνόπλους⟧ power, and ⟦κατεπάτουν⟧ he/she/it/self and ⟦ὠλόθρευον⟧. 22 and ⟦μετεστράφη⟧ of_the king the/this/who wrath toward ⟦οἶκτον⟧ and ⟦δάκρυα⟧ above/for the/this/who before he/she/it/self ⟦μεμηχανευμένων⟧. 23 to_hear for the/this/who shouting, and be_aware ⟦πρηνεῖς⟧ all toward the/this/who destruction, ⟦δακρύσας⟧ with/after wrath the/this/who friendly/friend ⟦διηπειλεῖτο⟧, to_speak, 24 ⟦Παραβασιλεύετε⟧, and tyrants ⟦ὑπερβεβήκατε⟧ ⟦ὠμότητι⟧; and I/we he/she/it/self the/this/who you ⟦εὐεργέτην⟧ ⟦ἐπιχειρεῖτε⟧ the/this/who beginning already and of_the spirit/breath ⟦μεθιστᾷν⟧, quietly ⟦μηχανώμενοι⟧ the/this/who not ⟦συμφέροντα⟧ the/this/who kingdom. 25 one/which? the/this/who ⟦κρατήσαντας⟧ I/we in/on/among faith the/this/who the/this/who country ⟦ὀχυρώματα⟧, the/this/who home ⟦ἀποστήσας⟧ each ⟦ἀλόγως⟧ ⟦ἤθροισεν⟧

Literal Version

in/to_this_place? 26 one/which? the/this/who ⟦ἐξαρχῆς⟧ enthusiasm to/with I/we according_to all ⟦διαφέροντας⟧ all Gentile_nation, and the/this/who ⟦χειρίστους⟧ many_times a_ _human ⟦ἐπιδεδεγμένους⟧ ⟦κινδύνους⟧, thus(-ly) ⟦ἀθέσμοις⟧ ⟦περιέβαλεν⟧ ⟦αἰκίαις⟧? 27 to_loose, ⟦ἐκλύσατε⟧ ⟦ἄδικα⟧ chain; toward the/this/who one's_own/private with/after peace ⟦ἐξαποστείλατε⟧, the/this/who ⟦προπεπραγμένα⟧ to_ _refuse/excuse. 28 ⟦Ἀπολύσατε⟧ the/this/who son of_the almighty heavenly God to_live, which away_from our until of_ _the now parent/ancestor ⟦ἀπαραπόδιστον⟧ with/after glory ⟦εὐστάθειαν⟧ ⟦παρέχει⟧ the/this/who our ⟦πράγμασιν⟧. 29 the/this/who on_one_hand therefore/then this/he/she/it ⟦ἔλεξεν⟧; the/this/who but/and in/on/among ⟦ἀμερεῖ⟧ time ⟦λυθέντες⟧, the/this/who holy saviour God he/she/it/self ⟦εὐλόγουν⟧, now the/this/who death ⟦ἐκπεφευγότες⟧. 30 then the/this/who king toward the/this/who city ⟦ἀπαλλαγεὶς⟧, the/this/who upon/to/against the/this/who ⟦προσόδων⟧ to_ _call_to/summon, to_order ⟦οἴνους⟧ and/both and the/this/who remaining to/with ⟦εὐωχίαν⟧ necessary the/this/who Youdaiois ⟦χορηγεῖν⟧ upon/to/against day seven, to_judge he/she/it/self in/on/among which place to_ _think the/this/who destructive to_take_up, in/on/among this/he/she/it in/on/among joy all salvation to_bring. 31 then the/this/who before ⟦ἐπονείδιστοι⟧ and near/neighbour of_ _the Hades, more but/and upon/to/against he/she/it/self ⟦βεβηκότες⟧, for ⟦πικροῦ⟧ and ⟦δυσαιάκτου⟧ ⟦μόρου⟧, ⟦κώθωνα⟧ saving ⟦συστησάμενοι⟧, the/this/who toward fall he/she/it/self and grave to_make_ready place ⟦κλισίαις⟧ ⟦κατεμέρισαν⟧ full ⟦χαρμονῆς⟧. 32 ⟦Καταλήξαντες⟧ but/and ⟦θρήνου⟧ ⟦πανόδυρτον⟧ member, ⟦ἀνέλαβον⟧ song ⟦πάτριον⟧, the/this/who saviour and ⟦τερατοποιὸν⟧ to_praise God; ⟦οἰμωγήν⟧ and/both all and ⟦κωκυτὸν⟧ to_reject, ⟦χοροὺς⟧ ⟦συνίσταντο⟧ joy ⟦εἰρηνικῆς⟧ sign. 33 likewise but/and and the/this/who king about this/he/she/it common_meal ⟦βαρὺ⟧ to_assemble, unceasingly toward heaven to_praise ⟦μεγαλομερῶς⟧ upon/to/against the/this/who ⟦παραδόξῳ⟧ ⟦γενηθείσῃ⟧ he/she/it/self salvation. 34 the/this/who/which and/both before toward destructive and ⟦οἰωνοβρώτους⟧ he/she/it/self to_be ⟦τιθέμενοι⟧, with/after joy ⟦ἀπογραψάμενοι⟧, ⟦κατεστέναξαν⟧, ⟦αἰσχύνην⟧ upon/to/against my/your/him-self ⟦περιβαλλόμενοι⟧, and the/this/who ⟦πυρίπνουν⟧ be_bold ⟦ἀκλεῶς⟧ ⟦ἐσβεσμένοι⟧. 35 the/this/who/which and/both Jewish, as/just_as to_predict, ⟦συστησάμενοι⟧ the/this/who ⟦προειρημένον⟧ ⟦χορὸν⟧, with/after ⟦εὐωχίας⟧ in/on/among ⟦ἐξομολογήσεσιν⟧ ⟦ἱλαραῖς⟧ and psalm ⟦διῆγον⟧. 36 and common ⟦ὁρισάμενοι⟧ about this/he/she/it ⟦θεσμὸν⟧ upon/to/against all the/this/who ⟦παροικίαν⟧ he/she/it/self toward generation, the/this/who ⟦προειρημένας⟧ day to_bring to_stand ⟦εὐφροσύνους⟧, no ⟦πότου⟧ because_of/grace and ⟦λιχνείας⟧, salvation but/and the/this/who through/because_of God to_be he/she/it/self. 37 to_call_on but/and the/this/who king, the/this/who ⟦ἀπόλυσιν⟧ he/she/it/self toward the/this/who one's_own/private to_ask. 38 ⟦Ἀπογράφονται⟧ but/and he/she/it/self away_from ⟦πέμπτης⟧ and ⟦εἰκάδος⟧ of_the Pakōn until the/this/who fourth of_the Epifi, upon/to/against day forty; ⟦συνίστανται⟧ but/and he/she/it/self the/this/who

Readers' Version

which they expected to meet with their destruction. 31 Then they who were before despised and near to hades, yes, rather advanced into it, partook of the cup of salvation, instead of a grievous and lamentable death. Full of exultation, they apportioned the place intended for their fall and burial into banqueting booths. 32 Ceasing their miserable strain of woe, they took up the subject of their fatherland, singing in praise to God their wonder-working Saviour. All groans and all wailing were laid aside. They formed dances as a sign of peaceful joy. 33 So the king also collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him. 34 Those who'd marked them out as for death and for carrion, and had registered them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out. 35 But the Yehudim, as we just said, instituted a dance, and then gave themselves up to feasting, glad thanksgiving, and psalms. 36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. They thus established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them. 37 They requested the king to send them back to their homes. 38 They were being enrolled from the twenty-fifth of Pachon to the fourth of Epifi, a period of forty days. The measures taken for their destruction lasted from the fifth of Epifi till the seventh, that is, three days. 39 The Ruler over all during this time manifested his mercy gloriously, and delivered them all together unharmed. 40 They feasted on the king's provision up to the fourteenth day, then asked to be sent away. 41 The king commended them, and wrote the following letter, of magnanimous import for them, to the commanders of every city:

Readers' Version

The king's letter protecting the Yehudim

7:1 "King Ptolemaios (Ptolemy) Filopator to the commanders throughout Mitsrayim (Egypt), and to all who are set over affairs, joy and strength. 2 We, too, and our children are well. God has directed our affairs as we wish. 3 Certain of our friends out of malice vehemently urged us to punish the Yehudim (Jews) of our realm in a body, with the infliction of a monstrous punishment. 4 They pretended that our affairs would never be in a good state till this took place. Such, they said, was the hatred borne by the Yehudim to all other people. 5 They brought them fettered in grievous chains as slaves, no, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Skuthais custom. 6 Because this cause we severely threatened them; yet, with the clemency which we usually extend to all men, we at length permitted them to live. Finding that the god of heaven threw a shield of protection over the Yehudim so as to preserve them, and that he fought for them as a father always fights for his sons, 7 and taking into consideration their constancy and fidelity towards us and towards our ancestors, we have, as we ought, acquitted them of every sort of charge. 8 We've dismissed them to their several homes, telling all men everywhere to do them no wrong, or unrighteously revile them about the past. 9 Because know this, that should we conceive any evil design, or in any way aggrieve them, we'll ever have as our adversary, not man, but the highest God, the ruler of all might. From Him there'll be no escape, as the avenger of such actions. Farewell."

Punishment for those who abandoned their faith

10 When they'd received this letter, they didn't hurry to depart immediately. They petitioned the king to be allowed to inflict fitting punishment on those of their race who'd willingly transgressed the holy god, and God's law. 11 They alleged that men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king. 12 The king admitted the truth of this reasoning, and commended them. Full power was given them, without warrant or special commission, to destroy those who'd transgressed God's law boldly in every part of the king's dominions.

Literal Version

destruction away_from ⟦πέμπτης⟧ of_the Epifi until seventh, day three. 39 in/on/among which and ⟦μεγαλοδόξως⟧ ⟦ἐπιφάνας⟧ the/this/who mercy he/she/it/self/my/your/him-self/there the/this/who the/this/who ⟦ὅλων⟧ ruler, without_falling he/she/it/self to_ _deliver united. 40 ⟦Εὐωχοῦντο⟧ but/and ⟦πάνθ'⟧ by/under of_ _the king ⟦χορηγούμενοι⟧ until the/this/who ⟦τεσσαρεσκαιδεκάτης⟧, in/on/among which and the/this/who ⟦ἐντυχίαν⟧ ⟦ἐποιήσαντο⟧ about the/this/who ⟦ἀπολύσεως⟧ he/she/it/self. 41 ⟦Συναινέσας⟧ and/both he/she/it/self the/this/who king, to_write he/she/it/self the/this/who ⟦ὑπογεγραμμένην⟧ epistle to/with the/this/who according_to city officer/magistrate ⟦μεγαλοψύχως⟧ the/this/who ⟦ἐκτενίαν⟧ to_have/be.

7:1 king Ptolemaios the/this/who Filopatōr the/this/who according_to Aigupton officer/magistrate and all the/this/who ⟦τεταγμένοις⟧ upon/to/against thing, to_rejoice and ⟦ἐῤῥῶσθαι⟧. 2 ⟦Ἐῤῥώμεθα⟧ but/and and he/she/it/self and the/this/who child I/we, ⟦κατευθύναντος⟧ I/we of_the great God the/this/who ⟦πράγματα⟧ as/just_as ⟦προαιρούμεθα⟧. 3 the/this/who friendly/friend one malice often I/we ⟦παρακείμενοι⟧, ⟦συνέπεισαν⟧ I/we toward the/this/who the/this/who by/under the/this/who kingdom Youdaious, ⟦συναθροίσαντας⟧ machine,_apparatus, ⟦κολάσασθαι⟧ ⟦ξενιζούσαις⟧ ⟦ἀποστατῶν⟧ ⟦τιμωρίαις⟧, 4 ⟦προσφερόμενοι⟧ lest ⟦εὐσταθήσειν⟧ the/this/who ⟦πράγματα⟧ I/we, through/because_of which to_have/be this/he/she/it to/with all the/this/who Gentile_nation ⟦δυσμένειαν⟧, until if ⟦συντελεσθῇ⟧ this/he/she/it. 5 the/this/who/which and prisoner to_bring_down he/she/it/self with/after ⟦σκυλμῶν⟧ which/how ⟦ἀνδράποδα⟧, more but/and which/how ⟦ἐπιβούλους⟧, without all investigation and ⟦ἐξετάσεως⟧ to_ _attempt to_do_away_with, law Skuthōn ⟦ἀγριωτέραν⟧ ⟦ἐμπεπορπημένοι⟧ ⟦ὠμότητα⟧. 6 I/we but/and upon/to/against this/he/she/it ⟦σκληρότερον⟧ ⟦διαπειλησάμενοι⟧, according_to which to_have/be to/with all a_human ⟦ἐπιείκειαν⟧, hardly the/this/who to_live he/she/it/self ⟦χαρισάμενοι⟧, and the/this/who heavenly God to_know securely ⟦ὑπερησπικότα⟧ the/this/who Jewish, which/how father above/for son always ⟦ὑπερμαχοῦντα⟧, 7 the/this/who and/both of_the ⟦φίλου⟧ which to_have/be to/with I/we firm and the/this/who ⟦προγόνους⟧ I/we enthusiasm ⟦ἀναλογισάμενοι⟧, rightly ⟦ἀπολελύκαμεν⟧ all according_to ⟦ὀντινοῦν⟧ cause/charge way; 8 and ⟦προστετάχαμεν⟧ each all toward the/this/who one's_ _own/private to_turn, in/on/among all place ⟦μηθενὸς⟧ he/she/it/self the/this/who ⟦σύνολον⟧ ⟦καταβλάπτοντος⟧, neither to_revile about the/this/who ⟦γεγενημένων⟧ from_ _with word. 9 to_know for that/since according_to this/he/she/it if one ⟦κακοτεχνήσωμεν⟧ evil/bad, or/than ⟦ἐπιλυπήσωμεν⟧ he/she/it/self the/this/who ⟦σύνολον⟧, no a_ _human, but the/this/who all ⟦δεσπόζοντα⟧ power God ⟦ὕψιστον⟧ ⟦ἀντικείμενον⟧ I/we upon/to/against ⟦ἐκδικήσει⟧ the/this/who thing according_to all ⟦ἀφεύκτως⟧ through/because_of all ⟦ἔξομεν⟧; farewell. 10 to_take but/and the/this/who epistle this/he/she/it, no ⟦ἐσπούδασαν⟧ immediately to_be about the/this/who ⟦ἄφοδον⟧, but the/this/who king ⟦προσηξίωσαν⟧ the/this/who out_from of_

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_the family the/this/who Jewish the/this/who holy God
⟦αὐθαιρέτως⟧ ⟦παραβεβηκότας⟧ and of_the God the/this/who
law, to_obtain/happen through/because_of he/she/it/self
the/this/who ⟦ὀφειλομένης⟧ ⟦κολάσεως⟧, 11 ⟦προφερόμενοι⟧
the/this/who ⟦γαστρὸς⟧ because_of the/this/who ⟦θεῖα⟧
⟦παραβεβηκότας⟧ ⟦προστάγματα⟧, never ⟦εὐνοήσειν⟧ nor
the/this/who of_the king ⟦πράγμασιν⟧. 12 the/this/who
but/and ⟦τἀληθὲς⟧ he/she/it/self to_speak ⟦παραδεξάμενος⟧
and ⟦συναινέσας⟧, to_give he/she/it/self ⟦ἄδειαν⟧ all, that
the/this/who ⟦παραβεβηκότας⟧ of_the God the/this/who law
⟦ἐξολοθρεύσωσι⟧ according_to all the/this/who by/under
the/this/who kingdom
he/she/it/self/my/your/him-self/there place with/after
boldness without all royal authority or/than ⟦ἐπισκέψεως⟧.
13 then ⟦κατευφημήσαντες⟧ he/she/it/self, which/how be_
_proper to_be, the/this/who this/he/she/it priest, and all
the/this/who multitude ⟦ἐπιφωνήσαντες⟧ the/this/who
hallelujah, with/after joy ⟦ἀνέλυσαν⟧. 14 then the/this/who
⟦ἐμπεσόντα⟧ the/this/who ⟦μεμιασμένων⟧ ⟦ὁμοεθνῆ⟧
according_to the/this/who road ⟦ἐκολάζοντο⟧, and with/after
⟦παραδειγματισμῶν⟧ ⟦ἀνῄρουν⟧. 15 that but/and the/this/who
day to_do_away_with above/for the/this/who ⟦τριακοσίους⟧
man, and to_bring ⟦εὐφροσύνην⟧ with/after joy the/this/who
profane ⟦χειρωσάμενοι⟧. 16 he/she/it/self but/and
the/this/who until death the/this/who God ⟦ἐσχηκότες⟧,
⟦παντελῆ⟧ salvation enjoyment ⟦εἰληφότες⟧? ⟦ἀνέζευξαν⟧ out_
_from the/this/who city ⟦παντοίοις⟧ ⟦εὐωδεστάτοις⟧ ⟦ἄνθεσι⟧
⟦κατεστεμμένοι⟧ with/after joy and ⟦βοῆς⟧, in/on/among
⟦αἴνοις⟧ and ⟦παμμέλεσιν⟧ hymn to_thank the/this/who God
the/this/who father he/she/it/self ⟦αἰωνίῳ⟧ saviour of_the
Israa^{y}l. 17 ⟦Παραγενηθέντες⟧ but/and toward Ptolemaida
the/this/who ⟦ὀνομαζομένην⟧ through/because_of
the/this/who of_the place ⟦ἰδιότητα⟧ ⟦ῥοδοφόρον⟧,
in/on/among which ⟦προσέμεινεν⟧ he/she/it/self
the/this/who ⟦στόλος⟧ according_to common he/she/it/self
plan day seven, 18 there to_do/make ⟦πότον⟧ saving, of_the
king ⟦χορηγήσαντος⟧ he/she/it/self confidently the/this/who
to/with the/this/who departure all each until toward
the/this/who one's_own/private home. 19 to_bring_down
but/and with/after peace in/on/among the/this/who
⟦πρεπούσαις⟧ ⟦ἐξομολογήσεσιν⟧, likewise and_there/there to_
_stand and this/he/she/it to_bring the/this/who day
upon/to/against the/this/who the/this/who sojourning
he/she/it/self time ⟦εὐφροσύνους⟧. 20 which and
⟦ἀνιερώσαντες⟧ in/on/among a_monument according_to
the/this/who the/this/who ⟦συμποσίας⟧ place prayer
⟦καθιδρύσαντες⟧, ⟦ἀνέλυσαν⟧ ⟦ἀσινεῖς⟧, free/freedom,
⟦ὑπερχαρεῖς⟧, through/because_of and/both earth and sea and
river ⟦ἀνασωζόμενοι⟧ the/this/who of_the king command,
each toward the/this/who one's_own/private. 21 and
⟦πλείστην⟧ or/than before in/on/among the/this/who
⟦ἐχθροῖς⟧ authority ⟦ἐσχηκότες⟧ with/after ⟦δόκης⟧ and fear,
the/this/who ⟦σύνολον⟧ by/under nothing ⟦διασεισθέντες⟧
the/this/who to_be. 22 and all the/this/who my/your/him-self
all to_bring/be_repaid out_from census, so the/this/who to_
_have/be one, with/after fear ⟦μεγίστου⟧ to_pay
he/she/it/self, the/this/who mighty of_the ⟦μεγίστου⟧ God
⟦ποιήσαντος⟧ completely upon/to/against salvation

Readers' Version

13 Their priests, then, as it was appropriate, saluted him with good wishes, and all the people echoed with the "Hallelujah!" Then they joyfully departed. 14 Then they punished and shamefully destroyed every polluted Yehudi (Jew) that fell in their way, 15 slaying this way, in that day, more than three hundred men, and esteeming this destruction of the wicked a season of joy.

The Yehudim return home in peace

16 They themselves having held closely to their god to death, and having enjoyed a full deliverance, departed from the city garlanded with sweet-flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns, they thanked the god of their fathers, the eternal Saviour of Yisrael (Israel). 17 Having arrived at Ptolemais, called from the specialty of that district "Rose-bearing", where the fleet, in accordance with the general wish, waited for them seven days, 18 they partook of a banquet of deliverance, for the king generously granted them all the means of securing a return home. 19 They were accordingly brought back in peace, while they gave utterance to appropriate thanks; and they determined to observe these days during their sojourn as days of joyfulness. 20 These they registered as sacred on a pillar, when they'd dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's command, by land, by sea, and by river, each to his own home. 21 They had more weight than before among their enemies, and were honoured and feared. No one in any way robbed them of their goods. 22 Every man received back his own, according to inventory, those who'd obtained their goods, giving them up with the greatest terror. Because the greatest God made perfect wonders for their salvation. 23 Blessed be the Redeemer of Yisrael forever! Amen.

Readers' Version

MA3 · OET-RV v0.4.2

Literal Version

he/she/it/self. **23** praiseworthy the/this/who a_rescuer Israa^{y}l
toward the/this/who always time. amen.

MA3 · OET-LV v0.2.0 (DC set)

The Wisdom of Yeshua the Son of Sira,

or

Ecclesiaticus

Introduction

The *Wisdom of Yeshua the son of Sira*, also known as *Sirach* or *Ecclesiasticus*, is a collection of teaching about how to live wisely. The writer identifies himself as a teacher from Yerushalem (Jerusalem). In the prologue preserved below, his grandson explains that he translated his grandfather's work from Hebrew into Greek so that more people could benefit from its instruction.

Like *Proverbs*, this book connects wisdom with respecting God and obeying his instructions. Its advice reaches into everyday life: choosing friends, caring for parents, using money, controlling what we say, bringing up children, eating and drinking, dealing with illness, and grieving for the dead. Its topics often return in different settings, so the opening forty-two chapters are best read as a collection of related teachings rather than as one continuous argument.

The later chapters praise God's wisdom in creation and remember earlier generations of Yisrael's (Israel's) leaders, priests, and prophets. This leads to a description of the high priest Shim'on (Simon) and the worship at the temple. The book ends with a prayer of thanks and a personal account of seeking wisdom, inviting readers to become learners themselves.

The Wisdom of Yeshua the Son of Sira, also called *Ecclesiasticus*, is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches.

Main components of this collection

Wisdom, devotion to God, and everyday conduct *1:1–23:28*
Wisdom speaks about her home among God's people *24:1-34*
Further teaching about wise living *25:1–42:14*
God's wisdom and greatness in creation *42:15–43:33*
Remembering the ancestors and the temple's worship *44:1–50:29*
Thanksgiving and an invitation to seek wisdom *51:1-30*

The Prologue of the Wisdom of Yeshua the Son of Sira.

WHEREAS many and great things have been delivered to us by the law and the prophets, and by the others that have followed in their steps, for which we must give Yisrael the praise for instruction and wisdom; and since not only the readers need to become skilful themselves, but also those who love learning must be able to profit those who are outside, both by speaking and writing; my grandfather Yeshua, having much given himself to the reading of the law, and the prophets, and the other books of our fathers, and having gained great familiarity with them, was also drawn on himself to write somewhat pertaining to instruction and wisdom, in order that those who love learning, and are devoted to these things, might make progress much more by living according to the law. You are entreated therefore to read with favour and attention, and to pardon us, if in any parts of what we have laboured to interpret, we may seem to fail in some of the phrases. Because things originally spoken in Hebrew don't have the same force in them when they are translated into another language. Not only these, but the law itself, and the prophecies, and the rest of the books, have no small difference, when they are spoken in their original language. Because having come into Mitsrayim in the thirty-eighth year of Energetes the king, and having continued there some time, I found a copy giving no small instruction. I thought it therefore most necessary for me to apply some diligence and travail to translate this book, applying indeed much watchfulness and skill in that space of time to bring the book to an end and publish for them also, who in the land of their travels are desiring to learn, preparing

their character in advance, so as to live according to the law.
The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
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Literal Version

1:1 all wisdom from_with lord, and with/after
he/she/it/self/my/your/him-self/there to_be toward
the/this/who an_age. **2** sand ⟦θαλασσῶν⟧ and ⟦σταγόνας⟧
⟦ὑετοῦ⟧ and day an_age one/which? ⟦ἐξαριθμήσει⟧? **3** height
heaven and width earth and abyss and wisdom one/which?
⟦ἐξιχνιάσει⟧? **4** ⟦Προτέρα⟧ all to_create wisdom, and
understanding ⟦φρονήσεως⟧ out_from an_age. **6** root wisdom
which? to_reveal? and the/this/who ⟦πανουργεύματα⟧
he/she/it/self one/which? to_know? **8** one he_is wise fearful
very to_sit upon/to/against of_the throne
he/she/it/self/my/your/him-self/there; **9** lord he/she/it/self
to_create he/she/it/self/my/your/him-self, and to_perceive
and ⟦ἐξηρίθμησεν⟧ he/she/it/self/my/your/him-self, and to_
_pour_out he/she/it/self/my/your/him-self upon/to/against
all the/this/who work
he/she/it/self/my/your/him-self/there. **10** with/after all flesh
according_to the/this/who ⟦δόσιν⟧
he/she/it/self/my/your/him-self/there, and ⟦ἐχορήγησεν⟧
he/she/it/self/my/your/him-self the/this/who to_love
he/she/it/self; **11** fear lord glory and pride and joy and crown
⟦ἀγαλλιάματος⟧. **12** fear lord ⟦τέρψει⟧ heart, and to_give
⟦εὐφροσύνην⟧ and joy and ⟦μακροημέρευσιν⟧. **13** the/this/who
⟦φοβουμένῳ⟧ the/this/who lord well/well_done! to_be
upon/to/against last/least, and in/on/among day death
he/she/it/self/my/your/him-self/there to_find/meet
because_of/grace. **14** beginning wisdom to_fear the/this/who
God, and with/after faithful in/on/among womb ⟦συνεκτίσθη⟧
he/she/it/self. **15** and with/after a_human foundation an_age
⟦ἐνόσσευσε⟧, and with/after of_the seed he/she/it/self
⟦ἐμπιστευθήσεται⟧. **16** gratification wisdom to_fear
the/this/who lord, and ⟦μεθύσκει⟧ he/she/it/self away_from
the/this/who fruit he/she/it/self. **17** all the/this/who house
he/she/it/self ⟦ἐμπλήσει⟧ ⟦ἐπιθυμημάτων⟧, and the/this/who
⟦ἀποδοχεῖα⟧ away_from the/this/who ⟦γεννημάτων⟧
he/she/it/self. **18** Stephen/crown wisdom fear lord,
⟦ἀναθάλλων⟧ peace and ⟦ὑγίειαν⟧ healing; **19** ⟦ἐπιστήμην⟧ and
knowledge/to_know understanding ⟦ἐξώμβρησε⟧, and glory
⟦κρατούντων⟧ he/she/it/self ⟦ἀνύψωσε⟧. **20** root wisdom to_
_fear the/this/who lord, and the/this/who branch
he/she/it/self length_of_days. **22** no be_able wrath unjust to_
_justify; the/this/who for crux of_the wrath
he/she/it/self/my/your/him-self/there fall he/she/it/self.
23 until time/right_time to_cling_to lenient, and later
he/she/it/self ⟦ἀναδώσει⟧ joy. **24** until time/right_time
⟦κρύψει⟧ the/this/who word
he/she/it/self/my/your/him-self/there, and lip faithful
⟦ἐκδιηγήσεται⟧ understanding

Readers' Version

All wisdom comes from God

1:1 All wisdom comes from the master,
and is with him forever.
2 Who can count the sand of the seas,
the drops of rain,
and the days of eternity?
3 Who'll search out the height of the sky,
the breadth of the earth, the deep,
and wisdom?
4 Wisdom has been created before all things,
and the understanding of prudence from eternal. **5** [1]
6 To whom has the root of wisdom been revealed?
Who's known her shrewd counsels? **7** [2]
8 There's one wise, greatly to be feared,
sitting on his throne: the master.
9 He created her.
He saw and measured her.
He poured her out on all his works.
10 She's with all flesh according to his gift.
He gave her freely to those who love him.

Honouring God is the beginning of wisdom

11 The fear of the master is glory, exultation,
gladness, and a crown of rejoicing.
12 The fear of the master will delight the heart,
and will give gladness, joy, and length of days.
13 All those who fear the master, it'll go well with him at the last.
He'll be blessed in the day of his death.
14 To fear the master is the beginning of wisdom.
It was created together with the faithful in the womb.
15 She[3] laid an eternal foundation with men.
She'll be trusted among their offspring.
16 To fear the master is the fullness of wisdom.
She inebriates men with her fruits.
17 She'll fill all her house with desirable things,
and her storehouses with her produce.
18 The fear of the master is the crown of wisdom,
making peace and[4] perfect health to flourish.[5]
19 He both saw and measured her.
He rained down skill and knowledge of understanding,
and exalted the honour of those who hold her fast.
20 To fear the master is the root of wisdom.
Her branches are length of days. **21** [6]

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1 RV 1:5 · Note Verse 5 is omitted by the best authorities: The source of wisdom is God's word in the highest heaven, and her ways are the eternal commandments.

2 RV 1:7 · Note Verse 7 is omitted by the best authorities: To whom was the knowledge of wisdom manifested? Who has understood her abundant experience?

3 RV 1:15 · Note Grk. nested.

4 RV 1:18 · Note Grk. health of cure.

5 RV 1:18 · Note The remainder of this verse is omitted by the best authorities: Both are gifts of God for peace; glory opens out for those who love him. He saw her and took her measure.

6 RV 1:21 · Note Verse 21 is omitted by the best authorities: The fear of the master drives away sins. Where it resides, it will turn away all anger.

Readers' Version

Patience and sincere devotion

22 Unjust anger can never be justified,
for his anger tips the scale to his downfall.
23 A man that's patient will resist for a season,
and afterward gladness will spring up to him.
24 He'll hide his words until the right moment,
and the lips of many will tell of his understanding.
25 A wise saying is in the treasures of wisdom;
but godliness is an abomination to a sinner.
26 If you desire wisdom, keep the commandments
and the master will give her to you freely;
27 for the fear of the master is wisdom and instruction.
Faith and humility are his good pleasure.
28 Don't disobey the fear of the master.
Don't come to him with a double heart.
29 Don't be a hypocrite in men's sight.
Keep watch over your lips.
30 Don't exalt yourself,
or you might fall and bring dishonour on your soul.
The master will reveal your secrets
and will throw you down among the congregation,
because you didn't come to the fear of the master
and your heart was full of deceit.

Trust God through difficult times

2:1 My son, if you come to serve the master,
prepare your soul for temptation.
2 Set your heart aright, constantly endure,
and don't hurry in time of calamity.
3 Cling to him, and don't depart,
that you may be increased at your latter end.
4 Accept whatever is brought on you,
and be patient when you suffer humiliation.
5 Because gold is tried in the fire,
and acceptable men in the furnace of humiliation.
6 Put your trust in him, and he'll help you.
Make your ways straight, and set your hope on him.
7 All you who fear the master, wait for his mercy.
Don't turn aside, or you might fall.
8 All you who fear the master, put your trust in him,
and your reward won't fail.
9 All you who fear the master, hope for good things,
and for eternal gladness and mercy.
10 Look at the generations of old, and see:
Who ever put his trust in the master, and was ashamed?
Or who remained in his fear, and was forsaken?
Or who called on him, and he neglected him?
11 Because the master is full of compassion and mercy.
He forgives sins and saves in time of affliction.
12 Woe to fearful hearts, to faint hands,
and to the sinner who goes two ways!
13 Woe to the faint heart! Because it doesn't believe.
Therefore it won't be defended.

Literal Version

he/she/it/self/my/your/him-self/there. 25 in/on/among
⟦θησαυροῖς⟧ wisdom parable ⟦ἐπιστήμης⟧, abomination
but/and sinful reverence_for_God. 26 ⟦Ἐπεθύμησας⟧ wisdom,
⟦διατήρησον⟧ commandment, and lord to_provide you
he/she/it/self/my/your/him-self. 27 wisdom for and discipline
fear lord, and the/this/who goodwill
he/she/it/self/my/your/him-self/there faith and gentleness.
28 not ⟦ἀπειθήσῃς⟧ fear lord, and not ⟦προσέλθῃς⟧
he/she/it/self in/on/among heart ⟦δισσῇ⟧. 29 not ⟦ὑποκριθῇς⟧
in/on/among ⟦στόμασιν⟧ a_human, and in/on/among
the/this/who lip you to_watch_out. 30 not ⟦ἐξύψου⟧ yourself,
in_order_that/to not ⟦πέσῃς⟧, and ⟦ἐπαγάγῃς⟧ the/this/who
soul you dishonour; and revelation/to_reveal lord
the/this/who hidden you, and in/on/among midst synagogue
⟦καταβελεῖ⟧ you; that/since no ⟦προσῆλθες⟧ fear lord, and
the/this/who heart you full deceit.

2:1 child if ⟦προσέρχῃ⟧ be_a_slave lord God, to_make_ready
the/this/who soul you toward temptation/testing.
2 ⟦Εὔθυνον⟧ the/this/who heart you and ⟦καρτέρησον⟧, and
not ⟦σπεύσῃς⟧ in/on/among time/right_time ⟦ἐπαγωγῆς⟧.
3 to_join he/she/it/self and not ⟦ἀποστῇς⟧, in_order_that/to
⟦αὐξηθῇς⟧ upon/to/against last/least you. 4 all
the/this/who/which if ⟦ἐπαχθῇ⟧ you, to_receive, and
in/on/among ⟦ἀλλάγμασι⟧ lowliness you to_have_patience.
5 that/since in/on/among fire ⟦δοκιμάζεται⟧ gold, and a_
human ⟦δεκτοὶ⟧ in/on/among furnace/oven lowliness. 6 to
trust(in) he/she/it/self and ⟦ἀντιλήψεταί⟧ you, ⟦εὔθυνον⟧
the/this/who road you and ⟦ἔλπισον⟧ upon/to/against
he/she/it/self. 7 the/this/who to_fear the/this/who lord,
⟦ἀναμείνατε⟧ the/this/who mercy
he/she/it/self/my/your/him-self/there, and not ⟦ἐκκλίνητε⟧
in_order_that/to not to_collapse. 8 the/this/who to_fear lord
⟦πιστεύσατε⟧ he/she/it/self, and no not to_stumble
the/this/who wage you. 9 the/this/who to_fear lord to_
_hope/expect toward good-doer, and toward ⟦εὐφροσύνην⟧
an_age and mercy. 10 to_look_into/upon toward ⟦ἀρχαίας⟧
generation and to_perceive, one/which? ⟦ἐνεπίστευσε⟧ lord
and ⟦κατῃσχύνθη⟧? or/than one/which? to_abide_in/by
the/this/who fear he/she/it/self/my/your/him-self/there and
to_leave_behind? or/than one/which? ⟦ἐπεκαλέσατο⟧
he/she/it/self, and ⟦ὑπερεῖδεν⟧ he/she/it/self? 11 because
compassionate and merciful the/this/who lord, and to_release
sin, and to_save in/on/among time/right_time pressure.
12 woe! heart ⟦δειλαῖς⟧, and hand ⟦παρειμέναις⟧, and sinful
⟦ἐπιβαίνοντι⟧ upon/to/against two path. 13 woe! heart
⟦παρειμένῃ⟧, that/since no to_trust_(in), through/because_of
this/he/she/it no ⟦σκεπασθήσεται⟧. 14 woe! you the/this/who
⟦ἀπολωλεκόσι⟧ the/this/who perseverance, and one/which?
to_do/make when(-ever) ⟦ἐπισκέπτηται⟧ the/this/who lord?

Literal Version

15 the/this/who to_fear lord no ⟦ἀπειθήσουσι⟧ declaration
he/she/it/self/my/your/him-self/there, and the/this/who
⟦ἀγαπῶντες⟧ he/she/it/self ⟦συντηπήσουσι⟧ the/this/who
road he/she/it/self/my/your/him-self/there. 16 the/this/who
to_fear lord to_seek goodwill
he/she/it/self/my/your/him-self/there, and the/this/who
⟦ἀγαπῶντες⟧ he/she/it/self ⟦ἐμπλησθήσονται⟧ of_the law.
17 the/this/who to_fear lord ⟦ἑτοιμάσουσι⟧ heart
he/she/it/self, and before
he/she/it/self/my/your/him-self/there ⟦παπεινώσουσι⟧
the/this/who soul he/she/it/self. 18 ⟦Ἐμπεσούμεθα⟧ toward
hand lord, and no toward hand a_human; which/how for
the/this/who majesty
he/she/it/self/my/your/him-self/there, thus(-ly) and
the/this/who mercy he/she/it/self/my/your/him-self/there.

3:1 I/we/my of_the father to_hear child, and thus(-ly) to_
_do/make, in_order_that/to to_save. 2 the/this/who for lord
to_glorify father upon/to/against child, and judgement mother
to_strengthen upon/to/against son. 3 the/this/who to_honour
father ⟦ἐξιλάσεται⟧ sin. 4 and which/how the/this/who
⟦ἀποθησαυρίζων⟧, the/this/who to_glorify mother
he/she/it/self/my/your/him-self/there. 5 the/this/who to_
_honour father ⟦εὐφρανθήσεται⟧ by/under child, and
in/on/among day prayer
he/she/it/self/my/your/him-self/there ⟦εἰσακουσθήσεται⟧.
6 the/this/who to_glorify father ⟦μακροημερεύσει⟧, and
the/this/who ⟦εἰσακούων⟧ lord ⟦ἀναπαύσει⟧ mother
he/she/it/self/my/your/him-self/there, 7 and which/how
master be_a_slave in/on/among the/this/who ⟦γεννήσασιν⟧
he/she/it/self. 8 in/on/among work and word to_honour
the/this/who father you, in_order_that/to to_arrive/invade
you praise from_with he/she/it/self/my/your/him-self/there.
9 praise for father ⟦στηρίζει⟧ house child, curse but/and
mother ⟦ἐκριζοῖ⟧ foundation. 10 not ⟦δοξάζου⟧ in/on/among
dishonour father you, no for he_is you glory father dishonour.
11 the/this/who for glory a_human out_from honour father
he/she/it/self/my/your/him-self/there, and disgrace child
mother in/on/among ⟦ἀδοξίᾳ⟧. 12 child, ⟦ἀντιλαβοῦ⟧
in/on/among old_age father you, and not ⟦λυπήσῃς⟧
he/she/it/self in/on/among the/this/who life
he/she/it/self/my/your/him-self/there. 13 and/even_if/if
⟦ἀπολείπῃ⟧ understanding, concession to_have/be, and not
⟦ἀτιμάσῃς⟧ he/she/it/self in/on/among all strength you.
14 charity for father no ⟦ἐπιλησθήσεται⟧, and for sin
⟦προσανοικοδομηθήσεταί⟧ you. 15 in/on/among day pressure
you ⟦ἀναμνησθήσεταί⟧ you; which/how fair_weather
upon/to/against ⟦παγετῷ⟧, thus(-ly) ⟦ἀναλυθήσονταί⟧ you
the/this/who/which sin. 16 which/how blasphemous
the/this/who ⟦ἐγκαταλιπὼν⟧ father, and ⟦κεκατηραμένος⟧
by/under lord the/this/who ⟦παροργίζων⟧ mother
he/she/it/self/my/your/him-self/there. 17 child,
in/on/among gentleness the/this/who work you ⟦διέξαγε⟧,
and by/under a_human ⟦δεκτοῦ⟧ ⟦ἀγαπηθήσῃ⟧. 18 just_

Readers' Version

14 Woe to you who've lost your patience!
And what'll you all do when the master visits you?
15 Those who fear the master won't disobey his words.
Those who love him will keep his ways.
16 Those who fear the master will seek his good pleasure.
Those who love him will be filled with the law.
17 Those who fear the master will prepare their hearts,
and will humble their souls in his sight.
18 We'll fall into the master's hands,
and not into men's hands;
for as his majesty is,
so also is his mercy.

Honour and care for your parents

3:1 Hear me, your father, Oh my children,
and do what you hear, that you all may be safe.
2 Because the master honours the father over the children,
and has confirmed the mother's judgement over her sons.
3 He who honours his father will make atonement for sins.
4 He who gives glory to his mother is as one who lays up treasure.
5 Anyone who honours his father will have joy in his own children.
He'll be heard in the day of his prayer.
6 He who gives glory to his father will have length of days.
He who listens to the master will bring rest to his mother,
7 and[7] will serve under his parents, as to masters.
8 Honour your father in deed and word,
that a blessing may come on you from him.
9 Because the blessing of the father establishes children's houses,
but the curse of the mother roots out the foundations.
10 Don't glorify yourself in the dishonour of your father,
for your father's dishonour is no glory to you.
11 Because a man's glory is from the honour of his father,
and a mother in dishonour is a reproach to her children.
12 My son, help your father in his old age,
and don't grieve him as long as he lives.
13 If he fails in understanding, have patience with him.
Don't dishonour him in your full strength.
14 Because the kindness to your father won't be forgotten.
Instead of sins it'll be added to build you up.
15 In the day of your affliction it'll be remembered for you,
as fair weather on ice,
so your sins will also melt away.
16 He who forsakes his father is as a blasphemer.
He who provokes his mother is cursed by the master.

7 **RV 3:7 · Note** Some manuscripts add those who fear the master honour their father,

Readers' Version

Be humble and willing to learn

17 My son, go on with your business in humility;
so you'll be loved by an acceptable man.
18 The greater you are, humble yourself the more,
and you'll find favour before the master. 19 [8]
20 Because the master's power is great,
and he's glorified by those who are lowly.
21 Don't seek things that are too hard for you,
and don't search out things that are above your strength.
22 Think about the things that have been commanded you,
for you have no need of the things that are secret.
23 Don't be overly busy in tasks that are beyond you,
for more things are shown to you than men can understand.
24 Because the conceit of many has led them astray.
Evil opinion has caused their judgement to slip.
25 There[9] is no light without eyes.
There's no wisdom without knowledge.
26 A stubborn heart will do badly at the end.
He who loves danger will perish in it.
27 A stubborn heart will be burdened with troubles.
The sinner will heap sin on sins.
28 The calamity of the proud has no healing,
for a weed of wickedness has taken root in him.
29 The heart of the prudent will understand a proverb.
A wise man desires the ear of a listener.

Help people in need

30 Water will quench a flaming fire;
almsgiving will make atonement for sins.
31 He who repays good turns is mindful of that which comes afterward.
In the time of his falling he'll find a support.
4:1 My son, don't deprive the poor of his living.
Don't make the needy eyes wait long.
2 Don't make a hungry soul sorrowful,
or provoke a man in his distress.
3 Don't add more trouble to a heart that's provoked.
Don't put off giving to him who's in need.
4 Don't reject a suppliant in his affliction.
Don't turn your face away from a poor man.
5 Don't turn your eye away from one who asks.
Give no occasion to a man to curse you.
6 Because if he curses you in the bitterness of his soul,
he who made him will hear his supplication.
7 Endear yourself to the assembly.
Bow your head to a great man.
8 Incline your ear to a poor man.
Answer him with peaceful words in humility.
9 Deliver him who's wronged from the hand of him who wrongs him;
Don't be hesitant in giving judgement.

Literal Version

_as/how_much great to_be, so_great ⟦ταπεινοῦ⟧ yourself, and before lord to_find/meet because_of/grace. 20 that/since great the/this/who command of_the lord, and by/under the/this/who to_humble to_glorify. 21 ⟦Χαλέπωτερά⟧ you not to_seek, and ⟦ἰσχυρότερά⟧ you not ⟦ἐξέταζε⟧, 22 which ⟦προσετάγη⟧ you, this/he/she/it ⟦διανοοῦ⟧; no for he_is you need the/this/who ⟦κρυπτῶν⟧. 23 in/on/among the/this/who ⟦περισσοῖς⟧ the/this/who work you not ⟦περιεργάζου⟧; greater for understanding a_human ⟦ὑπεδείχθη⟧ you. 24 much for to_ _lead_astray the/this/who payment_in_advance he/she/it/self, and suspicion evil/bad ⟦ὠλίσθησε⟧ mind he/she/it/self. 26 and the/this/who to_love ⟦κίνδυνον⟧, in/on/among he/she/it/self ⟦ἐμπεσεῖται⟧; heart ⟦σκληρὰ⟧ ⟦κακωθήσεται⟧ upon/to/against last/least. 27 heart ⟦σκληρὰ⟧ ⟦βαρυνθήσεται⟧ ⟦πόνοις⟧, and the/this/who sinful ⟦προσθήσει⟧ sin upon/to/against sin. 28 an_invasion ⟦ὑπερηφάνου⟧ no to_be healing, a_plant for evil ⟦ἐῤῥίζωκεν⟧ in/on/among he/she/it/self; 29 heart ⟦συνετοῦ⟧ ⟦διανοηθήσεται⟧ parable, and ear ⟦ἀκροατοῦ⟧ desire ⟦σοφοῦ⟧. 30 fire ⟦φλογιζόμενον⟧ ⟦ἀποσβέσει⟧ water, and charity ⟦ἐξιλάσεται⟧ sin. 31 the/this/who ⟦ἀνταποδιδοὺς⟧ ⟦χάριτας⟧ ⟦μέμνηται⟧ toward the/this/who with/after this/he/she/it, and in/on/among time/right_time ⟦πτώσεως⟧ to_find/meet a_ _reliance.

4:1 child, the/this/who life of_the ⟦πτωχοῦ⟧ not to_defraud, and not ⟦παρελκύσῃς⟧ eye ⟦ἐπιδεεῖς⟧. 2 soul ⟦πεινῶσαν⟧ not ⟦λυπήσῃς⟧, and not ⟦παροργίσῃς⟧ man in/on/among perplexity he/she/it/self/my/your/him-self/there. 3 heart ⟦παροργισμένην⟧ not ⟦προσταράξῃς⟧, and not ⟦παρελκύσῃς⟧ ⟦δόσιν⟧ ⟦προσδεομένου⟧. 4 ⟦Ἱκέτην⟧ ⟦θλιβόμενον⟧ not ⟦ἀπαναίνου⟧, and not ⟦ἀποστρέψῃς⟧ the/this/who face you away_from ⟦πτωχοῦ⟧. 5 away_from ⟦δεομένου⟧ not ⟦ἀποστρέψῃς⟧ eye, and not to_give place a_human ⟦καταράσασθαί⟧ you. 6 ⟦Καταρωμένου⟧ for you in/on/among bitterness soul he/she/it/self/my/your/him-self/there, the/this/who petition he/she/it/self/my/your/him-self/there ⟦ἐπακούσεται⟧ the/this/who to_do/make he/she/it/self. 7 lovely synagogue yourself to_do/make, and ⟦μεγιστᾶνι⟧ ⟦ταπεινοῦ⟧ the/this/who head you. 8 ⟦Κλῖνον⟧ poor the/this/who ear you, and ⟦ἀποκρίθητι⟧ he/she/it/self ⟦εἰρηνικὰ⟧ in/on/among gentleness. 9 ⟦Ἐξελοῦ⟧ to_harm out_ _from hand ⟦ἀδικοῦντος⟧, and not ⟦ὀλιγοψυχήσῃς⟧ in/on/among the/this/who to_judge you. 10 to_be ⟦ὀρφανοῖς⟧ which/how father, and for man the/this/who mother he/she/it/self; and to_be which/how son highest, and to_love you more the/this/who mother you. 11 the/this/who wisdom

8 **RV 3:19 · Note** Some manuscripts add Many are lofty and renowned, but he reveals his secrets to the humble.

9 **RV 3:25 · Note** Some manuscripts omit verse 25.

Literal Version

son my/your/him-self ⟦ἀνύψωσε⟧, and to_catch the/this/who to_seek he/she/it/self/my/your/him-self; **12** the/this/who to_ _love he/she/it/self/my/your/him-self to_love life, and the/this/who ⟦ὀρθρίζοντες⟧ to/with he/she/it/self/my/your/him-self ⟦ἐμπλησθήσονται⟧ joy. **13** the/this/who to_grasp/seize he/she/it/self to_inherit glory, and which/whither to_enter ⟦εὐλογήσει⟧ lord. **14** the/this/who to_minister he/she/it/self ⟦λειτουργήσουσιν⟧ holy, and the/this/who to_love he/she/it/self/my/your/him-self to_love the/this/who lord. **15** the/this/who ⟦ὑπακούων⟧ he/she/it/self to_judge Gentile_nation, and the/this/who to_ _come_near/agree he/she/it/self to_dwell to_persuade. **16** if ⟦ἐμπιστεύσῃς⟧, ⟦κατακληρονομήσεις⟧ he/she/it/self/my/your/him-self, and in/on/among possession to_be the/this/who/which generation he/she/it/self/my/your/him-self/there. **17** that/since distortedly to_travel with/after he/she/it/self/my/your/him-self/there in/on/among first; fear but/and and ⟦δειλίαν⟧ ⟦ἐπάξει⟧ upon/to/against he/she/it/self, and ⟦βασανίσει⟧ he/she/it/self in/on/among child he/she/it/self, until which/whither ⟦ἐμπιστεύσῃ⟧ the/this/who soul he/she/it/self/my/your/him-self/there, and ⟦πειράσῃ⟧ he/she/it/self in/on/among the/this/who righteous_act he/she/it/self. **18** and again ⟦ἐπανήξει⟧ according_to straight/upright to/with he/she/it/self, and ⟦εὐφρανεῖ⟧ he/she/it/self, and revelation/to_reveal he/she/it/self the/this/who hidden he/she/it/self. **19** if ⟦ἀποπλανηθῇ⟧, ⟦ἐγκαταλείψει⟧ he/she/it/self, and to_deliver he/she/it/self toward hand ⟦πτώσεως⟧ he/she/it/self/my/your/him-self/there. **20** ⟦Συντήρησον⟧ time/right_time and to_keep/guard away_from evil/bad, and about the/this/who soul you not ⟦αἰσχυνθῇς⟧. **21** he_is for shame ⟦ἐπάγουσα⟧ sin, and to_be shame glory and grace. **22** not ⟦λάβῃς⟧ face according_to the/this/who soul you, and not ⟦ἐντραπῇς⟧ toward fall you. **23** not to_prevent word in/on/among time/right_time salvation, **24** in/on/among for word to_know wisdom, and discipline in/on/among declaration tongue. **25** not ⟦ἀντίλεγε⟧ the/this/who truth, and about the/this/who ⟦ἀπαιδευσίας⟧ you ⟦ἐντράπηθι⟧. **26** not ⟦αἰσχυνθῇς⟧ ⟦ὁμολογῆσαι⟧ upon/to/against sin you, and not ⟦βιάζου⟧ ⟦ῥοῦν⟧ river. **27** and not ⟦ὑποστρώσῃς⟧ yourself a_ _human foolish, and not ⟦λάβῃς⟧ face ⟦δυνάστου⟧. **28** until of_ _the death ⟦ἀγώνισαι⟧ about the/this/who truth, and lord the/this/who God ⟦πολεμήσει⟧ above/for you. **29** not to_be rough in/on/among tongue you, and dull and ⟦παρειμένος⟧ in/on/among the/this/who work you. **30** not to_be which/how lion in/on/among the/this/who house you, and ⟦φαντασιοκοπῶν⟧ in/on/among the/this/who ⟦οἰκέταις⟧ you. **31** not to_be the/this/who hand you ⟦ἐκτεταμένη⟧ toward the/this/who to_take, and in/on/among the/this/who to_pay ⟦συνεσταλμένη⟧.

Readers' Version

10 Be as a father to the fatherless,
and like a husband to their mother.
So you'll be as a son of the Most High,
and he'll love you more than your mother does.
11 Wisdom exalts her sons,
and takes hold of those who seek her.

Wisdom guides those who seek her

12 He who loves her loves life.
Those who seek her early will be filled with gladness.
13 He who holds her fast will inherit glory.
Where[10] he enters, the master will bless.
14 Those who serve her minister to the Holy One.
The master loves those who love her.
15 He who listens to her will judge the nations.
He who heeds her will live securely.
16 If he trusts her, he'll inherit her,
and his generations will possess her.
17 Because at the first she'll walk with him in crooked ways,
and will bring fear and dread on him,
and torment him with her discipline,
until she may trust his soul, and try him by her judgements.
18 Then she'll return him again to the straight way,
and will gladden him, and reveal to him her secrets.
19 If he goes astray, she'll forsake him,
and hand him over to his fall.
20 Watch for the opportunity, and beware of evil.

Stand up for what's right

Don't be ashamed of your soul.
21 Because there's a shame that brings sin,
and there's a shame that's glory and grace.
22 Don't show partiality, discrediting your soul.
Don't revere any man to your falling.
23 Don't refrain from speaking when it's for safety.
Don't hide your wisdom for the sake of seeming fair.[11]
24 Because wisdom will be known by speech,
and instruction by the word of the tongue.
25 Don't speak against the truth
and be shamed for your ignorance.
26 Don't be ashamed to confess your sins.
Don't fight the river's current.
27 Don't lay yourself down for a fool to tread on.
Don't be partial to one who's mighty.
28 Strive for the truth to death,
and the master God will fight for you.
29 Don't be hasty with your tongue,
or slack and negligent in your actions.
30 Don't be like a lion in your house,
or suspicious of your servants.
31 Don't let your hand be stretched out to receive,
and closed when you should repay.

10 **RV 4:13 · Note** Or, she

11 **RV 4:23 · Note** Some manuscripts omit this line.

Readers' Version

Don't rely on wealth or take forgiveness for granted

5:1 Don't set your heart on your goods.
Don't say, "They're sufficient for me."
2 Don't follow your own mind and your strength
to walk in the desires of your heart.
3 Don't say, "Who'll have dominion over me?"
for the master will surely take vengeance on you.
4 Don't say, "I sinned, and what happened to me?"
for the master is patient.
5 Don't be so confident of atonement
that you add sin on sins.
6 Don't say, "His compassion is great.
He'll be pacified for the multitude of my sins,"
for mercy and anger are with him,
and his indignation will rest on sinners.
7 Don't wait to turn to the master.
Don't put off from day to day;
for suddenly the master's anger will come on you,
and you'll perish in the time of vengeance.
8 Don't set your heart on unrighteous gains,
for you'll profit nothing in the day of calamity.

Careful speech and self-control

9 Don't winnow with every wind.
Don't walk in every path.
This is what the sinner who has a double tongue does.
10 Be steadfast in your understanding.
Let your speech be consistent.
11 Be swift to hear
and answer with patience.
12 If you have understanding, answer your neighbour;
but if not, put your hand over your mouth.
13 Glory and dishonour is in talk.
A man's tongue may be his downfall.
14 Don't be called a whisperer.
Don't lie in wait with your tongue;
for shame is on the thief,
and an evil condemnation is on him who has a double tongue.
15 Don't be ignorant in a great or small matter.
6:1 Don't become an enemy instead of a friend;
for an evil name will inherit shame and reproach.
So it's with the sinner who has a double tongue.
2 Don't exalt yourself in the counsel of your soul,
that your soul not be torn in pieces like a bull.
3 You'll eat up your leaves, destroy your fruit,
and leave yourself like a dry tree.
4 A wicked soul will destroy him who has it,
and will make him a laughing stock to his enemies.

Choosing faithful friends

5 Sweet words will multiply a man's friends.
A gracious tongue will multiply courtesies.
6 Let those that are at peace with you be many,
but your advisers one of a thousand.

Literal Version

5:1 not to_hold_fast/out upon/to/against the/this/who money you, and not to_say, ⟦αὐτάρκη⟧ I/we he_is. **2** not ⟦ἐξακολούθει⟧ the/this/who soul you and the/this/who strength you, of_the to_travel in/on/among desire heart you. **3** and not to_say, one/which? I/we ⟦δυναστεύσει⟧? the/this/who for lord ⟦ἐκδικῶν⟧ ⟦ἐκδικήσει⟧ you. **4** not to_say, to_sin, and one/which? I/we to_be? the/this/who for lord he_ _is lenient. **5** about ⟦ἐξιλασμοῦ⟧ not fearless to_be to_add_(to) sin upon/to/against sin. **6** and not to_say, the/this/who compassion he/she/it/self/my/your/him-self/there much, the/this/who multitude the/this/who sin I/we ⟦ἐξιλάσεται⟧; mercy for and wrath from_with he/she/it/self/my/your/him-self/there, and upon/to/against sinful ⟦καταπαύσει⟧ the/this/who wrath he/she/it/self/my/your/him-self/there. **7** not ⟦ἀνάμενε⟧ to_ _turn to/with lord, and not ⟦ὑπερβάλλου⟧ day out_from day; suddenly for to_go_out wrath lord, and in/on/among time/right_time vengeance ⟦ἐξολῇ⟧. **8** not to_hold_fast/out upon/to/against money ⟦ἀδίκοις⟧, none for ⟦ὠφελήσεις⟧ in/on/among day ⟦ἐπαγωγῆς⟧. **9** not ⟦λίκμα⟧ in/on/among all wind, and not to_travel in/on/among all ⟦ἁτραπῷ⟧; thus(-ly) the/this/who sinful the/this/who double-tongued. **10** to_be ⟦ἐστηριγμένος⟧ in/on/among understanding you, and one to_ _be you the/this/who word. **11** to_be quick in/on/among ⟦ἀκροάσει⟧ you, and in/on/among patience ⟦φθέγγου⟧ answer. **12** if he_is you understanding, ⟦ἀποκρίθητι⟧ the/this/who near/neighbour; if but/and not, the/this/who hand you to_be upon/to/against mouth you. **13** glory and dishonour in/on/among speech, and tongue a_human fall he/she/it/self. **14** not to_call twittering, and the/this/who tongue you not ⟦ἐνέδρευε⟧; upon/to/against for the/this/who ⟦κλέπτῃ⟧ to_be shame, and ⟦κατάγνωσις⟧ evil/bad upon/to/against ⟦διγλώσσου⟧. **15** in/on/among great and in/on/among small not be_ignorant.

6:2a and for ⟦φίλου⟧ not to_be enemy; name for evil/bad ⟦αἰσχύνην⟧ and disgrace to_inherit; thus(-ly) the/this/who sinful the/this/who double-tongued. **2b** not ⟦ἐπάρῃς⟧ yourself in/on/among plan soul you, in_order_that/to not ravaging which/how bull the/this/who soul you. **3** the/this/who leaf you ⟦καταφάγεσαι⟧, and the/this/who fruit you ⟦ἀπολέσεις⟧, and to_release yourself which/how wood ⟦ξηρόν⟧. **4** soul evil/bad ⟦ἀπολεῖ⟧ the/this/who ⟦κτησάμενον⟧ he/she/it/self/my/your/him-self, and derision enemy to_ _do/make he/she/it/self. **5** throat sweet to_multiply friendly/friend he/she/it/self/my/your/him-self/there, and tongue well-spoken to_multiply ⟦εὐπροσήγορα⟧. **6** the/this/who be_at_peace you to_be much, the/this/who but/and ⟦σύμβουλοί⟧ you one away_from thousand. **7** if ⟦κτᾶσαι⟧ friendly/friend, in/on/among temptation/testing ⟦κτῆσαι⟧ he/she/it/self, and not quick/quickly ⟦ἐμπιστεύσῃς⟧

Literal Version

he/she/it/self. 8 he_is for friendly/friend in/on/among
time/right_time he/she/it/self/my/your/him-self/there, and
no not ⟦παραμείνῃ⟧ in/on/among day pressure you. 9 and he_
_is friendly/friend ⟦μετατιθέμενος⟧ toward hostility, and
⟦μάχην⟧ ⟦ὀνειδισμοῦ⟧ you revelation/to_reveal. 10 and he_is
friendly/friend participant ⟦τραπεζῶν⟧, and no not
⟦παραμείνῃ⟧ in/on/among day pressure you. 11 and
in/on/among the/this/who good-doer you to_be which/how
you, and upon/to/against the/this/who ⟦οἰκέτας⟧ you
⟦παῤῥησιάσεται⟧. 12 if ⟦ταπεινωθῇς⟧, to_be according_to you,
and away_from of_the face you ⟦κρυβήσεται⟧. 13 away_from
the/this/who enemy you ⟦διαχωρίσθητι⟧, and away_from
the/this/who friendly/friend you to_watch_out.
14 friendly/friend faithful a_shelter ⟦κραταιὰ⟧, the/this/who
but/and to_find/meet he/she/it/self to_find/meet treasure.
15 ⟦Φίλου⟧ faithful no to_be in_exchange, and no he_is a_
_doorpost the/this/who ⟦καλλονῆς⟧
he/she/it/self/my/your/him-self/there. 16 friendly/friend
faithful a_potion life, and the/this/who to_fear lord to_
_find/meet he/she/it/self. 17 the/this/who to_fear lord
⟦εὐθύνει⟧ ⟦φιλίαν⟧ he/she/it/self/my/your/him-self/there,
that/since according_to he/she/it/self thus(-ly) and
the/this/who near/neighbour
he/she/it/self/my/your/him-self/there. 18 child, out_from
youth you ⟦ἐπίλεξαι⟧ discipline, and until ⟦πολιῶν⟧ to_
_find/meet wisdom. 19 which/how the/this/who to_plow and
the/this/who to_sow to_come_near/agree he/she/it/self, and
⟦ἀνάμενε⟧ the/this/who good-doer fruit he/she/it/self;
in/on/among for the/this/who work he/she/it/self little/few
⟦κοπιάσεις⟧, and quick/quickly to_eat ⟦γεννημάτων⟧
he/she/it/self. 20 which/how ⟦τραχεῖά⟧ he_is very
the/this/who ⟦ἀπαιδεύτοις⟧, and no to_abide_in/by
in/on/among he/she/it/self heartless. 21 which/how stone
⟦δοκιμασίας⟧ strong to_be upon/to/against he/she/it/self, and
no to_delay ⟦ἀποῤῥίψαι⟧ he/she/it/self/my/your/him-self.
22 wisdom for according_to the/this/who name he/she/it/self
he_is, and no much he_is manifest. 23 ⟦Ἄκουσον⟧, child, and
to_receive resolution I/we, and not ⟦ἀπαναίνου⟧ the/this/who
⟦συμβουλίαν⟧ I/we. 24 and ⟦εἰσένεγκον⟧ the/this/who foot
you toward the/this/who fetter he/she/it/self, and toward
the/this/who ⟦κλοίον⟧ he/she/it/self the/this/who neck you.
25 ⟦Ὑπόθες⟧ the/this/who ⟦ὦμόν⟧ you, and ⟦βάσταξον⟧
he/she/it/self/my/your/him-self, and not ⟦προσοχθίσῃς⟧
the/this/who chain he/she/it/self. 26 in/on/among all soul
you to_come_near/agree he/she/it/self, and in/on/among all
power you ⟦συντήρησον⟧ the/this/who road he/she/it/self.
27 ⟦Ἐξίχνευσον⟧ and to_seek, and to_know you, and
self-controlled to_be not joint
he/she/it/self/my/your/him-self. 28 upon/to/against
last/least for to_find/meet the/this/who rest he/she/it/self,
and ⟦στραφήσεταί⟧ you toward ⟦εὐφροσύνην⟧. 29 and to_be
you the/this/who/which ⟦πέδαι⟧ toward ⟦σκέπην⟧ strength,
and the/this/who ⟦κλοιοὶ⟧ he/she/it/self toward robe glory.
30 world for golden to_be upon/to/against he/she/it/self, and
the/this/who ⟦δεσμοὶ⟧ he/she/it/self yarn ⟦ὑακίνθινον⟧.
31 robe glory ⟦ἐνδύσῃ⟧ he/she/it/self/my/your/him-self, and
crown ⟦ἀγαλλιάματος⟧ ⟦περιθήσεις⟧ yourself. 32 if to_

Readers' Version

7 If you want to gain a friend, get him in a time of testing,
and don't be in a hurry to trust him.
8 Because there's a friend just for an occasion.
He won't continue in the day of your affliction.
9 And there's a friend who turns into an enemy.
He'll discover strife to your reproach.
10 And there's a friend who's a companion at the table,
but he won't continue in the day of your affliction.
11 In your prosperity he'll be as yourself,
and will be bold over your servants.
12 If you're brought low, he'll be against you,
and will hide himself from your face.
13 Separate yourself from your enemies,
and beware of your friends.
14 A faithful friend is a strong defence.
He who's found him has found a treasure.
15 There's nothing that can be taken in exchange for a faithful friend.
His excellency is beyond price.
16 A faithful friend is a life-saving medicine.
Those who fear the master will find him.
17 He who fears the master directs his friendship properly;
for as he is, so is his neighbour also.

Work at gaining wisdom

18 My son, gather instruction from your youth up.
Even when you have grey hair you'll find wisdom.
19 Come to her as one who ploughs and sows
and wait for her good fruit;
for your toil will be little in her cultivation,
and you'll soon eat of her fruit.
20 How extremely harsh she's to the unlearned!
He who's without understanding won't remain in her.
21 She'll rest on him as a mighty stone of trial.
He won't hesitate to throw her from him.
22 Because wisdom is according to her name.
She isn't manifest to many.
23 Give ear, my son, and accept my judgement.
Don't refuse my counsel.
24 Bring your feet into her fetters,
and your neck into her chain.
25 Put your shoulder under her and bear her.
Don't be grieved with her bonds.
26 Come to her with all your soul.
Keep her ways with your whole power.
27 Search and seek, and she'll be made known to you.
When you get hold of her, don't let her go.
28 Because at the last you'll find her rest;
and she'll be turned for you into gladness.
29 Her fetters will be to you for a covering of strength,
and her chains for a robe of glory.
30 Because there's a golden ornament on her,

Readers' Version

and her bands are a purple cord.[12]
31 You'll put her on as a robe of glory,
and will put her on as a crown of rejoicing.
32 My son, if you're willing, you'll be instructed.
If you'll yield your soul, you'll be prudent.
33 If you love to hear, you'll receive.
If you incline your ear, you'll be wise.
34 Stand in the multitude of the elders.
Attach yourself to whomever is wise.
35 Be willing to listen to every godly discourse.
Don't let the proverbs of understanding escape you.
36 If you see a man of understanding, get to him early.
Let your foot wear out the steps of his doors.
37 Let your mind live on the ordinances of the master
and meditate continually on his commandments.
He'll establish your heart
and your desire for wisdom will be given to you.

Avoid wrongdoing and arrogance

7:1 Do no evil,
so no evil will overtake you.
2 Depart from wrong,
and it'll turn away from you.
3 My son, don't sow on the furrows of unrighteousness,
and you won't harvest them sevenfold.
4 Don't seek preeminence from the master,
nor the seat of honour from the king.
5 Don't justify yourself in the presence of the master,
and don't display your wisdom before the king.
6 Don't seek to be a judge,
in case you can't put an end to wrongdoing,
in case you're intimidated by a powerful person,
and lay a stumbling block in the way of your uprightness.
7 Don't sin against the multitude of the city.
Don't disgrace yourself in the crowd.
8 Don't commit a sin twice,
for even in one you won't be unpunished.
9 Don't say, "He'll look on the multitude of my gifts.
When I make an offering to the Most High God, he'll accept it."
10 Don't be faint-hearted in your prayer.
Don't neglect to give to the poor.
11 Don't laugh a man to scorn when he's in the bitterness of his soul,
for there's one who humbles and exalts.
12 Don't devise[13] a lie against your brother,
or do the same to a friend.
13 Refuse to utter a lie,
for that habit results in no good.
14 Don't babble in the assembly of elders.
Don't repeat your words in your prayer.

Literal Version

_will/desire, child, ⟦παιδευθήσῃ⟧, and if to_give the/this/who soul you, crafty to_be. 33 if ⟦ἀγαπήσῃς⟧ to_hear ⟦ἐκδέξῃ⟧, and if bed the/this/who ear you wise to_be. 34 in/on/among multitude elder to_stand, and, one/which? wise? he/she/it/self ⟦προσκολλήθητι⟧. 35 all narrative ⟦θείαν⟧ ⟦θέλε⟧ to_hear, and ⟦παροιμίαι⟧ understanding not ⟦ἐκφευγέτωσάν⟧ you. 36 if to_perceive ⟦συνετὸν⟧, ⟦ὄρθριζε⟧ to/with he/she/it/self, and ⟦βαθμοὺς⟧ door he/she/it/self/my/your/him-self/there ⟦ἐκτριβέτω⟧ the/this/who foot you. 37 ⟦Διανοοῦ⟧ in/on/among the/this/who ⟦προστάγμασιν⟧ lord, and in/on/among the/this/who commandment he/she/it/self/my/your/him-self/there to_meditate/plot always; he/she/it/self ⟦στηριεῖ⟧ the/this/who heart you, and the/this/who desire the/this/who wisdom you to_give you.

7:1 not to_do/make evil/harm, and no not you to_grasp evil/harm. 2 ⟦Ἀπόστηθι⟧ away_from ⟦ἀδίκου⟧, and ⟦ἐκκλινεῖ⟧ away_from you. 3 son not ⟦σπεῖρε⟧ upon/to/against ⟦αὔλακας⟧ unrighteousness, and no not ⟦θερίσῃς⟧ he/she/it/self seven-fold. 4 not to_seek from_with lord ⟦ἡγεμονίαν⟧, nor from_with king ⟦καθέδραν⟧ glory. 5 not just before lord, and from_with king not ⟦σοφίζου⟧; 6 not to_seek to_be judge, not no ⟦ἐξισχύσεις⟧ ⟦ἐξάραι⟧ unrighteousness. lest ⟦εὐλαβηθῇς⟧ away_from face ⟦δυνάστου⟧, and to_place stumbling_block in/on/among ⟦εὐθύτητί⟧ you. 7 not to_sin toward multitude city, and not ⟦καταβάλῃς⟧ yourself in/on/among crowd. 8 not ⟦καταδεσμεύσῃς⟧ twice sin, in/on/among for the/this/who one no innocent to_be. 9 not to_say, the/this/who multitude the/this/who ⟦δώρων⟧ I/we ⟦ἐπόψεται⟧, and in/on/among the/this/who to_bring_to I/we God ⟦ὑψίστῳ⟧ ⟦προσδέξεται⟧. 10 not ⟦ὀλιγοψυχήσῃς⟧ in/on/among the/this/who prayer you, and charity to_do/make not ⟦παρίδῃς⟧. 11 not ⟦καταγέλα⟧ a_human to_be in/on/among bitterness soul he/she/it/self/my/your/him-self/there, he_is for the/this/who to_humble and ⟦ἀνυψῶν⟧. 12 not ⟦ἀροτρία⟧ lie upon/to/against brother you, nor to_love the/this/who like to_ _do/make. 13 not ⟦θέλε⟧ ⟦ψεύδεσθαι⟧ all lie, the/this/who for in_perpetuity he/she/it/self/my/your/him-self/there no toward good-doer. 14 not ⟦ἀδολέσχει⟧ in/on/among multitude elder, and not ⟦δευτερώσῃς⟧ word in/on/among prayer you. 15 not ⟦μισήσῃς⟧ ⟦ἐπίπονον⟧ work, and ⟦γεωργίαν⟧ by/under highest ⟦ἐκτισμένην⟧. 16 not ⟦προσλογίζου⟧ yourself in/on/among multitude sinful; 17 ⟦Ταπείνωσον⟧ very the/this/who soul you. 17a to_remember that/since wrath no to_delay, 17b that/since vengeance ⟦ἀσεβοῦς⟧ fire and worm. 18 not ⟦ἀλλάξῃς⟧ friendly/friend because_of ⟦ἀδιαφόρου⟧, nor brother genuine in/on/among gold ⟦Σουφείρ⟧. 19 not ⟦ἀστόχει⟧ woman ⟦σοφῆς⟧ and good-doer, and for grace he/she/it/self above/for the/this/who gold. 20 not ⟦κακώσῃς⟧ slave ⟦ἐργαζόμενον⟧ in/on/among truth, nor ⟦μίσθιον⟧ to_give soul he/she/it/self/my/your/him-self/there. 21 slave

12 **RV 6:30 · Cross-ref.** Num 15:38.

13 **RV 7:12 · Note** Grk. Don't plough

Literal Version

⟦συνετὸν⟧ to_love you the/this/who soul, not ⟦στερήσῃς⟧ he/she/it/self freedom. **22** animal you/your to_be? ⟦ἐπισκέπτου⟧ he/she/it/self; and if he_is you ⟦χρήσιμα⟧, ⟦ἐμμενέτω⟧ you. **23** child you/your he_is, ⟦παίδευσον⟧ he/she/it/self, and ⟦κάμψον⟧ out_from youth the/this/who neck he/she/it/self. **24** daughter you/your to_be? to_watch_out the/this/who body he/she/it/self, and not ⟦ἱλαρώσῃς⟧ to/with he/she/it/self the/this/who face you. **25** ⟦Ἔκδου⟧ daughter, and to_be ⟦τετελεκὼς⟧ work great, and man intelligent ⟦δώρησαι⟧ he/she/it/self/my/your/him-self. **26** woman you he_is according_to soul? not ⟦ἐκβάλῃς⟧ he/she/it/self/my/your/him-self. **27** in/on/among all heart to_glorify the/this/who father you, and mother labour not ⟦ἐπιλάθῃ⟧. **28** to_remember that/since through/because_of he/she/it/self ⟦ἐγενήθης⟧, and one/which? ⟦ἀνταποδώσεις⟧ he/she/it/self as/just_as he/she/it/self you/your? **29** in/on/among all soul you ⟦εὐλαβοῦ⟧ the/this/who lord, and the/this/who priest he/she/it/self/my/your/him-self/there ⟦θαύμαζε⟧. **30** in/on/among all power ⟦ἀγάπησον⟧ the/this/who ⟦ποιήσαντά⟧ you, and the/this/who minister he/she/it/self/my/your/him-self/there not ⟦ἐγκαταλίπῃς⟧. **31** to_fear the/this/who lord, and to_glorify priest, and to_give the/this/who part he/she/it/self, as/just_as to_order you, firstfruits, and about ⟦πλημμελείας⟧, and ⟦δόσιν⟧ ⟦βραχιόνων⟧, and sacrifice ⟦ἁγιασμοῦ⟧, and firstfruits holy. **32** and poor to_ _stretch_out the/this/who hand you, in_order_that/to to_ _perfect the/this/who praise you. **33** grace ⟦δόματος⟧ before all to_live, and upon/to/against ⟦νεκρῷ⟧ not ⟦ἀποκωλύσῃς⟧ because_of/grace. **34** not to_lack away_from to_weep, and with/after ⟦πενθούντων⟧ ⟦πένθησον⟧. **35** not ⟦ὄκνει⟧ to_ _visit/care_for ⟦ἄῤῥωστον⟧, out_from for the/this/who such_ _as_this ⟦ἀγαπηθήσῃ⟧. **36** in/on/among all the/this/who word you ⟦μιμνήσκου⟧ the/this/who last/least you, and toward the/this/who an_age no ⟦ἁμαρτήσεις⟧.

Readers' Version

15 Don't hate hard labour
or farm work, which the Most High has created.
16 Don't number yourself among the multitude of sinners.
Remember that anger won't wait.
17 Humble your soul greatly,
for the punishment of the ungodly man is fire and the worm.

Care for your family, friends, and servants

18 Don't exchange a friend for something,
neither a true brother for the gold of Ofir.
19 Don't deprive yourself of a wise and good wife,
for her grace is worth more than gold.
20 Don't abuse a servant who works faithfully,
or a hireling who gives you his life.
21 Let your soul love a wise servant.
Don't defraud him of liberty.
22 Do you have cattle? Look after them.
If they're profitable to you, let them stay by you.
23 Do you have children? Correct them,
and make them obedient from their youth.
24 Do you have daughters? Take care of their bodies,
and don't be overly indulgent towards them.
25 Give your daughter in marriage, and you'll have accomplished a great matter.
Give her to a man of understanding.
26 Do you have a wife who pleases you? Don't throw her out.
But don't trust yourself to one who's hateful.[14]
27 Honour your father with your whole heart,
and don't forget the birth pangs of your mother.
28 Remember that you were born of them.
What'll you repay them for the things that they've done for you?

Honour God and care for others

29 Fear the master with all your soul;
and revere his priests.
30 With all your strength love him who made you.
Don't forsake his ministers.
31 Fear the master and honour the priest.
Give him his portion, even as it's commanded you:
the first fruits, the trespass offering, the gift of the shoulders,
the sacrifice of sanctification, and the first fruits of holy things.
32 Also stretch out your hand to the poor man,
that your blessing may be complete.
33 A gift has grace in the sight of every living man.
Don't withhold grace for a dead man.
34 Don't avoid those who weep,
and mourn with those who mourn.
35 Don't be slow to visit a sick man,
for by such things you'll gain love.
36 In all your words, remember eternity,
and you'll never sin.

14 **RV 7:26 · Note** Many authorities omit this line

Readers' Version

Use good judgement in dealing with others

8:1 Don't contend with a mighty man,
or you might fall into his hands.
2 Don't strive with a rich man, or he might overpower you;
for gold has destroyed many,
and turned away the hearts of kings.
3 Don't argue with a loudmouthed man.
Don't heap wood on his fire.
4 Don't make fun of a rude man,
or your ancestors might be dishonoured.
5 Don't reproach a man when he turns from sin.
Remember that we're all worthy of punishment.
6 Don't dishonour a man in his old age,
for some of us are also growing old.
7 Don't rejoice over anyone's death.
Remember that we all die.
8 Don't neglect the discourse of the wise.
Be conversant with their proverbs;
for from them you'll learn discipline
and how to serve great men.
9 Don't miss the discourse of the aged,
for they also learnt from their parents,
because from them you'll learn understanding,
and to give an answer in time of need.

Avoid needless risks

10 Don't kindle the coals of a sinner,
or you might be burnt with the flame of his fire.
11 Don't rise up from the presence of an insolent man,
or he might lie in wait to trap you by what you say.
12 Don't lend to a man who's stronger than you;
and if you lend, count it as a loss.
13 Don't be surety beyond your means.
If you give surety, think as one who'll have to pay.
14 Don't go to law with a judge;
for according to his honour they'll give judgement for him.
15 Don't travel with a reckless man,
or he might become a burden to you;
for he'll do as he pleases,
and you'll perish with his folly.
16 Don't fight with a wrathful man.
Don't travel with him through the desert,
for blood is as nothing in his sight.
Where there's no help, he'll overthrow you.
17 Don't consult with a fool,
for he won't be able to keep a secret.
18 Do no secret thing before a stranger,
for you don't know what it'll cause.
19 Don't open your heart to every man.
Don't let him return you a favour.

Avoid sexual temptation

9:1 Don't be jealous over the wife of your bosom,
and don't teach her an evil lesson against yourself.
2 Don't give your soul to a woman

Literal Version

8:1 not ⟦διαμάχου⟧ with/after a_human ⟦δυνάστου⟧, lest ⟦ἐμπέσῃς⟧ toward the/this/who hand he/she/it/self/my/your/him-self/there. **2** not ⟦ἔριζε⟧ with/after a_human rich, lest ⟦ἀντιστήσῃ⟧ you the/this/who ⟦ὁλκήν⟧; much for to_destroy the/this/who gold, and heart king ⟦ἐξέκλινε⟧. **3** not ⟦διαμάχου⟧ with/after a_human ⟦γλωσσώδους⟧, and not ⟦ἐπιστοιβάσῃς⟧ upon/to/against the/this/who fire he/she/it/self/my/your/him-self/there wood. **4** not ⟦πρόσπαιζε⟧ ⟦ἀπαιδεύτῳ⟧, in_order_that/to not ⟦ἀτιμάζωνται⟧ the/this/who ⟦πρόγονοί⟧ you. **5** not ⟦ὀνείδιζε⟧ a_human to_turn_away away_from sin, to_remember that/since all to_be in/on/among ⟦ἐπιτιμίοις⟧. **6** not ⟦ἀτιμάσῃς⟧ a_human in/on/among old_age he/she/it/self/my/your/him-self/there, and for out_from I/we ⟦γηράσκουσι⟧. **7** not ⟦ἐπίχαιρε⟧ upon/to/against ⟦νεκρῷ⟧, to_remember that/since all ⟦τελευτῶμεν⟧. **8** not ⟦παρίδῃς⟧ a_ _tale wise, and in/on/among the/this/who proverb he/she/it/self ⟦ἀναστρέφου⟧, that/since from_with he/she/it/self ⟦μαθήσῃ⟧ discipline, and to_minister great_man. **9** not ⟦ἀστόχει⟧ ⟦διηγήματος⟧ ⟦γερόντων⟧, and for he/she/it/self to_learn from_with the/this/who father he/she/it/self; that/since from_with he/she/it/self ⟦μαθήσῃ⟧ understanding, and in/on/among time/right_time need to_ _give answer. **10** not ⟦ἔκκαιε⟧ charcoal ⟦ἁμαρτωλοῦ⟧, not ⟦ἐμπυρισθῇς⟧ in/on/among fire ⟦φλογὸς⟧ he/she/it/self/my/your/him-self/there. **11** not ⟦ἐξαναστῇς⟧ away_from face ⟦ὑβριστοῦ⟧, in_order_that/to not ⟦ἐγκαθίσῃ⟧ which/how hinderance the/this/who mouth you. **12** not ⟦δανείσῃς⟧ a_human ⟦ἰσχυροτέρῳ⟧ you, and if ⟦δανείσῃς⟧, which/how ⟦ἀπολωλεκὼς⟧ to_be; **13** not ⟦ἐγγυήσῃ⟧ above/for power you, and if ⟦ἐγγυήσῃ⟧, which/how ⟦ἀποτίσων⟧ ⟦φρόντιζε⟧. **14** not ⟦δικάζου⟧ with/after ⟦κριτοῦ⟧, according_to for the/this/who glory he/she/it/self/my/your/him-self/there to_judge he/she/it/self. **15** with/after ⟦τολμηροῦ⟧ not to_travel in/on/among road, in_order_that/to not ⟦βαρύνηται⟧ according_to you; he/she/it/self for according_to the/this/who will/desire he/she/it/self/my/your/him-self/there to_do/make, and the/this/who foolishness he/she/it/self/my/your/him-self/there ⟦συναπολῇ⟧. **16** with/after ⟦θυμώδους⟧ not to_do/make ⟦μάχην⟧, and not ⟦διαπορεύου⟧ with/after he/she/it/self/my/your/him-self/there the/this/who deserted, that/since which/how none in/on/among eye he/she/it/self/my/your/him-self/there blood, and where(-ever) no he_is help, ⟦καταβαλεῖ⟧ you. **17** with/after ⟦μωροῦ⟧ not ⟦συμβουλεύου⟧, no for be_able word ⟦στέξαι⟧. **18** before ⟦ἀλλοτρίου⟧ not to_do/make hidden, no for to_know one/which? to_give_birth_to. **19** all a_human not ⟦ἔκφαινε⟧ your heart, and not ⟦ἀναφερέτω⟧ you because_of/grace.

9:1 not zeal woman of_the ⟦κόλπου⟧ you, nor ⟦διδάξῃς⟧ upon/to/against yourself discipline ⟦πονηράν⟧. **2** not to_give woman the/this/who soul you, ⟦ἐπιβῆναι⟧ he/she/it/self/my/your/him-self upon/to/against the/this/who strength you. **3** not ⟦ὑπάντα⟧ woman

Literal Version

⟦ἑταιριζομένῃ⟧, lest ⟦ἐμπέσῃς⟧ toward the/this/who ⟦παγίδας⟧ he/she/it/self. **4** with/after ⟦ψαλλούσης⟧ not ⟦ἐνδελέχιζε⟧, lest ⟦ἁλῷς⟧ in/on/among the/this/who ⟦ἐπιχειρήμασιν⟧ he/she/it/self. **5** virgin not ⟦καταμάνθανε⟧, lest ⟦σκανδαλισθῇς⟧ in/on/among the/this/who ⟦ἐπιτιμίοις⟧ he/she/it/self. **6** not to_give ⟦πόρναις⟧ the/this/who soul you, in_order_that/to not ⟦ἀπολέσῃς⟧ the/this/who inheritance you. **7** not ⟦περιβλέπου⟧ in/on/among lane city, and in/on/among the/this/who deserted he/she/it/self not ⟦πλανῶ⟧. **8** to_turn_away eye away_from woman ⟦εὐμόρφου⟧, and not ⟦καταμάνθανε⟧ beauty another's; in/on/among ⟦κάλλει⟧ woman much to_lead_astray, and out_from this/he/she/it friendship which/how fire ⟦ἀνακαίεται⟧. **9** with/after ⟦ὑπάνδρου⟧ woman not to_sit the/this/who ⟦σύνολον⟧, and not ⟦συμβολοκοπήσῃς⟧ with/after he/she/it/self in/on/among wine, lest ⟦ἐκκλίνῃ⟧ the/this/who soul you upon/to/against he/she/it/self/my/your/him-self, and the/this/who spirit/breath you ⟦ὀλισθήσῃς⟧ toward destruction. **10** not ⟦ἐγκαταλίπῃς⟧ friendly/friend ⟦ἀρχαῖον⟧, the/this/who for new no to_be ⟦ἔφισος⟧ he/she/it/self; wine new, friendly/friend new, if ⟦παλαιωθῇ⟧, with/after joy to_drink he/she/it/self. **11** not ⟦ζηλώσῃς⟧ glory ⟦ἁμαρτωλοῦ⟧, no for to_perceive one/which? to_be the/this/who ruin he/she/it/self/my/your/him-self/there. **12** not ⟦εὐδοκήσῃς⟧ in/on/among goodwill ungodly, to_remember that/since until Hades no not ⟦δικαιωθῶσι⟧. **13** long/distant ⟦ἄπεχε⟧ away_ _from a_human which to_have/be authority of_the ⟦φονεύειν⟧, and no not ⟦ὑποπτεύσῃς⟧ fear death; and/even_if/if ⟦προσέλθῃς⟧, not ⟦πλημμελήσῃς⟧, in_order_that/to not ⟦ἀφέληται⟧ the/this/who life you; ⟦ἐπίγνωθι⟧ that/since in/on/among midst ⟦παγίδων⟧ ⟦διαβαίνεις⟧, and upon/to/against ⟦ἐπάλξεων⟧ city to_walk. **14** according_to the/this/who strength you ⟦στόχασαι⟧ the/this/who near/neighbour, and with/after wise ⟦συμβουλεύου⟧. **15** and with/after intelligent to_be the/this/who reasoning you, and all narrative you in/on/among law highest. **16** man just to_be ⟦σύνδειπνοί⟧ you, and in/on/among fear lord to_be the/this/who pride you. **17** in/on/among hand ⟦τεχνιτῶν⟧ work ⟦ἐπαινεθήσεται⟧, and the/this/who to_govern a_people wise in/on/among word he/she/it/self/my/your/him-self/there. **18** fearful in/on/among city he/she/it/self/my/your/him-self/there man talkative, and the/this/who reckless in/on/among word he/she/it/self/my/your/him-self/there ⟦μισηθήσεται⟧.

10:1 judge wise ⟦παιδεύσει⟧ the/this/who a_people he/she/it/self/my/your/him-self/there, and reign ⟦συνετοῦ⟧ ⟦τεταγμένη⟧ to_be. **2** according_to the/this/who judge of_the a_people he/she/it/self/my/your/him-self/there thus(-ly) and the/this/who minister

Readers' Version

and let her trample down your strength.
3 Don't go to meet a woman who plays the prostitute,
or you might fall into her traps.
4 Don't associate with a woman who's a singer,
or you might be caught by her tricks.
5 Don't gaze at a virgin,
or you might stumble and be punished because of her.
6 Don't give your soul to prostitutes,
that you not lose your inheritance.
7 Don't look around in the streets of the city.
Don't wander in its deserted places.
8 Turn your eye away from a beautiful woman,
and don't gaze at another's beauty.
Many have been led astray by the beauty of a woman;
and with this, passion is kindled like a fire.
9 Don't dine at all with a woman who has a husband,
or revel with her at wine,[15]
or your heart might turn towards her,
and with your spirit you slide into destruction.
10 Don't forsake an old friend;
for a new one isn't comparable to him.

Choose your friends and advisers wisely

A new friend is like new wine:
if it becomes old, you'll drink it with gladness.
11 Don't envy the success of a sinner;
for you don't know what his end will be.
12 Don't delight in the delights of the ungodly.
Remember they won't go unpunished to[16] the grave.
13 Keep yourself far from the man who has[17] power to kill,
and you won't be troubled by the fear of death.
If you come to him, commit no fault,
or he might take your life.
Know surely that you go about among traps,
and walk on the battlements of a city.
14 As well as you can, aim to know your neighbours,
and take counsel with the wise.
15 Let your conversation be with men of understanding.
Let all your discourse be in the Most High's law.
16 Let righteous people be companions at your table.
Let your glorying be in the fear of the master.
17 A work is commended because of the skill of the artisan;
so he who rules the people will be considered wise for his speech.
18 A loudmouthed man is dangerous in his city.
He who's reckless in his speech will be hated.
10:1 A wise judge will instruct his people.

Good and bad rulers

The government of a man of understanding will be well ordered.
2 As is the judge of his people, so are his officials.

15 **RV 9:9 · Note** The preceding line of this verse is omitted by the best authorities.

16 **RV 9:12 · Note** Grk. Hades.

17 **RV 9:13 · Note** Or, authority

Readers' Version

As the city's ruler is, so are all those who live in it.
3 An undisciplined king will destroy his people.
A city will be established through the understanding of the powerful.
4 The government of the earth is in the master's hand.
In due time, he'll raise up over it the right person at the right time.
5 A man's prosperity is in the master's hand.
He'll lay his honour on the person of the scribe.

The downfall of pride

6 Don't be angry with your neighbour for every wrong.
Do nothing by works of violence.
7 Pride is hateful before the master and men.
Arrogance is abhorrent in the judgement of both.
8 Sovereignty is transferred from nation to nation
because of injustice, violence, and greed for money.
9 Why are dirt and ashes proud?[18]
Because in life, my body decays.
10 A long disease mocks the physician.
The king of today will die tomorrow.
11 Because when a man is dead,
he'll inherit maggots, vermin, and worms.
12 It's the beginning of pride when a man departs from the master.
His heart has departed from him who made him.
13 Because the beginning of pride is sin.
He who keeps it'll pour out abomination.
Because this cause the master brought on them strange calamities
and utterly overthrew them.
14 The master threw down the thrones of rulers
and set the lowly in their place.
15 The master plucked up the roots of nations
and planted the lowly in their place.
16 The master overthrew the lands of nations
and destroyed them to the foundations of the earth.
17 He took some of them away and destroyed them,
and made their memory to cease from the earth.
18 Pride hasn't been created for men,
nor wrathful anger for the offspring of women.

What makes someone worthy of honour?

19 Whose offspring has honour?
Human offspring who fear the master.
Whose offspring has no honour?
Human offspring who break the commandments.
20 Among relatives he who rules them has honour.
Those who fear the master have honour in his eyes. 21 [19]
22 The rich man, the honourable, and the poor
all glory in the fear of the master.

Literal Version

he/she/it/self/my/your/him-self/there, and according_to the/this/who to_govern the/this/who city all the/this/who to_dwell he/she/it/self/my/your/him-self. 3 king uninstructed ⟦ἀπολεῖ⟧ the/this/who a_people he/she/it/self/my/your/him-self/there, and city ⟦οἰκισθήσεται⟧ in/on/among understanding ⟦δυναστῶν⟧. 4 in/on/among hand lord authority the/this/who earth, and the/this/who profitable to_arise toward time/right_time upon/to/against he/she/it/self. 5 in/on/among hand lord Euodia man, and face ⟦γραμματέως⟧ to_put/lay_on glory he/she/it/self/my/your/him-self/there. 6 upon/to/against all ⟦ἀδικήματι⟧ not ⟦μηνιάσῃς⟧ the/this/who near/neighbour, and not ⟦πράσσε⟧ nothing in/on/among work mistreatment. 7 ⟦Μισητὴ⟧ before lord and a_human pride, and out_from both ⟦πλημμελήσει⟧ ⟦ἄδικα⟧. 8 kingdom away_from Gentile_nation toward Gentile_nation to_turn, through/because_of unrighteousness and ⟦ὕβρεις⟧ and money. 9 one/which? ⟦ὑπερηφανεύεται⟧ earth and ashes? that/since in/on/among life ⟦ἔῤῥιψα⟧ the/this/who entrails he/she/it/self/my/your/him-self/there. 10 ⟦Μακρὸν⟧ ⟦ἀῤῥώστημα⟧ ⟦σκώπτει⟧ physician, and king today, and tomorrow ⟦τελευτήσει⟧. 11 in/on/among for the/this/who to_ _die a_human, to_inherit reptile and wild_animal and ⟦σκώληκας⟧. 12 beginning ⟦ὑπερηφανίας⟧, a_human ⟦ἀφισταμένου⟧ away_from lord, and away_from of_the ⟦ποιήσαντος⟧ he/she/it/self to_leave the/this/who heart he/she/it/self/my/your/him-self/there. 13 that/since beginning ⟦ὑπερηφανίας⟧ sin, and the/this/who to_ _grasp/seize he/she/it/self ⟦ἐξομβρήσει⟧ abomination; through/because_of this/he/she/it ⟦παρεδόξασε⟧ lord the/this/who ⟦ἐπαγωγὰς⟧, and to_overturn toward goal/tax he/she/it/self. 14 throne ruler to_take_down the/this/who lord, and to_seat gentle ⟦ἀντ'⟧ he/she/it/self. 15 ⟦Ῥίζας⟧ Gentile_nation ⟦ἐξέτιλεν⟧ the/this/who lord, and to_plant lowly ⟦ἀντ'⟧ he/she/it/self. 16 country Gentile_nation to_ _overturn the/this/who lord, and to_destroy he/she/it/self until ⟦θεμελίων⟧ earth. 17 to_dry out_from he/she/it/self and to_destroy he/she/it/self, and to_keep_from away_from earth the/this/who memorial he/she/it/self. 18 no to_create a_ _human pride, and_not wrath wrath ⟦γεννήμασιν⟧ woman. 19 seed valued/honoured what?? seed a_human; seed valued/honoured what?? the/this/who to_fear the/this/who lord; seed ⟦ἄτιμον⟧ what?? seed a_human; seed ⟦ἄτιμον⟧ what?? the/this/who ⟦παραβαίνοντες⟧ commandment. 20 in/on/among midst brother the/this/who to_govern he/she/it/self valued/honoured, and the/this/who to_fear lord in/on/among eye he/she/it/self/my/your/him-self/there. 22 rich and honoured and poor, the/this/who pride he/she/it/self fear lord. 23 no just ⟦ἀτιμάσαι⟧ poor ⟦συνετὸν⟧, and no ⟦καθήκει⟧ to_glorify man sinful. 24 great_man and judge and ruler ⟦δοξασθήσεται⟧, and no to_be he/she/it/self one great of_the ⟦φοβουμένου⟧ the/this/who lord. 25 ⟦Οἰκέτῃ⟧ wise free/freedom

18 RV 10:9 · Note Two lines of this verse are here omitted by the best authorities.

19 RV 10:21 · Note Verse 21 is omitted by the best authorities: Fear of the master is the beginning of acceptance, but obstinance and pride are the beginning of rejection.

Literal Version

⟦λειτουργήσουσι⟧, and man knowing no ⟦γογγύσει⟧. **26** not ⟦σοφίζου⟧ to_do/make the/this/who work you, and not ⟦δοξάζου⟧ in/on/among time/right_time ⟦στενοχωρίας⟧ you. **27** greater to_work in/on/among all, or/than to_walk, or/than to_glorify and ⟦ἀπορῶν⟧ bread. **28** child, in/on/among gentleness to_glorify the/this/who soul you, and to_give he/she/it/self honour according_to the/this/who ⟦ἀξίαν⟧ he/she/it/self. **29** the/this/who to_sin toward the/this/who soul he/she/it/self/my/your/him-self/there one/which? to_ _justify? and one/which? to_glorify the/this/who ⟦ἀτιμάζοντα⟧ the/this/who life he/she/it/self/my/your/him-self/there? **30** poor to_glorify through/because_of ⟦ἐπιστήμην⟧ he/she/it/self/my/your/him-self/there, and rich to_glorify through/because_of the/this/who riches he/she/it/self/my/your/him-self/there. **31** the/this/who but/and to_glorify in/on/among poverty, and in/on/among ⟦πλούτῳ⟧ ⟦ποσαχῶς⟧? and the/this/who ⟦ἄδοξος⟧ in/on/among ⟦πλούτῳ⟧, and in/on/among poverty ⟦ποσαχῶς⟧?

11:1 wisdom ⟦ταπεινοῦ⟧ ⟦ἀνύψωσε⟧ head, and in/on/among midst ⟦μεγιστάνων⟧ to_seat he/she/it/self. **2** not ⟦αἰνέσεις⟧ man in/on/among ⟦κάλλει⟧ he/she/it/self/my/your/him-self/there, and not ⟦βδελύξῃ⟧ a_ _human in/on/among appearance/vision he/she/it/self/my/your/him-self/there. **3** small in/on/among ⟦πετεινοῖς⟧ bee, and beginning ⟦γλυκασμάτων⟧ the/this/who fruit he/she/it/self. **4** in/on/among a_wrap-around clothing not ⟦καυχήσῃ⟧, and in/on/among day glory not ⟦ἐπαίρου⟧, that/since marvellous the/this/who work lord, and hidden the/this/who work he/she/it/self/my/your/him-self/there in/on/among a_human. **5** much tyrants to_seat upon/to/against ⟦ἐδάφους⟧, the/this/who but/and ⟦ἀνυπονόητος⟧ ⟦ἐφόρεσε⟧ diadem. **6** much ⟦δυνάσται⟧ ⟦ἠτιμάσθησαν⟧ very, and honoured ⟦παρεδόθησαν⟧ toward hand other. **7** before ⟦ἐξετάσῃς⟧ not ⟦μέμψῃ⟧; ⟦νόησον⟧ first and then ⟦ἐπιτιμα⟧. **8** before or/than to_hear not ⟦ἀποκρίνου⟧, and in/on/among midst word not ⟦παρεμβάλλου⟧. **9** about thing which/whither no he_is you need, not ⟦ἔριζε⟧, and in/on/among judgement sinful not ⟦συνέδρευε⟧. **10** child, not about much to_be the/this/who/which action you; if ⟦πληθυνῇς⟧, no ⟦ἀθωωθήσῃ⟧; and if ⟦διώκῃς⟧, no not ⟦καταλάβῃς⟧, and no not ⟦ἐκφύγῃς⟧ ⟦διαδράς⟧. **11** he_is ⟦κοπιῶν⟧ and travail and ⟦σπεύδων⟧, and ⟦τόσῳ⟧ more ⟦ὑστερεῖται⟧. **12** he_is dull and to_need ⟦ἀντιλήψεως⟧, to_lack strength, and poverty to_abound/exceed, and the/this/who eye lord ⟦ἐπέβλεψαν⟧ he/she/it/self toward good-doer, and ⟦ἀνώρθωσεν⟧ he/she/it/self out_from lowliness he/she/it/self/my/your/him-self/there; **13** and ⟦ἀνύψωσε⟧ head he/she/it/self/my/your/him-self/there, and ⟦ἀπεθαύμασαν⟧ upon/to/against he/she/it/self much. **14** good-doer and evil/harm, life and death, poverty and riches

Readers' Version

23 It isn't right to dishonour a poor man who has understanding.
It isn't fitting to glorify a man who's a sinner.
24 The prince, the judge, and the mighty man will be honoured.
There isn't one of them greater than he who fears the master.
25 Free men will minister to a wise servant.
A man who has knowledge won't complain.
26 Don't flaunt your wisdom in doing your work.
Don't boast in the time of your distress.
27 Better is he who labours and abounds in all things,
than he who boasts and lacks bread.
28 My son, glorify your soul in humility,
and ascribe to yourself honour according to your worthiness.
29 Who'll justify him who sins against his own soul?
Who'll honour him who dishonours his own life?
30 A poor man is honoured for his knowledge.
A rich man is honoured for his riches.
31 But he who's honoured in poverty, how much more in riches?
He who's dishonoured in riches, how much more in poverty?

Don't judge by appearances

11:1 The wisdom of the lowly will lift up his head,
and make him sit among great men.
2 Don't commend a man for his good looks.
Don't abhor a man for his outward appearance.
3 The bee is little among flying creatures,
but what it produces is the best of confections.
4 Don't boast about the clothes you wear,
and don't exalt yourself in the day of honour;
for the master's works are wonderful,
and his works are hidden among men.
5 Many[20] kings have sat down on the ground,
but one who was never thought of has worn a crown.
6 Many mighty men have been greatly disgraced.
Men of renown have been delivered into other men's hands.
7 Don't blame before you investigate.
Understand first, and then rebuke.
8 Don't answer before you've heard.
Don't interrupt while someone else is speaking.
9 Don't argue about a matter that doesn't concern you.
Don't sit with sinners when they judge.

Work, wealth, and trusting God

10 My son, don't be busy about many matters;
for if you meddle much, you won't be unpunished.
If you pursue, you won't overtake,
and you won't escape by fleeing.
11 There's one who toils, labours, and hurries,
and is even more behind.

20 **RV 11:5 · Note** Grk. tyrants

Readers' Version

12 There's one who's sluggish, and needs help,
lacking in strength, and who abounds in poverty,
but the master's eyes looked on him for good,
and he raised him up from his low condition,
13 and lifted up his head
so that many marvelled at him.
14 Good things and bad, life and death,
poverty and riches, are from the master. 15-16 [21]
17 The master's gift remains with the godly.
His good pleasure will prosper forever.
18 One grows rich by his diligence and self-denial,
and this is the portion of his reward:
19 when he says, "I've found rest,
and now I'll eat of my goods!"
he doesn't know how much time will pass
until he leaves them to others and dies.
20 Be steadfast in your covenant and be doing it,
and grow old in your work.
21 Don't marvel at a sinner's works,
but trust the master and stay in your labour;
for it's an easy thing in the sight of the master
to swiftly and suddenly make a poor man rich.
22 The master's blessing is in the reward of the godly.
He makes his blessing flourish in an hour that comes swiftly.
23 Don't say, "What use is there of me?
What further good things can be mine?"
24 Don't say, "I have enough.
What harm could happen to me now?"
25 In the day of good things, bad things are forgotten.
In the day of bad things, a man won't remember things that are good.
26 Because it's an easy thing in the sight of the master
to reward a man in the day of death according to his ways.
27 The affliction of an hour causes delights to be forgotten.
In the end, a person's actions are revealed.
28 Don't call anyone happy before their death.
A man will be known in his children.

Be careful whom you welcome into your home

29 Don't bring every man into your house,
for many are the tricks of a deceitful man.
30 Like a decoy partridge in a cage, so is the heart of a proud man.
Like a spy, he looks for your weakness.
31 Because he lies in wait to turn things that are good into evil,
and assigns blame in things that are praiseworthy.
32 From a spark of fire, a heap of many coals is kindled,
and a sinful man lies in wait to shed blood.
33 Take heed of an evil-doer, for he plans wicked things,
or he might ruin your reputation forever.
34 Receive a stranger into your house, and he'll distract you

Literal Version

from_with lord he_is. 17 gift lord ⟦παραμένει⟧ ⟦εὐσεβέσι⟧, and the/this/who goodwill
he/she/it/self/my/your/him-self/there toward the/this/who an_age ⟦εὐοδωθήσεται⟧. 18 he_is be_rich away_from ⟦προσοχῆς⟧ and ⟦σφιγγίας⟧
he/she/it/self/my/your/him-self/there, and this/he/she/it the/this/who part of_the wage
he/she/it/self/my/your/him-self/there. 19 in/on/among the/this/who to_say he/she/it/self, to_find/meet rest, and now ⟦φάγωμαι⟧ out_from the/this/who good-doer I/we, and no to_perceive one/which? time/right_time to_pass_by, and to_ _leave_behind he/she/it/self other, and to_die. 20 to_stand in/on/among covenant you and ⟦ὁμίλει⟧ in/on/among he/she/it/self, and in/on/among the/this/who work you ⟦παλαιώθητι⟧. 21 not ⟦θαύμαζε⟧ in/on/among work ⟦ἁμαρτωλοῦ⟧, to_trust_(in) the/this/who lord and ⟦ἔμμενε⟧ the/this/who ⟦πόνῳ⟧ you; that/since ⟦κοῦφον⟧ in/on/among eye lord through/because_of ⟦τάχους⟧ suddenly ⟦πλουτίσαι⟧ ⟦πένητα⟧. 22 praise lord in/on/among ⟦μισθῷ⟧ ⟦εὐσεβοῦς⟧, and in/on/among hour quick ⟦ἀναθάλλει⟧ praise
he/she/it/self/my/your/him-self/there. 23 not to_say, one/which? he_is I/we need? and which? away_from of_the now to_be I/we the/this/who good-doer? 24 not to_say, ⟦αὐτάρκη⟧ I/we he_is, and one/which? away_from of_the now ⟦κακωθήσομαι⟧? 25 in/on/among day good-doer decree_of_ _amnesty evil/harm, and in/on/among day evil/harm no ⟦μνησθήσεται⟧ good-doer; 26 that/since ⟦κοῦφον⟧ before lord in/on/among day death to_pay a_human according_to the/this/who road he/she/it/self/my/your/him-self/there. 27 oppression hour ⟦ἐπιλησμονὴν⟧ to_do/make ⟦τρυφῆς⟧, and in/on/among consummation a_human revelation work he/she/it/self/my/your/him-self/there. 28 before death not ⟦μακάριζε⟧ nothing, and in/on/among child ⟦αὐτῶν⟧ to_know man. 29 not all a_human ⟦εἴσαγε⟧ toward the/this/who house you, much for the/this/who plot/ambush of_the ⟦δολίου⟧. 30 partridge a_hunter in/on/among ⟦καρτάλλῳ⟧, thus(-ly) heart ⟦ὑπερηφάνου⟧, and which/how the/this/who spy ⟦ἐπιβλέπει⟧ fall. 31 the/this/who for good-doer toward evil/harm ⟦μεταστρέφων⟧ ⟦ἐνεδρεύει⟧, and in/on/among the/this/who ⟦αἱρετοῖς⟧ to_put/lay_on ⟦μῶμον⟧. 32 away_from ⟦σπινθῆρος⟧ fire ⟦πληθύνεται⟧ charcoal_fire, and a_human sinful toward blood ⟦ἐνεδρεύει⟧. 33 to_watch_out away_from ⟦κακούργου⟧, evil/bad for ⟦τεκταίνει⟧, lest ⟦μῶμον⟧ toward the/this/who an_age to_give you. 34 ⟦Ἐνοίκισον⟧ another's, and ⟦διαστρέψει⟧ you in/on/among ⟦ταραχαῖς⟧, and ⟦ἀπαλλοτριώσει⟧ you the/this/who one's_own/private you.

21 **RV 11:15-16 · Note** Verses 15 and 16 are omitted by the best authorities.

Literal Version

12:1 if well/well_done! to_do/make, to_know which? to_
_do/make, and to_be grace the/this/who good-doer you.
2 ⟦Εὐποίησον⟧ ⟦εὐσεβεῖ⟧, and to_find/meet repayment, and if
not from_with he/she/it/self/my/your/him-self/there, but
from_with highest. **3** no to_be good-doer the/this/who
⟦ἐνελεχίζοντι⟧ toward evil/harm, and the/this/who charity
not ⟦χαριζομένῳ⟧. **4** to_give the/this/who ⟦εὐσεβεῖ⟧, and not
⟦ἀντιλάβῃ⟧ of_the ⟦ἁμαρτωλοῦ⟧. **5** ⟦Εὐποίησον⟧ the/this/who
⟦ταπεινῷ⟧, and not to_give ⟦ἀσεβεῖ⟧; ⟦ἐμπόδισον⟧
the/this/who bread he/she/it/self/my/your/him-self/there,
and not to_give he/she/it/self in_order_that/to not
in/on/among he/she/it/self you ⟦δυναστεύσῃ⟧; ⟦διπλάσια⟧ for
evil/harm to_find/meet in/on/among all good-doer which if
to_do/make he/she/it/self. **6** that/since and the/this/who
highest to_hate sinful, and the/this/who ungodly to_pay
vengeance. **7** to_give the/this/who good-doer, and not
⟦ἀντιλάβῃ⟧ of_the ⟦ἁμαρτωλοῦ⟧. **8** no ⟦ἐκδικηθησεται⟧
in/on/among good-doer the/this/who friendly/friend, and no
⟦κρυβήσεται⟧ in/on/among ⟦κακοῖς⟧ the/this/who enemy.
9 in/on/among good-doer man the/this/who enemy
he/she/it/self/my/your/him-self/there in/on/among grief,
and in/on/among the/this/who ⟦κακοῖς⟧
he/she/it/self/my/your/him-self/there and the/this/who
friendly/friend ⟦διαχωρισθήσεται⟧. **10** not to_trust_(in)
the/this/who ⟦ἐχθρῷ⟧ you toward the/this/who an_age;
which/how for the/this/who copper/bronze/coin ⟦ἰοῦται⟧,
thus(-ly) the/this/who evil
he/she/it/self/my/your/him-self/there. **11** and if ⟦ταπεινωθῇ⟧
and ⟦πορεύηται⟧ ⟦συγκεκυφὼς⟧, ⟦ἐπίστησον⟧ the/this/who
soul you and to_keep/guard away_from
he/she/it/self/my/your/him-self/there, and to_be
he/she/it/self which/how ⟦ἐκμεμαχὼς⟧ mirror, and to_know
that/since no toward goal/tax ⟦κατίωσε⟧. **12** not to_stand
he/she/it/self from_with yourself, not ⟦ἀνατρέψας⟧ you ⟦στῇ⟧
upon/to/against the/this/who place you; not ⟦καθίσῃς⟧
he/she/it/self out_from right you, lest to_seek the/this/who
⟦καθέδραν⟧ you, and upon/to/against last/least ⟦ἐπιγνώσῃ⟧
the/this/who word I/we, and upon/to/against the/this/who
declaration I/we ⟦κατανυγήσῃ⟧. **13** one/which? ⟦ἐλεήσει⟧
⟦ἐπαοιδὸν⟧ ⟦ὀφιόδηκτον⟧, and all the/this/who
⟦προσάγοντας⟧ ⟦θηρίοις⟧? **14** thus(-ly) the/this/who
⟦προσπορεύομενον⟧ man sinful and ⟦συμφυρόμενον⟧
in/on/among the/this/who sin
he/she/it/self/my/your/him-self/there. **15** hour with/after
you to_remain, and if ⟦ἐκκλίνῃς⟧, no not ⟦καρτερήσῃ⟧. **16** and
in/on/among the/this/who lip
he/she/it/self/my/your/him-self/there ⟦γλυκανεῖ⟧
the/this/who enemy, and in/on/among the/this/who heart
he/she/it/self/my/your/him-self/there to_plan ⟦ἀνατρέψαι⟧
you toward ⟦βόθρον⟧; in/on/among eye
he/she/it/self/my/your/him-self/there ⟦δακρύσει⟧
the/this/who enemy, and if to_find/meet time/right_time, no
⟦ἐμπλησθήσεται⟧ away_from blood. **17** evil/harm if ⟦ὑπαντήσῃ⟧

Readers' Version

with arguments
and estrange you from your own family.

Be careful whom you help

12:1 If you do good, know to whom you do it,
and your good actions will have thanks.
2 Do good to a godly man, and you'll find a reward—
if not from him, then from the Most High.
3 No good will come to him who continues to do evil,
nor to him who gives nothing to the poor.
4 Give to the godly man,
and don't help the sinner.
5 Do good to one who's lowly.
Don't give to an ungodly man.
Keep back his bread, and don't give it to him,
or he might use it to overpower you;
for you'd receive twice as much evil
for all the good you'd have done to him.
6 Because the Most High also hates sinners,
and will repay vengeance to the ungodly.[22]
7 Give to the good man,
and don't help the sinner.

Recognising false friends and hidden enemies

8 A man's friend won't be[23] fully tried in prosperity.
His enemy won't be hidden in adversity.
9 In a man's prosperity, his enemies are grieved.
In his adversity, even his friend leaves.
10 Never trust your enemy,
for his wickedness is like corrosion in copper.
11 Though he humbles himself and walks bowed down,
still be careful and beware of him.
You'll be to him as one who's wiped a mirror,
to be sure it doesn't completely tarnish.
12 Don't set him next to you,
or he might overthrow you and take your place.
Don't let him sit on your right hand,
or he might try to take your seat,
and at the last you acknowledge my words,
and be pricked with my sayings.
13 Who'll pity a charmer that's bitten by a snake,
or any who come near wild animals?
14 Even so, who'll pity him who goes to a sinner,
and is associated with him in his sins?
15 Because a while he'll stay with you,
and if you falter, he won't stay.
16 The enemy will speak sweetly with his lips,
and in his heart plan to throw you into a pit.
The enemy may weep with his eyes,
but if he finds opportunity, he'll want more blood.

22 **RV 12:6 · Note** The remainder of this verse is omitted by the best authorities.

23 **RV 12:8 · Note** Or, punished

Readers' Version

17 If adversity meets you, you'll find him there before you.
Pretending to help you, he'll trip you.
18 He'll shake his head, clap his hands,
whisper much, and change his expression.

The dangers of depending on the rich

13:1 He who touches pitch will be defiled.
He who has fellowship with a proud man will become like him.
2 Don't take up a burden above your strength.
Have no fellowship with one who's mightier and richer than yourself.
What fellowship would the earthen pot have with the kettle?
The kettle will strike, and the pot will be dashed in pieces.
3 The rich man does a wrong and threatens.
The poor is wronged and apologises.
4 If you're profitable, he'll exploit you.
If you're in need, he'll forsake you.
5 If you own something, he'll live with you.
He'll drain your resources and won't be sorry.
6 Does he need you? Then he'll deceive you,
smile at you, and give you hope.
He'll speak kindly to you and say, "What do you need?"
7 He'll shame you by his delicacies
until he's made you bare twice or thrice,
and in the end he'll laugh you to scorn.
Afterward he'll see you, will forsake you,
and shake his head at you.
8 Beware that you aren't deceived
and brought low in your enjoyment.
9 If a mighty man invites you, be reserved,
and he'll invite you more.
10 Don't press him, or you might be pushed away.
Don't stand far off, or you might be forgotten.
11 Don't try to speak with him as an equal,
and don't believe his many words;
for he'll test you with much talk,
and will examine you in a smiling manner.
12 He who doesn't keep secrets to himself is unmerciful.
He won't hesitate to harm and to bind.
13 Keep them to yourself and be careful,
for you walk[24] in danger of falling. 14 [25]

How the rich and the poor are treated

15 Every living creature loves its own kind,
and every man loves his neighbour.
16 All flesh associates with their own kind.
A man will stick to people like himself.
17 What fellowship would the wolf have with the lamb?

Literal Version

you, to_find/meet he/she/it/self there before/previously you, and which/how ⟦βοηθῶν⟧ ⟦ὑποσχάσει⟧ heel you. 18 ⟦Κινήσει⟧ the/this/who ⟦κεφαλὴναὐτοῦ⟧, and ⟦ἐπικροτήσει⟧ the/this/who hand he/she/it/self/my/your/him-self/there, and much ⟦διαψιθυρίσει⟧, and ⟦ἀλλοιώσει⟧ the/this/who face he/she/it/self/my/your/him-self/there.

13:1 the/this/who ⟦ἁπτομενος⟧ ⟦πίσσης⟧ ⟦μολυνθήσεται⟧, and the/this/who ⟦κοινωνῶν⟧ ⟦ὑπερηφάνῳ⟧ to_liken he/she/it/self. 2 burden above/for you not to_take_up, and ⟦ἰσχυροτέρῳ⟧ you and ⟦πλουσιωτέρῳ⟧ not to_participate; one/which? ⟦κοινωνήσει⟧ an_earthen_pot to/with ⟦λέβητα⟧? this/he/she/it ⟦προσκρούσει⟧, and this/he/she/it to_break. 3 rich to_harm, and he/she/it/self ⟦προσενεβριμήσατο⟧; poor ⟦ἠδίκηται⟧, and he/she/it/self ⟦προσδεηθήσεται⟧. 4 if ⟦χρησιμεύσῃς⟧, worker in/on/among you/your; and if ⟦ὑστερήσῃς⟧, to_leave_behind you. 5 if ⟦ἔχῃς⟧, ⟦συμβιώσεταί⟧ you, and ⟦ἀποκενώσει⟧ you, and he/she/it/self no ⟦πονέσει⟧. 6 need to_have/be you, and ⟦ἀποπλανήσει⟧ you, and ⟦προσγελάσεταί⟧ you, and to_give you hope; to_speak you good, and to_say, one/which? the/this/who need you? 7 and ⟦αἰσχυνεῖ⟧ you in/on/among the/this/who food he/she/it/self/my/your/him-self/there, until which/whither ⟦ἀποκενώσῃ⟧ you twice or/than three_times, and upon/to/against last/least ⟦καταμωκήσεταί⟧ you; with/after this/he/she/it to_see you, and to_leave_behind you, and the/this/who head he/she/it/self/my/your/him-self/there ⟦κινήσει⟧ upon/to/against you/your. 8 to_watch_out not ⟦ἀποπλανηθῇς⟧, and not ⟦ταπεινωθῇς⟧ in/on/among joy you. 9 ⟦Προσκαλεσαμένου⟧ you ⟦δυνάστου⟧, to_withdraw to_be, and ⟦τόσῳ⟧ more ⟦προσκαλέσεταί⟧ you. 10 not ⟦ἔμπιπτε⟧ in_order_ _that/to not ⟦ἀπωσθῇς⟧, and not long/distant ⟦ἀφιστῶ⟧ in_ _order_that/to not ⟦ἐπιλησθῇς⟧. 11 not to_hold_fast/out ⟦εἰσηγορεῖσθαι⟧ with/after he/she/it/self/my/your/him-self/there, and not to_trust_(in) the/this/who greater word he/she/it/self/my/your/him-self/there; out_from much for ⟦λαλιᾶς⟧ ⟦πειράσει⟧ you, and which/how ⟦προσγελῶν⟧ ⟦ἐξετάσει⟧. 12 merciless the/this/who not ⟦συντηρῶν⟧ word, and no not ⟦φείσηται⟧ about ⟦κακώσεως⟧ and chain. 13 ⟦Συντήρησον⟧ and to_watch_out violently, that/since with/after the/this/who ⟦πτώσεώς⟧ you to_walk. 15 all living_ _thing to_love the/this/who like he/she/it/self, and all a_ _human the/this/who near/neighbour he/she/it/self/my/your/him-self/there. 16 all flesh according_ _to family to_assemble, and the/this/who ⟦ὁμοίῳ⟧ he/she/it/self/my/your/him-self/there to_join man. 17 one/which? ⟦κοινωνήσει⟧ wolf ⟦ἀμνῷ⟧? thus(-ly) sinful to/with pious. 18 one/which? peace ⟦ὑαίνῃ⟧ to/with ⟦κύνα⟧? and one/which? peace ⟦πλουσίῳ⟧ to/with ⟦πένητα⟧? 19 ⟦Κυνήγια⟧ lion ⟦ὄναγροι⟧ in/on/among deserted, thus(-ly) ⟦νομαὶ⟧ ⟦πλουσίων⟧ poor. 20 abomination ⟦ὑπερηφάνῳ⟧ meanness, thus(-ly) abomination ⟦πλουσίῳ⟧ poor. 21 rich ⟦σαλευόμενος⟧ ⟦στηρίζεται⟧ by/under friendly/friend, lowly

24 **RV 13:13 · Note** Grk. along with.

25 **RV 13:14 · Note** The remainder of verse 13, and verse 14, are omitted by the best authorities.

Literal Version

but/and to_collapse ⟦προσαπωθεῖται⟧ by/under
friendly/friend. **22** rich ⟦σφαλέντος⟧ much ⟦ἀντιλήμπτορες⟧,
to_speak ⟦ἀπόῤῥητα⟧ and to_justify he/she/it/self; lowly
⟦ἔσφαλε⟧ and ⟦προσεπετίμησαν⟧ he/she/it/self, ⟦ἐφθέγξατο⟧
understanding and no to_give he/she/it/self place. **23** rich to_
_speak and all be_silent, and the/this/who word
he/she/it/self/my/your/him-self/there ⟦ἀνύψωσαν⟧ until
the/this/who cloud; poor to_speak, and to_say, one/which?
this/he/she/it? and/even_if/if ⟦προσκόψῃ⟧,
⟦προσανατρέψουσιν⟧ he/she/it/self. **24** good-doer
the/this/who riches which not to_be sin, and evil/bad
the/this/who poverty in/on/among ⟦στόμασιν⟧ ⟦ἀσεβοῦς⟧.
25 heart a_human ⟦ἀλλοιοῖ⟧ the/this/who face
he/she/it/self/my/your/him-self/there, if toward good-doer if
and/both toward evil/harm. **26** track heart in/on/among
good-doer face cheerful, and ⟦εὕρεσις⟧ ⟦παραβολῶν⟧ reasoning
with/after labour.

14:1 blessed man which no ⟦ὠλίσθησεν⟧ in/on/among mouth
he/she/it/self/my/your/him-self/there, and no ⟦κατενύγη⟧
in/on/among grief sin. **2** blessed which/whither no ⟦κατέγνω⟧
the/this/who soul he/she/it/self/my/your/him-self/there,
and which no to_collapse away_from the/this/who hope
he/she/it/self/my/your/him-self/there. **3** man ⟦μικρολόγῳ⟧
no good the/this/who riches, and a_human ⟦βασκάνῳ⟧ why?
money? **4** the/this/who to_assemble away_from the/this/who
soul he/she/it/self/my/your/him-self/there, to_assemble
another, and in/on/among the/this/who good-doer
he/she/it/self/my/your/him-self/there ⟦τρυφήσουσιν⟧ other.
5 the/this/who evil/bad my/your/him-self, which? good-doer
to_be? and no not ⟦εὐφρανθήσεται⟧ in/on/among
the/this/who money he/she/it/self/my/your/him-self/there.
6 of_the ⟦βασκαίνοντος⟧ my/your/him-self no he_is more_evil,
and this/he/she/it repayment the/this/who evil
he/she/it/self/my/your/him-self/there; **7** and/even_if/if
⟦εὐποιῇ⟧, in/on/among forgetfulness to_do/make, and
upon/to/against last/least ⟦ἐκφαίνει⟧ the/this/who evil
he/she/it/self/my/your/him-self/there. **8** evil/bad
the/this/who ⟦βασκαίνων⟧ eye, ⟦ἀποστρέφων⟧ face and
the/this/who ⟦ὑπερορῶν⟧ soul. **9** ⟦Πλεονέκτου⟧ eye no
⟦ἐμπίπλαται⟧ ⟦μερίδι⟧, and unrighteousness evil/bad
⟦ἀναξηρανει⟧ soul. **10** eye evil/bad ⟦φθονερὸς⟧
upon/to/against bread, and ⟦ἐλλιπὴς⟧ upon/to/against
the/this/who table he/she/it/self/my/your/him-self/there.
11 child, as/just_as if to_have/be ⟦εὐποίει⟧ yourself, and
offering lord appropriately ⟦πρόσαγε⟧. **12** to_remember
that/since death no to_delay, and covenant Hades no

Readers' Version

So is the sinner to the godly.
18 What peace is there between a hyena and a dog?
What peace is there between a rich man and the poor?
19 Wild donkeys are the prey of lions in the wilderness;
likewise poor men are feeding grounds for the rich.
20 Lowliness is an abomination to a proud man;
likewise a poor man is an abomination to the rich.
21 When a rich man is shaken, he's supported by his friends,
but when the humble is down, he's pushed away even by his friends.
22 When a rich man falls, there are many helpers.
He speaks things not to be spoken, and men justify him.
A humble man falls, and men rebuke him.
He utters wisdom, and isn't listened to.
23 A rich man speaks, and all keep silence.
They extol what he says to the clouds.
A poor man speaks, and they say, "Who's this?"
If he stumbles, they'll help to overthrow him.
24 Riches are good if they have no sin.
Poverty is evil only in the opinion of the ungodly.
25 A man's heart changes his face,
whether it's for good or for evil.[26]
26 A cheerful face is a sign of a prosperous heart.
Devising proverbs takes strenuous thinking.

A clear conscience and generous living

14:1 Blessed is the man who hasn't slipped with his mouth,
and doesn't suffer from sorrow for sins.
2 Blessed is he whose soul doesn't condemn him,
and who hasn't given up hope.
3 Riches aren't appropriate for a stingy person.
What'd a miser do with money?
4 He who gathers by denying himself gathers for others.
Others will revel in his goods.
5 If one is mean to himself, to whom will he be good?
He won't enjoy his possessions.
6 There's none more evil than he who's grudging to himself.
This is a punishment for his wickedness.
7 Even if he does good, he does it in forgetfulness.
In the end, he reveals his wickedness.
8 A miser is evil.
He turns away and disregards souls.
9 A covetous man's eye isn't satisfied with his portion.
Wicked injustice dries up his soul.
10 A miser begrudges bread,
and it's lacking at his table.
11 My son, according to what you have, treat yourself well,
and bring worthy offerings to the master.
12 Remember that death won't wait,
and that Haidais' covenant hasn't been shown to you.
13 Do good to your friends before you die.

26 RV 13:25 · Note The remainder of this verse is omitted by the best authorities.

Readers' Version

According to your ability, reach out and give to them.
14 Don't deprive yourself of a good day.
Don't let your share of a desired good pass you by.
15 won't you leave your labours to another,
and your toils be divided by lot?
16 Give, take, and treat yourself well,
because there's no seeking of luxury in Haidais.
17 All flesh grows old like a garment,
for the covenant from the beginning is, "You must die!"
18 Like the leaves flourishing on a thick tree,
some it sheds, and some grow,
so also are the generations of flesh and blood:
one comes to an end and another is born.
19 Every work rots and falls away,
and its builder will depart with it.

The rewards of seeking wisdom

20 Blessed is the man who meditates on wisdom,
and who reasons by his understanding.
21 He who considers her ways in his heart
will also have knowledge of her secrets.
22 Go after her like a hunter,
and lie in wait in her paths.
23 He who peers in at her windows
will also listen at her doors.
24 He who lodges close to her house
will also fasten a nail in her walls.
25 He'll pitch his tent near at hand to her,
and will lodge in a lodging where good things are.
26 He'll set his children under her shelter,
and will rest under her branches.
27 By her he'll be covered from heat,
and will lodge in her glory.

15:1 He who fears the master will do this.
He who has possession of the law will obtain her.
2 She'll meet him like a mother,
and receive him like a wife married in her virginity.
3 She'll feed him with bread of understanding
and give him water of wisdom to drink.
4 He'll be stayed on her, and won't be moved.
He'll rely on her, and won't be confounded.
5 She'll exalt him above his neighbours.
She'll open his mouth among the congregation.
6 He'll inherit joy, a crown of gladness,
and an eternal name.
7 Foolish men won't obtain her.
Sinners won't see her.
8 She's far from pride.

Literal Version

⟦ὑπεδείχθη⟧ you. 13 before you ⟦τελευτῆσαι⟧ ⟦εὐποίει⟧ to_love, and according_to the/this/who strength you to_stretch_out and to_give he/she/it/self. 14 not ⟦ἀφυστερήσῃς⟧ away_from good-doer day, and part desire good-doer not you to_pass_by. 15 not other ⟦καταλείψεις⟧ the/this/who ⟦πόνους⟧ you, and the/this/who labour you toward ⟦διαίρεσιν⟧ lot? 16 to_give and to_take, and ⟦ἀπάτησον⟧ the/this/who soul you, that/since no to_be in/on/among Hades to_seek self-indulgence. 17 all flesh which/how clothing ⟦παλαιοῦται⟧, the/this/who for covenant away_from an_age death to_die. 18 which/how leaf ⟦θάλλον⟧ upon/to/against ⟦δένδρου⟧ ⟦δασέος⟧, the/this/who on_one_ _hand ⟦καταβάλλει⟧, another/but but/and ⟦φύει⟧; thus(-ly) generation flesh and blood, the/this/who on_one_hand to_ _decease, other but/and to_beget. 19 all work ⟦σηπόμενον⟧ ⟦ἐκλείπει⟧, and the/this/who to_work he/she/it/self with/after he/she/it/self/my/your/him-self/there ⟦ἀπελεύσεται⟧. 20 blessed man which in/on/among wisdom ⟦τελευτήσει⟧, and which in/on/among understanding he/she/it/self/my/your/him-self/there ⟦διαλεχθήσεται⟧; 21 oh!/to_be/which ⟦διανοούμενος⟧ the/this/who road he/she/it/self in/on/among heart he/she/it/self/my/your/him-self/there, and in/on/among the/this/who ⟦ἀποκρύφοις⟧ he/she/it/self ⟦νοηθήσεται⟧. 22 to_go_out after he/she/it/self which/how ⟦ἰχνευτὴς⟧, and in/on/among the/this/who ⟦εἰσόδοις⟧ he/she/it/self ⟦ἐνέδρευε⟧. 23 the/this/who ⟦παρακύπτων⟧ through/because_ _of the/this/who ⟦θυρίδων⟧ he/she/it/self, and upon/to/against the/this/who ⟦θυρωμάτων⟧ he/she/it/self ⟦ἀκροάσεται⟧; 24 the/this/who to_destroy/lodge in_the_ _vicinity of_the house he/she/it/self, and ⟦πήξει⟧ ⟦πάσσαλον⟧ in/on/among the/this/who ⟦τοίχοις⟧ he/she/it/self. 25 to_ _stand the/this/who tent he/she/it/self/my/your/him-self/there according_to hand he/she/it/self, and to_destroy/lodge in/on/among guest_ _room/inn good-doer. 26 to_place the/this/who child he/she/it/self/my/your/him-self/there in/on/among the/this/who a_shelter he/she/it/self, and by/under the/this/who branch he/she/it/self ⟦αὐλισθήσεται⟧. 27 ⟦Σκεπασθήσεται⟧ by/under he/she/it/self away_from ⟦καύματος⟧, and in/on/among the/this/who glory/to_think he/she/it/self to_destroy/lodge.

15:1 the/this/who to_fear lord to_do/make he/she/it/self, and the/this/who self-controlled of_the law ⟦καταλήψεται⟧ he/she/it/self/my/your/him-self; 2 and ⟦ὑπαντήσεται⟧ he/she/it/self which/how mother, and which/how woman virginity ⟦προσδέξεται⟧ he/she/it/self; 3 ⟦ψωμιεῖ⟧ he/she/it/self bread understanding, and water wisdom ⟦ποτίσει⟧ he/she/it/self. 4 ⟦Στηριχθήσεται⟧ upon/to/against he/she/it/self/my/your/him-self and no not ⟦κλιθῇ⟧, and upon/to/against he/she/it/self ⟦ἐφέξει⟧ and no not to_ _dishonour. 5 and to_lift_up he/she/it/self from_with the/this/who near/neighbour he/she/it/self/my/your/him-self/there, and in/on/among midst assembly opening mouth he/she/it/self/my/your/him-self/there. 6 ⟦Εὐφροσύνην⟧ and crown ⟦ἀγαλλιάματος⟧ and name eternal ⟦κατακληρονομήσει⟧. 7 no not ⟦καταλήψονται⟧ he/she/it/self/my/your/him-self a_ _human senseless, and man sinful no not to_perceive

Literal Version

he/she/it/self/my/your/him-self. 8 long/distant to_be
⟦ὑπερηφανίας⟧, and man liar no not ⟦μνησθήσονται⟧
he/she/it/self. 9 no Beautiful praise in/on/among mouth
⟦ἁμαρτωλοῦ⟧, that/since no from_with lord to_send.
10 in/on/among for wisdom ⟦ῥηθήσεται⟧ praise, and
the/this/who lord ⟦εὐοδώσει⟧ he/she/it/self. 11 not to_say,
that/since through/because_of lord ⟦ἀπέστην⟧; which for to_
_hate, no to_do/make. 12 not to_say, that/since he/she/it/self
I/we to_lead_astray; no for need to_have/be man
⟦ἁμαρτωλοῦ⟧. 13 all abomination to_hate lord, and no to_be
beloved the/this/who to_fear he/she/it/self. 14 he/she/it/self
out_from beginning to_do/make a_human, and to_release
he/she/it/self in/on/among hand ⟦διαβουλίου⟧
he/she/it/self/my/your/him-self/there. 15 if to_will/desire,
⟦συντηρήσεις⟧ commandment, and faith to_do/make goodwill.
16 to_set_before you fire and water, which/whither if to_
_will/desire to_stretch_out the/this/who hand you. 17 before
a_human the/this/who life and the/this/who death, and
the/this/who/which if ⟦εὐδοκήσῃ⟧ to_give he/she/it/self.
18 that/since much wisdom of_the lord, strong in/on/among
command and to_see the/this/who all. 19 and the/this/who
eye he/she/it/self/my/your/him-self/there upon/to/against
the/this/who ⟦φοβουμένους⟧ he/she/it/self, and
he/she/it/self ⟦ἐπιγνώσεται⟧ all work a_human. 20 and no to_
_order none ⟦ἀσεβεῖν⟧, and no to_give rest none to_sin.

16:1 not to_long_for child multitude ⟦ἀχρήστων⟧, not to_
_celebrate upon/to/against son ungodly. 2 if ⟦πληθύνωσι⟧, not
to_celebrate upon/to/against he/she/it/self, if not he_is fear
lord with/after he/she/it/self. 3 not ⟦ἐμπιστεύσῃς⟧
the/this/who life he/she/it/self, and not to_hold_fast/out
upon/to/against the/this/who place he/she/it/self; greater
for one or/than thousand, and to_die ⟦ἄτεκνον⟧ or/than to_
_have/be child ungodly; 4 away_from for one ⟦συνετοῦ⟧
⟦συνοικισθήσεται⟧ city, tribe but/and lawless ⟦ἐρημωθήσεται⟧.
5 much such_as_this to_see in/on/among eye I/we, and
⟦ἰσχυρότερα⟧ this/he/she/it ⟦ἀκήκοε⟧ the/this/who ear I/we.
6 in/on/among synagogue sinful ⟦ἐκκαυθήσεται⟧ fire, and
in/on/among Gentile_nation ⟦ἀπειθεῖ⟧ ⟦ἐξεκαύθη⟧ wrath. 7 no
⟦ἐξιλάσατο⟧ about the/this/who ancient ⟦γιγάντων⟧,
the/this/who/which to_leave the/this/who strength
he/she/it/self. 8 no to_spare about the/this/who sojourning
Lōt, which ⟦ἐβδελύξατο⟧ through/because_of the/this/who
⟦ὑπερηφανίαν⟧ he/she/it/self. 9 no to_have_mercy Gentile_
_nation destruction, the/this/who ⟦ἐξῃρμένους⟧ in/on/among
sin he/she/it/self; 10 and thus(-ly) ⟦ἑξακοσίας⟧ ⟦χιλιάδας⟧
⟦πεζῶν⟧ the/this/who ⟦ἐπισυναχθέντας⟧ in/on/among
hardness_of_heart he/she/it/self. 11 and/even_if/if to_be one
stiff-necked, marvellous, this/he/she/it if ⟦ἀθωωθήσεται⟧,
mercy for and wrath from_with
he/she/it/self/my/your/him-self/there; ruler ⟦ἐξιλασμῶν⟧;
and ⟦ἐκχέων⟧ wrath. 12 according_to the/this/who much
mercy he/she/it/self/my/your/him-self/there, thus(-ly) and
much the/this/who rebuke
he/she/it/self/my/your/him-self/there; man according_to

Readers' Version

Liars won't remember her.
9 Praise isn't attractive in a sinner's mouth;
for it wasn't sent to him from the master.
10 Because praise will be spoken in wisdom;
The master will prosper it.

Don't blame God for your sins

11 Don't say, "It's through the master that I fell away;"
for you mustn't do the things that he hates.
12 Don't say, "It's he that caused me to err;"
for he has no need of a sinful man.
13 The master hates every abomination;
and those who fear him don't love them.
14 He himself made man from the beginning
and left him in the hand of his own counsel.
15 If you choose, you can keep the commandments.
To be faithful is a matter of your choice.
16 He's set fire and water before you.
You'll stretch forth your hand to whichever you desire.
17 Before man is life and death.
Whichever he likes, it'll be given to him.
18 Because the master's wisdom is great.
He's mighty in power, and sees all things.
19 His eyes are on those who fear him.
He knows every act of man.
20 He hasn't commanded any man to be ungodly.
He hasn't given any man license to sin.

Ungodly children and God's judgement

16:1 Don't desire a multitude of unprofitable children,
neither delight in ungodly sons.
2 If they multiply, don't delight in them
unless the fear of the master is in them.
3 Don't trust in their life.
Don't rely on their numbers;
for one can be better than a thousand,
and to die childless than to have ungodly children.
4 Because from one who has understanding, a city will be populated,
but a race of wicked men will be made desolate.
5 I've seen many such things with my eyes.
My ear has heard mightier things than these.
6 In a congregation of sinners, a fire will be kindled.
In a disobedient nation, anger is kindled.
7 He wasn't pacified towards the giants of old time,
who revolted in their strength.
8 He didn't spare Lot's neighbours,
whom he abhorred for their pride.
9 He didn't pity the people of perdition
who were taken away in their sins,
10 or in the same way, the six hundred thousand footmen
who were gathered together in the hardness of their hearts.
11 Even if there's one stiff-necked person,
it's a marvel if he'll be unpunished;

Readers' Version

for mercy and anger are both with him who's mighty to forgive,
and he pours out anger.
12 As his mercy is great, so is his correction also.
He judges a man according to his works.
13 The sinner won't escape with plunder.
The perseverance of the godly won't be frustrated.
14 He'll make room for every work of mercy.
Each man will receive according to his works. **15–16** [27]

No one can hide from God

17 Don't say, "I'll be hidden from the master,"
and "Who'll remember me from on high?"
I won't be known among so many people,
for what's my soul in a boundless creation?
18 Listen, the heaven, the heaven of heavens,
the deep, and the earth, will be moved when he visits.
19 The mountains and the foundations of the earth together
are shaken with trembling when he looks at them.
20 No heart will think about these things.
Who could comprehend his ways?
21 Like a tempest which no man can see,
so, the majority of his works are[28] hidden.
22 Who'll declare his works of righteousness?
Who'll wait for them?
Because his covenant is afar off.[29]
23 He who's lacking in[30] understanding thinks about these things.
An unwise and erring man thinks foolishly.

The order of God's creation

24 My son, listen to me, learn knowledge,
and heed my words with your heart.
25 I'll impart instruction with precision,
and declare knowledge exactly.
26 In the master's judgement are his works from the beginning.
From the making of them he determined their boundaries.
27 He arranged his works for all time,
and their beginnings to their generations.
They aren't hungry or weary,
and they don't cease from their works.
28 No one pushes aside his neighbour.
They'll never disobey his word.
29 After this also the master looked at the earth
and filled it with his blessings.
30 All manner of living things covered its surface,
and they return into it.

Literal Version

the/this/who work he/she/it/self/my/your/him-self/there to_judge. **13** no ⟦ἐκφεύξεται⟧ in/on/among ⟦ἁρπάγμασιν⟧ sinful, and no not ⟦καθυστερήσει⟧ perseverance ⟦εὐσεβοῦς⟧. **14** all charity to_do/make place, each according_to the/this/who work he/she/it/self/my/your/him-self/there to_find/meet. **17** not to_say, that/since away_from lord ⟦κρυβήσομαι⟧, not out_from height one/which? I/we ⟦μνησθήσεται⟧? in/on/among a_people ⟦πλείονι⟧ no not to_ _remember, one/which? for the/this/who soul I/we in/on/among ⟦ἀμετρήτῳ⟧ creation? **18** look! the/this/who heaven and the/this/who heaven of_the heaven of_the God, abyss and earth to_shake in/on/among the/this/who oversight he/she/it/self/my/your/him-self/there; **19** together the/this/who mountain and the/this/who foundation the/this/who earth, in/on/among the/this/who to_look_ _upon/at toward he/she/it/self, trembling ⟦συσσείονται⟧, **20** and upon/to/against he/she/it/self no ⟦διανοηθήσεται⟧ heart; and the/this/who road he/she/it/self/my/your/him-self/there one/which? ⟦ἐνθυμηθήσεται⟧? **21** and a_blast, which no to_see a_human, the/this/who but/and greater the/this/who work he/she/it/self/my/your/him-self/there in/on/among ⟦ἀποκρύφοις⟧. **22** work righteousness one/which? to_report, or/than one/which? to_remain/endure? long/distant for the/this/who covenant. **23** ⟦Ἐλαττούμενος⟧ heart ⟦διανοεῖται⟧ this/he/she/it, and man foolish and ⟦πλανώμενος⟧ ⟦διανοεῖται⟧ foolish. **24** ⟦Ἄκουσόν⟧ I/we, child, and ⟦μάθε⟧ ⟦ἐπιστήμην⟧, and upon/to/against the/this/who word I/we to_ _watch_out the/this/who heart you. **25** ⟦Ἐκφαίνω⟧ in/on/among ⟦σταθμῷ⟧ discipline, and in/on/among strictness to_announce ⟦ἐπιστήμην⟧. **26** in/on/among judgement lord the/this/who work he/she/it/self/my/your/him-self/there away_from beginning, and away_from ⟦ποιήσεως⟧ he/she/it/self ⟦διέστειλε⟧ ⟦μερίδας⟧ he/she/it/self. **27** ⟦Ἐκόσμησεν⟧ toward an_age the/this/who work he/she/it/self/my/your/him-self/there, and the/this/who beginning he/she/it/self toward generation he/she/it/self; neither to_hunger, neither ⟦ἐκοπίασαν⟧, and no ⟦ἐξέλιπον⟧ away_from the/this/who work he/she/it/self. **28** each the/this/who near/neighbour he/she/it/self/my/your/him-self/there no ⟦ἔθλιψε⟧, and until an_age no ⟦ἀπειθήσουσι⟧ of_the declaration he/she/it/self/my/your/him-self/there; **29** and with/after this/he/she/it lord toward the/this/who earth to_look_ _upon/at, and to_fill_up he/she/it/self/my/your/him-self the/this/who good-doer he/she/it/self/my/your/him-self/there. **30** soul all living_ _thing ⟦ἐκάλυψε⟧ the/this/who face he/she/it/self, and toward he/she/it/self/my/your/him-self the/this/who rejection he/she/it/self.

27 RV 16:15-16 · Note Verses 15 and 16 are omitted by the best authorities.

28 RV 16:21 · Note Grk. amongst hidden things.

29 RV 16:22 · Note The remainder of this verse is omitted by the best authorities.

30 RV 16:23 · Note Grk. heart.

Literal Version

17:1 lord to_create out_from earth a_human, and again ⟦ἀπέστρεψεν⟧ he/she/it/self toward
he/she/it/self/my/your/him-self. **2** day number and
time/right_time to_give he/she/it/self, and to_give
he/she/it/self authority the/this/who upon/to/against
he/she/it/self. **3** according_to my/your/him-self ⟦ἐνέδυσεν⟧
he/she/it/self strength, and according_to image
he/she/it/self/my/your/him-self/there to_do/make
he/she/it/self. **4** and to_place the/this/who fear
he/she/it/self/my/your/him-self/there upon/to/against all
flesh, and ⟦κατακυριεύειν⟧ wild_animal and bird. **6** deliberation
and tongue and eye, ear and heart to_give ⟦διανοεῖσθαι⟧
he/she/it/self. **7** ⟦Ἐπιστήμην⟧ understanding to_fill_up
he/she/it/self, and good-doer and evil/harm to_show
he/she/it/self. **8** to_place the/this/who eye
he/she/it/self/my/your/him-self/there upon/to/against
the/this/who heart he/she/it/self, to_show he/she/it/self
the/this/who ⟦μεγαλεῖον⟧ the/this/who work
he/she/it/self/my/your/him-self/there; **10** and name
⟦ἁγιασμοῦ⟧ ⟦αἰνέσουσιν⟧, in_order_that/to ⟦διηγῶνται⟧
the/this/who mighty the/this/who work
he/she/it/self/my/your/him-self/there. **11** to_add_(to)
he/she/it/self ⟦ἐπιστήμην⟧, and law life ⟦ἐκληροδότησεν⟧
he/she/it/self. **12** covenant an_age to_stand with/after
he/she/it/self, and the/this/who judgement
he/she/it/self/my/your/him-self/there to_show
he/she/it/self. **13** ⟦Μεγαλεῖον⟧ glory to_perceive the/this/who
eye he/she/it/self, and glory voice/sound he/she/it/self to_
_hear the/this/who ear he/she/it/self. **14** and to_say
he/she/it/self, to_watch_out away_from all ⟦ἀδίκου⟧; and to_
_order he/she/it/self each about of_the near/neighbour.
15 the/this/who/which road he/she/it/self against/in_front_
_of he/she/it/self/my/your/him-self/there always, no
⟦κρυβήσονται⟧ away_from the/this/who eye
he/she/it/self/my/your/him-self/there. **17** each Gentile_
_nation to_appoint/conduct to_govern, and part lord Israaʸl to_
_be. **19** all the/this/who work he/she/it/self which/how
the/this/who sun against/in_front_of
he/she/it/self/my/your/him-self/there, and the/this/who eye
he/she/it/self/my/your/him-self/there ⟦ἐνδελεχεῖς⟧
upon/to/against the/this/who road he/she/it/self. **20** no
⟦ἐκρύβησαν⟧ the/this/who/which ⟦ἀδικίαι⟧ he/she/it/self
away_from he/she/it/self/my/your/him-self/there, and all
the/this/who/which sin he/she/it/self before lord. **22** charity
man which/how seal with/after

Readers' Version

God's gifts and instructions to humanity

17:1 The master created mankind out of earth,[31]
and turned them back to it again.[32]
2 He gave them days by number, and a set time,
and gave them authority over the things that are on it.
3 He endowed them with strength proper to them,
and made them according to his own image.[33]
4 He put the fear of man on all flesh,
and gave him dominion over animals and birds. **5** [34]
6 He gave them counsel, tongue, eyes,
ears, and heart to have understanding.
7 He filled them with the knowledge of wisdom,
and showed them good and evil.
8 He set his eye on their hearts,
to show them the majesty of his works. **9** [35]
10 And they'll praise his holy name,
that they may declare the majesty of his works.[36]
11 He added to them knowledge,
and gave them a law of life for a heritage.
12 He made an eternal covenant with them,
and showed them his decrees.
13 Their eyes saw the majesty of his glory.
Their ears heard the glory of his voice.
14 He said to them, "Beware of all unrighteousness."
So he gave them commandment, each man about his neighbour.

God sees and judges everyone's actions

15 Their ways are ever before him.
They won't be hidden from his eyes.
16 [37]
17 Because[38] every nation he appointed a ruler,
but Yisrael (Israel) is the master's portion. **18** [39]
19 All their works are as clear as the sun before him.
His eyes are continually on their ways.
20 Their iniquities aren't hidden from him.
All their sins are before the master. **21** [40]
22 With him a person's giving to the poor is as a signet.
He'll keep a man's kindness as the pupil of the eye.[41]
23 Afterwards he'll rise up and repay them,
and render their repayment on their head.
24 However to those who repent he grants a return.

31 **RV 17:1 · Cross-ref.** Gen 2:7.
32 **RV 17:1 · Cross-ref.** Gen 3:19.
33 **RV 17:3 · Cross-ref.** Gen 1:26-27.
34 **RV 17:5 · Note** Verse 5 is omitted by the best authorities.
35 **RV 17:9 · Note** Verse 9 is omitted by the best authorities.
36 **RV 17:10 · Note** This line is added by the best authorities.
37 **RV 17:16 · Note** Verses 16, 18, and 21 are omitted by the best authorities.
38 **RV 17:17 · Note** The preceding part of this verse is omitted by the best authorities.
39 **RV 17:18 · Note** Verses 16, 18, and 21 are omitted by the best authorities.
40 **RV 17:21 · Note** Verses 16, 18, and 21 are omitted by the best authorities.
41 **RV 17:22 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

He comforts those who are losing hope.

Turn back to God while you can

25 Return to the master, and forsake sins.
Make your prayer before his face of-
fend less.
26 Turn again to the Most High, and turn away from iniquity.[42]
Greatly hate the abominable thing.
27 Who'll give praise to the Most High in Haidais,
in place of the living who return thanks?
28 Thanksgiving perishes from the dead, as from one who doesn't exist.
He who's in life and health will praise the master.
29 How great is the master's mercy,
and his forgiveness to those who turn to him!
30 Because humans aren't capable of everything,
because the son of man isn't immortal.
31 What's brighter than the sun? Yet even this can be eclipsed.
So flesh and blood devise evil.
32 He looks on the power of the height of heaven,
while all men are earth and ashes.

God's greatness and human frailty

18:1 He who lives forever created the whole universe.
2 The master alone is just. 3 [43]
4 He's given power to declare his works to no one.
Who could trace out his mighty actions?
5 Who could measure the strength of his majesty?
Who could also proclaim his mercies?
6 As for the wondrous works of the master, it isn't possible to take from them nor add to them,
neither is it possible to explore them.
7 When a man has finished, then he's just at the beginning.
When he stops, then he'll be perplexed.
8 What's mankind, and what purpose do they serve?
What's their good, and what's their evil?
9 The number of man's days at the most are a hundred years.
10 As a drop of water from the sea, and a pebble from the sand,
so are a few years in the day of eternity.
11 Because this cause the master was patient over them,
and poured out his mercy on them.
12 He saw and perceived their end, that it's evil.
Therefore he multiplied his forgiveness.
13 A man's mercy is on his neighbour;
but the master's mercy is on all flesh:
reproving, chastening, teaching,
and bringing back, as a shepherd does his flock.
14 He has mercy on those who accept chastening,
and that diligently seek after his judgements.

Literal Version

he/she/it/self/my/your/him-self/there, and because_of/grace a_human which/how ⟦κόρην⟧ ⟦συντηρήσει⟧. 23 with/after this/he/she/it ⟦ἐξαναστήσεται⟧ and ⟦ἀνταποδώσει⟧ he/she/it/self, and the/this/who repayment he/she/it/self toward head he/she/it/self to_pay. 24 but/however ⟦μετανοοῦσιν⟧ to_give ⟦ἐπάνοδον⟧, and to_plead/comfort ⟦ἐκλείποντας⟧ perseverance. 25 ⟦Ἐπίστρεφε⟧ upon/to/against lord and ⟦ἀπόλειπε⟧ sin, to_pray according_to face and ⟦σμίκρυνον⟧ stumbling_block. 26 ⟦Ἐπάναγε⟧ upon/to/against ⟦ὕψιστον⟧, and ⟦ἀπόστρεφε⟧ away_from unrighteousness, and very ⟦μίσησον⟧ abomination. 27 ⟦Ὑψίστῳ⟧ one/which? ⟦αἰνέσει⟧ in/on/among Hades? for to_live and to_live and ⟦διδόντων⟧ ⟦ἀνθομολόγησιν⟧. 28 away_from dead which/how nor to_be to_destroy acknowledgment; to_live and healthy ⟦αἰνέσει⟧ the/this/who lord. 29 which/how great the/this/who charity of_the lord, and a_making_an_atonement the/this/who to_turn upon/to/against he/she/it/self; 30 no for be_able all to_be in/on/among a_human, that/since no ⟦ἀθάνατος⟧ son a_ _human. 31 one/which? ⟦φωτεινότερον⟧ sun? and this/he/she/it ⟦ἐκλείπει⟧, and evil/bad ⟦ἐνθυμηθήσεται⟧ flesh and blood. 32 power height heaven he/she/it/self ⟦ἐπισκέπτεται⟧, and the/this/who a_human all earth and ashes.

18:1 the/this/who to_live toward the/this/who an_age to_ _create the/this/who all ⟦κοινῇ⟧. 2 lord alone to_justify. 4 ⟦Οὐθενὶ⟧ ⟦ἐξεποίησεν⟧ ⟦ἐξαγγεῖλαι⟧ the/this/who work he/she/it/self/my/your/him-self/there; and one/which? ⟦ἐξιχνιάσει⟧ the/this/who mighty he/she/it/self/my/your/him-self/there? 5 power majesty he/she/it/self/my/your/him-self/there one/which? ⟦ἐξαριθμήσεται⟧? and one/which? ⟦προσθήσει⟧ ⟦ἐκδιηγήσασθαι⟧ the/this/who ⟦ἐλέη⟧ he/she/it/self/my/your/him-self/there? 6 no to_be ⟦ἐλαττῶσαι⟧ and_not to_add_(to), and no to_be ⟦ἐξιχνιάσαι⟧ the/this/who marvellous of_the lord. 7 when(-ever) ⟦συντελέσῃ⟧ a_human then ⟦ἄρχεται⟧, and when(-ever) ⟦παύσηται⟧ then ⟦ἀπορηθήσεται⟧. 8 one/which? a_human, and one/which? the/this/who use he/she/it/self/my/your/him-self/there? one/which? the/this/who good-doer he/she/it/self/my/your/him-self/there, and one/which? the/this/who evil/harm he/she/it/self/my/your/him-self/there? 9 number day a_ _human much year hundred. 10 which/how a_drop_(liquid) water away_from sea and stone/stone:_vote ⟦ἄμμου⟧, thus(-ly) little/few year in/on/among day an_age. 11 through/because_ _of this/he/she/it ⟦ἐμακροθύμησε⟧ lord upon/to/against he/she/it/self, and to_pour_out upon/to/against he/she/it/self the/this/who mercy he/she/it/self/my/your/him-self/there. 12 to_perceive and ⟦ἐπέγνω⟧ the/this/who ⟦καταστροφὴν⟧ he/she/it/self that/since evil/bad, through/because_of this/he/she/it ⟦ἐπλήθυνε⟧ the/this/who ⟦ἐξιλασμὸν⟧

42 **RV 17:26 · Note** A line is here omitted by the best authorities.

43 **RV 18:3 · Note** The remainder of verse 2, and verse 3, are omitted by the best authorities.

Literal Version

he/she/it/self/my/your/him-self/there. **13** mercy a_human upon/to/against the/this/who near/neighbour he/she/it/self/my/your/him-self/there, mercy but/and lord upon/to/against all flesh, ⟦ἐλέγχων⟧ and ⟦παιδεύων⟧ and to_ _teach and ⟦ἐπιστρέφων⟧ which/how shepherd the/this/who flock he/she/it/self/my/your/him-self/there. **14** the/this/who ⟦ἐκδεχομένους⟧ discipline to_have_mercy, and the/this/who ⟦κατασπεύδοντας⟧ upon/to/against the/this/who judgement he/she/it/self/my/your/him-self/there. **15** child, in/on/among good-doer not to_give ⟦μῶμον⟧, and in/on/among all ⟦δόσει⟧ grief word. **16** not heat ⟦ἀναπαύσει⟧ dew? thus(-ly) greater word or/than gift. **17** no look! word above/for gift good-doer? and both from_with man ⟦κεχαριτωμένῳ⟧. **18** foolish ⟦ἀχαρίστως⟧ ⟦ὀνειδιεῖ⟧, and gift ⟦βασκάνου⟧ ⟦ἐκτήκει⟧ eye. **19** ⟦Πρινὴ⟧ to_speak ⟦μάνθανε⟧, and before ⟦ἀῤῥωστίας⟧ ⟦θεραπεύου⟧. **20** before judgement ⟦ἐξέταζε⟧ yourself, and in/on/among hour oversight to_ _find/meet ⟦ἐξιλασμόν⟧. **21** before ⟦ἀῤῥωστῆσαί⟧ you ⟦ταπεινώθητι⟧, and in/on/among time/right_time sin to_show conversion. **22** not ⟦ἐμποδισθῇς⟧ of_the to_pay a_vow/prayer well_timed, and not ⟦μείνῃς⟧ until death to_justify. **23** before ⟦εὔξασθαι⟧ to_make_ready yourself, and not to_be which/how a_human to_test/tempt the/this/who lord. **24** to_remember wrath in/on/among day death, and time/right_time vengeance in/on/among rejection face. **25** to_remember time/right_time ⟦λιμοῦ⟧ in/on/among time/right_time ⟦πλησμονῆς⟧, poverty and ⟦ἔνδειαν⟧ in/on/among day riches. **26** away_from from_ _morning until evening ⟦μεταβάλλει⟧ time/right_time, and all he_is ⟦ταχινὰ⟧ before lord. **27** a_human wise in/on/among all ⟦εὐλαβηθήσεται⟧, and in/on/among day sin ⟦προσέξει⟧ away_ _from ⟦πλημμελείας⟧; **28** all intelligent to_know wisdom, and the/this/who ⟦εὑρόντι⟧ he/she/it/self/my/your/him-self to_ _give ⟦ἐξομολόγησιν⟧. **29** ⟦Συνετοὶ⟧ in/on/among word and he/she/it/self ⟦ἐσοφίσαντο⟧, and ⟦ἀνώμβρησαν⟧ proverb ⟦ἀκριβεῖς⟧. self-control soul. **30** after the/this/who desire you not to_travel, and away_from the/this/who ⟦ὀρέξεών⟧ you ⟦κωλύου⟧. **31** if ⟦χορηγήσῃς⟧ the/this/who soul you goodwill desire, to_do/make you derision the/this/who enemy you. **32** not to_celebrate upon/to/against much self-indulgence, nor ⟦προσδεθῇς⟧ a_compact he/she/it/self. **33** not to_be poor ⟦συμβολοκοπῶν⟧ out_from ⟦δανεισμοῦ⟧, and none you to_be in/on/among ⟦μαρσυπείῳ⟧.

19:1 worker drunkard no ⟦πλουτισθήσεται⟧, the/this/who ⟦ἐξουθενῶν⟧ the/this/who little/few according_to small to_ _collapse. **2** wine and woman ⟦ἀποστήσουσι⟧ ⟦συνετοὺς⟧, and the/this/who to_join ⟦πόρναις⟧ ⟦τολμηρότερος⟧ to_be. **3** ⟦Σήτες⟧ and ⟦σκώληκες⟧ to_inherit he/she/it/self, and soul ⟦τολμηρὰ⟧ ⟦ἐξαρθήσεται⟧. **4** the/this/who quick/quickly

Readers' Version

15 My son, don't add reproach to your good actions,
and no harsh words in any of your giving.

Give without insulting the receiver

16 Doesn't the dew relieve the scorching heat?
So a word is better than a gift.
17 Listen, isn't a word better than a gift?
Both are with a gracious person.
18 A fool is ungracious and abusive.
The gift of an grudging person consumes the eyes.
19 Learn before you speak.
Take care of your health before you get sick.

Think ahead and prepare

20 Before judgement, examine yourself,
and in the hour of scrutiny you'll find forgiveness.
21 Humble yourself before you get sick.
In the time of sins, repent.
22 Let nothing hinder you to pay your vow in due time.
Don't wait until death to be released.
23 Before you make a vow, prepare yourself.
Don't be like a man who tests the master.
24 Think about the anger coming in the days of the end,
and the time of vengeance, when he turns away his face.
25 In the days of fullness remember the time of hunger.
Remember poverty and lack in the days of wealth.
26 From morning until evening, the time changes.
All things are speedy before the master.
27 A wise man is cautious in everything.
In days of sinning, he'll beware of offence.[44]
28 Every man of understanding knows wisdom.
He'll give thanks to him who found her.
29 They who were of understanding in sayings also became wise themselves,
and poured out apt proverbs.
30 Don't go after your lusts.
Restrain your appetites.

Control your appetites

31 If you give fully to your soul the delight of her desire,
she'll make you the laughing stock of[45] your enemies.
32 Don't make merry in much luxury,
and don't be tied to its expense.
33 Don't be made a beggar by banqueting with borrowed money
when you have nothing in your purse.[46]
19:1 A worker who's a drunkard won't become rich.
He who despises small things will fall little by little.
2 Wine and women will make men of understanding go astray.
He who joins with prostitutes is reckless.
3 Decay and worms will have him as their heritage.

44 **RV 18:27 · Note** The remainder of this verse is omitted by the best authorities.

45 **RV 18:31 · Note** Or, a rejoicing to

46 **RV 18:33 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

A reckless soul will be taken away.

Don't spread rumours

4 He who's hasty to trust is shallow-hearted.
He who sins offends against his own soul.
5 He who rejoices in wickedness will be condemned.[47]
6 He who hates gossip has less wickedness.[48]
7 Never repeat what's told you,
and you won't lose anything.
8 Whether it's of friend or foe, don't tell it.
Unless it's a sin to you, don't reveal it.
9 Because if he's heard you and observed you,
when the time comes, he'll hate you.
10 Have you heard something? Let it die with you.
Be brave: it won't make you burst!
11 A fool will travail in pain with a word,
as a woman in labour with a child.
12 As an arrow that sticks in the flesh of the thigh,
so is gossip in a fool.

Check the facts before blaming someone

13 Question a friend; it may be he didn't do it.
If he did something, it may be that he may do it no more.
14 Question your neighbour; it may be he didn't say it.
If he's said it, it may be that he may not say it again.
15 Question a friend; for many times there's slander.
Don't trust every word.
16 There's one who slips, and not from the heart.
Who's he who hasn't sinned with his tongue?
17 Reprove your neighbour before you threaten him;
and give place to the Most High's law. 18–19 [49]

True wisdom and deceptive cleverness

20 All wisdom is the fear of the master.
In all wisdom is the doing of the law. 21 [50]
22 The knowledge of wickedness isn't wisdom.
The prudence of sinners isn't counsel.
23 There's a wickedness, and it's an abomination.
There's a fool lacking in wisdom.
24 Better is one who has little understanding, and fears God,
than one who has much intelligence and transgresses the law.
25 There's an exquisite subtlety, and it's unjust.
And there's one who perverts favour to gain a judgement.[51]
26 There's one who does wickedly, who hangs down his head with mourning;
but inwardly he's full of deceit,
27 bowing down his face, and pretending to be deaf in one ear.

Literal Version

⟦ἐμπιστεύων⟧, light_(in_weight) heart, and the/this/who to_
_sin toward soul he/she/it/self/my/your/him-self/there ⟦πλημμελήσει⟧. 5 the/this/who to_celebrate heart ⟦καταγνωσθήσεται⟧, 6 and the/this/who to_hate speech ⟦ἐλαττονοῦται⟧ evil. 7 never ⟦δευτερώσῃς⟧ word, and none you no not ⟦ἐλαττονωθῇ⟧. 8 in/on/among to_love and in/on/among ⟦ἐχθρῷ⟧ not to_relate_fully, and if not he_is you sin, not ⟦ἀποκάλυπτε⟧. 9 ⟦Ἀκήκοε⟧ for you and ⟦ἐφυλάξατό⟧ you, and in/on/among time/right_time to_hate you. 10 ⟦Ἀκήκοας⟧ word? ⟦συναποθανέτω⟧ you, take_heart, no not you to_throw_violently. 11 away_from face word ⟦ὠδινήσει⟧ foolish, which/how away_from face infant the/this/who to_
_give_birth_to. 12 arrow ⟦πεπηγὸς⟧ in/on/among ⟦μηρῷ⟧ flesh, thus(-ly) word in/on/among belly/womb/stomach ⟦μωροῦ⟧. 13 to_rebuke friendly/friend, lest no to_do/make, and if one to_
_do/make, lest ⟦προσθῇ⟧. 14 to_rebuke the/this/who friendly/friend, lest no to_say, and if to_say, in_order_that/to not ⟦δευτερώσῃ⟧. 15 to_rebuke friendly/friend, often for to_be distraction, and not all word to_trust_(in). 16 to_be ⟦ὀλισθαίνων⟧ and no away_from soul; and one/which? no ⟦ἡμάρτησεν⟧ in/on/among the/this/who tongue he/she/it/self/my/your/him-self/there? 17 to_rebuke the/this/who near/neighbour you ⟦πρινη⟧ ⟦ἀπειλῆσαι⟧, and to_give place law highest. 20 all wisdom fear lord, and in/on/among all wisdom he_did law. 22 and no he_is wisdom evil higher_knowledge, and no to_be, where(-ever) plan sinful, understanding. 23 he_is evil and this/he/she/it abomination, and to_be foolish ⟦ἐλαττούμενος⟧ wisdom. 24 greater ⟦ἡττώμενος⟧ in/on/among understanding afraid, or/than ⟦περισσεύων⟧ in/on/among understanding and ⟦παραβαίνων⟧ law. 25 he_is craftiness ⟦ἀκριβὴς⟧ and this/he/she/it unjust, and he_is to_pervert because_of/grace of_the ⟦ἐκφᾶναι⟧ judgement. 26 he_is ⟦πονηρευόμενος⟧ ⟦συγκεκυφὼς⟧ ⟦μελανίᾳ⟧, and the/this/who inside he/she/it/self/my/your/him-self/there full deceit. 27 ⟦Συγκύφων⟧ face and ⟦ἑτεροκωφῶν⟧, where(-ever) no ⟦ἐπεγνώσθη⟧, ⟦προφθάσει⟧ you. 28 and if by/under ⟦ἐλαττώματος⟧ strength ⟦κωλυθῇ⟧ ⟦ἁμαρτεῖν⟧, if to_find/meet time/right_time, ⟦κακοποιήσει⟧. 29 away_from ⟦ὁράσεως⟧ ⟦ἐπιγνωσθήσεται⟧ man, and away_from ⟦ἀπαντήσεως⟧ face ⟦ἐπιγνωσθήσεται⟧ intelligent. 30 a_uniform man and laughter tooth and ⟦βήματα⟧ a_human ⟦ἀναγγέλλει⟧ the/this/who about he/she/it/self/my/your/him-self/there.

47 **RV 19:5 · Note** The remainder of this verse is omitted by the best authorities.

48 **RV 19:6 · Note** The preceding part of this verse is omitted by the best authorities.

49 **RV 19:18-19 · Note** Verses 18 and 19 are omitted by the best authorities.

50 **RV 19:21 · Note** The remainder of verse 20 and verse 21 are omitted by the best authorities.

51 **RV 19:25 · Note** The remainder of this verse is omitted by the best authorities.

Literal Version

20:1 to_be rebuke which no to_be Beautiful, and he_is be_
quiet and he/she/it/self thoughtful. **2** which/how good to
_rebuke or/than ⟦θυμοῦσθαι⟧, **3** and the/this/who
⟦ἀνθομολογούμενος⟧ away_from ⟦ἐλαττώσεως⟧
⟦κωλυθήσεται⟧. **4** desire ⟦εὐνούχου⟧ ⟦ἀποπαρθενῶσαι⟧
⟦νεανίδα⟧, thus(-ly) the/this/who to_do/make in/on/among
force judgement. **5** he_is be_quiet ⟦εὑρισκόμενος⟧ wise, and he_
_is detested away_from much ⟦λαλιᾶς⟧. **6** he_is be_quiet, no for
to_have/be answer, and he_is be_quiet to_perceive time/right_
_time. **7** a_human wise ⟦σιγήσει⟧ until time/right_time,
the/this/who but/and swaggerer and foolish ⟦ὑπερβήσεται⟧
time/right_time. **8** the/this/who ⟦πλεονάζων⟧ word
⟦βδελυχθήσεται⟧, and the/this/who ⟦ἐνεξουσιαζόμενος⟧
⟦μισηθήσεται⟧. **9** to_be Euodia in/on/among ⟦κακοῖς⟧ man, and
to_be ⟦εὕρεμα⟧ toward ⟦ἐλάττωσιν⟧. **10** he_is gift
the/this/who/which no ⟦λυσιτελήσει⟧ you, and he_is gift
which the/this/who repayment double. **11** to_be ⟦ἐλάττωσις⟧
because_of glory, and to_be which away_from lowliness to_
_take_up head. **12** to_be ⟦ἀγοράζων⟧ much little/few, and
⟦ἀποτιννύων⟧ he/she/it/self ⟦ἐπταπλάσιον⟧. **13** the/this/who
wise in/on/among word my/your/him-self lovely to_do/make,
⟦χάριτες⟧ but/and ⟦μωρῶν⟧ ⟦ἐκχυθήσονται⟧. **14** gift ⟦ἄφρονος⟧
no ⟦λυσιτελήσει⟧ you, the/this/who for eye
he/she/it/self/my/your/him-self/there for one much.
15 little/few to_give and much ⟦ὀνειδίσει⟧, and opening
the/this/who mouth he/she/it/self/my/your/him-self/there
which/how preacher; today ⟦δανειεῖ⟧ and tomorrow
⟦ἀπαιτήσει⟧; detested a_human the/this/who such_as_this.
16 foolish to_say, no to_be I/we friendly/friend, and no he_is
grace the/this/who good-doer I/we; the/this/who to_eat
the/this/who bread I/we, ⟦φαῦλοι⟧ tongue. **17** how_often!, and
just_as/how_much ⟦καταγελάσονται⟧
he/she/it/self/my/your/him-self/there? **18** a_slip away_from
⟦ἐδάφους⟧ more or/than away_from tongue, thus(-ly) fall
evil/harm according_to diligence to_come/be_present. **19** a_
_human ⟦ἄχαρις⟧, myth ⟦ἄκαιρος⟧, in/on/among mouth
⟦ἀπαιδεύτων⟧ ⟦ἐνδελεχισθήσεται⟧. **20** away_from mouth
⟦μωροῦ⟧ ⟦ἀποδοκιμασθήσεται⟧ parable, no for not to_say
he/she/it/self/my/your/him-self in/on/among time/right_
_time he/she/it/self. **21** he_is ⟦κωλυόμενος⟧ to_sin away_from
⟦ἐνδείας⟧, and in/on/among the/this/who ⟦ἀναπαύσει⟧
he/she/it/self/my/your/him-self/there no ⟦κατανυγήσεται⟧.
22 to_be Apollyon the/this/who soul
he/she/it/self/my/your/him-self/there through/because_of
⟦αἰσχύνην⟧, and away_from ⟦ἄφρονος⟧ face ⟦ἀπολεῖ⟧

Readers' Version

Where he isn't known, he'll take advantage of you.
28 And if for lack of power he's hindered from sinning,
if he finds opportunity, he'll do mischief.
29 A man will be known by his appearance.
One who has understanding will be known by his face when
you meet him.
30 A man's attire, grinning laughter,
and the way he walks show what he is.

Knowing when to speak and when to be silent

20:1 There's a reproof that isn't timely;
and there's a person who's wise
enough to keep silent.
2 How good is it to reprove, rather than to be angry.
He who confesses will be kept back from harm. **3** [52]
4 As is the lust of a eunuch to deflower a virgin,
so is he who executes judgements with violence.
5 There's one who keeps silent and is found wise;
and there's one who's hated for his much talk.
6 There's one who keeps silent, for he has no answer to make;
And there's one who keeps silent, knowing when to speak.
7 A wise man will be silent until his time has come,
but the braggart and fool will miss his time.
8 He who uses many words will be abhorred.
He who takes authority for himself will be hated in it.

Gifts and gains that bring trouble

9 There's a prosperity that a man finds in
misfortunes;
and there's a gain that turns to loss.
10 There's a gift that won't profit you;
and there's a gift that pays back double.
11 There are losses because of glory;
and there's one who's lifted up his head from a low estate.
12 There's one who buys much for a little,
and pays for it again sevenfold.
13 He who's wise in words will make himself beloved;
but the pleasantries of fools will be wasted.
14 The gift of a fool won't profit you,[53]
for he looks for repayment many times instead of one.
15 He'll give little and insult much.
He'll open his mouth like a crier.
Today he'll lend, and tomorrow he'll ask for it back.
Such a one is a hateful man.
16 The fool will say, "I have no friend,
and I have no thanks for my good actions.
Those who eat my bread have an evil tongue."
17 How often, and of how many, will he be laughed to scorn![54]

Careless words, lies, and hidden wisdom

18 A slip on a pavement is better than a
slip with the tongue.
So the fall of the wicked will come speedily.
19 A man without grace is a tale out of season.

52 RV 20:3 · Note Verse 3 is omitted by the best authorities.

53 RV 20:14 · Note A line of this verse is here omitted by the best authorities.

54 RV 20:17 · Note The latter part of verse 17 is omitted by the best authorities.

Readers' Version

It'll be continually in the mouth of the ignorant.
20 A parable from a fool's mouth will be rejected;
for he won't tell it at the proper time.
21 There's one who's hindered from sinning through lack.
When he rests, he won't be troubled.
22 There's one who destroys his soul through bashfulness.
By a foolish face, he'll destroy it.
23 There's one who for bashfulness makes promises to his friend;
and he makes him his enemy for nothing.
24 A lie is an ugly blot on a person.
It'll be continually in the mouth of the ignorant.
25 A thief is better than a man who's continually lying,
but they both will inherit destruction.
26 The destination of a liar is dishonour.
His shame is with him continually.
27 He who's wise in words will advance himself.
And one who's prudent will please great men.
28 He who tills his land will raise his harvest high.
He who pleases great men will get pardon for iniquity.
29 Favours and gifts blind the eyes of the wise,
and as a muzzle on the mouth, turn away reproofs.
30 Wisdom that's hidden, and treasure that's out of sight—
what profit is in either of them?
31 Better is a man who hides his folly
than a man who hides his wisdom. 32 [55]

Turn away from sin

21:1 My son, have you sinned?
Do it no more;
and ask forgiveness for your past sins.
2 Flee from sin as from the face of a snake;
for if you go near, it'll bite you.
Its teeth are like lion's teeth,
slaying people's souls.
3 All iniquity is as a two-edged sword.
Its stroke has no healing.
4 Terror and violence will waste away riches.
So an arrogant man's house will be laid waste.
5 Supplication from a poor man's mouth reaches to the ears of[56] God,
and his judgement comes speedily.
6 One who hates reproof is in the path of the sinner.
He who fears the master will repent in his heart.
7 He who's mighty in tongue is known far away;
but the man of understanding knows when he slips.
8 He who builds his house with other men's money
is like one who gathers stones for his own tomb.
9 The congregation of wicked men is as a bundle of tow
with a flame of fire at the end of them.
10 The way of sinners is paved with stones;

Literal Version

he/she/it/self/my/your/him-self. 23 he_is because_of/grace shame ⟦ἐπαγγελλόμενος⟧ to_love, and to_posses he/she/it/self enemy free_gift/freely. 24 blemish evil/bad in/on/among a_ _human lie, in/on/among mouth ⟦ἀπαιδεύτων⟧ ⟦ἐνδελεχισθήσεται⟧. 25 ⟦Αἱρετὸν⟧ thief, or/than the/this/who ⟦ἐνδελεχίζων⟧ lie, both but/and destruction to_inherit. 26 moral a_human lie dishonour, and the/this/who shame he/she/it/self/my/your/him-self/there with/after he/she/it/self/my/your/him-self/there continually. 27 Waw wise in/on/among word ⟦προάξει⟧ my/your/him-self, and a_ _human thoughtful ⟦ἀρέσει⟧ great_man. 28 the/this/who to_ _work earth ⟦ἀνυψώσει⟧ ⟦θημωνίαν⟧ he/she/it/self/my/your/him-self/there, and the/this/who ⟦ἀρέσκων⟧ great_man ⟦ἐξιλάσεται⟧ unrighteousness. 29 lodging and gift ⟦ἀποτυφλοῖ⟧ eye wise, and which/how a_ _rein in/on/among mouth ⟦ἀποτρέπει⟧ ⟦ἐλεγμούς⟧. 30 wisdom ⟦κεκρυμμένη⟧ and treasure hidden, one/which? advantage in/on/among both? 31 greater a_human ⟦ἀποκρύπτων⟧ the/this/who foolishness he/she/it/self/my/your/him-self/there, or/than a_human ⟦ἀποκρύπτων⟧ the/this/who wisdom he/she/it/self/my/your/him-self/there.

21:1 child, to_sin? not ⟦προσθῇς⟧ never_again, and about the/this/who ⟦προτέρων⟧ you to_pray. 2 which/how away_ _from face snake, to_flee away_from sin, if for ⟦προσέλθῃς⟧, ⟦δήξεταί⟧ you; tooth lion the/this/who tooth he/she/it/self, ⟦ἀναιροῦντες⟧ soul ⟦ἀνθρώπεν⟧. 3 which/how sword double-edged all lawlessness, the/this/who plague/blow/wound he/she/it/self no to_be healing. 4 ⟦Καταπληγμὸς⟧ and mistreatment ⟦ἐρημώσουσι⟧ riches, thus(-ly) house ⟦ὑπερηφάνου⟧ ⟦ἐρημωθήσεται⟧. 5 petition ⟦πτωχοῦ⟧ out_from mouth until ⟦ὠτίων⟧ he/she/it/self/my/your/him-self/there, and the/this/who judgement he/she/it/self/my/your/him-self/there according_ _to diligence to_come/go. 6 to_hate rebuke, in/on/among ⟦ἴχνει⟧ ⟦ἁμαρτωλοῦ⟧, and the/this/who to_fear lord to_turn in/on/among heart. 7 acquainted_with from_afar the/this/who able in/on/among tongue, the/this/who but/and intelligent to_perceive in/on/among the/this/who ⟦ὀλισθαίνειν⟧ he/she/it/self. 8 the/this/who to_build the/this/who home he/she/it/self/my/your/him-self/there in/on/among money another's, which/how the/this/who to_ _assemble he/she/it/self/my/your/him-self/there the/this/who stone toward ⟦χειμῶνα⟧. 9 ⟦Στυππεῖον⟧ ⟦συνηγμένον⟧ synagogue lawless, and the/this/who consummation he/she/it/self flame fire. 10 road sinful ⟦ὡμαλισμένη⟧ out_from stone, and upon/to/against last/least he/she/it/self a_cesspool Hades. 11 the/this/who to_

55 **RV 20:32 · Note** Verse 32 is omitted by the best authorities.

56 **RV 21:5 · Note** Grk. him.

Literal Version

_keep/guard law ⟦κατακρατεῖ⟧ of_the ⟦ἐννοήματος⟧ he/she/it/self/my/your/him-self/there, and consummation of_the fear lord wisdom. **12** no ⟦παιδευθήσεται⟧ which no he_is crafty; he_is craftiness ⟦πληθύνουσα⟧ ⟦πικρίαν⟧. **13** knowledge ⟦σοφοῦ⟧ which/how flood ⟦πληθυνθήσεται⟧, and the/this/who plan he/she/it/self/my/your/him-self/there which/how flow life. **14** insides ⟦μωροῦ⟧ which/how jar to_break, and all knowledge/to_know no to_grasp/seize. **15** word ⟦σοφὸν⟧ if to_ _hear knowing, ⟦αἰνέσει⟧ he/she/it/self, and upon/to/against he/she/it/self ⟦προσθήσει⟧; to_hear the/this/who ⟦σπαταλῶν⟧ and ⟦ἀπήρεσεν⟧ he/she/it/self, and ⟦ἀπέστρεψεν⟧ he/she/it/self after of_the ⟦νώτου⟧ he/she/it/self/my/your/him-self/there. **16** description ⟦μωροῦ⟧ which/how in/on/among road burden, upon/to/against but/and ⟦χείλους⟧ ⟦συνετοῦ⟧ to_find/meet grace. **17** mouth ⟦φρονίμου⟧ to_seek in/on/among assembly, and the/this/who word he/she/it/self/my/your/him-self/there ⟦διανοηθήσεται⟧ in/on/among heart. **18** which/how house ⟦ἠφανισμένος⟧ thus(-ly) foolish wisdom; and knowledge ⟦ἀσυνέτου⟧, ⟦ἀδιεξέταστοι⟧ word. **19** ⟦Πέδαι⟧ in/on/among foot foolish discipline, and which/how manacles upon/to/against hand right. **20** foolish in/on/among ⟦γέλωτι⟧ ⟦ἀνυψοῖ⟧ voice/sound he/she/it/self/my/your/him-self/there, man but/and crafty hardly tranquilly ⟦μειδιάσει⟧. **21** which/how world gold/golden thoughtful discipline, and which/how an_armlet upon/to/against arm ⟦δεξιῷ⟧. **22** foot ⟦μωροῦ⟧ quick toward home, a_human but/and much-experienced ⟦αἰσχυνθήσεται⟧ away_from face. **23** foolish away_from door ⟦παρακύπτει⟧ toward home, man but/and to_instruct out/outside(r) ⟦στήσεται⟧. **24** stupidity a_human ⟦ἀκροᾶσθαι⟧ from_with door, the/this/who but/and thoughtful ⟦βαρυνθήσεται⟧ dishonour. **25** lip another's in/on/among this/he/she/it ⟦βαρυνθήσεται⟧, word but/and ⟦φρονίμων⟧ in/on/among yoke/scales ⟦σταθήσονται⟧. **26** in/on/among mouth ⟦μωρῶν⟧ the/this/who heart he/she/it/self, heart but/and wise mouth he/she/it/self. **27** in/on/among the/this/who ⟦καταρᾶσθαι⟧ ungodly the/this/who Satanan, he/she/it/self ⟦καταρᾶται⟧ the/this/who my/your/him-self soul. **28** ⟦Μολύνει⟧ the/this/who my/your/him-self soul the/this/who ⟦ψιθυρίζων⟧, and in/on/among ⟦παροικήσει⟧ ⟦μισηθήσεται⟧.

22:1 stone ⟦ἠρδαλωμένῳ⟧ ⟦συνεβλήθη⟧ lazy, and all ⟦ἐκσυριεῖ⟧ upon/to/against the/this/who dishonour he/she/it/self/my/your/him-self/there. **2** ⟦Βολβίτῳ⟧ ⟦κοπρίων⟧ ⟦συνεβλήθη⟧ lazy, all the/this/who ⟦ἀναιρούμενος⟧ he/she/it/self ⟦ἐκτινάξει⟧ hand. **3** shame father in/on/among to_beget ⟦ἀπαιδεύτου⟧, daughter but/and upon/to/against ⟦ἐλαττώσει⟧ to_be. **4** daughter ⟦φρονίμη⟧ to_inherit man he/she/it/self, and the/this/who ⟦καταισχύνουσα⟧, toward

Readers' Version

and at the end of it's the pit of Haidais.

The behaviour of wise and foolish people

11 He who keeps the law becomes master of its intent.

The fulfilment of the fear of the master is wisdom.

12 He who isn't clever won't be instructed.

There's a cleverness which makes bitterness abound.

13 The knowledge of a wise man will be made to abound as a flood,

and his counsel as a fountain of life.

14 The inward parts of a fool are like a broken vessel.

He'll hold no knowledge.

15 If a man of knowledge hears a wise word,

he'll commend it and add to it.

The wanton man hears it, and it displeases him,

so he throws it away behind his back.

16 The chatter of a fool is like a burden in the way,

but grace will be found on the lips of the wise.

17 The utterance of the prudent man will be desired by the congregation.

They'll ponder his words in their heart.

18 As a house that's destroyed, so is wisdom to a fool.

The knowledge of an unwise man is talk without sense.[57]

19 Instruction is as fetters on the feet of an unwise man,

and as manacles on the right hand.

20 A fool lifts up his voice with laughter,

but a clever man smiles quietly.

21 Instruction is to a prudent man as an ornament of gold,

and as a bracelet on his right arm.

22 A fool's foot rushes into a house,

but a man of experience will be ashamed of entering.

23 A foolish man peers into the door of a house,

but a man who's instructed will stand outside.

24 It's rude for someone to listen at a door,

but a prudent person will be grieved with the disgrace.

25 The lips of strangers will be grieved at these things,

but the words of prudent men will be weighed in the balance.

26 The heart of fools is in their mouth,

but the mouth of wise men is their heart.

27 When the ungodly curses an adversary,

he curses his own soul.

28 A whisperer defiles his own soul,

and will be hated wherever he travels.

Laziness and undisciplined children

22:1 A slothful man is compared to a stone that's defiled.

Everyone will hiss at him in his disgrace.

2 A slothful man is compared to the filth of a dunghill.

Anyone who picks it up will shake it out of his hand.

3 An undisciplined child is a disgrace to his father,

57 RV 21:18 · Note Grk. unexamined words.

Readers' Version

and a foolish daughter is born to his loss.
4 A prudent daughter will inherit a husband of her own.
She who brings shame is the grief of her father.
5 She who's arrogant brings shame on father and husband.
She'll be despised by both of them.
6 Ill-timed conversation is like music in mourning,
but stripes and correction are wisdom in every season.
7 He who teaches a fool is like one who glues potsherds together,
even like one who wakes a sleeper out of a deep sleep.
8 He who teaches a fool is as one who teaches a man who slumbers.
In the end he'll say, "What's it?" 9-10 [58]
11 Weep for the dead, for he lacks light.
Weep for a fool, for he lacks understanding.
Weep more sweetly for the dead, because he's found rest,
but the life of the fool is worse than death.
12 Mourning for the dead lasts seven days,
but for a fool and an ungodly man, it lasts all the days of his life.
13 Don't talk much with a foolish man,
and don't go to one who has no understanding.
Beware of him, or his attack might bring you trouble and defile you.
Turn away from him, and you'll find rest,
and you won't be wearied in his madness.
14 What'd be heavier than lead?
What's its name, but "Fool"?
15 Sand, salt, and a mass of iron is easier to bear
than a man without understanding.
16 Timber girded and bound into a building won't be released with shaking.
So a heart established in due season on well advised counsel won't be afraid.
17 A heart settled on a thoughtful understanding
is as an ornament of plaster on a polished wall.
18 Fences set on a high place won't stand against the wind;
so a fearful heart in the imagination of a fool won't stand against any fear.
19 He who pricks the eye will make tears fall.
He who pricks the heart makes it show feeling.
20 The person who throws a stone at birds, scares them away.
He who insults a friend will dissolve friendship.
21 If you've drawn a sword against a friend, don't despair,
for there may be a way back.
22 If you've opened your mouth against a friend, don't be afraid,
for there may be reconciliation,
unless it's for insulting, arrogance, disclosing of a secret, or a

Dealing with fools

Protect your friendships

Literal Version

grief ⟦γεννήσαντος⟧. 5 father and man to_dishonour
the/this/who ⟦θρασεῖα⟧, and by/under both ⟦ἀμιμασθήσεται⟧.
6 ⟦Μουσικὰ⟧ in/on/among ⟦πένθει⟧ ⟦ἄκαιρος⟧ narrative,
⟦μάστιγες⟧ and discipline in/on/among all time/right_time
wisdom. 9 ⟦Συγκολλῶν⟧ a_potsherd the/this/who to_teach
foolish, ⟦ἐξεγείρων⟧ ⟦καθεύδοντα⟧ out_from deep sleep.
10 ⟦Διηγούμενος⟧ ⟦νυστάζοντι⟧ the/this/who ⟦διηγούμενος⟧
foolish, and upon/to/against consummation to_say,
one/which? to_be? 11 upon/to/against ⟦νεκρῷ⟧ ⟦κλαῦσον⟧,
⟦ἐξέλιπε⟧ for light; and upon/to/against foolish ⟦κλαῦσον⟧,
⟦ἐξέλιπε⟧ for understanding; ⟦ἧδιον⟧ ⟦κλαῦσον⟧
upon/to/against ⟦νεκρῷ⟧, that/since ⟦ἀνεπαύσατο⟧, of_the
but/and ⟦μωροῦ⟧ above/for death the/this/who life evil/bad.
12 grief dead seven day, ⟦μωροῦ⟧ but/and and ⟦ἀσεβοῦς⟧ all
the/this/who/which day the/this/who life
he/she/it/self/my/your/him-self/there. 13 with/after
⟦ἄφρονος⟧ not ⟦πληθύνῃς⟧ word, and to/with ⟦ἀσύνετον⟧ not
to_travel; to_keep/guard away_from
he/she/it/self/my/your/him-self/there in_order_that/to not
labour ⟦ἔχῃς⟧, and no not ⟦μολυνθῇς⟧ in/on/among
the/this/who ⟦ἐντιναγμῷ⟧
he/she/it/self/my/your/him-self/there; ⟦ἔκκλινον⟧ away_
from he/she/it/self/my/your/him-self/there and to
_find/meet rest, and no not ⟦ἀκηδιάσῃς⟧ in/on/among
the/this/who ⟦ἀπονοίᾳ⟧
he/she/it/self/my/your/him-self/there. 14 above/for
⟦μόλυβδον⟧ one/which? ⟦βαρυνθήσεται⟧? and one/which?
he/she/it/self name, but or/than foolish? 15 sand and salt and
⟦βῶλον⟧ iron ⟦εὔκοπον⟧ to_endure, or/than a_human
⟦ἀσύνετον⟧. 16 piece_of_timber_used_instead_of_a_bond-stone
⟦ξυλίνη⟧ ⟦ἐνδεδεμένη⟧ toward building in/on/among
⟦συσσεισμῷ⟧ no ⟦διαλυθήσεται⟧, thus(-ly) heart ⟦ἐστηριγμένη⟧
upon/to/against ⟦διανοήματος⟧ plan in/on/among
time/right_time no ⟦δειλιάσει⟧. 17 heart ⟦ἡδρασμένη⟧
upon/to/against mind understanding, which/how world
stucco ⟦τοίχου⟧ ⟦ξυστοῦ⟧. 18 ⟦Χάρακες⟧ upon/to/against
⟦μετεώρου⟧ ⟦κείμενοι⟧ before wind no not ⟦ὑπομείνωσιν⟧,
thus(-ly) heart afternoon upon/to/against ⟦διανοήματος⟧
⟦μωροῦ⟧ before all fear no not ⟦ὑπομείνῃ⟧. 19 the/this/who
⟦νύσσων⟧ eye ⟦κατάξει⟧ ⟦δάκρυα⟧, and the/this/who
⟦νύσσων⟧ heart ⟦ἐκφαίνει⟧ ⟦αἴσθησιν⟧. 20 throwing stone
upon/to/against bird ⟦ἀποσοβεῖ⟧ he/she/it/self, and
the/this/who ⟦ὀνειδίζων⟧ friendly/friend ⟦διαλύσει⟧ ⟦φιλίαν⟧.
21 upon/to/against friendly/friend if ⟦σπάσῃς⟧ sword, not
⟦ἀπελπίσῃς⟧, he_is for fuller_statement. 22 upon/to/against
friendly/friend if ⟦ἀνοίξῃς⟧ mouth, not ⟦εὐλαβηθῇς⟧, he_is for
⟦διαλλαγή⟧; but/however ⟦ὀνειδισμοῦ⟧, and ⟦ὑπερηφανίας⟧,
and mystery revelation, and plague/blow/wound ⟦δολίας⟧,
in/on/among this/he/she/it ⟦ἀποφεύξεται⟧ all
friendly/friend. 23 faith ⟦κτῆσαι⟧ in/on/among poverty
with/after of_the near/neighbour, in_order_that/to
in/on/among the/this/who good-doer
he/she/it/self/my/your/him-self/there together to_fill;
in/on/among time/right_time pressure ⟦διάμενε⟧
he/she/it/self, in_order_that/to in/on/among the/this/who
inheritance he/she/it/self/my/your/him-self/there

58 **RV 22:9-10 · Note** Verses 9 and 10 are omitted by the best authorities.

Literal Version

⟦συνκληρονομήσῃς⟧. 24 before fire vapour furnace/oven and smoke, thus(-ly) before blood ⟦λοιδορίαι⟧. 25 friendly/friend ⟦σκεπάσαι⟧ no be_ashamed, and away_from face he/she/it/self/my/your/him-self/there no not ⟦κρυβῶ⟧, 26 and if evil/harm I/we ⟦συμβῇ⟧ through/because_of he/she/it/self, all the/this/who to_hear ⟦φυλάξεται⟧ away_ _from he/she/it/self/my/your/him-self/there. 27 one/which? to_give I/we upon/to/against mouth I/we prison/watch, and upon/to/against the/this/who lip I/we seal ⟦πανοῦργον⟧, in_ _order_that/to not ⟦πέσω⟧ away_from he/she/it/self, and the/this/who tongue I/we to_destroy I/we?

23:1 lord father and master life I/we, not ⟦ἐγκαταλίπῃς⟧ I/we in/on/among plan he/she/it/self, not joint I/we to_collapse in/on/among he/she/it/self. 2 one/which? ⟦ἐπιστήσει⟧ upon/to/against of_the ⟦διανοήματός⟧ I/we whip, and upon/to/against the/this/who heart I/we discipline wisdom? in_order_that/to upon/to/against the/this/who ⟦ἀγνοήμασί⟧ I/we not ⟦φείσωνται⟧, and no not ⟦παρῇ⟧ the/this/who sin he/she/it/self, 3 that not ⟦πληθύνωσιν⟧ the/this/who/which ⟦ἄγνοιαί⟧ I/we, and the/this/who/which sin I/we ⟦πλεονάσωσιν⟧, and ⟦πεσοῦμαι⟧ before the/this/who ⟦ὑπεναντίων⟧, and ⟦ἐπιχαρεῖταί⟧ I/we the/this/who enemy I/we. 4 lord father and God life I/we, ⟦μετεωρισμὸν⟧ eye not to_give I/we, 5 and desire to_turn_away away_from I/we/my. 6 belly/womb/stomach lust and licentiousness not ⟦καταλαβέτωσάν⟧ I/we, and soul ⟦ἀναιδεῖ⟧ not ⟦παραδῷς⟧ I/we. 7 discipline mouth to_hear child, and the/this/who to_ _keep/guard no not ⟦ἁλῷ⟧ in/on/among the/this/who lip he/she/it/self/my/your/him-self/there. 8 ⟦Καταλειφθήσεται⟧ sinful, and reviler and arrogant to_cause_to_stumble in/on/among he/she/it/self. 9 oath not ⟦ἐθίσῃς⟧ the/this/who mouth you, and ⟦ὀνομασίᾳ⟧ of_the holy not ⟦συνεθισθῇς⟧. 10 just_as for slave ⟦ἐξεταζόμενος⟧ continually away_from ⟦μώλωπος⟧ no ⟦ἐλαττωθήσεται⟧, thus(-ly) the/this/who and ⟦ὀμνύων⟧ and to_name always away_from sin no not ⟦καθαρισθῇ⟧. 11 man swearing_much to_fill lawlessness, and no ⟦ἀποστήσεται⟧ away_from of_the house he/she/it/self/my/your/him-self/there whip; if ⟦πλημμελήσῃ⟧, sin he/she/it/self/my/your/him-self/there upon/to/against he/she/it/self, and/even_if/if ⟦ὑπερίδῃ⟧, to_ _sin ⟦δισσῶς⟧; and if ineffectual to_swear, no to_justify, to_fill for ⟦ἐπαγωγῶν⟧ the/this/who house he/she/it/self/my/your/him-self/there. 12 he_is form_of_ _speech ⟦ἀντιπεριβεβλημένη⟧ death, not ⟦εὑρεθήτω⟧ in/on/among inheritance Yakōb; away_from for ⟦εὐσεβῶν⟧ this/he/she/it all ⟦ἀποστήσεται⟧, and in/on/among sin no

Readers' Version

treacherous blow—
for these things any friend will flee.
23 Gain trust with your neighbour in his poverty,
that in his prosperity you may have gladness.
Stay steadfast to him in the time of his affliction,
that you may be heir with him in his inheritance.[59]
24 Before fire is the vapour and smoke of a furnace,
so insults precede bloodshed.
25 I won't be ashamed to shelter a friend.
I won't hide myself from his face.
26 If any evil happens to me because of him,
everyone who hears it'll beware of him.

A prayer for self-control

27 Who'll set a watch over my mouth,
and a seal of shrewdness on my lips,
that I may not fall from it, and that my tongue may not destroy me?

23:1 Oh master, Father and Master of my life,
don't abandon me to their counsel.
Don't let me fall because of them.
2 Who'll set scourges over my thought,
and a discipline of wisdom over my heart,
that they spare me not for my errors,
and not overlook their sins?
3 Otherwise my errors might be multiplied,
and my sins abound,
I fall before my adversaries,
and my enemy rejoice over me.[60]
4 Oh master, Father and God of my life,
don't give me a haughty eyes,[61]
5 and turn away evil desire from me.[62]
6 Let neither gluttony nor lust overtake me.
Don't give me over to a shameless mind.

Avoid careless oaths and offensive speech

7 Listen, my children, to the discipline of the mouth.
He who keeps it won't be caught.
8 The sinner will be overpowered through his lips.
By them, the insulter and the arrogant will stumble.
9 Don't accustom your mouth to an oath,
and don't be accustomed to naming the Holy One,
10 for as a servant who's continually scourged won't lack bruises,
so he also who swears and continually utters the Name won't be cleansed from sin.
11 A man of many oaths will be filled with iniquity.
The scourge won't depart from his house.
If he offends, his sin will be on him.
If he disregards it, he's sinned doubly.

59 **RV 22:23 · Note** The remainder of this verse is omitted by the best authorities.
60 **RV 23:3 · Note** The remainder of this verse is omitted by the best authorities.
61 **RV 23:4 · Note** The remainder of this verse is omitted by the best authorities.
62 **RV 23:5 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

If he's sworn falsely, he won't be justified,
for his house will be filled with calamities.
12 There's a manner of speech that's clothed with death.
Let it not be found in the heritage of Ya'akov (Jacob),
for all these things will be far from the godly,
and they won't wallow in sins.
13 Don't accustom your mouth to gross rudeness,
for it involves sinful speech.
14 Remember your father and your mother,
for you sit among great men,
that you be not forgetful before them,
and become a fool by your bad habit;
so you may wish that you hadn't been born,
and curse the day of your birth.
15 A man who's accustomed to abusive language
won't be corrected all the days of his life.
16 Two sorts of people multiply sins,
and the third will bring anger:

Sexual sin and its consequences

a hot passion, like a burning fire, won't be quenched until it's consumed;
a fornicator in the body of his flesh will never cease until he has burnt out the fire.
17 All bread is sweet to a fornicator.
He won't cease until he dies.
18 A man who goes astray from his own marriage bed
says in his heart, "Who sees me?
Darkness is around me, and the walls hide me.
No one sees me. Of whom am I afraid?
The Most High won't remember my sins."
19 Men's eyes are his terror.
He doesn't know that the master's eyes are ten thousand times brighter than the sun,
seeing all the ways of men,
and looking into secret places.
20 All things were known to him before they were created,
and also after they were completed.
21 This man will be punished in the streets of the city.
He'll be seized where he least expects it.
22 So also is a wife who leaves her husband,
and produces an heir by another man.
23 Because first, she was disobedient in the Most High's law.
Second, she trespassed against her own husband.
Third, she played the adulteress in fornication,
and had children by another man.
24 She'll be brought out into the congregation.
Her punishment will extend to her children.
25 Her children won't take root.
Her branches will bear no fruit.
26 She'll leave her memory for a curse.
Her reproach won't be blotted out.
27 And those who are left behind will know that there's nothing better than the fear of the master,
and nothing sweeter than to heed the master's command-

Literal Version

⟦ἐγκυλισθήσονται⟧. **13** ⟦Ἀπαιδευσίαν⟧ ⟦ἀσυρῇ⟧ not ⟦συνεθίσῃς⟧ the/this/who mouth you, he_is for in/on/among he/she/it/self word sin. **14** to_remember father and mother you, ⟦ἀναμέσον⟧ for ⟦μεγιστάνων⟧ ⟦συνεδρεύεις⟧; ⟦μήποτ'⟧ ⟦ἐπιλάθῃ⟧ before he/she/it/self, and the/this/who ⟦ἐθισμῷ⟧ you ⟦μωρανθῇς⟧, and ⟦θελήσεις⟧ if not to_beget, and the/this/who day of_the ⟦τοκετοῦ⟧ you ⟦καταράσῃ⟧. **15** a_human ⟦συνεθιζόμενος⟧ word ⟦ὀνειδισμοῦ⟧, in/on/among all the/this/who day he/she/it/self/my/your/him-self/there no not ⟦παιδευθῇ⟧. **16** two ⟦εἴδη⟧ ⟦πληθύνουσιν⟧ sin, and the/this/who third ⟦ἐπάξει⟧ wrath; soul heat which/how fire to_kindle/burn, no not ⟦σβεσθῇ⟧ until if to_swallow; a_human sexual_sinner in/on/among body flesh he/she/it/self/my/your/him-self/there, no not ⟦παύσηται⟧ until if ⟦ἐκκαύσῃ⟧ fire. **17** a_human ⟦πόρνῳ⟧ all bread agreeable, no not ⟦κοπάσῃ⟧ until if ⟦τελευτήσῃ⟧. **18** a_human ⟦παραβαίνων⟧ away_from the/this/who bed he/she/it/self/my/your/him-self/there, to_speak in/on/among the/this/who soul he/she/it/self/my/your/him-self/there, one/which? I/we to_see? darkness surrounding I/we, and the/this/who ⟦τοῖχοί⟧ I/we ⟦καλύπτουσι⟧, and none I/we to_see, one/which? ⟦εὐλαβοῦμαι⟧? the/this/who sin I/we no not ⟦μνησθήσεται⟧ the/this/who highest; **19** and eye a_human the/this/who fear he/she/it/self/my/your/him-self/there; and no to_know that/since eye lord ⟦μυριοπλασίως⟧ sun ⟦φωτεινότεροι⟧, ⟦ἐπιβλέποντες⟧ all road a_human, and ⟦κατανοοῦντες⟧ toward ⟦ἀπόκρυφα⟧ part. **20** ⟦Πρινὴ⟧ ⟦κτισθῆναι⟧ the/this/who all to_know he/she/it/self, thus(-ly) and with/after the/this/who ⟦συντελεσθῆναι⟧. **21** this/he/she/it in/on/among wide city ⟦ἐκδικηθήσεται⟧, and which/whither no ⟦ὑπενόησε⟧ ⟦πιασθήσεται⟧. **22** thus(-ly) and woman ⟦καταλιποῦσα⟧ the/this/who man, and ⟦παριστῶσα⟧ heir out_from ⟦ἀλλοτρίου⟧. **23** first on_one_hand for in/on/among law highest ⟦ἠπείθησε⟧, and secondly toward man my/your/him-self ⟦ἐπλημμέλησε⟧, and the/this/who third in/on/among sexual_sin ⟦ἐμοιχεύθη⟧, out_from ⟦ἀλλοτρίου⟧ man child to_stand_by. **24** this/he/she/it toward assembly ⟦ἐξαχθήσεται⟧, and upon/to/against the/this/who child he/she/it/self oversight to_be. **25** no ⟦διαδώσουσι⟧ the/this/who child he/she/it/self toward root, and the/this/who branch he/she/it/self no to_give fruit. **26** to_leave_behind toward curse the/this/who memorial he/she/it/self, and the/this/who disgrace he/she/it/self no ⟦ἐξαλειφθήσεται⟧. **27** and ⟦ἐπιγνώσονται⟧ the/this/who ⟦καταλειφθέντες⟧, that/since none greater fear lord, and none ⟦γλυκύτερον⟧ of_the to_watch_out commandment lord.

Literal Version

24:1 the/this/who wisdom ⟦αἰνέσει⟧ soul he/she/it/self, and in/on/among midst a_people he/she/it/self ⟦καυχήσεται⟧.
2 in/on/among assembly highest mouth he/she/it/self opening, and before power
he/she/it/self/my/your/him-self/there ⟦καυχήσεται⟧. **3** I/we away_from mouth highest to_go_out, and which/how fog ⟦κατεκάλυψα⟧ earth. **4** I/we in/on/among high ⟦κατεσκήνωσα⟧, and the/this/who throne I/we in/on/among ⟦στύλῳ⟧ cloud. **5** ⟦Γῦρον⟧ heaven ⟦ἐκύκλωσα⟧ abode, and in/on/among deep ⟦ἀβύσσων⟧ ⟦περιεπάτησα⟧. **6** in/on/among ⟦κύμασι⟧ sea and in/on/among all the/this/who earth, and in/on/among all a_people and Gentile_nation to_posses.
7 with/after this/he/she/it all rest ⟦ἐζήτησα⟧, and in/on/among inheritance which? ⟦αὐλισθήσομαι⟧. **8** then to_order I/we the/this/who creator all, and the/this/who to_create I/we to_keep_from the/this/who tent I/we, and to_say, in/on/among Yakōb ⟦κατασκήνωσον⟧, and in/on/among Israaʸl ⟦κατακληρονομήθητι⟧. **9** before of_the an_age away_from beginning to_create I/we, and until an_age no not ⟦ἐκλίπω⟧. **10** in/on/among tent holy before
he/she/it/self/my/your/him-self/there ⟦ἐλειτούργησα⟧, and thus(-ly) in/on/among Siōn ⟦ἐστηρίχθην⟧. **11** in/on/among city ⟦ἠγαπημένῃ⟧ similarly I/we to_keep_from, and in/on/among Yerousalaʸm the/this/who authority I/we.
12 and ⟦ἐῤῥίζωσα⟧ in/on/among a_people ⟦δεδοξασμένῳ⟧, in/on/among ⟦μερίδι⟧ lord inheritance
he/she/it/self/my/your/him-self/there. **13** which/how Kidron ⟦ἀνυψώθην⟧ in/on/among Libanōi, and which/how cypress in/on/among mountain Aermōn. **14** which/how palm ⟦ἀνυψώθην⟧ in/on/among ⟦αἰγιαλοῖς⟧, and which/how ⟦φυτὰ⟧ ⟦ῥόδου⟧ in/on/among Hierikȫ; which/how olive_tree beautiful in/on/among ⟦πεδίῳ⟧, and ⟦ἀνυψώθην⟧ which/how plane_tree. **15** which/how cinnamon and ⟦ἀσπάλαθος⟧ spices to_give aroma, and which/how myrrh select ⟦διέδωκα⟧ Euodia; which/how galbanum and a_claw and balsam, and which/how ⟦λιβάνου⟧ vapour in/on/among tent. **16** I/we which/how ⟦τερέμινθος⟧ ⟦ἐξέτεινα⟧ branch I/we, and the/this/who branch I/we branch glory and grace. **17** I/we which/how vine to_sprout because_of/grace, and the/this/who ⟦ἄνθη⟧ I/we fruit glory and riches. **19** ⟦Προσέλθετε⟧ to/with I/we the/this/who ⟦ἐπιθυμοῦντές⟧ I/we, and away_from the/this/who ⟦γεννημάτων⟧ I/we ⟦ἐμπλήσθητε⟧.
20 the/this/who for memorial I/we above/for honey sweet, and the/this/who inheritance I/we above/for ⟦μέλιτος⟧ ⟦κηροῦ⟧. **21** the/this/who to_eat I/we still to_hunger, and the/this/who to_drink I/we still to_thirst. **22** the/this/who ⟦ὑπακούων⟧ I/we no ⟦αἰσχυνθήσεται⟧, and the/this/who to_work in/on/among I/we/my no ⟦ἁμαρτήσουσι⟧.
23 this/he/she/it all book covenant God highest, law which to_order Mōusaʸs, inheritance synagogue Yakōb. **25** the/this/who ⟦πιμπλῶν⟧ which/how Feisōn wisdom, and which/how Tigris in/on/among day ⟦νέων⟧; **26** the/this/who to_fulfil which/how Eufrataʸs understanding, and which/how

Readers' Version

ments. **28** [63]

Wisdom makes her home among God's people

24:1 Wisdom will praise her own soul,
and will proclaim her glory among her people.
2 She'll open her mouth in the congregation of the Most High,
and proclaim her glory in the presence of his power.
3 "I came out of the Most High's mouth,
and covered the earth as a mist.
4 I lived in high places,
and my throne is in the pillar of the cloud.
5 Alone I surrounded the circuit of heaven,
and walked in the depth of the abyss.
6 In the waves of the sea, and in all the earth,
and in every people and nation, I obtained a possession.
7 With all these I tried to find rest.
In whose inheritance will I stay?
8 Then the Creator of all things gave me a command.
He who created me made my tent to rest,
and said, 'Let your dwelling be in Ya'akov (Jacob),
and your inheritance in Yisrael (Israel).'
9 He created me from the beginning, before the ages.
Because all ages, I won't cease to exist.
10 In the holy tabernacle, I ministered before him.
So I was established in Tsiyon (Zion).
11 In the beloved city, likewise he gave me rest.
In Yerushalem (Jerusalem) was my domain.
12 I took root in a people that was honoured,
even in the portion of the master's own inheritance.
13 I was exalted like a cedar in Levanon,
And like a cypress tree on the mountains of Hermon.
14 I was exalted like a palm tree on the sea shore,
like rose bushes in Yeriho (Jericho),
and like a fair olive tree in the plain.
I was exalted like a plane tree.
15 Like cinnamon and aspalathus, I've given a scent to perfumes.
Like choice myrrh, I spread abroad a pleasant fragrance,
like[64] galbanum, onycha, stacte,
and as the smell of frankincense in the tabernacle.
16 Like the terebinth, I stretched out my branches.
My branches are glorious and graceful.
17 Like the vine, I put forth grace.
My flowers are the fruit of glory and riches. **18** [65]
19 "Come to me, all you who desire me,
and be filled with my fruits.
20 Because my memory is sweeter than honey,
and my inheritance than the honeycomb.
21 Those who eat me will be hungry for more.

63 RV 23:28 · Note Verse 28 is omitted by the best authorities.

64 RV 24:15 · Note See Exodus 30:34.

65 RV 24:18 · Note Verse 18 is omitted by the best authorities.

Readers' Version

Those who drink me will be thirsty for more.
22 He who obeys me won't be ashamed.
Those who work with me won't sin."

Wisdom in God's law

23 All these things are the book of the Most High God's covenant,
the law which Mosheh (Moses) commanded us for an inheritance for the assemblies of Ya'akov (Jacob). 24 [66]
25 It's he who makes wisdom abundant, as Pishon,
and as Hidekel in the days of first fruits.
26 He makes understanding full as the Perat (Euphrates),
and as the Yarden (Jordan) in the days of harvest,
27 who makes instruction shine forth as the light,
as Gihon in the days of vintage.
28 The first man didn't know her perfectly.
In the same way, the last hasn't explored her.
29 Because her thoughts are filled from the sea,
and her counsels from the great deep.

Passing wisdom on to others

30 I came out as a canal stream from a river,
and as an irrigation ditch into a garden.
31 I said, "I'll water my garden,
and will drench my garden bed."
Listen, my stream became a river,
and my river became a sea.
32 I'll yet bring instruction to light as the morning,
and will make these things clear from far away.
33 I'll continue to pour out teaching like prophecy,
and leave it to all generations.
34 See that I haven't laboured for myself only,
but for all those who diligently seek wisdom.

Things that bring happiness and honour

25:1 I enjoy three things,
and they're beautiful before the master and men:
the agreement of kindred,
the friendship of neighbours,
and a woman and her husband who walk together in agreement.
2 But my soul hates three sorts of people,
and I'm greatly offended at their life:
a poor man who's arrogant,
a rich man who's a liar,
and an old fool who's an adulterer.
3 If you gathered nothing in your youth,
how could you find anything in your old age?
4 How beautiful a thing is judgement in the grey-haired,
and for elders to know good counsel!
5 How beautiful is the wisdom of old men,
and understanding and counsel to men who are in honour!
6 Much experience is the crown of the aged.
Their glory is the fear of the master.

Literal Version

Yordanaʸs in/on/among day harvest; 27 the/this/who ⟦ἐκφαίνων⟧ which/how light discipline, which/how Gaʸōn in/on/among day ⟦τρυγητοῦ⟧. 28 no ⟦συνετέλεσεν⟧ the/this/who first to_know he/she/it/self/my/your/him-self, and thus(-ly) the/this/who last/least no ⟦ἐξιχνίασεν⟧ he/she/it/self/my/your/him-self; 29 away_from for sea to_ _multiply thought he/she/it/self, and the/this/who plan he/she/it/self away_from abyss great. 30 I/we/and_I which/how an_aqueduct away_from river, and which/how an_ _aqueduct to_go_out toward paradise. 31 to_say, ⟦ποτιῶ⟧ I/we the/this/who garden, and ⟦μεθύσω⟧ I/we the/this/who ⟦πρασιάν⟧; and look! to_be I/we the/this/who an_aqueduct toward river, and the/this/who river I/we to_be toward sea. 32 still discipline which/how dawn ⟦φωτιῶ⟧, and ⟦ἐκφανῶ⟧ he/she/it/self until toward long/distant. 33 still teaching which/how prophecy to_pour_out, and ⟦καταλείψω⟧ he/she/it/self/my/your/him-self toward generation an_age. 34 to_perceive that/since no I/we/my alone to_labour, but all the/this/who to_seek_out he/she/it/self/my/your/him-self.

25:1 in/on/among three ⟦ὡραΐσθην⟧, and ⟦ἀνέστην⟧ beautiful/timely before lord and a_human; concord brother, and friendship the/this/who near/neighbour, and woman and man my/your/him-self ⟦συπεριφερόμενοι⟧. 2 three but/and ⟦εἴδη⟧ to_hate the/this/who soul I/we, and be_angry very the/this/who life he/she/it/self; poor ⟦ὑπερήφανον⟧, and rich liar, ⟦γέροντα⟧ ⟦μοιχὸν⟧ ⟦ἐλαττούμενον⟧ understanding. 3 in/on/among ⟦νεότητι⟧ no ⟦συναγήοχας⟧, and how?/how?! if ⟦εὕροις⟧ in/on/among the/this/who old_age you? 4 which/how ⟦ὡραῖον⟧ ⟦πολιαῖς⟧ judgement, and elder to_ _come_to_know plan? 5 which/how beautiful/timely ⟦γερόντων⟧ wisdom, and ⟦δεδοξασμένοις⟧ thought and plan. 6 Stephen/crown ⟦γερόντων⟧ great_experience, and the/this/who pride he/she/it/self fear lord. 7 nine ⟦ὑπονοήματα⟧ ⟦ἐμακάρισα⟧ in/on/among heart, and the/this/who tenth to_say upon/to/against tongue; a_human to_celebrate upon/to/against child, to_live and to_see upon/to/against ⟦πτώσει⟧ enemy. 8 blessed the/this/who ⟦συνοικῶν⟧ woman ⟦συνετῇ⟧, and which in/on/among tongue no ⟦ὠλίσθησε⟧, and which no be_a_slave ⟦ἀναξίῳ⟧ he/she/it/self/my/your/him-self/there. 9 blessed which to_ _find/meet ⟦φρόνησιν⟧, and the/this/who ⟦διηγούμενος⟧ toward ear to_hear. 10 which/how great the/this/who to_

66 **RV 24:24 · Note** Verse 24 is omitted by the best authorities.

Literal Version

_find/meet wisdom, but no to_be above/for the/this/who ⟦φοβούμενον⟧ the/this/who lord. **11** fear lord above/for all ⟦ὑπερέβαλεν⟧, the/this/who to_grasp/seize he/she/it/self/my/your/him-self/there which? to_liken? **13** all plague/blow/wound and not plague/blow/wound heart, and all evil and not evil woman; **14** all ⟦ἐπαγωγήν⟧ and not ⟦ἐπαγωγὴν⟧ to_hate, and all vengeance and not vengeance enemy. **15** no he_is head above/for head snake, and no he_is wrath above/for wrath enemy. **16** ⟦Συνοικῆσαι⟧ lion and dragon ⟦εὐδοκήσω⟧, or/than ⟦ἐνοικῆσαι⟧ with/after woman evil/bad. **17** evil woman ⟦ἀλλοιοῖ⟧ the/this/who ⟦ὅρασιν⟧ he/she/it/self, and ⟦σκοτοῖ⟧ the/this/who face he/she/it/self which/how ⟦σάκκον⟧. **18** ⟦Ἀναμέσον⟧ of_the near/neighbour he/she/it/self/my/your/him-self/there ⟦ἀναπεσεῖται⟧ the/this/who man he/she/it/self, and to_hear ⟦ἀνεστέναξε⟧ ⟦πικρά⟧. **19** small all evil to/with evil woman; lot ⟦ἁμαρτωλοῦ⟧ ⟦ἐπιπέσοι⟧ he/she/it/self. **20** ascending ⟦ἀμμώδης⟧ in/on/among foot elder; thus(-ly) woman talkative man ⟦ἡσύχῳ⟧. **21** not ⟦προσπέσῃς⟧ upon/to/against beauty woman, and woman not ⟦ἐπιποθήσῃς⟧. **22** wrath and shamelessnes and shame great, woman if ⟦ἐπιχορηγῇ⟧ the/this/who man he/she/it/self. **23** heart ⟦ταπεινὴ⟧ and face ⟦σκυθρωπὸν⟧ and plague/blow/wound heart woman evil/bad; hand ⟦παρειμέναι⟧ and a_knee to_paralyse, who/which no ⟦μακαριεῖ⟧ the/this/who man he/she/it/self. **24** away_from woman beginning sin, and through/because_of he/she/it/self/my/your/him-self to_die all. **25** not to_give water ⟦διέξοδον⟧, nor woman ⟦πωνηρᾷ⟧ authority. **26** if not to_ _travel according_to hand you, away_from the/this/who flesh you ⟦ἀπότεμε⟧ he/she/it/self/my/your/him-self.

26:1 woman good-doer blessed the/this/who man, and number the/this/who day he/she/it/self/my/your/him-self/there ⟦διπλάσιος⟧. **2** woman courage ⟦εὐφραίνει⟧ the/this/who man he/she/it/self, and the/this/who year he/she/it/self/my/your/him-self/there to_ _fulfill in/on/among peace. **3** woman good-doer part

Readers' Version

7 There are nine things that I've thought of, and in my heart counted happy,
and the tenth I'll utter with my tongue:
a man who has joy with his children,
and a man who lives and sees the fall of his enemies.
8 Happy is he who lives with a wife of understanding,
he who hasn't slipped with his tongue,
and he who hasn't served a man who's unworthy of him.
9 Happy is he who's found prudence,
and he who speaks in the ears of those who listen.
10 How great is he who's found wisdom!
Yet is there none above him who fears the master.
11 The fear of the master surpasses all things.
Who can someone who holds it be compared to? **12** [67]
13 Any wound but a wound of the heart! **Good and bad wives**
Any wickedness but the wickedness of a woman!
14 Any calamity but a calamity from those who hate me!
Any vengeance but the vengeance of enemies!
15 There's no venom worse than a snake's venom.
There's no anger worse than an enemy's anger.
16 I'd rather live with a lion and a dragon
than keep house with a wicked woman.
17 The wickedness of a woman changes her appearance,
and darkens her face like that of a bear.
18 Her husband will sit among his neighbours,
and when he hears it, he sighs bitterly.
19 All malice is small compared to the malice of a woman.
Let the portion of a sinner fall on her.
20 As walking up a sandy hill is to the feet of the aged,
so is a wife full of words to a quiet man.
21 Don't be ensnared by a woman's beauty.
Don't desire a woman for her beauty.
22 There's anger, impudence, and great reproach
if a woman supports her husband.
23 A wicked woman is abasement of heart,
a sad expression, and a wounded heart.
A woman who won't make her husband happy
is like hands that hang down, and weak knees.
24 The beginning of sin came from a woman.
Because of her, we all die.
25 Don't give water an outlet,
and don't give a wicked woman freedom of speech.
26 If she doesn't go as you direct,
cut her away from your flesh.[68]
26:1 Happy is the husband of a good wife.
The number of his days will be doubled.
2 A faithful wife gives joy to her husband.
He'll fulfil his years in peace.
3 A good wife is a great gift.

67 RV 25:12 · Note Verse 12 is omitted by the best authorities.

68 RV 25:26 · Note The remainder of this verse is omitted by the best authorities.

Readers' Version

She'll be given to those who fear the master.
4 Whether a man is rich or poor,
a good heart makes a cheerful face at all times.
5 Of three things my heart was afraid,
and about the fourth[69] kind I made supplication:
The slander of a city, the assembly of a mob, and a false accusation.
All these are more grievous than death.
6 A grief of heart and sorrow is a woman who's jealous of another woman.
Her tongue-lashing makes it known to all.
7 A wicked woman is like a chafing yoke.
He who takes hold of her is like one who grasps a scorpion.
8 A drunken woman causes great anger.
She won't cover her own shame.
9 The fornication of a woman is in the lifting up of her eyes;
it'll be known by her eyelids.
10 Keep strict watch on a headstrong daughter,
or she might find an opportunity and take it.
11 Watch out for an impudent eye,
and don't be surprised if it sins against you.
12 She'll open her mouth like a thirsty traveller,
and drink from every water that's near.
She'll sit down at every post,
and open her quiver to any arrow.
13 The grace of a wife will delight her husband.
Her knowledge will strengthen[70] his bones.
14 A silent woman is a gift of the master.
There's nothing worth so much as a well-instructed soul.
15 A modest woman is grace on grace.
There are no scales that can weigh the value of a self-controlled soul.
16 As the sun when it arises in the highest places of the master,
so is the beauty of a good wife in her well-organised home.
17 As the lamp that shines on the holy lampstand,
so is the beauty of the face on a well-proportioned body.
18 As the golden pillars are on a base of silver,
so are beautiful feet with the breasts of one who's steadfast.
19–27 [71]

Honour, hardship, and honest business

28 Because two things my heart is grieved,
and for the third anger comes on me:
a warrior who suffers for poverty,
men of understanding who are counted as garbage,
and one who turns back from righteousness to sin—
the master will prepare him for the sword!
29 It's difficult for a merchant to keep himself from wrong doing,
and for a retailer to be acquitted of sin.

Literal Version

good-doer, in/on/among ⟦μερίδι⟧ ⟦φοβουμένων⟧ lord to_give. 4 rich but/and and ⟦πτωχοῦ⟧ heart good-doer, in/on/among all time/right_time face cheerful. 5 away_from three ⟦εὐλαβήθη⟧ the/this/who heart I/we, and upon/to/against the/this/who ⟦τετάρτῳ⟧ face to_pray; ⟦διαβολὴν⟧ city, and assembly crowd, and ⟦καταψευσμὸν⟧ above/for death, all ⟦μοχθηρά⟧. 6 pain heart and grief woman a_rival upon/to/against woman, and whip tongue all ⟦ἐπικοινωνοῦσα⟧. 7 ox-yoke to_shake woman evil/bad, the/this/who to_grasp/seize he/she/it/self which/how the/this/who to_catch scorpion. 8 wrath great woman drunkard, and indecency he/she/it/self no ⟦συγκαλύψει⟧. 9 sexual_sin woman in/on/among ⟦μετεωρισμοῖς⟧ eye, and in/on/among the/this/who ⟦βλεφάροις⟧ he/she/it/self to_know. 10 upon/to/against daughter ⟦ἀδιατρέπτῳ⟧ ⟦στερέωσον⟧ prison/watch, in_order_ _that/to not to_find/meet rest my/your/him-self ⟦χρήσηται⟧. 11 after ⟦ἀναιδοῦς⟧ eye to_keep/guard, and not to_marvel if toward you ⟦πλημμελήσῃ⟧; 12 which/how to_thirst a_traveller the/this/who mouth to_open, and away_from all water of_the in_the_vicinity to_drink, before all ⟦πασσάλου⟧ ⟦καθήσεται⟧, and before ⟦βέλους⟧ opening ⟦φαρέτραν⟧. 13 grace woman ⟦τέρψει⟧ the/this/who man he/she/it/self, and the/this/who ⟦ὀστᾶ⟧ he/she/it/self/my/your/him-self/there ⟦πιανεῖ⟧ the/this/who higher_knowledge he/she/it/self. 14 gift lord woman ⟦σιγηρὰ⟧, and no to_be in_exchange ⟦πεπαιδευμένης⟧ soul. 15 grace upon/to/against grace woman ⟦αἰσχυντηρὰ⟧, and no he_is a_doorpost all worthy ⟦ἐγκρατοῦς⟧ soul. 16 sun ⟦ἀνατέλλων⟧ in/on/among highest lord, and beauty good-doer woman in/on/among world home he/she/it/self/my/your/him-self/there. 17 lamp ⟦ἐκλάμπων⟧ upon/to/against lampstand holy, and beauty face upon/to/against age/height ⟦στασίμῃ⟧. 18 pillar ⟦χρύσεοι⟧ upon/to/against ⟦βάσεως⟧ ⟦ἀργυρᾶς⟧, and foot beautiful/timely upon/to/against ⟦στέρνοις⟧ ⟦εὐσταθοῦς⟧. 28 upon/to/against two ⟦λελύπηται⟧ the/this/who heart I/we, and upon/to/against the/this/who ⟦τρίτῳ⟧ wrath I/we ⟦ἐπῆλθεν⟧; man a_warrior to_lack through/because_of ⟦ἔνδειαν⟧, and man ⟦συνετοὶ⟧ if ⟦σκυβαλισθῶσιν⟧; to_put_ _up/back/off away_from righteousness upon/to/against sin, the/this/who lord ⟦ἑτοιμάσει⟧ toward sword he/she/it/self. 29 hardly ⟦ἐξελεῖται⟧ trader/merchant away_from ⟦πλημμελείας⟧, and no to_justify a_peddler away_from sin.

69 **RV 26:5 · Note** Grk. countenance.

70 **RV 26:13 · Note** or, fatten

71 **RV 26:19-27 · Note** Verses 19-27 are omitted by the best authorities.

Literal Version

27:1 because_of/grace ⟦ἀδιαφόρου⟧ much to_sin, and
the/this/who to_seek ⟦πληθύναι⟧ to_turn_away eye.
2 ⟦Ἀναμέσον⟧ joint stone ⟦παγήσεται⟧ a_peg, and ⟦ἀναμέσον⟧
⟦πράσεως⟧ and ⟦ἀγορασμοῦ⟧ to_break sin. **3** if not
in/on/among fear lord ⟦κρατήσῃ⟧ according_to diligence,
in/on/among quickness ⟦καταστραφήσεται⟧
he/she/it/self/my/your/him-self/there the/this/who house.
4 in/on/among ⟦σείσματι⟧ ⟦κοσκίνου⟧ to_remain manure,
thus(-ly) garbage a_human in/on/among ⟦λογισμῷ⟧
he/she/it/self/my/your/him-self/there. **5** vessel potter to_test
furnace/oven, and temptation/testing a_human in/on/among
⟦διαλογισμῷ⟧ he/she/it/self/my/your/him-self/there. **6** farm_
_field wood ⟦ἐκφαίνει⟧ the/this/who fruit
he/she/it/self/my/your/him-self/there, thus(-ly) word
⟦ἐνθυμήματος⟧ heart a_human. **7** before ⟦λογισμοῦ⟧ not
⟦ἐπαινέσῃς⟧ man, this/he/she/it for temptation/testing a_
_human. **8** if ⟦διώκῃς⟧ the/this/who just, ⟦καταλήψῃ⟧, and
⟦ἐνδύσῃ⟧ he/she/it/self which/how floorlength glory. **9** bird
to/with the/this/who like he/she/it/self to_destroy/lodge,
and truth to/with the/this/who to_work
he/she/it/self/my/your/him-self ⟦ἐπανήξει⟧. **10** lion trap
⟦ἐνεδρεύει⟧, thus(-ly) sin to_work ⟦ἄδικα⟧. **11** narrative
⟦εὐσεβοῦς⟧ always wisdom, the/this/who but/and foolish
which/how moon ⟦ἀλλοιοῦται⟧. **12** toward midst ⟦ἀσυνέτων⟧
⟦συντήρησον⟧ time/right_time, toward midst but/and
⟦διανοουμένων⟧ ⟦ἐνδελέχιζε⟧. **13** narrative ⟦μωρῶν⟧ a_
_loathsome_thing, and the/this/who laughter he/she/it/self
in/on/among bracelet sin. **14** speech ⟦πολυόρκου⟧ ⟦ὀρθώσει⟧
hair, and the/this/who quarrel he/she/it/self an_obstruction
⟦ὠτίων⟧. **15** an_outpouring blood quarrel ⟦ὑπερηφάνων⟧, and
the/this/who railing,_abuse he/she/it/self hearing ⟦μοχθηρά⟧.
16 the/this/who ⟦ἀποκαλύπτων⟧ mystery to_destroy faith, and
no not to_find/meet friendly/friend to/with the/this/who soul
he/she/it/self/my/your/him-self/there. **17** ⟦Στέρξον⟧
friendly/friend, and ⟦πιστώθητι⟧ with/after
he/she/it/self/my/your/him-self/there; if but/and
⟦ἀποκαλύψῃς⟧ the/this/who mystery
he/she/it/self/my/your/him-self/there, no not ⟦καταδιώξῃς⟧
after he/she/it/self/my/your/him-self/there. **18** as/just_as for
to_destroy a_human the/this/who enemy
he/she/it/self/my/your/him-self/there, thus(-ly) ⟦ἀπώλεσας⟧
the/this/who ⟦φιλίαν⟧ of_the ⟦πλησίου⟧; **19** and which/how a_
_bird out_from hand you ⟦ἀπελύσας⟧, thus(-ly) to_release
the/this/who near/neighbour, and no ⟦θηρεύσεις⟧
he/she/it/self. **20** not he/she/it/self ⟦διώξῃς⟧, that/since
long/distant to_leave, and ⟦ἐξέφυγεν⟧ which/how Dorcas out_
_from trap. **21** that/since outbreak he_is ⟦καταδῆσαι⟧, and
reviling he_is ⟦διαλλαγή⟧; the/this/who but/and
⟦ἀποκαλύψας⟧ mystery ⟦ἀπήλπισε⟧. **22** to_signify eye
⟦τεκταίνει⟧ evil/harm, and none
he/she/it/self/my/your/him-self ⟦ἀποστήσει⟧ away_from
he/she/it/self/my/your/him-self/there. **23** opposite
the/this/who eye you ⟦γλυκανεῖ⟧ mouth you, and
upon/to/against the/this/who word you ⟦ἐκθαυμάσει⟧, later
but/and ⟦διαστρέψει⟧ the/this/who mouth
he/she/it/self/my/your/him-self/there, and in/on/among
the/this/who word you to_give stumbling_block. **24** much to_
_hate and no ⟦ὡμοίωσα⟧ he/she/it/self, and the/this/who lord

Readers' Version

27:1 Many have sinned for profit.
He who seeks to multiply wealth will turn his eye away.
2 As a nail will stick fast between the joinings of stones,
so sin will thrust itself in between buying and selling.
3 Unless a person holds on diligently to the fear of the master,
his house will be overthrown quickly.
4 In the shaking of a sieve, the refuse remains,
so does the filth of man in his thoughts.

Words reveal a person's character

5 The furnace tests the potter's vessels;
so the test of a person is in his thoughts.
6 The fruit of a tree discloses its cultivation,
so is the utterance of the thought of a person's heart.
7 Praise no man before you hear his thoughts,
for this is how people are tested.
8 If you follow righteousness, you'll obtain it,
and put it on like a long robe of glory.
9 Birds will return to their own kind,
so truth will return to those who practise it.
10 The lion lies in wait for prey.
So does sin for those who do evil.
11 The discourse of a godly man is always wise,
but the fool changes like the moon.
12 Limit your time among people void of understanding,
but persevere among the thoughtful.
13 The talk of fools is offensive.
Their laughter is wantonly sinful.
14 Their talk with much swearing makes hair stand upright.
Their strife makes others plug their ears.
15 The strife of the proud leads to bloodshed.
Their abuse of each other is a grievous thing to hear.
16 He who reveals secrets destroys trust,
and won't find a close friend.

Keep your friends' secrets

17 Love a friend, and keep faith with him;
but if you reveal his secrets,
you won't catch him;
18 for as a man has destroyed his enemy,
so you've destroyed the friendship of your neighbour.
19 As a bird which you've released out of your hand,
so you've let your neighbour go, and you won't catch him again.
20 Don't pursue him, for he's gone far away,
and has escaped like a gazelle out of the snare.
21 Because a wound may be bound up, and after abuse there may be reconciliation;
but he who reveals secrets is without hope.
22 One who winks the eye contrives evil things;
and those who know him will keep their distance.

Deceit and wrongdoing bring their own punishment

23 When you're present, he'll speak sweetly,
and will admire your words;

Readers' Version

but afterward he'll twist his speech
and set a trap in your words.
24 I've hated many things, but nothing like him.
The master will hate him.
25 One who casts a stone straight up casts it on his own head.
A deceitful blow opens wounds.
26 He who digs a pit will fall into it.
He who sets a snare will be caught in it.
27 He who does evil things, they'll roll back on him,
and he won't know where they came from.
28 Mockery and reproach are from the arrogant.
Vengeance lies in wait for them like a lion.
29 Those who rejoice at the fall of the godly will be caught in a snare.
Anguish will consume them before they die.
30 Anger and anger, these also are abominations.
A sinner will possess them.

Forgive others and let go of anger

28:1 He who takes vengeance will find vengeance from the master,
and he'll surely make his sins firm.
2 Forgive your neighbour the hurt that he's done,
and then your sins will be pardoned when you pray.
3 Does anyone harbour anger against another
and expect healing from the master?
4 On a man like himself he has no mercy,
and does he make supplication for his own sins?
5 He himself, being flesh, nourishes anger.
Who'll make atonement for his sins?
6 Remember your last end, and stop enmity.
Remember corruption and death, and be true to the commandments.
7 Remember the commandments, and don't be angry with your neighbour.
Remember the covenant of the Highest, and overlook ignorance.
8 Abstain from strife, and you'll diminish your sins,
for a passionate man will kindle strife.

Quarrels and the damage caused by slander

9 A man who's a sinner will trouble friends
and sow discord among those who are at peace.
10 As is the fuel of the fire, so it'll burn;
and as the stoutness of the strife is, so it'll burn.
As is the man's strength, so will be his anger;
and as is his wealth, so he'll exalt his anger.
11 A contention begun in haste kindles a fire;
and hasty fighting sheds blood.
12 If you blow on a spark, it'll burn;
and if you spit on it, it'll be quenched.
Both of these come out of your mouth.
13 Curse the whisperer and double-tongued,
for he's destroyed many who were at peace.

Literal Version

to_hate he/she/it/self. 25 the/this/who throwing stone toward height upon/to/against head he/she/it/self/my/your/him-self/there to_throw, and plague/blow/wound ⟦δολία⟧ ⟦διελεῖ⟧ wound. 26 the/this/who ⟦ὀρύσσων⟧ ⟦βόθρον⟧ toward he/she/it/self ⟦ἐμπεσεῖται⟧, and the/this/who ⟦ἱστῶν⟧ trap in/on/among he/she/it/self ⟦ἁλώσεται⟧. 27 the/this/who to_do/make evil/bad toward he/she/it/self ⟦κυλισθήσεται⟧, and no not to_come_to_know whence/how to_come/be_present he/she/it/self. 28 jeering and reproach ⟦ὑπερηφάνων⟧, and the/this/who vengeance which/how lion ⟦ἐνεδρεύσει⟧ he/she/it/self. 29 ⟦Παγίδι⟧ ⟦ἁλώσονται⟧ the/this/who ⟦εὐφραινόμενοι⟧ ⟦πτώσει⟧ ⟦εὐσεβῶν⟧, and anguish ⟦καταναλώσει⟧ he/she/it/self before of_the death he/she/it/self. 30 vehement_anger and wrath, and this/he/she/it he_is ⟦βδελύγματα⟧, and man sinful self-controlled to_be he/she/it/self.

28:1 the/this/who ⟦ἐκδίκων⟧ from_with lord to_find/meet vengeance, and the/this/who sin he/she/it/self/my/your/him-self/there ⟦διατηρῶν⟧ ⟦διατηρήσει⟧. 2 to_release crime the/this/who near/neighbour you, and then ⟦δεηθέντος⟧ you the/this/who/which sin you to_loose. 3 a_human a_human ⟦συντηρεῖ⟧ wrath, and from_ _with lord to_seek healing. 4 upon/to/against a_human like he/she/it/self no to_have/be mercy, and about the/this/who sin he/she/it/self/my/your/him-self/there ⟦δεῖται⟧. 5 he/she/it/self flesh to_be ⟦διατηρεῖ⟧ ⟦μῆνιν⟧, one/which? ⟦ἐξιλάσεται⟧ the/this/who sin he/she/it/self/my/your/him-self/there? 6 to_remember the/this/who last/least, and ⟦παῦσαι⟧ ⟦ἔχθραίνων⟧; ⟦καταφθορὰν⟧ and death, and ⟦ἔμμενε⟧ commandment. 7 to_ _remember commandment, and not ⟦μηνίσῃς⟧ the/this/who near/neighbour; and covenant highest, and ⟦πάριδε⟧ ignorance. 8 ⟦Ἀπόσχου⟧ away_from ⟦μάχης⟧, and ⟦ἐλαττώσεις⟧ sin; a_human for inclined_to_rage ⟦ἐκκαύσει⟧ ⟦μάχην⟧. 9 and man sinful ⟦ταράξει⟧ friendly/friend, and ⟦ἀναμέσον⟧ ⟦εἰρηνευόντων⟧ ⟦ἐμβάλλει⟧ ⟦διαβολήν⟧. 10 according_to the/this/who forest fire thus(-ly) ⟦ἐκκαυθήσεται⟧, according_ _to the/this/who strength of_the a_human the/this/who wrath he/she/it/self/my/your/him-self/there to_be, and according_to the/this/who riches ⟦ἀνυψώσει⟧ wrath he/she/it/self/my/your/him-self/there, and according_to the/this/who ⟦στερέωσιν⟧ the/this/who ⟦μάχης⟧ ⟦ἐκκαυθήσεται⟧. 11 quarrel ⟦κατασπευδομένη⟧ ⟦ἐκκαίει⟧ fire, and quarrel ⟦κατασπεύδουσα⟧ ⟦ἐκχέει⟧ blood. 12 if ⟦φυσήσῃς⟧ ⟦σπινθῆρα⟧ ⟦ἐκκαήσεται⟧, and if ⟦πτύσῃς⟧ upon/to/against he/she/it/self ⟦σβεσθήσεται⟧; and both out_from of_the mouth you to_depart. 13 ⟦Ψίθυρον⟧ and ⟦δίγλωσσον⟧ ⟦καταρᾶσθαι⟧, much for ⟦εἰρηνεύοντας⟧ ⟦ἀπώλεσαν⟧. 14 tongue third much to_shake, and ⟦διέστησεν⟧ he/she/it/self away_from Gentile_ _nation toward Gentile_nation, and city ⟦ὀχυρὰς⟧ to_take_ _down, and home ⟦μεγιστάνων⟧ to_overturn. 15 tongue third woman ⟦ἀνδρείας⟧ to_expel, and ⟦ἐστέρησεν⟧ he/she/it/self the/this/who travail he/she/it/self. 16 the/this/who ⟦προσέχων⟧ he/she/it/self no not to_find/meet rest, and_not

Literal Version

to_dwell with/after quietness. **17** plague/blow/wound whip to_
_do/make ⟦μώλωπας⟧, plague/blow/wound but/and tongue
⟦συγκλάσει⟧ ⟦ὀστᾶ⟧. **18** much to_collapse in/on/among mouth
sword, and no which/how the/this/who ⟦πεπτωκότες⟧
through/because_of tongue. **19** blessed the/this/who
⟦σκεπασθεὶς⟧ away_from he/she/it/self, which no to_pass_
_through in/on/among the/this/who ⟦θυμῷ⟧ he/she/it/self,
which no to_draw/persuade the/this/who yoke/scales
he/she/it/self, and in/on/among the/this/who chain
he/she/it/self no ⟦ἐδέθη⟧. **20** the/this/who for yoke/scales
he/she/it/self yoke/scales iron, and the/this/who ⟦δεσμοὶ⟧
he/she/it/self ⟦δεσμοὶ⟧ ⟦χάλκεοι⟧. **21** death evil/bad
the/this/who death he/she/it/self, and ⟦λυσιτελὴς⟧ more
the/this/who Hades he/she/it/self. **22** no not ⟦κρατήσῃ⟧
⟦εὐσεβῶν⟧, and in/on/among the/this/who flame
he/she/it/self no ⟦καήσονται⟧. **23** the/this/who to_leave_
_behind lord to_fall_into toward
he/she/it/self/my/your/him-self, and in/on/among
he/she/it/self ⟦ἐκκαήσεται⟧, and no not ⟦σβεσθῇ⟧;
⟦ἐξαποσταλήσεται⟧ upon/to/against he/she/it/self which/how
lion, and which/how leopard ⟦λυμανεῖται⟧ he/she/it/self.
24 look!/to_perceive ⟦περίφραξον⟧ the/this/who possession
you ⟦ἀκάνθαις⟧, the/this/who money you and the/this/who
gold ⟦κατάδησον⟧; **25** and the/this/who word you to_do/make
yoke/scales and ⟦σταθμὸν⟧, and the/this/who mouth you to_
_do/make door and ⟦μοχλόν⟧. **26** to_watch_out how
⟦ὀλισθήσῃς⟧ in/on/among he/she/it/self, not ⟦πέσῃς⟧ before
⟦ἐνεδρεύοντος⟧.

29:1 the/this/who to_do/make mercy ⟦δανειεῖ⟧ the/this/who
near/neighbour, and the/this/who ⟦ἐπισχύων⟧ the/this/who
hand he/she/it/self/my/your/him-self/there to_keep
commandment. **2** ⟦Δάνεισον⟧ the/this/who near/neighbour
in/on/among time/right_time need
he/she/it/self/my/your/him-self/there, and again to_pay
the/this/who near/neighbour toward the/this/who
time/right_time. **3** ⟦Στερέωσον⟧ word, and ⟦πιστώθητι⟧
with/after he/she/it/self/my/your/him-self/there, and
in/on/among all time/right_time to_find/meet the/this/who
need you. **4** much which/how ⟦εὕρεμα⟧ to_think ⟦δάνος⟧, and
to_furnish_occasion travail the/this/who ⟦βοηθήσασιν⟧
he/she/it/self. **5** until which/whither to_take, ⟦καταφιλήσει⟧
hand he/she/it/self/my/your/him-self/there, and
upon/to/against the/this/who money of_the near/neighbour
lowliness/to_humble voice/sound; and in/on/among
time/right_time ⟦ἀποδόσεως⟧ ⟦παρελκύσει⟧ time, and to_pay
word ⟦ἀκηδίας⟧, and the/this/who time/right_time
⟦αἰτιάσεται⟧. **6** if ⟦ἰσχύσῃ⟧, hardly to_bring/be_repaid
the/this/who half, and ⟦λογιεῖται⟧ he/she/it/self which/how
⟦εὕρεμα⟧; if but/and not, ⟦ἀπεστέρησεν⟧ he/she/it/self
the/this/who money he/she/it/self/my/your/him-self/there,

Readers' Version

14 A slanderer has shaken many,
and dispersed them from nation to nation.
It's pulled down strong cities
and overthrown great men's houses.
15 A slanderer has thrown out brave women
and deprived them of their labours.
16 He who listens to it won't find rest,
nor will he live quietly.
17 The stroke of a whip makes a mark in the flesh,
but the stroke of a tongue will break bones.
18 Many have fallen by the edge of the sword,
yet not so many as those who've fallen because of the tongue.
19 Happy is he who's sheltered from it,
who hasn't passed through its anger,
who hasn't drawn its yoke,
and hasn't been bound with its bands.
20 Because its yoke is a yoke of iron,
and its bands are bands of brass.
21 Its death is an evil death,
and Haidais is better than it.
22 It won't have rule over godly men.
They won't be burnt in its flame.
23 Those who forsake the master will fall into it.
It'll burn among them, and won't be quenched.
It'll be sent against them like a lion.
It'll destroy them like a leopard.
24 As you hedge your possession about with thorns,
and secure your silver and your gold,
25 so make a balance and a weight for your words,
and make a door and a bar for your mouth.
26 Be careful not to slip with it,
or you might fall before someone lying in wait.

Loans, generosity, and helping the poor

29:1 He who shows mercy will lend to his neighbour.
He who strengthens him with his hand keeps the commandments.
2 Lend to your neighbour in time of his need.
Repay your neighbour on time.
3 Confirm your word, and keep faith with him;
and at all seasons you'll find what you need.
4 Many have considered a loan to be a windfall,
and have given trouble to those who helped them.
5 Until he's received, he'll kiss a man's hands.
Because his neighbour's money he'll speak submissively.
Then when payment is due, he'll prolong the time,
return excuses, and complain about the season.
6 If he prevails, the creditor will hardly receive half;
and he'll count it as a windfall.
If not, he's deprived him of his money,
and he has gotten him for an enemy without cause.
He'll pay him with cursing and railing.

Readers' Version

Instead of honour, he'll pay him disgrace.
7 Many on account of fraud have turned away.
They're afraid of being defrauded for nothing.
8 However be patient with a man in poor estate.
Don't keep him waiting for your gift.
9 Help a poor man for the commandment's sake.
According to his need don't send him empty away.
10 Lose your money for a brother and a friend.
Don't let it rust under a stone and be lost.
11 Allocate your treasure according to the Most High's commandments
and it'll profit you more than gold.
12 Store up almsgiving in your store-chambers
and it'll deliver you out of all affliction.
13 It'll fight for you against your enemy
better than a mighty shield and a ponderous spear.

The risks of guaranteeing someone else's debt

14 A good man will be surety for his neighbour.
He who's lost shame will fail him.
15 Don't forget the kindness of your guarantor,
for he's given his life for you.
16 A sinner will waste the property of his guarantor.
17 He who's thankless will fail him who delivered him.
18 Being surety has undone many who were prospering
and shaken them as a wave of the sea.
It's driven mighty men from their homes.
They wandered among foreign nations.
19 A sinner who falls into suretiship and undertakes contracts for work
will fall into lawsuits.
20 Help your neighbour according to your power,
and be careful not to fall yourself.

The value of a home of your own

21 The essentials of life are water, bread,
a garment, and a house for privacy.
22 Better is the life of a poor man under a shelter of logs
than sumptuous fare in another man's house.
23 With little or with much, be well satisfied.[72]
24 It's a miserable life to go from house to house.
Where you're a guest, you dare not open your mouth.
25 You'll entertain, serve drinks, and have no thanks.
In addition to this, you'll hear bitter words.
26 "Come here, you sojourner, set a table,
and if you have anything in your hand, feed me with it."
27 "Leave, you sojourner, for an honoured guest is here.
My brother has come to be my guest. I need my house."
28 These things are grievous to a man of understanding:
The scolding about lodging and the insults of creditors.

Discipline your children

30:1 He who loves his son will continue to lay stripes on him,
that he may have joy from him in the end.

Literal Version

and to_posses he/she/it/self enemy free_gift/freely; curse and reviling to_pay he/she/it/self, and for glory to_pay he/she/it/self dishonour. 7 much because_of/grace evil ⟦ἀπέστρεψαν⟧, ⟦ἀποστερηθῆναι⟧ free_gift/freely ⟦εὐλαβήθησαν⟧. 8 but/however upon/to/against ⟦ταπεινῷ⟧ to_ _have_patience, and upon/to/against charity not ⟦παρελκύσῃς⟧ he/she/it/self; 9 because_of/grace commandment ⟦ἀντιλαβοῦ⟧ ⟦πένητος⟧, and according_to the/this/who ⟦ἔνδειαν⟧ he/she/it/self/my/your/him-self/there not ⟦ἀποστρέψῃς⟧ he/she/it/self empty. 10 ⟦Ἀπόλεσον⟧ money through/because_ _of brother and friendly/friend, and not ⟦ἰωθήτω⟧ by/under the/this/who stone toward destruction. 11 ⟦Θὲς⟧ the/this/who treasure you according_to commandment highest, and ⟦λυσιτελήσει⟧ you more or/than the/this/who gold. 12 ⟦Σύγκλεισον⟧ charity in/on/among the/this/who inner_ _room you, and this/he/she/it ⟦ἐξελεῖταί⟧ you out_from all ⟦κακώσεως⟧. 13 above/for ⟦ἀσπίδα⟧ power, and above/for a_ _wooden_spear ⟦ἀλκῆς⟧ before enemy ⟦πολεμήσει⟧ above/for you. 14 man good-doer ⟦ἐγγυήσεται⟧ the/this/who near/neighbour, and the/this/who ⟦ἀπολωλεκὼς⟧ ⟦αἰσχύνην⟧ to_leave_behind he/she/it/self. 15 ⟦Χάριτας⟧ ⟦ἐγγύου⟧ not ⟦ἐπιλάθῃ⟧, to_give for the/this/who soul he/she/it/self/my/your/him-self/there above/for you. 16 good-doer ⟦ἐγγύου⟧ ⟦ἀνατρέψει⟧ sinful, 17 and ungrateful in/on/among mind ⟦ἐγκαταλείψει⟧ ⟦ῥυσάμενον⟧. 18 surety much to_destroy ⟦κατευθύνοντας⟧, and to_shake he/she/it/self which/how a_wave sea; man ⟦δυνατοὺς⟧ ⟦ἀπῴκισε⟧, and to_lead_astray in/on/among Gentile_nation another's. 19 sinful ⟦ἐμπεσὼν⟧ toward ⟦ἐγγύην⟧, and to_pursue ⟦ἐργολαβείας⟧ ⟦ἐμπεσεῖται⟧ toward judgement. 20 ⟦Ἀντιλαβοῦ⟧ of_the near/neighbour according_to power you, and to_watch_ _out yourself not ⟦ἐμπέσῃς⟧. 21 beginning life water, and bread, and clothing, and house ⟦καλύπτων⟧ indecency. 22 greater life ⟦πτωχοῦ⟧ by/under ⟦σκέπην⟧ to_think, or/than ⟦ἐδέσματα⟧ shining in/on/among another's. 23 upon/to/against small and great goodwill to_have/be. 24 life evil/bad out_from home toward home, and which/whither ⟦παροικήσει⟧, no opening mouth. 25 ⟦Ξενιεῖς⟧ and ⟦ποτιεῖς⟧ toward ⟦ἀχάριστα⟧, and to/with upon/to/against this/he/she/it ⟦πικρὰ⟧ to_hear; 26 ⟦πάρελθε⟧ ⟦πάροικε⟧, ⟦κόσμησον⟧ table, and ⟦εἴτι⟧ in/on/among the/this/who hand you ⟦ψώμισόν⟧ I/we; 27 to_ _go_out ⟦πάροικε⟧ away_from face glory, ⟦ἐπεξένωταί⟧ I/we the/this/who brother, need the/this/who home. 28 weighty this/he/she/it a_human to_have/be ⟦φρόνησιν⟧, reproach home and reproach ⟦δανειστοῦ⟧.

30:1 the/this/who to_love the/this/who son he/she/it/self/my/your/him-self/there, ⟦ἐνδελεχήσει⟧ whip he/she/it/self, in_order_that/to to_celebrate upon/to/against last/least he/she/it/self/my/your/him-self/there.

72 **RV 29:23 · Note** The remainder of this verse is omitted by the best authorities.

Literal Version

2 the/this/who ⟦παιδεύων⟧ the/this/who son
he/she/it/self/my/your/him-self/there ⟦ὀνήσεται⟧
upon/to/against he/she/it/self, and ⟦ἀναμέσον⟧ ⟦γνωρίμων⟧
upon/to/against he/she/it/self ⟦καυχήσεται⟧. **3** the/this/who
to_teach the/this/who son
he/she/it/self/my/your/him-self/there ⟦παραζηλώσει⟧
the/this/who enemy, and before friendly/friend
upon/to/against he/she/it/self ⟦ἀγαλλιάσεται⟧. **4** to_decease
he/she/it/self/my/your/him-self/there the/this/who father,
and which/how no to_die, like for he/she/it/self to_leave_
_behind with/after he/she/it/self. **5** in/on/among
the/this/who life he/she/it/self/my/your/him-self/there to_
_perceive and to_celebrate, and in/on/among the/this/who
death he/she/it/self/my/your/him-self/there no to_grieve.
6 against/in_front_of enemy to_leave_behind ⟦ἔκδικον⟧, and
the/this/who friendly/friend ⟦ἀνταποδιδόντα⟧ because_
_of/grace. **7** ⟦Περιψύχων⟧ son ⟦καταδεσμεύσει⟧ wound
he/she/it/self/my/your/him-self/there, and upon/to/against
all outcry ⟦ταραχθήσεται⟧ affection/entrails
he/she/it/self/my/your/him-self/there. **8** horse ⟦ἀδάμαστος⟧
⟦ἀποβαίνει⟧ hard, and son ⟦ἀνειμένος⟧ ⟦ἐκβαίνει⟧ rather_
_rashly. **9** ⟦Τιθήνησον⟧ child and ⟦ἐκθαμβήσει⟧ you,
⟦σύμπαιζον⟧ he/she/it/self and ⟦λυπήσει⟧ you. **10** not
⟦συγγελάσῃς⟧ he/she/it/self in_order_that/to not
⟦συνοδυνηθῇς⟧, and upon/to/against last/least ⟦γομφιάσεις⟧
the/this/who tooth you. **11** not to_give he/she/it/self
authority in/on/among ⟦νεότητι⟧. **12** ⟦Θλάσον⟧ the/this/who
⟦πλευρὰς⟧ he/she/it/self/my/your/him-self/there,
which/how he_is child, lest ⟦σκληρυνθεὶς⟧ ⟦ἀπειθήσῃ⟧ you.
13 ⟦Παίδευσον⟧ the/this/who son you, and ⟦ἔργασαι⟧
⟦ἐναὐτῷ⟧, in_order_that/to not in/on/among the/this/who
indecency you ⟦προσκόψῃ⟧. **13a** and not ⟦παρίδῃς⟧
the/this/who ignorance
he/she/it/self/my/your/him-self/there. **13b** ⟦Κάμψον⟧
the/this/who neck he/she/it/self/my/your/him-self/there
in/on/among ⟦νεότητι⟧. **14** greater poor healthy and ⟦ἰσχύων⟧
the/this/who to_have/be, or/than rich ⟦μεμαστιγωμένος⟧
toward body he/she/it/self/my/your/him-self/there.
15 health and ⟦εὐεξία⟧ better all gold, and body ⟦εὔρωστον⟧
or/than olg[uglide]ā unmeasured. **16** no he_is riches better
⟦ὑγιείας⟧ body, and no to_be joy above/for joy heart. **17** greater
death above/for life Bitterness, or/than ⟦ἀῤῥώστημα⟧
⟦ἔμμονον⟧. **18** good-doer ⟦ἐκκεχυμένα⟧ upon/to/against
mouth ⟦κεκλεισμένῳ⟧, ⟦θέματα⟧ food ⟦παρακείμενα⟧
upon/to/against ⟦τάφῳ⟧. **19** one/which? to_be_profitable a_
_yield idol? neither for ⟦ἔδεται⟧ neither not ⟦ὀσφρανθῇ⟧;
thus(-ly) the/this/who ⟦ἐκδιωκόμενος⟧ by/under lord. **20** to_
_see in/on/among in/on/among eye and ⟦στενάζων⟧, just_as
eunuch ⟦περιλαμβάνων⟧ virgin and ⟦στενάζων⟧. **21** not to_give
toward grief the/this/who soul you, and not ⟦θλίψῃς⟧ yourself
in/on/among plan you. **22** joy heart life a_human, and a_leap_
_for_joy man length_of_days. **23** to_love the/this/who soul you,
and to_plead/comfort the/this/who heart you, and grief

Readers' Version

2 He who chastises his son will have profit from him,
and will brag about him among his acquaintances.
3 He who teaches his son will provoke his enemy to jealousy.
Before friends, he'll rejoice in him.
4 His father dies, and is as though he hadn't died;
for he's left one behind him like himself.
5 In his life, he saw his son and rejoiced.
When he died, it was without regret.
6 He left behind him an avenger against his enemies,
and one to repay kindness to his friends.
7 He who makes too much of his son will bind up his wounds.
His heart will be troubled at every cry.
8 An unbroken horse becomes stubborn.
An unrestrained son becomes headstrong.
9 Pamper your child, and he'll make you afraid.
Play with him, and he'll grieve you.
10 Don't laugh with him, or you might end up grieving with him,
and end up grinding your teeth.
11 Give him no liberty in his youth,
and don't ignore his follies.[73]
12 Bow[74] down his neck in his youth,
and beat him on the sides while he's a child,
or he might become stubborn and disobey you,
and there be sorrow to your soul.[75]
13 Chastise your son, and give him work,
or his shameless behaviour might offend you.

Health and happiness are better than wealth

14 Better is a poor man who's healthy and fit,
than a rich man who's afflicted in his body.
15 Health and fitness are better than all gold,
and a strong body better than wealth without measure.
16 There's no wealth better than health of body.
There's no gladness above the joy of the heart.
17 Death is better than a bitter life,
and eternal rest than a continual sickness.
18 Good things poured out on a mouth that's closed
are like food offerings laid on a grave.
19 What does an offering profit an idol?
Because it can't eat or smell.
So is he who's punished by the master,
20 seeing with his eyes and groaning,
like a eunuch embracing a virgin and groaning.
21 Don't give your soul to sorrow.
Don't afflict yourself deliberately.
22 Gladness of heart is a man's life.
Cheerfulness of a man lengthens his days.

73 **RV 30:11 · Note** This line and the previous two lines are absent from some older MSS.

74 **RV 30:12 · Note** These three lines are absent from the oldest MSS.

75 **RV 30:12 · Note** These three lines are absent from the oldest MSS.

Readers' Version

23 Love your own soul, and comfort your heart.
Remove sorrow far from you,
for sorrow has destroyed many,
and there's no profit in it.
24 Envy and anger shorten life.
Anxiety brings old age before its time.
25 Those who are cheerful and merry
will benefit from their food.

Wealth and the temptation to do wrong

31:1 Wakefulness that comes from riches consumes the flesh,
and anxiety about it takes away sleep.
2 Wakeful anxiety will crave slumber.
In a severe disease, sleep will be broken.
3 A rich man toils in gathering money together.
When he rests, he's filled with his good things.
4 A poor man toils in lack of substance.
When he rests, he becomes needy.
5 He who loves gold won't be justified.
He who follows destruction will himself have his fill of it.
6 Many have been given over to ruin for the sake of gold.
Their destruction meets them face to face.
7 It's a stumbling block to those who sacrifice to it.
Every fool will be taken by it.
8 Blessed is the rich person who's found blameless,
and who doesn't go after gold.

Literal Version

long/distant ⟦ἀπόστησον⟧ away_from you; much for to_kill the/this/who grief, and no to_be advantage in/on/among he/she/it/self. 24 zeal and wrath ⟦ἐλαττοῦσιν⟧ day, and before time/right_time old_age to_bring concern. 25 which/how ⟦καλαμώμενος⟧ after ⟦τρυγητῶν⟧, in/on/among praise lord ⟦ἔφθασα⟧, 26 and which/how dove ⟦ἐπλήρωσα⟧ winepress. to_ _observe that/since no I/we/my alone to_labour, but all the/this/who to_seek discipline. 27 to_hear I/we great_man a_ _people, and the/this/who to_govern assembly to_listen_to. 28 son and woman, brother and to_love not to_give authority upon/to/against you in/on/among life you, and not to_give other the/this/who money you, in_order_that/to not to_repent be_necessary about he/she/it/self. 29 until still to_live and wind/breath in/on/among you/your, not ⟦ἀλλάξῃς⟧ yourself all flesh; 30 greater for he_is the/this/who child ⟦δεηθῆναί⟧ you, or/than you ⟦ἐμβλέπειν⟧ toward hand son you. 31 in/on/among all the/this/who work you to_be ⟦ὑπεράγων⟧; not to_give ⟦μῶμον⟧ in/on/among the/this/who glory/to_ _think you. 32 in/on/among day consummation day life you and in/on/among time/right_time death to_distribute inheritance. 33 food and rod and burden ⟦ὄνῳ⟧, bread and discipline and work ⟦οἰκέτῃ⟧. 34 ⟦Ἔργασαι⟧ in/on/among ⟦παιδὶ⟧ and to_find/meet rest, ⟦ἄνες⟧ hand he/she/it/self and ⟦ζητήσει⟧ freedom. 35 yoke/scales and leather_strap ⟦κάμψουσι⟧ neck, and ⟦οἰκέτῃ⟧ ⟦κακούργῳ⟧ ⟦στρέβλαι⟧ and ⟦βάσανοι⟧. 36 ⟦Ἔμβαλε⟧ he/she/it/self toward work, in_order_ _that/to not idle, much for evil to_teach the/this/who idleness. 37 toward work ⟦κατάστησον⟧ as/just_as be_proper he/she/it/self, and/even_if/if not ⟦πειθαρχῇ⟧, ⟦βάρυνον⟧ the/this/who fetter he/she/it/self/my/your/him-self/there. 38 and not ⟦περισσεύσῃς⟧ in/on/among all flesh, and without judgement not to_do/make nothing. 39 if he_is you slave, to_be which/how you, that/since in/on/among blood ⟦ἐκτήσω⟧ he/she/it/self. 40 if he_is you slave, to_bring he/she/it/self which/how yourself, that/since which/how the/this/who soul you ⟦ἐπιδεήσεις⟧ he/she/it/self/my/your/him-self/there; if ⟦κακώσῃς⟧ he/she/it/self, and ⟦ἀπάρας⟧ ⟦ἀποδρᾷ⟧, in/on/among what? road controversy he/she/it/self?

31:1 ⟦Κέναι⟧ ⟦ἐλπίδες⟧ and false senseless man, and ⟦ἐνύπνια⟧ ⟦ἀναπτεροῦσιν⟧ ⟦ἄφρονας⟧. 2 which/how to_catch ⟦σκιᾶς⟧ and to_pursue wind, thus(-ly) the/this/who to_hold_ _fast/out dream. 3 this/he/she/it according_to this/he/she/it appearance/vision ⟦ἐνυπνίων⟧, before ⟦πρωσώπου⟧ likeness face. 4 away_from unclean one/which? ⟦καθαρισθήσεται⟧? and away_from lie one/which? ⟦ἀληθεύσει⟧? 5 ⟦Μαντεῖαι⟧ and ⟦οἰωνισμοὶ⟧ and ⟦ἐνύπνια⟧, futile he_is, and which/how ⟦ὠδινούσης⟧ ⟦φαντάζεται⟧ heart. 6 if not from_with highest ⟦ἀποσταλῇ⟧ in/on/among oversight, not to_give toward he/she/it/self the/this/who heart you. 7 much to_lead_astray the/this/who ⟦ἐνύπνια⟧, and to_fall_out ⟦ἐλπίζοντες⟧ upon/to/against he/she/it/self. 8 without lie ⟦συντελεσθήσεται⟧ law, and wisdom mouth faithful perfection. 9 man to_instruct to_know much, and the/this/who much-experienced ⟦ἐκδιηγήσεται⟧ understanding. 10 which no ⟦ἐπειράθη⟧ little/few to_perceive, the/this/who but/and ⟦πεπλανημένος⟧ to_multiply craftiness. 11 much to_see in/on/among the/this/who ⟦ἀποπλανήσει⟧ I/we, and greater

Literal Version

the/this/who word I/we, understanding I/we. **12** many_times
until death ⟦ἐκινδύνευσα⟧, and ⟦διεσώθην⟧ this/he/she/it
because_of/grace. **13** spirit/breath ⟦φοβουμένων⟧ lord to_live,
the/this/who for hope he/she/it/self upon/to/against
the/this/who ⟦σώζοντα⟧ he/she/it/self. **14** the/this/who to_
_fear lord no not ⟦εὐλαβηθήσεται⟧, and no not ⟦δειλιάσῃ⟧,
that/since he/she/it/self hope
he/she/it/self/my/your/him-self/there. **15** ⟦Φοβουμένου⟧
the/this/who lord blessed the/this/who soul; which? ⟦ἐπέχει⟧,
and one/which? a_support
he/she/it/self/my/your/him-self/there? **16** the/this/who eye
lord upon/to/against the/this/who to_love he/she/it/self,
shielding ⟦δυναστείας⟧ and a_reliance strength, a_shelter
away_from ⟦καύσωνος⟧ and a_shelter away_from
⟦μεσημβρίας⟧, prison/watch away_from stumbling_block and
help away_from ⟦πτώματος⟧, ⟦ἀνυψῶν⟧ soul and ⟦φωτίζων⟧
eye. **17** healing to_give, life and praise. **18** ⟦Θυσιάζων⟧ out_from
⟦ἀδίκου⟧, offering ⟦μεμωκημένη⟧, and no toward goodwill
⟦μωκήματα⟧ lawless. **19** no to_delight the/this/who highest
in/on/among ⟦προσφορᾶις⟧ ungodly, and_not ⟦ἐγ⟧ multitude
sacrifice ⟦ἐξιλάσκεται⟧ sin. **20** ⟦Θύων⟧ son before of_the father
he/she/it/self/my/your/him-self/there, the/this/who
⟦προσάγων⟧ sacrifice out_from money ⟦πενήτων⟧. **21** bread
⟦ἐπιδεομένων⟧, life poor, the/this/who ⟦ἀποστερῶν⟧
he/she/it/self/my/your/him-self a_human blood.
22 ⟦Φὸνεύων⟧ the/this/who near/neighbour the/this/who
⟦ἀφαιρούμενος⟧ ⟦συμβίωσιν⟧, and ⟦ἐκχέων⟧ blood
the/this/who ⟦ἀποστερῶν⟧ wage ⟦μισθίου⟧. **23** one to_build,
and one ⟦καθαιρῶν⟧, one/which? ⟦ὠφέλησαν⟧ greater or/than
labour? **24** one ⟦εὐχόμενος⟧, and one ⟦καταρώμενος⟧, which?
voice/sound ⟦εἰσακούσεται⟧ the/this/who ⟦δεστότης⟧?
25 ⟦Βαπτιζόμενος⟧ away_from dead, and again ⟦ἁπτόμενος⟧
he/she/it/self/my/your/him-self/there, one/which? to_help
the/this/who washing
he/she/it/self/my/your/him-self/there? **26** thus(-ly) a_human
to_fast upon/to/against the/this/who sin
he/she/it/self/my/your/him-self/there, and again to_travel,
and the/this/who he/she/it/self to_do/make; the/this/who
prayer he/she/it/self/my/your/him-self/there one/which?
⟦εἰσακούσεται⟧? and one/which? to_help in/on/among
the/this/who ⟦ταπεινωθῆναι⟧ he/she/it/self?

Readers' Version

9 Who's he, that we may call him blessed?
Because he's done wonderful things among his people.
10 Who's been tried by it, and found perfect?
Then let him boast.
Who's had the power to transgress, and hasn't transgressed?
And to do evil, and hasn't done it?
11 His prosperity will be made sure.
The congregation will tell of his gifts to the poor.

Good manners at meals

12 Do you sit at a great table? Don't be greedy there.
Don't say, "There's a lot of food on it!"
13 Remember that a greedy eye is a wicked thing.
What's been created more greedy than an eye?
Therefore it sheds tears from every face.
14 Don't stretch your hand wherever it looks.
Don't thrust yourself with it into the dish.
15 Consider your neighbour's feelings by your own.
Be discreet in every point.
16 Eat like a human being those things which are set before you.
Don't eat greedily, or you might be hated.
17 Be first to stop for manners' sake.
Don't be insatiable, or you might cause offence.
18 And if you sit among many,
Don't reach out your hand before them.
19 How sufficient to a well-mannered man is a very little.
He doesn't breathe heavily in his bed.
20 Healthy sleep comes from moderate eating.
He rises early, and his wits are with him.
The pain of wakefulness, colic,
and griping are with an insatiable man.
21 And if you've been forced to eat,
rise up in the middle of it, and you'll have rest.
22 Hear me, my son, and don't despise me,
and in the end you'll appreciate my words.
In all your works be skilful,
and no disease will come to you.
23 People bless him who's liberal with his food.
The testimony of his excellence will be believed.
24 The city will murmur at him who's a stingy with his food.
The testimony of his stinginess will be accurate.

Be careful with wine

25 Don't show yourself valiant in wine,
for wine has destroyed many.
26 The furnace tests the temper of steel by dipping;
so does wine test hearts in the quarrelling of the proud.
27 Wine is as good as life to men,
if you drink it in moderation.
What life is there to a man who's without wine?
It's been created to make men glad.
28 Wine drunk in season and in moderation
is joy of heart and gladness of soul:
29 Wine drunk excessively is bitterness of soul,
with provocation and conflict.

Readers' Version

30 Drunkenness increases the rage of a fool to his hurt.
It diminishes strength and adds wounds.
31 Don't rebuke your neighbour at a banquet of wine.
Don't despise him in his mirth.
Don't speak a word of reproach to him.
Don't distress him by making demands of him.

How to behave at a feast

32:1 Have they made you ruler of a feast?
Don't be lifted up.
Be among them as one of them.
Take care of them first, and then sit down.
2 And when you've done all your duties, take your place,
that you may be gladdened on their account,
and receive a wreath for your good service.
3 Speak, you who are older, for it's your right, but with sound knowledge;
and don't interrupt the music.
4 Don't pour out talk where there's a performance of music.
Don't display your wisdom at the wrong time.
5 As a ruby signet in a setting of gold,
so is a music concert at a wine banquet.
6 As an emerald signet in a work of gold,
so is musical melody with pleasant wine.
7 Speak, young man, if you're obliged to,
but no more than twice, and only if asked.
8 Sum up your speech, many things in few words.
Be as one who knows and yet holds his tongue.
9 When among great men, don't behave as their equal.
When another is speaking, don't babble.
10 Lightning speeds before thunder.
Approval goes before one who's modest.
11 Rise up in good time, and don't be last.
Go home quickly and don't loiter
12 Amuse yourself there and do what is in your heart.
Don't sin by proud speech.
13 Because these things bless your Maker,
who gives you to drink freely of his good things.

Accept instruction and think before acting

14 He who fears the master will receive discipline.
Those who seek him early will find favour.
15 He who seeks the law will be filled with it,
but the hypocrite will stumble at it.
16 Those who fear the master will find true judgement,
and will kindle righteous acts like a light.
17 A sinful man shuns reproof,
and will find a judgement according to his will.
18 A sensible person won't neglect a thought.
An insolent and proud man won't crouch in fear,
even after he's done a thing by himself without counsel.
19 Do nothing without counsel,
but when you've acted, don't regret it.
20 Don't go in a way of conflict.
Don't stumble in stony places.

Literal Version

32:1 the/this/who ⟦συντήρων⟧ law to_increase offering; ⟦θυσιάζων⟧ saving the/this/who ⟦προσέχων⟧ commandment. 2 ⟦Ἀνταποδιδοὺς⟧ because_of/grace to_bring_to fine_flour, and the/this/who to_do/make charity ⟦θυσιάζων⟧ praise. 3 goodwill lord to_leave away_from evil, and a_making_an_ _atonement to_leave away_from unrighteousness. 4 not ⟦ὀφθῇς⟧ in/on/among face lord empty, 5 all for this/he/she/it because_of/grace commandment. 6 offering just ⟦λιπαίνει⟧ altar, and the/this/who aroma he/she/it/self before highest. 7 sacrifice man just ⟦δεκτὴ⟧, and the/this/who memorial he/she/it/self no ⟦ἐπιλησθήσεται⟧. 8 in/on/among good-doer eye to_glorify the/this/who lord, and not ⟦σμικρύνῃς⟧ firstfruits hand you. 9 in/on/among all ⟦δόσει⟧ ⟦ἱλάρωσον⟧ the/this/who face you, and in/on/among joy to_sanctify tenth. 10 to_give ⟦ὑψίστῳ⟧ according_to the/this/who ⟦δόσιν⟧ he/she/it/self/my/your/him-self/there, and in/on/among good-doer eye invention hand. 11 that/since lord ⟦ἀνταποδιδούς⟧ he_is, and ⟦ἑπταπλάσια⟧ ⟦ἀνταποδώσει⟧ you. 12 not ⟦δωροκόπει⟧, no for ⟦προσδέξεται⟧; and not to_hold_ _fast/out sacrifice unjust, that/since lord judge he_is, and no he_is from_with he/she/it/self glory face. 13 no to_take face upon/to/against ⟦πτωχοῦ⟧, and petition ⟦ἠδικημένου⟧ ⟦εἰσακούσεται⟧. 14 no not ⟦ὑπερίδῃ⟧ ⟦ἱκετείαν⟧ ⟦ὀρφανοῦ⟧, and widow if ⟦ἐκχέῃ⟧ speech. 15 not ⟦δάκρυα⟧ widow upon/to/against cheek to_come/go_down, and the/this/who ⟦καταβόησις⟧ upon/to/against the/this/who ⟦καταγαγόντι⟧ he/she/it/self? 16 to_serve/heal in/on/among goodwill ⟦δεχθήσεται⟧, and the/this/who petition he/she/it/self/my/your/him-self/there until cloud ⟦συνάψει⟧. 17 prayer ⟦ταπεινοῦ⟧ ⟦νεφέλας⟧ to_pass_through, and until ⟦συνεγγίσῃ⟧ no not ⟦παρακληθῇ⟧, and no not to_leave until ⟦ἐπισκέψηται⟧ the/this/who highest; and to_judge rightly, and to_do/make judgement. 18 and the/this/who lord no not ⟦βραδύνῃ⟧, and_not not ⟦μακροθυμήσει⟧ upon/to/against he/she/it/self until if ⟦συντρίψῃ⟧ loins ⟦ἀνελεημόνων⟧; and the/this/who Gentile_nation ⟦ἀνταποδώσει⟧ vengeance, until ⟦ἐξάρῃ⟧ multitude ⟦ὑβριστῶν⟧, and ⟦σκῆπτρα⟧ unjust ⟦συντρίψῃ⟧, 19 until ⟦ἀνταποδῷ⟧ a_human according_to the/this/who action he/she/it/self/my/your/him-self/there, and the/this/who work the/this/who a_human according_to the/this/who ⟦ἐνθυμήματα⟧ he/she/it/self, until to_judge the/this/who judgement of_the a_people he/she/it/self/my/your/him-self/there, and ⟦εὐφρανεῖ⟧ he/she/it/self in/on/among the/this/who mercy he/she/it/self/my/your/him-self/there. 20 ⟦Ὡραῖον⟧ mercy in/on/among time/right_time pressure he/she/it/self/my/your/him-self/there, which/how cloud ⟦ὑετοῦ⟧ in/on/among time/right_time ⟦ἀβροχίας⟧.

Literal Version

33:1 to_have_mercy I/we, master the/this/who God all, and ⟦ἐπίβλεψον⟧; **2** and ⟦ἐπίβαλε⟧ the/this/who fear you upon/to/against all the/this/who Gentile_nation. **3** ⟦Ἔπαρον⟧ the/this/who hand you upon/to/against Gentile_nation another's, and ⟦ἰδέτωσαν⟧ the/this/who ⟦δυναστείαν⟧ you. **4** just_as before he/she/it/self ⟦ἡγιάσθης⟧ in/on/among I/we, thus(-ly) before I/we ⟦μεγαλυνθείης⟧ in/on/among he/she/it/self; **5** and ⟦ἐπιγνώτωσάν⟧ you just_as and I/we to_ _come_to_know, that/since no he_is God but/however you lord. **6** ⟦Ἐγκαίνισον⟧ sign, and ⟦ἀλλοίωσον⟧ marvellous; **7** to_glorify hand and ⟦βραχίονα⟧ right; ⟦ἔγειρον⟧ wrath, and ⟦ἔκχεον⟧ wrath; ⟦ἔξαρον⟧ ⟦ἀντίδικον⟧, and ⟦ἔκτριψον⟧ enemy. **8** to_ _hasten time/right_time, and to_remember ⟦ὁρκισμοῦ⟧, and ⟦ἐκδιηγησάσθωσαν⟧ the/this/who mighty you. **9** in/on/among wrath fire ⟦καταβρωθήτω⟧ the/this/who ⟦σωζόμενος⟧, and the/this/who ⟦κακοῦντες⟧ the/this/who a_people you ⟦εὕροισαν⟧ destruction. **10** ⟦Σύντριψον⟧ head ruler enemy to_ _speak, no he_is but/however I/we. **11** ⟦Σύναγε⟧ all tribe Yakōb. **12** shining heart and good-doer upon/to/against ⟦ἐδέσμασιν⟧ the/this/who food he/she/it/self to_care.

Readers' Version

21 Don't be overconfident on a smooth road.
22 Beware of your own children.
23 In every work guard your own soul,
for this is the keeping of the commandments.
24 He who believes the law gives heed to the commandment.
He who trusts in the master will suffer no loss.
33:1 No evil will happen to him who fears the master,
but in trials once and again he'll deliver him.
2 A wise man won't hate the law,
but he who's a hypocrite about it's like a boat in a storm.
3 A man of understanding will put his trust in the law.
And the law is faithful to him, as when one asks a divine oracle.
4 Prepare your speech, and so you'll be heard.
Bind up instruction, and make your answer.
5 A fool's heart is like a cartwheel.
His thoughts are like a rolling axle.
6 A stallion horse is like a mocking friend.
He neighs under every one who sits on him.

God gives different roles to days and people

7 Why does one day excel another,
when all the light of every day in the year is from the sun?
8 They were distinguished by the master's knowledge,
and he varied seasons and feasts.
9 Some of them he exalted and hallowed,
and some of them he's made ordinary days.
10 And all men are from the ground.
Adam was created from dust.
11 In the abundance of his knowledge the master distinguished them,
and made their ways different.
12 Some of them he blessed and exalted,
and some of them he made holy and brought near to himself.
Some of them he cursed and brought low,
and overthrew them from their place.
13 As the clay of the potter in his hand,
all his ways are according to his good pleasure,
so men are in the hand of him who made them,
to render to them according to his judgement.
14 Good is the opposite of evil,
and life is the opposite of death;
so[76] the sinner is the opposite of the godly.
15 Look on all the Most High's works like this,
they come in pairs, one against another.

The teacher shares what he has learnt

16 I was the last on watch,
like one who gleans after the grape gatherers.
17 By the master's blessing I arrived before them,
and filled my wine-pressing pit like one who gathers grapes.
18 Consider that I laboured not for myself alone,
but for all those who seek instruction.

76 **RV 33:14 · Note** A line of this verse is here omitted by the best authorities.

Readers' Version

19 Hear me, you great men of the people,
and listen with your ears, you rulers of the congregation.

Keep control of your own affairs

20 To son and wife, to brother and friend,
don't give power over yourself while you live,
and don't give your goods to another,
or you might regret it and have to ask for them back.
21 While you still live and breath is in you,
don't give yourself over to anybody.
22 Because it's better that your children should ask from you
than that you should look to your children's hand.
23 Excel in all your works.
Don't bring a stain on your honour.
24 In the day that you end the days of your life,
in the time of death, distribute your inheritance.

Responsibilities towards servants

25 Fodder, a stick, and burdens are for a donkey.
Bread, discipline, and work are for a servant.
26 Set your slave to work, and you'll find rest.
Leave his hands idle, and he'll seek liberty.
27 Yoke and whip will bow the neck.
Because an evil slave there are racks and tortures.
28 Send him to labour, that he not be idle,
for idleness teaches much mischief.
29 Set him to work, as is fit for him.
If he doesn't obey, make his fetters heavy.
30 Don't be excessive towards any.
Do nothing unjust.
31 If you have a slave, treat him like yourself,
because you've bought him with blood.
32 If you have a slave, treat him like yourself.
Because like your own soul, you'll need him.
If you treat him ill, and he departs and runs away,
33 which way will you go to seek him?

Don't put your trust in dreams

34:1 Vain and false hopes are for a man void of understanding.
Dreams give wings to fools.
2 As one who grasps at a shadow and follows after the wind,
so is he who sets his mind on dreams.
3 The vision of dreams is a reflection,
the likeness of a face near a face.
4 From an unclean thing what can be cleansed?
From that which is false what can be true?
5 Divinations, and soothsayings, and dreams, are vain.
The heart has fantasies like a woman in labour.
6 If they aren't sent in a visitation from the Most High,
don't give your heart to them.
7 Because dreams have led many astray.
They've failed by putting their hope in them.
8 Without lying the law will be fulfilled.
Wisdom is complete in a faithful mouth.

Literal Version

34:1 sleeplessness riches ⟦ἐκτήκει⟧ flesh, and the/this/who concern he/she/it/self/my/your/him-self/there ⟦ἀφιστᾷ⟧ ⟦ὕπνον⟧. 2 concern ⟦ἀγρυπνίας⟧ ⟦ἀπαιτήσει⟧ ⟦νυσταγμὸν⟧, and ⟦ἀῤῥώστημα⟧ ⟦βαρὺ⟧ ⟦ἐκνήψει⟧ sleep. 3 to_labour rich in/on/among synagogue money, and in/on/among the/this/who ⟦ἀναπαύσει⟧ ⟦ἐμπίπλαται⟧ the/this/who ⟦τρυφημάτων⟧ he/she/it/self/my/your/him-self/there; 4 to_ _labour poor in/on/among ⟦ἐλαττώσει⟧ life, and in/on/among the/this/who ⟦ἀναπαύσει⟧ ⟦ἐπιδεὴς⟧ to_be. 5 the/this/who to_ _love gold no to_justify, and the/this/who to_pursue decay, he/she/it/self to_fill. 6 much to_give toward corpse because_ _of/grace gold, and to_be destruction he/she/it/self according_to face he/she/it/self. 7 wood stumbling_block he_is the/this/who ⟦ἐνθυσιάζουσιν⟧ he/she/it/self, and all foolish ⟦ἁλώσεται⟧ in/on/among he/she/it/self. 8 blessed rich which to_find/meet blameless, and which after gold no to_travel. 9 one/which? he_is and ⟦μακαριοῦμεν⟧ he/she/it/self? to_ _do/make for marvellous in/on/among a_people he/she/it/self/my/your/him-self/there. 10 one/which?

Literal Version

⟦ἐδοκιμάσθη⟧ in/on/among he/she/it/self and to_perfect, and to_be toward pride? one/which? be_able ⟦παραβῆναι⟧, and no to_transgress, and to_do/make evil/harm, and no to_do/make? **11** ⟦Στερεωθήσεται⟧ the/this/who good-doer he/she/it/self/my/your/him-self/there, and the/this/who charity he/she/it/self/my/your/him-self/there ⟦ἐκδιηγήσεται⟧ assembly. **12** upon/to/against table great ⟦ἐκάθισας⟧? not ⟦ἀνοίξῃς⟧ upon/to/against he/she/it/self ⟦φάρυγγά⟧ you; and not to_say, much indeed the/this/who upon/to/against he/she/it/self. **13** to_remember that/since evil/harm eye evil/bad, ⟦πονηρότερον⟧ eye one/which? to_ _create? through/because_of this/he/she/it away_from all face ⟦δακρύει⟧. **14** which/whither if ⟦ἐπιβλέψῃ⟧, not ⟦ἐκτείνῃς⟧ hand, and not ⟦συνθλίβου⟧ he/she/it/self in/on/among bowl. **15** to_understand the/this/who of_the near/neighbour out_ _from yourself, and upon/to/against all thing ⟦διανοοῦ⟧. **16** to_ _eat which/how a_human the/this/who ⟦παρακείμενά⟧ you, and not ⟦διαμασῶ⟧, not ⟦μισηθῇς⟧. **17** ⟦Παῦσαι⟧ first because_ _of/grace discipline, and not ⟦ἀπληστεύου⟧, lest to_strike. **18** and if ⟦ἀναμέσον⟧ greater ⟦ἐκάθισας⟧, before he/she/it/self not ⟦ἐκτείνῃς⟧ the/this/who hand you. **19** which/how sufficient a_human ⟦πεπαιδευμένῳ⟧ the/this/who little/few, and upon/to/against the/this/who ⟦κοίτης⟧ he/she/it/self/my/your/him-self/there no ⟦ἀσθμαίνει⟧. **20** sleep ⟦ὑγείας⟧ upon/to/against ⟦ἐντέρῳ⟧ ⟦μετρίῳ⟧, to_arise early, and the/this/who soul he/she/it/self/my/your/him-self/there with/after he/she/it/self/my/your/him-self/there; travail ⟦ἀγρυπνίας⟧ and ⟦χολέρας⟧ and ⟦στρόφος⟧ with/after man ⟦ἀπλήστου⟧. **21** and if ⟦ἐβιάσθης⟧ in/on/among ⟦ἐδέσμασιν⟧, to_arise ⟦μεσοπωρῶν⟧ and ⟦ἀναπαύσῃ⟧. **22** ⟦Ἄκουσόν⟧ I/we child and not ⟦ἐξουδενώσῃς⟧ I/we, and upon/to/against last/least to_ _find/meet the/this/who word I/we; in/on/among all the/this/who work you to_be ⟦ἐντρεχὴς⟧, and all ⟦ἀρρώστημα⟧ no not you ⟦ἀπαντήσῃ⟧. **23** shining upon/to/against bread ⟦εὐλογήσει⟧ lip, and testimony the/this/who ⟦καλλονῆς⟧ he/she/it/self/my/your/him-self/there faithful. **24** evil/bad upon/to/against bread ⟦διαγογγύσει⟧ city, and the/this/who testimony the/this/who evil he/she/it/self/my/your/him-self/there ⟦ἐκριβής⟧. **25** in/on/among wine not ⟦ἀνδρίζου⟧, much for to_destroy the/this/who wine; **26** furnace/oven to_test a_scale_which_ _flies_from_hammered_iron in/on/among ⟦βαφῇ⟧, thus(-ly) wine heart in/on/among quarrel ⟦ὑπερηφάνων⟧. **27** ⟦Ἐπίσον⟧ life wine a_human, if ⟦πίνῃς⟧ he/she/it/self measure he/she/it/self/my/your/him-self/there; one/which? life ⟦ἐλασσουμένῳ⟧ wine? and he/she/it/self to_create toward ⟦εὐφροσύνην⟧ a_human. **28** a_leap_for_joy heart and joy soul wine ⟦πινόμενος⟧ in/on/among time/right_time self-sufficient; **29** bitterness soul wine ⟦πινόμενος⟧ much, in/on/among ⟦ὀρεθισμῷ⟧ and ⟦ἀντιπτώματι⟧. **30** to_multiply drunkenness wrath ⟦ἄφρονος⟧ toward stumbling_block, ⟦ἐλαττῶν⟧ strength and ⟦προσποιῶν⟧ wound. **31** in/on/among ⟦συμποσίῳ⟧ wine not ⟦ἐλέγξῃς⟧ the/this/who near/neighbour, and not ⟦ἐξουδενώσῃς⟧ he/she/it/self in/on/among joy he/she/it/self/my/your/him-self/there; word ⟦ὀνειδισμοῦ⟧ not to_say he/she/it/self, and not he/she/it/self ⟦θλίψῃς⟧ in/on/among ⟦ἀπαιτήσει⟧.

Readers' Version

Experience and trusting God

9 A well-instructed man knows many things.
He who has much experience will declare understanding.
10 He who has no experience knows few things.
But he who's travelled increases cleverness.
11 I've seen many things in my travels.
My understanding is more than my words.
12 I was often in danger even to death.
I was preserved because of these experiences.
13 The spirit of those who fear the master will live,
for their hope is in him who saves them.
14 Anyone who fears the master won't be afraid, and won't be a coward,
because he's his hope.
15 Blessed is the soul of him who fears the master.
To whom does he give heed? Who's his support?
16 The master's eyes are on those who love him,
a mighty protection and strong support,
a cover from the hot blast, a shade from the noonday sun,
a guard from stumbling, and a help from falling.
17 He raises up the soul, and enlightens the eyes.
He gives health, life, and blessing.

Worship that pleases God

18 He who sacrifices a thing wrongfully gotten, his offering is made in mockery.
The mockeries of wicked men aren't acceptable.
19 The Most High has no pleasure in the offerings of the ungodly,
Neither is he pacified for sins by the multitude of sacrifices.
20 Like one who kills a son before his father's eyes
is he who brings a sacrifice from the goods of the poor.
21 The bread of the needy is the life of the poor.
He who deprives him of it's a man of blood.
22 Like one who murders his neighbour is he who takes away his living.
Like a shedder of blood is he who deprives a hireling of his hire.
23 When one builds, and another pulls down,
what profit do they have but toil?
24 When one prays, and another curses,
whose voice will the master listen to?
25 He who washes himself after touching a dead body, and touches it again,
what does he gain by his washing?
26 Even so a man fasting for his sins,
and going again, and doing the same,
who'll listen to his prayer?
What profit does he have in his humiliation?

Readers' Version

35:1 He who keeps the law multiplies offerings.
He who heeds the commandments sacrifices a peace offering.
2 He who returns a kindness offers fine flour.
He who gives to the poor sacrifices a thank offering.
3 To depart from wickedness pleases the master.
To depart from unrighteousness is an atoning sacrifice.
4 See that you don't appear in the presence of the master empty.
5 Because all these things are done because of the commandment.
6 The offering of the righteous enriches the altar.
The sweet fragrance of it's before the Most High.
7 The sacrifice of a righteous man is acceptable.
It won't be forgotten.
8 Glorify the master with generosity.
Don't reduce the first fruits of your hands.
9 In every gift show a cheerful face,
And dedicate your tithe with gladness.
10 Give to the Most High according as he's given.
As your hand has found, give generously.
11 Because the master repays,
and he'll repay you sevenfold.
12 Don't plan to bribe him with gifts, for he won't receive them.

God hears the prayers of the oppressed

Don't set your mind on an unrighteous sacrifice,
Because the master is the judge,
and with him is no respect of persons.
13 He won't accept any person against a poor man.
He'll listen to the prayer of him who's wronged.
14 He'll in no way despise the supplication of the fatherless
or the widow, when she pours out her tale.
15 Don't the tears of the widow run down her cheek?
Isn't her cry against him who's caused them to fall?
16 He who serves God according to his good pleasure will be accepted.
His supplication will reach to the clouds.
17 The prayer of the humble pierces the clouds.
until it comes near, he won't be comforted.
He won't depart until the Most High visits
and he judges righteously and executes judgement.
18 And the master won't be slack, neither will he be patient towards them,
until he's crushed the loins of the unmerciful.
He'll repay vengeance to the heathen
until he's taken away the multitude of the arrogant
and broken in pieces the sceptres of the unrighteous,
19 until he's rendered to every man according to his actions,
and repaid men's works according to their plans,
until he's judged the cause of his people,
and he'll make them rejoice in his mercy.
20 Mercy is as welcome in the time of his affliction,
as clouds of rain in the time of drought.

Literal Version

35:1 to_govern you ⟦κατέστησαν⟧? not ⟦ἐπαίρου⟧, to_be in/on/among he/she/it/self which/how one out_from he/she/it/self; ⟦φρόντισον⟧ he/she/it/self, and thus(-ly) ⟦κάθισον⟧, **2** and all the/this/who need you to_do/make to_ _recline, in_order_that/to ⟦εὐφρανθῇς⟧ through/because_of he/she/it/self, and ⟦εὐκοσμίας⟧ because_of/grace ⟦λάβῃς⟧ crown. **3** ⟦Λάλησον⟧ ⟦πρεσβύτερε⟧, be_proper for you, in/on/among ⟦ἀκριβεῖ⟧ higher_knowledge, and not ⟦ἐμποδίσῃς⟧ ⟦μουσικά⟧. **4** where(-ever) ⟦ἀκρόαμα⟧, not ⟦ἐκχέῃς⟧ speech, and unseasonably not ⟦σοφίζου⟧. **5** seal ⟦ἄνθρακος⟧ upon/to/against world gold, interpretation musician in/on/among ⟦συμποσίῳ⟧ wine. **6** in/on/among ⟦κατασκευάσματι⟧ gold seal ⟦σμαράγδου⟧ member musician upon/to/against to_perceive wine. **7** ⟦Λάλησον⟧ young_man if need you, hardly twice if ⟦ἐπερωτηθῇς⟧. **8** ⟦Κεφαλαίωσον⟧ word, in/on/among little/few much, to_be which/how to_ _know and together be_quiet. **9** in/on/among midst ⟦μεγιστάνων⟧ not ⟦ἐξισάζου⟧, and other to_speak not much ⟦ἀδολέσχει⟧. **10** before thunder ⟦κατασπεύδει⟧ lightning, and before ⟦αἰσχυντηροῦ⟧ to_go_before grace. **11** in/on/among hour ⟦ἐξεγείρου⟧ and not ⟦οὐράγει⟧, ⟦ἀπότρεχε⟧ toward house and not ⟦ῥαθύμει⟧. **12** there ⟦παῖζε⟧ and to_do/make the/this/who ⟦ἐνθυμήματά⟧ you, and not ⟦ἁμάρτῃς⟧ word ⟦ὑπερηφάνῳ⟧. **13** and upon/to/against this/he/she/it ⟦εὐλόγησον⟧ the/this/who ⟦ποιήσαντά⟧ you, and ⟦μεθύσκοντά⟧ you away_from the/this/who good-doer he/she/it/self/my/your/him-self/there. **14** the/this/who to_ _fear lord ⟦ἐκδέξεται⟧ discipline, and the/this/who ⟦ὀρθρίζοντες⟧ to_find/meet goodwill. **15** the/this/who to_seek law ⟦ἐμπλησθήσεται⟧ he/she/it/self/my/your/him-self/there, and the/this/who ⟦ὑποκρινόμενος⟧ ⟦σκανδαλισθήσεται⟧ in/on/among he/she/it/self. **16** the/this/who to_fear lord to_ _find/meet judgement, and righteous_act which/how light ⟦ἐξάψουσιν⟧. **17** a_human sinful ⟦ἐκκλίνει⟧ rebuke, and according_to the/this/who will/desire he/she/it/self/my/your/him-self/there to_find/meet interpretation. **18** man plan no not ⟦παρίδῃ⟧ thought, another's and arrogant no ⟦καταπτήξει⟧ fear, and with/after the/this/who to_do/make with/after he/she/it/self/my/your/him-self/there without plan. **19** without plan nothing to_do/make, and in/on/among the/this/who to_do/make you not ⟦μεταμελοῦ⟧. **20** in/on/among road ⟦ἀντιπτώματος⟧ not to_travel, and not to_strike in/on/among ⟦λιθώδεσι⟧. **21** not to_trust_(in) in/on/among road ⟦ἀπροσκόπῳ⟧, **22** and away_from the/this/who child you to_keep/guard. **23** in/on/among all work to_trust_(in) the/this/who soul you, and for this/he/she/it he_is jail/keeping commandment. **24** the/this/who to_trust_(in) law ⟦προσέχει⟧ commandment, and the/this/who to_persuade lord no ⟦ἐλαττωθήσεται⟧.

Literal Version

36:1 the/this/who ⟦φοβουμένῳ⟧ lord no to_meet evil/harm, but in/on/among temptation/testing and again ⟦ἐξελεῖται⟧. **2** man wise no to_hate law, the/this/who but/and ⟦ὑποκρινόμενος⟧ in/on/among he/she/it/self, which/how in/on/among ⟦καταιγίδι⟧ boat. **3** a_human intelligent ⟦ἐμπιστεύσει⟧ law, and the/this/who law he/she/it/self faithful which/how ⟦ἐρώτημα⟧ just. **4** to_make_ready word, and thus(-ly) ⟦ἀκουθήσῃ⟧, ⟦σύνδησον⟧ discipline and ⟦ἀποκρίθητι⟧. **5** course/wheel ⟦ἁμάξης⟧ affection/entrails ⟦μωροῦ⟧, and which/how to_bring ⟦στρεφόμενος⟧ the/this/who reasoning he/she/it/self/my/your/him-self/there. **6** horse toward ⟦ὀχείαν⟧ which/how friendly/friend mocker, under all ⟦ἐπικαθημένου⟧ ⟦χρεμετίζει⟧. **7** why? day day ⟦ὑπερέχει⟧, and all light day year away_from sun? **8** in/on/among knowledge lord ⟦διεχωρίσθησαν⟧, and ⟦ἠλλοίωσε⟧ time/right_time and ⟦ἑορτάς⟧; **9** away_from he/she/it/self ⟦ἀνύψωσε⟧ and to_ _sanctify, and out_from he/she/it/self to_place toward number day. **10** and a_human all away_from ⟦ἐδάφους⟧, and out_from earth to_create Adam. **11** in/on/among multitude ⟦ἐπιστήμης⟧ lord ⟦διεχώρισεν⟧ he/she/it/self, and ⟦ἠλλοίωσε⟧ the/this/who road he/she/it/self. **12** out_from he/she/it/self to_praise/bless and ⟦ἀνύψωσε⟧, and out_from he/she/it/self to_sanctify, and to/with he/she/it/self to_come_near; away_ _from he/she/it/self ⟦κατηράσατο⟧, and to_humble, and ⟦ἀνέστρεψεν⟧ he/she/it/self away_from uprising he/she/it/self. **13** which/how clay potter in/on/among hand he/she/it/self/my/your/him-self/there, all the/this/who/which road he/she/it/self/my/your/him-self/there according_to the/this/who goodwill he/she/it/self/my/your/him-self/there; thus(-ly) a_human in/on/among hand of_the ⟦ποιήσαντος⟧ he/she/it/self, to_pay he/she/it/self according_to the/this/who judgement he/she/it/self/my/your/him-self/there. **14** opposite of_the evil/harm the/this/who good-doer, and opposite of_the death the/this/who life, thus(-ly) opposite ⟦εὐσεβοῦς⟧ sinful. **15** and thus(-ly) ⟦ἔμβλεψον⟧ toward all the/this/who work of_the highest, two two in/on/among/one before of_the one. **16** I/we/and_I last/least ⟦ἠγρύπνησα⟧, and ⟦κατεκληρονόμησα⟧ he/she/it/self as/just_as away_from beginning. **17** to_have_ _mercy a_people, lord, ⟦κεκλημένον⟧ upon/to/against name you, and Israaʸl which ⟦πρωτογόνῳ⟧ ⟦ὡμοίωσας⟧. **18** ⟦Οἰκτείρησον⟧ city ⟦ἁγιάσματός⟧ you Hierousalaʸm, city ⟦καταπαύματός⟧ you. **19** ⟦Πλῆσον⟧ Siōn to_take_up the/this/who oracles you, and away_from the/this/who glory you the/this/who a_people you. **20** to_give testimony the/this/who in/on/among beginning ⟦κτίσμασί⟧ you, and ⟦ἔγειρον⟧ prophecy the/this/who upon/to/against name you; **21** to_give wage the/this/who ⟦ὑπομένουσί⟧ you, and the/this/who prophet you ⟦ἐμπιστευθήτωσαν⟧. **22** ⟦Εἰσάκουσον⟧, lord, petition the/this/who ⟦ἱκετῶν⟧ you, according_to the/this/who praise A'arōn about of_the a_people

Readers' Version

A prayer for Yisrael's restoration

36:1 Have mercy on us, Oh master the god of all, and look at us with favour;
2 and send your fear on all the nations.[77]
3 Lift up your hand against the foreign nations
and let them see your mighty power.
4 As you showed your holiness in us before them,
so be magnified in them before us.
5 Let them know you, as we also have known you,
that there's no god but only you, Oh God.
6 Show new signs, and work various wonders.
Glorify your hand and your right arm.[78]
7 Raise up indignation and pour out anger.
Take away the adversary and destroy the enemy.
8 Hasten the time and remember your oath.
Let them declare your mighty works.
9 Let him who escapes be devoured by raging fire.
May those who harm your people find destruction.
10 Crush the heads of the rulers of the enemies
who say, "There's no one but ourselves."
11 Gather all the tribes of Ya'akov (Jacob) together,
and[79] take them for your inheritance, as from the beginning.
12 Oh master, have mercy on the people that's called by your name,
and on Yisrael (Israel), whom you likened to a firstborn.
13 Have compassion on the city of your sanctuary,
Yerushalem (Jerusalem), the place of your rest.
14 Fill Tsiyon (Zion). Exalt your oracles
and fill your people with your glory.
15 Give testimony to those who were your creatures in the beginning,
and fulfil the prophecies that have been spoken in your name.
16 Reward those who wait for you,
and men will put their trust in your prophets.
17 Listen, Oh master, to the prayer of your servants,
according to the blessing of Aharon (Aaron) about your people;
and all those who are on the earth will know
that you're the master, the[80] eternal God.

Discernment and choosing a wife

18 The belly will eat any food,
but one food is better than another.
19 The mouth tastes meats taken in hunting,
so does an understanding heart detect false speech.
20 A contrary heart will cause heaviness.
A man of experience will pay him back.
21 A woman will receive any man,
but one daughter is better than another.

77 **RV 36:2 · Note** The remainder of this verse is omitted by the best authorities.

78 **RV 36:6 · Note** The remainder of this verse is omitted by the best authorities.

79 **RV 36:11 · Note** The ancient authorities read I took them for my inheritance: but the Greek text is here very confused.

80 **RV 36:17 · Note** Grk. God of the ages.

Readers' Version

22 The beauty of a woman cheers the face.
A man desires nothing more.
23 If kindness and humility are on her tongue,
her husband isn't like other sons of men.
24 He who gets a wife gets his richest treasure,
a help meet for him and a pillar of support.
25 Where no hedge is, the property will be plundered.
He who has no wife will mourn as he wanders.
26 Because who'd trust a nimble robber who skips from city to city?
Even so, who'd trust a man who has no nest, and lodges wherever he finds himself at nightfall?

Recognising a true friend

37:1 Every friend will say, "I also am his friend";
but there's a friend which is only a friend in name.
2 Isn't there a grief in it even to death
when a companion and friend is turned into an enemy?
3 Oh wicked imagination, why were you formed
to cover the dry land with deceit?
4 There's a companion who rejoices in the gladness of a friend,
but in time of affliction will be against him.
5 There's a companion who for the belly's sake labours with his friend,
yet in the face of battle will carry his buckler.
6 Don't forget a friend in your soul.
Don't be unmindful of him in your riches.

Choose your advisers carefully

7 Every counsellor extols counsel,
but some give counsel in their own interest.
8 Let your soul beware of a counsellor,
and know in advance what's his interest
(for he'll take counsel for himself),
in case he casts the lot against you,
9 and say to you, "Your way is good."
Then he'll stand near you, to see what'll happen to you.
10 Don't take counsel with one who looks askance at you.
Hide your counsel from those who are jealous of you.
11 Don't consult with a woman about her rival,
with a coward about war,
with a merchant about business,
with a buyer about selling,
with an envious man about thankfulness,
with an unmerciful man about kindliness,
with a sluggard about any kind of work,
with a hireling in your house about finishing his work,

Literal Version

you, and to_know all the/this/who upon/to/against the/this/who earth, that/since you lord to_be the/this/who God the/this/who an_age. 23 all food to_eat belly/womb/stomach, he_is but/and food food good. 24 a_ _throat ⟦γεύεται⟧ food ⟦θήρας⟧, thus(-ly) heart ⟦συνετὴ⟧ word false. 25 heart torture to_give grief, and a_human much-experienced ⟦ἀνταποδώσει⟧ he/she/it/self. 26 all male ⟦ἐπιδέξεται⟧ woman, he_is but/and daughter daughter greater. 27 beauty woman ⟦ἱλαρύνει⟧ face, and above/for all desire a_ _human ⟦ὑπεράγει⟧. 28 if to_be upon/to/against tongue he/she/it/self mercy and gentleness, no to_be the/this/who man he/she/it/self according_to son a_human. 29 the/this/who ⟦κτώμενος⟧ woman ⟦ἐνάρχεται⟧ ⟦κτήσεως⟧, ⟦βοηθὸν⟧ according_to he/she/it/self and pillar ⟦ἀναπαύσεων⟧. 30 which/whither no he_is fence, ⟦διαρπαγήσεται⟧ possession, and which/whither no he_is woman, ⟦στενάξει⟧ ⟦πλανώμενος⟧. 31 one/which? for to_trust_ _(in) ⟦εὐζώνῳ⟧ ⟦λῃστῇ⟧ ⟦σφαλλομένῳ⟧ out_from city toward city? thus(-ly) a_human not to_have/be chick and ⟦καταλύοντι⟧ which/whither if ⟦ὀψισῇ⟧.

37:1 all friendly/friend to_say, ⟦ἐφιλίασα⟧ he/she/it/self I/we/and_I; but he_is friendly/friend name alone/only friendly/friend. 2 not grief there_is until death, friend and friendly/friend ⟦τρεπόμενος⟧ toward hostility? 3 Omega/oh!/to_be evil/bad a_thought, whence/how ⟦ἐνεκυλίσθης⟧ ⟦καλύψαι⟧ the/this/who dried_up/withered in/on/among ⟦δολιότητι⟧? 4 friend ⟦φίλου⟧ in/on/among joy ⟦ἥδεται⟧, and in/on/among time/right_time pressure to_be opposite; 5 friend to_love ⟦συμπονεῖ⟧ because_of/grace ⟦γαστρὸς⟧, before ⟦πολέμου⟧ to_take ⟦ἀσπίδα⟧. 6 not ⟦ἐπιλάθῃ⟧ ⟦φίλου⟧ in/on/among the/this/who soul you, and not ⟦ἀμνημονήσῃς⟧ he/she/it/self/my/your/him-self/there in/on/among money you. 7 all counsellor ⟦ἐξαίρει⟧ plan, but he_is ⟦συμβουλεύων⟧ toward my/your/him-self. 8 away_from ⟦συμβούλου⟧ to_keep/guard the/this/who soul you, and to_ _know before/previously one/which? he/she/it/self/my/your/him-self/there need; and for he/she/it/self my/your/him-self to_plan; lest to_throw upon/to/against you/your lot, 9 and to_say you, good the/this/who road you; and ⟦στήσεται⟧ out_from against to_ _perceive the/this/who ⟦συμβησόμενόν⟧ you. 10 not ⟦βουλεύου⟧ with/after of_the ⟦ὑποβλεπομένου⟧ you, and away_from the/this/who ⟦ζηλούντων⟧ you ⟦κρύψον⟧ plan. 11 with/after woman about ⟦ἀντιζήλου⟧ he/she/it/self, and with/after ⟦δειλοῦ⟧ about ⟦πολέμου⟧; with/after ⟦ἐμπόρου⟧ about ⟦μεταβολίας⟧, and with/after ⟦ἀγοράζοντος⟧ about ⟦πράσεως⟧; with/after ⟦βασκάνου⟧ about thankfulness, and with/after ⟦ἀνελεήμονος⟧ about ⟦χρηστοηθείας⟧; with/after ⟦ὀκνηροῦ⟧ about all work, and with/after ⟦μισθίου⟧ ⟦ἐφεστίου⟧ about consummation, ⟦οἰκέτῃ⟧ ⟦ἀργῷ⟧ about much work; not to_hold_fast/out upon/to/against this/he/she/it about all ⟦συμβουλίας⟧. 12 but or/than with/after man ⟦εὐσεβοῦς⟧ ⟦ἐνδελέχιζε⟧, which if to_come_to_know ⟦συντηροῦντα⟧ commandment; which in/on/among the/this/who soul he/she/it/self/my/your/him-self/there according_to the/this/who soul you, and if ⟦πταίσῃς⟧, ⟦συναλγήσει⟧ you. 13 and plan heart ⟦στῆσον⟧, no for he_is you

Literal Version

⟦πιστότερος⟧ he/she/it/self; **14** soul for man ⟦ἀπαγγέλλειν⟧ ⟦ἐνίοτε⟧ ⟦εἴωθεν⟧, or/than seven ⟦σκοποὶ⟧ upon/to/against ⟦μετεώρου⟧ to_sit upon/to/against ⟦σκοπῆς⟧. **15** and upon/to/against all this/he/she/it to_pray highest, in_order_ _that/to ⟦εὐθύνῃ⟧ in/on/among truth the/this/who road you. **16** beginning all work word, and before all ⟦πράξεως⟧ plan. **17** track ⟦ἀλλοιώσεως⟧ heart. **18** four part to_rise, good-doer and evil/harm, life and death, and ⟦κυριεύουσα⟧ continually he/she/it/self tongue to_be. **19** to_be man crafty and much instructor, and the/this/who one's_own/private soul useless to_be. **20** he_is ⟦σοφιζόμενος⟧ in/on/among word detested, this/he/she/it all food ⟦καθυστερήσει⟧, **21** no for to_give he/she/it/self from_with lord grace, that/since all wisdom ⟦ἐστερήθη⟧. **22** he_is wise the/this/who one's_own/private soul, and the/this/who ⟦καρποὶ⟧ the/this/who understanding he/she/it/self/my/your/him-self/there upon/to/against mouth faithful. **23** man wise the/this/who my/your/him-self a_people ⟦παιδεύσει⟧, and the/this/who ⟦καρποὶ⟧ the/this/who understanding he/she/it/self/my/your/him-self/there faithful. **24** man wise to_fill praise, and to_bless he/she/it/self all the/this/who to_ _see. **25** life man in/on/among number day, and the/this/who/which day of_the Israaʸl ⟦ἀναρίθμητοι⟧. **26** the/this/who wise in/on/among the/this/who a_people he/she/it/self/my/your/him-self/there to_inherit faith, and the/this/who name he/she/it/self/my/your/him-self/there to_live toward the/this/who an_age. **27** child, in/on/among the/this/who life you ⟦πείρασον⟧ the/this/who soul you, and look!/to_perceive one/which? evil/bad he/she/it/self, and not to_give he/she/it/self. **28** no for all all to_be_profitable, and no all soul in/on/among all to_delight. **29** not ⟦ἁπληστεύου⟧ in/on/among all self-indulgence, and not ⟦ἐκχυθῇς⟧ upon/to/against ⟦ἐδεσμάτων⟧; **30** in/on/among much for food to_be travail, and the/this/who ⟦ἁπληστία⟧ to_come_near until ⟦χολέρας⟧. **31** through/because_of ⟦ἁπληστίαν⟧ much ⟦ἐτελεύτησαν⟧, the/this/who but/and ⟦προσέχων⟧ ⟦προσθήσει⟧ life.

38:1 to_honour ⟦ἰατρὸν⟧ to/with the/this/who need honour he/she/it/self/my/your/him-self/there, and for he/she/it/self to_create lord. **2** from_with for highest to_be healing, and from_with king to_take gift. **3** higher_knowledge physician ⟦ἀνυψώσει⟧ head

Readers' Version

or with an idle servant about much business.
Pay no attention to these in any matter of counsel.
12 But rather be continually with a godly man,
whom you know to be a keeper of the commandments,
who in his soul is as your own soul,
and who'll grieve with you, if you fail.
13 Make the counsel of your heart stand,
for there's no one more faithful to you than it.
14 Because a man's soul is sometimes inclined to inform him
better than seven watchmen who sit on high on a watch-tower.
15 Above all this ask the Most High
that he may direct your way in truth.

Wisdom that benefits others

16 Let reason be the beginning of every work.
Let counsel go before every action.
17 As a token of the changing of the heart,
18 four kinds of things rise up:
good and evil, life and death.
That which rules over them continually is the tongue.
19 There's one who's clever and the instructor of many,
and yet is unprofitable to his own soul.
20 There's one who's subtle in words, and is hated.
He'll be destitute of all food.
21 Because grace wasn't given to him from the master,
because he's deprived of all wisdom.
22 There's one who's wise to his own soul;
and the fruits of his understanding are trustworthy in the mouth.
23 A wise man will instruct his own people.
The fruits of his understanding are trustworthy.
24 A wise man will be filled with blessing.
All those who see him will call him happy.
25 A man's life is counted by days.
The days of Yisrael (Israel) are innumerable.
26 The wise man will inherit confidence among his people.
His name will live forever.

Know your limits with food

27 My son, test your soul in your life.
See what's evil for it, and don't give in to it.
28 Because not all things are profitable for all men.
Not every soul has pleasure in everything.
29 Don't be insatiable in any luxury.
Don't be greedy in the things that you eat.
30 Because overeating brings disease,
and gluttony causes nausea.
31 Because of gluttony, many have perished,
but he who takes heed will prolong his life.

Doctors, medicines, and prayer

38:1 Honour a physician according to your need with the honours due to him,
for truly the master has created him.
2 Because healing comes from the Most High,

Readers' Version

and he'll receive a gift from the king.
3 The skill of the physician will lift up his head.
He'll be admired in the sight of great men.
4 The master created medicines out of the earth.
A prudent man won't despise them.
5 Wasn't water made sweet with wood,
that its power might be known?
6 He gave men skill
that he might be glorified in his marvellous works.
7 With them he heals
and takes away pain.
8 With these, the pharmacist makes a mixture.
God's works won't be brought to an end.
From him, peace is on the face of the earth.
9 My son, in your sickness don't be negligent,
but pray to the master, and he'll heal you.
10 Put away wrong doing, and direct your hands in righteousness.
Cleanse your heart from all sin.
11 Give a sweet savour and a memorial of fine flour,
and pour oil on your offering, according to your means.
12 Then give place to the physician, for truly the master has created him.
Don't let him leave you, for you need him.
13 There's a time when in recovery is in their hands.
14 Because they also will ask the master
to prosper them in diagnosis and in healing for the maintenance of life.
15 He who sins before his Maker,
let him fall into the hands of the physician.

Grieving for the dead

16 My son, let your tears fall over the dead,
and as one who suffers grievously, begin lamentation.
Wind up his body with due honour.
Don't neglect his burial.
17 Make bitter weeping and make passionate wailing.
Let your mourning be according to his merit,
for one day or two, so that people won't speak badly of you;
and so be comforted for your sorrow.
18 Because from sorrow comes death.
Sorrow of heart saps one's strength.
19 In calamity, sorrow also remains.
A poor man's life is grievous to the heart.
20 Don't give your heart to sorrow.
Put it away, remembering the end.
21 Don't forget it, for there's no returning again.
You do him no good, and you'd harm yourself.
22 Remember his end, for so also will yours be:
yesterday for me, and today for you.
23 When the dead is at rest, let his remembrance rest.
Be comforted for him when his spirit departs from him.

Literal Version

he/she/it/self/my/your/him-self/there, and before
⟦μεγιστάνων⟧ ⟦θαυμασθήσεται⟧. 4 lord to_create out_from
earth ⟦φάρμακα⟧, and man thoughtful no ⟦προσοχθιεῖ⟧
he/she/it/self. 5 no away_from wood ⟦ἐγλυκάνθη⟧ water,
toward the/this/who ⟦γνωσθῆναι⟧ the/this/who strength
he/she/it/self/my/your/him-self/there? 6 and he/she/it/self
to_give a_human ⟦ἐπιστήμην⟧ ⟦ἐνδοξάζεσθαι⟧ in/on/among
the/this/who ⟦θαυμασίοις⟧
he/she/it/self/my/your/him-self/there. 7 in/on/among
he/she/it/self to_serve/heal, and to_take_up the/this/who
travail he/she/it/self/my/your/him-self/there. 8 a_perfumer
in/on/among this/he/she/it to_do/make mixture, and no not
⟦συντελέσῃ⟧ work he/she/it/self/my/your/him-self/there,
and peace from_with he/she/it/self/my/your/him-self/there
to_be upon/to/against face the/this/who earth. 9 child,
in/on/among ⟦ἀῤῥωστήματί⟧ you not ⟦παράβλεπε⟧, but
⟦εὖξαι⟧ lord, and he/she/it/self ⟦ἰάσεταί⟧ you. 10 ⟦Ἀπόστησον⟧
⟦πλημμέλειαν⟧, and ⟦εὔθυνον⟧ hand, and away_from all sin to_
_clean heart. 11 to_give Euodia, and memorial ⟦σεμιδάλεως⟧,
and ⟦λίπανον⟧ offering, which/how not to_be. 12 and ⟦ἰατρῷ⟧
to_give place, and for he/she/it/self to_create lord; and not to_
_leave you, and for he/she/it/self/my/your/him-self/there
need. 13 he_is time/right_time when and in/on/among hand
he/she/it/self aroma. 14 and for he/she/it/self lord
⟦δεηθήσονται⟧, in_order_that/to ⟦εὐοδώσῃ⟧ he/she/it/self rest
and healing because_of/grace ⟦ἐμβιώσεως⟧. 15 the/this/who
to_sin before of_the ⟦ποιήσαντος⟧ he/she/it/self, ⟦ἐμπέσοι⟧
toward hand physician. 16 child, upon/to/against ⟦νεκρῷ⟧
⟦κατάγαγε⟧ ⟦δάκρυα⟧, and which/how a_certain_one to_suffer
⟦ἔναρξε⟧ ⟦θρήνου⟧; according_to but/and the/this/who
judgement he/she/it/self/my/your/him-self/there
⟦περίστειλον⟧ the/this/who body
he/she/it/self/my/your/him-self/there, and not ⟦ὑπερίδῃς⟧
the/this/who burial_(place)
he/she/it/self/my/your/him-self/there. 17 ⟦Πίκρανον⟧
⟦κλαυθμὸν⟧, and ⟦θέρμανον⟧ lamentation, and to_do/make
the/this/who grief according_to the/this/who ⟦ἀξίαν⟧
he/she/it/self/my/your/him-self/there day one and two
because_of/grace ⟦διαβολῆς⟧, and ⟦παρακλήθητι⟧ grief
because_of; 18 away_from grief for ⟦ἐκβαίνει⟧ death, and grief
heart to_bend/bow strength. 19 in/on/among enslavement
⟦παραβαίνει⟧ and grief, and life ⟦πτωχοῦ⟧ according_to heart.
20 not to_give toward grief the/this/who heart you,
⟦ἀπόστησον⟧ he/she/it/self/my/your/him-self ⟦μνησθεὶς⟧
the/this/who last/least. 21 not ⟦ἐπιλαθῇ⟧, no for to_be fuller_
_statement, and this/he/she/it no ⟦ὠφελήσεις⟧, and yourself
⟦κακώσεις⟧. 22 to_remember the/this/who judgement
he/she/it/self/my/your/him-self/there, that/since thus(-ly)
which/how and the/this/who your; I/we/my yesterday, and
you/your today. 23 in/on/among ⟦ἀναπαύσει⟧ dead
⟦κατάπαυσον⟧ the/this/who memorial
he/she/it/self/my/your/him-self/there, and ⟦παρακλήθητι⟧
in/on/among he/she/it/self in/on/among ⟦ἐξόδῳ⟧
spirit/breath he/she/it/self/my/your/him-self/there.
24 wisdom ⟦γραμματέως⟧ in/on/among opportunity ⟦σχολῆς⟧,
and the/this/who ⟦ἐλασσούμενος⟧ action
he/she/it/self/my/your/him-self/there ⟦σοφισθήσεται⟧.

Literal Version

25 one/which? ⟦σοφισθήσεται⟧ the/this/who to_grasp/seize ⟦ἀροτροῦ⟧, and to_boast in/on/among ⟦δόρατι⟧ ⟦κέντρου⟧, ox ⟦ἐλαύνων⟧ and ⟦ἀναστρεφόμενος⟧ in/on/among work he/she/it/self, and the/this/who narrative he/she/it/self/my/your/him-self/there in/on/among son bull? 26 heart he/she/it/self/my/your/him-self/there to_give ⟦ἐκδοῦναι⟧ ⟦αὔλακας⟧, and the/this/who sleeplessness he/she/it/self/my/your/him-self/there toward food ⟦δαμάλεων⟧. 27 thus(-ly) all craftsman and master-builder, who/which ⟦νύκτωρ⟧ which/how day ⟦διάγει⟧; the/this/who ⟦γλύφοντες⟧ ⟦γλύμματα⟧ seal, and the/this/who perseverance he/she/it/self/my/your/him-self/there ⟦ἀλλοιῶσαι⟧ ⟦ποικιλίαν⟧; heart he/she/it/self/my/your/him-self/there to_ _give toward the/this/who ⟦ὁμοιῶσαι⟧ ⟦ζωγραφίαν⟧, and the/this/who sleeplessness he/she/it/self/my/your/him-self/there ⟦τελέσαι⟧ work. 28 thus(-ly) coppersmith to_sit near ⟦ἄκμονος⟧, and ⟦καταμανθάνων⟧ ⟦ἀργῷ⟧ ⟦σιδήρῳ⟧; vapour fire ⟦πήξει⟧ flesh he/she/it/self/my/your/him-self/there, and in/on/among heat furnace/oven ⟦διαμαχήσεται⟧; voice/sound ⟦σφύρης⟧ ⟦καινιεῖ⟧ the/this/who ear he/she/it/self/my/your/him-self/there, and before ⟦ὁμοιώματος⟧ ⟦σκεύους⟧ the/this/who eye he/she/it/self/my/your/him-self/there; heart he/she/it/self/my/your/him-self/there to_give toward ⟦συντέλειαν⟧ work, and the/this/who sleeplessness he/she/it/self/my/your/him-self/there ⟦κοσμῆσαι⟧ upon/to/against consummation. 29 thus(-ly) potter to_sit in/on/among work he/she/it/self/my/your/him-self/there, and ⟦συστρέφων⟧ in/on/among foot he/she/it/self/my/your/him-self/there course/wheel, which in/on/among ⟦μεριμνῃ⟧ to_lay/be_appointed always upon/to/against the/this/who work he/she/it/self/my/your/him-self/there, and ⟦ἐναρίθμιος⟧ all the/this/who work he/she/it/self/my/your/him-self/there. 30 in/on/among arm he/she/it/self/my/your/him-self/there ⟦τυπώσει⟧ clay, and before foot to_bend/bow strength he/she/it/self/my/your/him-self/there; heart to_give/deliver ⟦συντελέσαι⟧ the/this/who anointing, and the/this/who sleeplessness he/she/it/self/my/your/him-self/there to_clean furnace/oven. 31 all this/he/she/it toward hand he/she/it/self ⟦ἐνεπίστευσαν⟧, and each in/on/among the/this/who work he/she/it/self/my/your/him-self/there ⟦σοφίζεται⟧. 32 without he/she/it/self no ⟦οἰκισθήσεται⟧ city, and no ⟦παροικήσουσιν⟧, and_not to_walk; 33 and in/on/among assembly no ⟦ὑπεραλοῦνται⟧; upon/to/against ⟦δίφρον⟧ ⟦δικαστοῦ⟧ no ⟦καθιοῦνται⟧, and covenant judgement no ⟦διανοηθήσονται⟧, and_not not ⟦ἐκφανῶσι⟧ righteousness and judgement; and in/on/among parable no ⟦εὑρεθήσονται⟧. 34 but creature an_age ⟦στηρίσουσι⟧; and the/this/who petition he/she/it/self in/on/among work skill. but/however of_the ⟦ἐπιδόντος⟧ the/this/who soul he/she/it/self/my/your/him-self/there, and ⟦διανοουμένου⟧ in/on/among law highest,

Readers' Version

The work of farmers and skilled workers

24 The wisdom of the scribe comes by the opportunity of leisure.
He who has little business can become wise.
25 How could he become wise who holds the plough,
who glories in the shaft of the goad,
who drives oxen and is occupied in their labours,
and who mostly talks about bulls?
26 He'll set his heart on turning his furrows.
His lack of sleep is to give his heifers their fodder.
27 So is every craftsman and master artisan
who passes his time by night as by day,
those who cut engravings of signets.
His diligence is to make great variety.
He sets his heart to preserve likeness in his portraiture,
and is careful to finish his work.
28 So too is the smith sitting by the anvil
and considering the unwrought iron.
The smoke of the fire will waste his flesh.
He toils in the heat of the furnace.
The noise of the hammer deafens his ear.
His eyes are on the pattern of the object.
He'll set his heart on perfecting his works.
He'll be careful to adorn them perfectly.
29 So is the potter sitting at his work
and turning the wheel around with his feet,
who's always anxiously set at his work.
He produces his handiwork in quantity.
30 He'll fashion the clay with his arm
and will bend its strength in front of his feet.
He'll apply his heart to finish the glazing.
He'll be careful to clean the kiln.
31 All these put their trust in their hands.
Each becomes skilful in his own work.
32 Without these no city would be inhabited.
Men wouldn't reside as foreigners or walk up and down there.
33 They won't be searched for among the council of the people.
They won't mount on high in the assembly.
They won't sit on the seat of the judge.
They won't understand the covenant of judgement.
Neither will they declare instruction and judgement.
They won't be found where parables are.
34 But they'll maintain the fabric of the age.
Their prayer is in the handiwork of their craft.

Readers' Version

The work of someone who studies God's law

39:1 Not so he who's applied his soul
and meditates in the Most High's law.
He'll seek out the wisdom of all the ancients
and will be occupied with prophecies.
2 He'll keep the sayings of the men of renown
and will enter in amidst the subtleties of parables.
3 He'll seek out the hidden meaning of proverbs
and be conversant in the dark sayings of parables.
4 He'll serve among great men
and appear before him who rules.
He'll travel through the land of foreign nations,
for he's learnt what's good and evil among men.
5 He'll apply his heart to return early to the master who made him,
and will make supplication before the Most High,
and will open his mouth in prayer,
and will ask for pardon for his sins.
6 If the great master wills,
he'll be filled with the spirit of understanding;
he'll pour forth the words of his wisdom
and in prayer give thanks to the master.
7 He'll direct his counsel and knowledge,
and he'll meditate in his secrets.
8 He'll show the instruction which he's been taught
and will glory in the law of the master's covenant.
9 Many will commend his understanding.
So long as the world endures, it won't be blotted out.
His memory won't depart.
His name will live throughout the generations.
10 Nations will declare his wisdom.
The congregation will proclaim his praise.
11 If he continues, he'll leave a greater name than a thousand.
If he finally rests, it's enough for him.

Praise God for the goodness of creation

12 Yet more I'll utter, which I've thought about.
I'm filled like the full moon.
13 Listen to me, you holy children,
and bud forth like a rose growing by a brook of water.
14 Give a sweet fragrance like frankincense.
Put forth flowers like a lily.
Scatter a sweet smell and sing a song of praise.
Bless the master for all his works!
15 Magnify his name
and give utterance to his praise
with the songs on your lips and with harps!
Say this when you utter his praise:
16 All the master's works are extremely good,
and every command will be done in its time.
17 No one can say, "What's this?" "Why is that?"
because they'll all be discovered at the proper time.
At his word, the waters stood as a heap,

Literal Version

39:1 wisdom all ancient ⟦ἐκζητήσει⟧, and in/on/among ⟦προφητείαις⟧ ⟦ἀσχοληθήσεται⟧. **2** ⟦Διηγήσεις⟧ man ⟦ὀνομαστῶν⟧ ⟦συντηρήσει⟧, and in/on/among ⟦στροφαῖς⟧ ⟦παραβολῶν⟧ ⟦συνεισελεύσεται⟧. **3** ⟦Ἀπόκρυφα⟧ ⟦παροιμιῶν⟧ ⟦ἐκζητήσει⟧, and in/on/among ⟦αἰνίγμασι⟧ ⟦παραβολῶν⟧ ⟦ἀναστραφήσεται⟧. **4** ⟦Ἀναμέσον⟧ ⟦μεγιστάνων⟧ ⟦ὑπηρετήσει⟧, and before ⟦ἡγουμένου⟧ to_see; in/on/among earth another's Gentile_nation to_pass_through, good-doer for and evil/harm in/on/among a_human to_test/tempt. **5** the/this/who heart he/she/it/self/my/your/him-self/there to_give/deliver ⟦ὀρθρίσαι⟧ to/with lord the/this/who ⟦ποιήσαντα⟧ he/she/it/self, and before highest ⟦δεηθήσεται⟧; and opening the/this/who mouth he/she/it/self/my/your/him-self/there in/on/among prayer, and about the/this/who sin he/she/it/self/my/your/him-self/there ⟦δεηθήσεται⟧. **6** if lord the/this/who great to_will/desire, spirit/breath understanding ⟦ἐμπλησθήσεται⟧; he/she/it/self ⟦ἀνομβρήσει⟧ declaration wisdom he/she/it/self/my/your/him-self/there, and in/on/among prayer to_agree lord. **7** he/she/it/self ⟦κατευθύνει⟧ plan he/she/it/self/my/your/him-self/there and ⟦ἐπιστήμην⟧, and in/on/among the/this/who ⟦ἀποκρύφοις⟧ he/she/it/self/my/your/him-self/there ⟦διανοηθήσεται⟧. **8** he/she/it/self ⟦ἐκφανεῖ⟧ discipline teaching he/she/it/self/my/your/him-self/there, and in/on/among law covenant lord ⟦καυχήσεται⟧. **9** ⟦Αἰνέσουσι⟧ the/this/who understanding he/she/it/self/my/your/him-self/there much, until of_the an_ _age no ⟦ἐξαλειφθήσεται⟧; no ⟦ἀποστήσεται⟧ the/this/who memorial he/she/it/self/my/your/him-self/there, and name he/she/it/self/my/your/him-self/there to_live toward generation generation. **10** the/this/who wisdom he/she/it/self/my/your/him-self/there ⟦διηγήσονται⟧ Gentile_nation, and the/this/who praise he/she/it/self/my/your/him-self/there ⟦ἐξαγγελεῖ⟧ assembly. **11** if ⟦ἐμμείνῃ⟧ name to_leave_behind or/than thousand, and if ⟦ἀναπαύσηται⟧ ⟦ἐμποιεῖ⟧ he/she/it/self. **12** still ⟦διανοηθεὶς⟧ ⟦ἐκδιηγήσομαι⟧, and which/how mid-menstrual_period ⟦ἐπληρώθην⟧. **13** ⟦Εἰσακούσετέ⟧ I/we son ⟦ὅσιοι⟧, and ⟦βλαστήσατε⟧ which/how Rhodes ⟦φυόμενον⟧ upon/to/against ⟦ῥεύματος⟧ field; **14** and which/how frankincense ⟦εὐωδιάσατε⟧ aroma, and ⟦ἀνθήσατε⟧ flower which/how lily; ⟦διάδοτε⟧ aroma and ⟦αἰνέσατε⟧ a_song; ⟦εὐλογήσατε⟧ lord upon/to/against all the/this/who work. **15** to_give the/this/who name he/she/it/self/my/your/him-self/there ⟦μεγαλωσύνην⟧, and ⟦ἐξομολογήσασθε⟧ in/on/among ⟦αἰνέσει⟧ he/she/it/self/my/your/him-self/there, in/on/among song lip and in/on/among ⟦κινύραις⟧, and thus(-ly) to_say in/on/among ⟦ἐξομολογήσει⟧, **16** the/this/who work lord all that/since good very, and all an_order in/on/among time/right_time he/she/it/self/my/your/him-self/there to_ _be. **17** all for in/on/among time/right_time he/she/it/self/my/your/him-self/there to_seek; in/on/among word he/she/it/self/my/your/him-self/there to_stand which/how a_heap water, and in/on/among declaration mouth he/she/it/self/my/your/him-self/there ⟦ἀποδοχεῖα⟧ water. **18** in/on/among ⟦προστάγματι⟧ he/she/it/self/my/your/him-self/there all the/this/who

Literal Version

goodwill, and no to_be which ⟦ἐλαττώσει⟧ the/this/who saving
he/she/it/self/my/your/him-self/there. **19** work all flesh
before he/she/it/self/my/your/him-self/there, and no he_is
to_hide away_from the/this/who eye
he/she/it/self/my/your/him-self/there. **20** away_from of_the
an_age toward the/this/who an_age to_look_upon/at, and
none he_is ⟦θαυμάσιον⟧ against/in_front_of
he/she/it/self/my/your/him-self/there. **21** no to_be to_say,
one/which? this/he/she/it? toward one/which?
this/he/she/it? all for toward need he/she/it/self to_create.
22 the/this/who praise
he/she/it/self/my/your/him-self/there which/how river
⟦ἐπεκάλυψε⟧, and which/how flood dried_up/withered
⟦ἐμέθυσεν⟧. **23** thus(-ly) wrath
he/she/it/self/my/your/him-self/there Gentile_nation to_
_inherit, which/how ⟦μετέστρεψεν⟧ water toward ⟦ἅλμην⟧.
24 the/this/who/which road
he/she/it/self/my/your/him-self/there the/this/who ⟦ὁσίοις⟧
⟦εὐθεῖαι⟧, thus(-ly) the/this/who lawless ⟦προσκόμματα⟧.
25 good-doer the/this/who good-doer to_create away_from
beginning, thus(-ly) the/this/who sinful evil/harm.
26 beginning all need toward life a_human, water, fire, and
iron, and salt, and fine_flour ⟦πυροῦ⟧, and honey, and milk,
blood ⟦σταφυλῆς⟧, and olive_oil, and clothing.
27 this/he/she/it all the/this/who ⟦εὐσεβέσιν⟧ toward
good-doer, thus(-ly) the/this/who sinful ⟦τραπήσεται⟧ toward
evil/harm. **28** he_is spirit/breath which toward vengeance to_
_create, and in/on/among ⟦θυμῷ⟧ he/she/it/self
⟦ἐστερέωσαν⟧ whip he/she/it/self; and in/on/among
time/right_time consummation strength ⟦ἐκχέουσι⟧, and
the/this/who wrath of_the ⟦ποιήσαντος⟧ he/she/it/self
⟦κοπάσουσι⟧. **29** fire and hail and hunger and death, all
this/he/she/it toward vengeance to_create. **30** wild_animal
tooth and scorpion and to_have/be and sword ⟦ἐκδικοῦσα⟧
toward destructive ungodly, **31** in/on/among the/this/who
commandment he/she/it/self/my/your/him-self/there
⟦εὐφρανθήσονται⟧, and upon/to/against the/this/who earth
toward need ⟦ἑτοιμασθήσονται⟧, and in/on/among
the/this/who time/right_time he/she/it/self no
⟦παραβήσονται⟧ word. **32** through/because_of this/he/she/it
out_from beginning ⟦ἐστηρίχθην⟧, and ⟦διενοήθην⟧, and
in/on/among a_writing to_release. **33** the/this/who work lord
all good-doer, and all need in/on/among hour he/she/it/self
to_provide. **34** and no to_be to_say, this/he/she/it
this/he/she/it ⟦πονηρότερον⟧, all for in/on/among
time/right_time ⟦εὐδοκιμηθήσεται⟧. **35** and now in/on/among
all heart and mouth ⟦ὑμνήσατε⟧, and ⟦εὐλογήσατε⟧
the/this/who name lord.

40:1 ⟦Ἀσχολιὰ⟧ great to_create all a_human, and yoke/scales
weighty upon/to/against son Adam, away_from day departure
out_from ⟦γαστρὸς⟧ mother he/she/it/self until day
upon/to/against burial_(place) toward mother all.
2 the/this/who reasoning he/she/it/self and fear heart,
thought expectation, day death; **3** away_from to_sit
upon/to/against throne in/on/among glory/to_think, and
until ⟦τεταπεινωμένου⟧ in/on/among earth and ashes; **4** away_
_from ⟦φοροῦντος⟧ ⟦ὑάκινθον⟧ and crown, and until

Readers' Version

as did the reservoirs of water at the word of his mouth.
18 At his command all his good pleasure is fulfilled.
There's no one who can hinder his salvation.
19 The works of all flesh are before him.
It's impossible to be hidden from his eyes.
20 He sees from eternal to eternal.
There's nothing too wonderful for him.
21 No one can say, "What's this?" "Why is that?"
for all things are created for their own uses.
22 His blessing covered the dry land as a river
and saturated it as a flood.
23 As he's made the waters salty,
so the heathen will inherit his anger.
24 His ways are plain to the holy.
They're stumbling blocks to the wicked.
25 Good things are created from the beginning for the good.
So are evil things for sinners.
26 The main things necessary for the life of man
are water, fire, iron, salt,
wheat flour, and honey, milk,
the blood of the grape, oil, and clothing.
27 All these things are for good to the godly,
but for sinners, they'll be turned into evils.
28 There are winds that are created for vengeance,
and in their fury they lay on their scourges heavily.
In the time of reckoning, they pour out their strength,
and will appease the anger of him who made them.
29 Fire, hail, famine, and death—
all these are created for vengeance—
30 wild animals' teeth, scorpions, adders,
and a sword punishing the ungodly to destruction.
31 They'll rejoice in his commandment,
and will be made ready on earth when needed.
In their seasons, they won't disobey his command.
32 Therefore from the beginning I was convinced,
and I thought it through and left it in writing:
33 All the master's works are good.
He'll supply every need in its time.
34 No one can say, "This is worse than that,"
for they'll all be well approved in their time.
35 Now with all your hearts and voices, sing praises
and bless the master's name!

The burdens of human life

40:1 Great travail is created for every man.
A heavy yoke is on the sons of Adam,
from the day of their coming forth from their mother's womb,
until the day for their burial in the mother of all things.
2 The expectation of things to come, and the day of death,
trouble their thoughts, and cause fear in their hearts.

Readers' Version

3 From him who sits on a throne of glory,
even to him who's humbled in earth and ashes,
4 from him who wears purple and a crown,
even to him who's clothed in burlap,
5 there's anger, jealousy, trouble, unrest,
fear of death, anger, and strife.
In the time of rest on his bed,
his night sleep changes his knowledge.
6 He gets little or no rest,
and afterward in his sleep, as in a day of keeping watch,
he's troubled in the vision of his heart,
as one who's escaped from the front of battle.
7 In the very time of his deliverance, he awakens,
and marvels that the fear is nothing.
8 To all creatures, human and animal,
and on sinners sevenfold more,
9 come death, bloodshed, strife, sword,
calamities, famine, suffering, and deadly diseases.
10 All these things were created for the wicked,
and because of them the flood came.
11 All things that are of the earth turn to the earth again.
All things that are of the waters return into the sea.
12 All bribery and injustice will be blotted out.
Good faith will stand forever.

Honesty, generosity, and life's good things

13 The goods of the unjust will be dried up like a river,
and like a great thunder in rain will go off in noise.
14 In opening his hands, a man will be made glad;
so lawbreakers will utterly fail.
15 The children of the ungodly won't grow many branches,
and are as unhealthy roots on a sheer rock.
16 The reeds by every water or river bank
will be plucked up before all grass.
17 Kindness is like a garden of blessings.
Almsgiving endures forever.
18 The life of one who labours and is content will be made sweet.
He who finds a treasure is better than both.
19 Children and the building of a city establish a name.
A blameless wife is better than both.
20 Wine and music rejoice the heart.
The love of wisdom is better than both.
21 The pipe and the lute make pleasant melody.
A pleasant tongue is better than both.
22 Your eye desires grace and beauty,
but the green shoots of grain more than both.
23 A friend and a companion is always welcome,
and a wife with her husband is better than both.
24 Relatives and helpers are for a time of affliction,
but almsgiving rescues better than both.
25 Gold and silver will make the foot stand sure,
and counsel is esteemed better than both.

Literal Version

⟦περιβαλλουμένου⟧ ⟦ὠμόλινον⟧; 5 wrath and zeal and disturbance and tossing and fear death and wrath and quarrel, and in/on/among time/right_time ⟦ἀναπαύσεως⟧ upon/to/against ⟦κοίτης⟧ sleep night ⟦ἀλλοιοῖ⟧ knowledge/to_know he/she/it/self/my/your/him-self/there. 6 little/few which/how none in/on/among ⟦ἀναπαύσει⟧, and away_from that in/on/among ⟦ὕπνοις⟧ which/how in/on/among day ⟦σκοπιᾶς⟧, ⟦τεθορυβημένος⟧ in/on/among appearance/vision heart he/she/it/self/my/your/him-self/there, which/how ⟦ἐκπέφευγὼς⟧ away_from face ⟦πολέμου⟧. 7 in/on/among time/right_time salvation he/she/it/self/my/your/him-self/there ⟦ἐξηγέρθη⟧, and ⟦ἀποθαυμάζων⟧ toward none fear. 8 with/after all flesh away_ _from a_human until ⟦κτήνους⟧, and upon/to/against sinful ⟦ἐπταπλάσια⟧ to/with this/he/she/it. 9 death and blood and quarrel and sword,. ⟦ἐπαγωγαὶ⟧, hunger and ruin and whip, 10 upon/to/against the/this/who lawless to_create this/he/she/it all, and through/because_of he/she/it/self to_ _be the/this/who flood. 11 all just_as/how_much away_from earth toward earth ⟦ἀναστρέφει⟧, and away_from water toward sea ⟦ἀνακάμπτει⟧. 12 all gift and unrighteousness ⟦ἐξαλειφθήσεται⟧, and faith toward the/this/who an_age ⟦στήσεται⟧. 13 money unjust which/how river ⟦ξηρανθήσεται⟧, and which/how thunder great in/on/among ⟦ὑετῷ⟧ ⟦ἐξηχήσει⟧. 14 in/on/among the/this/who to_open he/she/it/self hand, ⟦εὐφρανθήσεται⟧, thus(-ly) the/this/who ⟦παραβαίνοντες⟧ toward ⟦συντέλειαν⟧ to_fail. 15 descendant ungodly no to_multiply branch, and ⟦ῥίζαι⟧ ⟦ἀκάθαρτοι⟧ upon/to/against ⟦ἀκροτόμου⟧ rock. 16 reed-grass upon/to/against all water and ⟦χείλους⟧ river before all grass ⟦ἐκτιλήσεται⟧. 17 grace which/how paradise in/on/among praise, and charity toward the/this/who an_age to_remain. 18 life ⟦αὐτάρκους⟧ ⟦ἐργάτου⟧ ⟦γλυκανθήσεται⟧, and above/for both the/this/who ⟦εὑρίσκων⟧ treasure. 19 child and building city ⟦στηρίζουσιν⟧ name, and above/for both woman blameless to_count. 20 wine and ⟦μουσικὰ⟧ ⟦εὐφραίνουσι⟧ heart, and above/for both affection wisdom. 21 flute and a_psaltery ⟦ἡδύνουσι⟧ honey, and above/for both tongue ⟦ἡδεῖα⟧. 22 because_of/grace and beauty ⟦ἐπιθυμήσει⟧ the/this/who eye you, and above/for both ⟦χλόην⟧ ⟦σπόρου⟧. 23 friendly/friend and friend toward time/right_time ⟦ἀπαντῶντες⟧, and above/for both woman with/after man. 24 brother and help toward time/right_time pressure, and above/for both charity to_deliver. 25 gold and money ⟦ἐπιστήσουσι⟧ foot, and above/for ⟦ἀπφότερα⟧ plan ⟦εὐδοκιμεῖται⟧. 26 money and strength ⟦ἀνυψώσουσι⟧ heart, and above/for both fear lord; no he_is fear lord ⟦ἐλάττωσις⟧, and no to_be ⟦ἐπιζητῆσαι⟧ in/on/among he/she/it/self help. 27 fear lord which/how paradise praise, and above/for all glory ⟦ἐκάλυψαν⟧ he/she/it/self. 28 child, life ⟦ἐπαιτήσεως⟧ not ⟦βιώσῃς⟧, greater to_die or/than to_ask/beg. 29 man to_see toward table another's, no to_be he/she/it/self/my/your/him-self/there the/this/who life in/on/among ⟦λογισμῷ⟧ life, ⟦ἀλισγήσει⟧ the/this/who soul he/she/it/self/my/your/him-self/there in/on/among ⟦ἐδέσμασιν⟧ another's; man but/and knowing and to_instruct ⟦φυλάξεται⟧. 30 in/on/among mouth ⟦ἀναιδοῦς⟧

Literal Version

⟦γλυκανθήσεται⟧ ⟦ἐπαίτησις⟧, and in/on/among belly/womb/stomach he/she/it/self/my/your/him-self/there fire ⟦καήσεται⟧.

41:1 Omega/oh!/to_be death, which/how bitter you the/this/who memorial to_be a_human ⟦εἰρηνεύοντι⟧ in/on/among the/this/who to_be he/she/it/self/my/your/him-self/there, man ⟦ἀπερισπάστῳ⟧, and ⟦εὐοδουμένῳ⟧ in/on/among all, and still ⟦ἰσχύοντι⟧ ⟦ἐπιδέξασθαι⟧ food? **2** Omega/oh!/to_be death, good you the/this/who judgement to_be a_human ⟦ἐπιδεομένῳ⟧ and ⟦ἐλασσουμένῳ⟧ strength, ⟦ἐσχατογήρῳ⟧, and ⟦περισπωμένῳ⟧ about all, and ⟦ἀπειθοῦντι⟧, and ⟦ἀπολωλεκότι⟧ perseverance. **3** not ⟦εὐλαβοῦ⟧ judgement death; to_remember ⟦προτέρων⟧ you and last/least, this/he/she/it the/this/who judgement from_with lord all flesh. **4** and one/which? ⟦ἀπαναίνῃ⟧ in/on/among goodwill highest? whether ten, whether hundred, whether thousand year; no to_be in/on/among Hades rebuke life. **5** child ⟦βδελυκτὰ⟧ to_be child sinful, and ⟦συναναστρεφόμενα⟧ ⟦παροικίαις⟧ ungodly. **6** child sinful to_ _destroy inheritance, and with/after of_the seed he/she/it/self ⟦ἐνδελεχιεῖ⟧ disgrace. **7** father ⟦ἀσεβεῖ⟧ ⟦μέμψεται⟧ child, that/since through/because_of he/she/it/self ⟦ὀνειδισθήσονται⟧. **8** woe! you man ungodly, who/which ⟦ἐγκατελίπετε⟧ law God highest. **9** and if ⟦γεννηθῆτε⟧, toward curse ⟦γεννηθήσεσθε⟧; and if ⟦ἀποθάνητε⟧, toward curse ⟦μερισθήσεσθε⟧. **10** all just_as/how_much out_from earth, toward earth ⟦ἀπελεύσεται⟧; thus(-ly) ungodly away_from curse toward destruction. **11** grief a_human in/on/among ⟦σώμασιν⟧ he/she/it/self, name but/and sinful no good-doer, ⟦ἐξαλειφθήσεται⟧. **12** ⟦Φρόντισον⟧ about name, he/she/it/self for you to_remain, or/than thousand great treasure gold. **13** good-doer life number day, and good-doer name toward an_ _age to_remain. **14** discipline in/on/among peace ⟦συντηρήσατε⟧ child, wisdom but/and ⟦κεκρυμμένη⟧ and treasure hidden, one/which? advantage in/on/among both? **15** greater a_human ⟦ἀποκρύπτων⟧ the/this/who foolishness he/she/it/self/my/your/him-self/there, or/than a_human ⟦ἀποκρύπτων⟧ the/this/who wisdom he/she/it/self/my/your/him-self/there. **16** therefore ⟦ἐντράπητε⟧ upon/to/against the/this/who declaration I/we; no for he_is all ⟦αἰσχύνην⟧ to_protect good, and no all all in/on/among faith ⟦εὐδοκιμεῖται⟧. **17** ⟦Αἰσχύνεσθε⟧ away_from

Readers' Version

26 Riches and strength will lift up the heart.
The fear of the master is better than both.
There's nothing lacking in the fear of the master.
In it, there's no need to seek help.
27 The fear of the master is like a garden of blessing
and covers a man more than any glory.

The hardship of depending on others

28 My son, don't lead a beggar's life.
It's better to die than to beg.
29 A man who looks to the table of another,
his life isn't to be considered a life.
He'll pollute his soul with another person's food,
but a wise and well-instructed person will beware of that.
30 Begging will be sweet in the mouth of the shameless,
but it kindles a fire in his belly.

Facing death

41:1 Oh death, how bitter is the memory of you to a man who's at peace in his possessions,
to the man who has nothing to distract him and has prosperity in all things,
and who still has strength to enjoy food!
2 Oh death, your sentence is acceptable to a man who's needy and who fails in strength,
who's in extreme old age, is distracted about all things,
is perverse, and has lost patience!
3 Don't be afraid of the sentence of death.
Remember those who've been before you and who come after.
This is the sentence from the master over all flesh.
4 And why do you refuse when it's the good pleasure of the Most High?
Whether life lasts ten, or a hundred, or a thousand years,
there's no enquiry about life in Haidais.[81]

The lasting value of a good name

5 The children of sinners are abominable children
and they frequent the dwellings of the ungodly.
6 The inheritance of sinners' children will perish
and with their posterity will be a perpetual disgrace.
7 Children will complain of an ungodly father,
because they suffer disgrace because of him.
8 Woe to you, ungodly men,
who've forsaken the Most High God's law![82]
9 If you're born, you'll be born to a curse.
If you die, a curse will be your portion.
10 All things that are of the earth will go back to the earth;
so the ungodly will go from a curse to perdition.
11 The mourning of men is about their bodies;
but the evil name of sinners will be blotted out.
12 Have regard for your name,
for it continues with you longer than a thousand great treasures of gold.

81 **RV 41:4 · Note** or, the place of the dead or, Sheol

82 **RV 41:8 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

13 A good life has its number of days,
but a good name continues forever.
14 My children, follow instruction in peace.

Things to be ashamed of

But wisdom that's hidden and a treasure that isn't seen,
what benefit is in them both?
15 Better is a man who hides his foolishness
than a man who hides his wisdom.
16 Therefore show respect for my words;
for it isn't good to retain every kind of shame.
Not everything is approved by all in good faith.
17 Be ashamed of sexual immorality before father and mother,
of a lie before a prince and a mighty man,
18 of an offence before a judge and ruler,
of iniquity before the congregation and the people,
of unjust dealing before a partner and friend,
19 and of theft in the place where you sojourn.
Be ashamed in regard of the truth of God and his covenant,
of leaning on your elbow at dinner,
of contemptuous behaviour in the matter of giving and taking,
20 of silence before those who greet you,
of looking at a woman who's a prostitute,
21 of turning away your face from a kinsman,
of taking away a portion or a gift,
of gazing at a woman who has a husband,
22 of meddling with his maid—and don't come near her bed,
of abusive speech to friends—and after you've given, don't insult,
23 of repeating and speaking what you've heard,
and of revealing of secrets.
24 So you'll be ashamed of the right things
and find favour in the sight of every man.
42:1 Don't be ashamed of these things,

Things not to be ashamed of

and don't sin to save face:
2 of the law of the Most High and his covenant,
of judgement to do justice to the ungodly,
3 of reckoning with a partner and with travellers,
of a gift from the inheritance of friends,
4 of exactness of scales and weights,
of getting much or little,
5 of bargaining dealing with merchants,
of frequent correction of children,
and of making the back of an evil slave to bleed.
6 A seal is good where an evil wife is.
Where there are many hands, lock things up.
7 Whatever you hand over, let it be by number and weight.
In giving and receiving, let all be in writing.
8 Don't be ashamed to instruct the unwise and foolish,
and one of extreme old age who contends with those who are young.
So you'll be well instructed indeed

Literal Version

father and mother about sexual_sin, and away_from ⟦ἡγουμένου⟧ and ⟦δυνάστου⟧ about lie; 18 away_from ⟦κριτοῦ⟧ and ruler about ⟦πλημμελείας⟧, away_from synagogue and a_ _people about lawlessness; away_from ⟦κοινωνοῦ⟧ and ⟦φίλου⟧ about unrighteousness, and away_from place which/whither be_a_stranger about ⟦κλοπῆς⟧; 19 and away_from truth God and covenant, and away_from ⟦πήξεως⟧ ⟦ἀγκῶνος⟧ upon/to/against bread; away_from ⟦σκορακισμοῦ⟧ receiving and gift, 20 and away_from ⟦ἀσπαζομένων⟧ about ⟦σιωπῆς⟧; away_from ⟦ὁράσεως⟧ woman ⟦ἑταίρας⟧, 21 and away_from ⟦ἀποστροφῆς⟧ face ⟦συγγενοῦς⟧; away_from ⟦ἀφαιρέσεως⟧ part and gift, and away_from ⟦κατανοήσεως⟧ woman ⟦ὑπάνδρου⟧, 22 away_from ⟦περιεργείας⟧ maidservant he/she/it/self/my/your/him-self/there, and not ⟦ἐπιστῇς⟧ upon/to/against the/this/who bed he/she/it/self, away_from friendly/friend about word ⟦ὀνειδισμοῦ⟧, and with/after the/this/who to_give, not ⟦ὀνείδιζε⟧. 23 away_from ⟦δευτερώσεως⟧ and word hearing, and away_from revelation word ⟦κρυφίων⟧; 24 and to_be ⟦αἰσχυντηρὸς⟧ ⟦ἀληθινῶς⟧, and ⟦εὑρίσκων⟧ because_of/grace before all a_human;

42:1 not about this/he/she/it ⟦αἰσχυνθῇς⟧, and not ⟦λάβῃς⟧ face of_the to_sin; 2 about law highest and covenant, and about judgement to_justify the/this/who ungodly; 3 about word ⟦κοινωνοῦ⟧ and ⟦ὁδοιπόρων⟧, and about gift inheritance ⟦ἑταίρων⟧; 4 about ⟦ἀκριβείας⟧ ⟦ζυγοῦ⟧ and ⟦σταθμιῶν⟧, about ⟦κτήσεως⟧ much and little/few; 5 about ⟦ἀδιαφόρου⟧ ⟦πράσεως⟧, and ⟦ἐμπόρων⟧, and about discipline child much, and ⟦οἰκέτῃ⟧ evil/bad side ⟦αἱμάξαι⟧. 6 upon/to/against woman evil/bad good seal; and where(-ever) hand much, ⟦κλεῖσον⟧. 7 the/this/who/which if to_deliver, in/on/among number and ⟦σταθμῷ⟧, and gift and receiving all in/on/among a_writing. 8 about discipline ⟦ἀνοήτου⟧ and ⟦μωροῦ⟧ and ⟦ἐσχατογήρου⟧ ⟦κρινομένου⟧ to/with ⟦νέους⟧, and to_be to_ _instruct ⟦ἀληθινῶς⟧, and ⟦δεδοκιμασμένος⟧ before all to_live. 9 daughter father concealed sleeplessness, and the/this/who concern he/she/it/self ⟦ἀφιστᾷ⟧ ⟦ὕπνον⟧; in/on/among ⟦νεότητι⟧ he/she/it/self lest ⟦παρακμάσῃ⟧, and ⟦συνῳκηκυῖα⟧ lest ⟦μισηθῇ⟧. 10 in/on/among marks_of_virginity/virginity lest ⟦βεβηλωθῇ⟧, and in/on/among the/this/who ⟦πατρικοῖς⟧ he/she/it/self pregnant to_be; with/after man to_be lest ⟦παραβῇ⟧, and ⟦συνῳκηκυῖα⟧ lest ⟦στειρώσῃ⟧.
11 upon/to/against daughter ⟦ἀδιατρέπτῳ⟧ ⟦στερέωσον⟧

Literal Version

prison/watch, lest to_do/make you derision ⟦ἐχθροῖς⟧, speech in/on/among city, and ⟦ἔκκλητον⟧ a_people, and to_dishonour you in/on/among multitude much. **12** all a_human not ⟦ἔμβλεπε⟧ in/on/among ⟦κάλλει⟧, and in/on/among midst woman not ⟦συνέδρευε⟧; **13** away_from for clothing to_depart moth, and away_from woman evil woman. **14** greater evil man or/than doing_good woman, and woman ⟦καταισχύνουσα⟧ toward reproach. **15** to_remember so the/this/who work lord, and which to_see ⟦ἐκδιηγήσομαι⟧; in/on/among word lord the/this/who work he/she/it/self/my/your/him-self/there. **16** sun ⟦φωτίζων⟧ according_to all to_look_upon/at, and the/this/who glory he/she/it/self/my/your/him-self/there ⟦πλῆρες⟧ the/this/who work he/she/it/self/my/your/him-self/there. **17** no ⟦ἐνεποίησε⟧ the/this/who holy lord ⟦ἐκδιηγήσασθαι⟧ all the/this/who marvellous he/she/it/self/my/your/him-self/there, which to_ _strengthen lord the/this/who almighty, to_establish in/on/among glory/to_think he/she/it/self/my/your/him-self/there the/this/who all. **18** abyss and heart ⟦ἐξίχνευσε⟧, and in/on/among ⟦πανουργεύμασιν⟧ he/she/it/self ⟦διενοήθη⟧; to_know for the/this/who lord all ⟦εἴδησιν⟧, and to_look_into/upon toward sign an_age; **19** to_announce the/this/who ⟦παρεληλυθότα⟧ and ⟦ἐπεσόμενα⟧, and ⟦ἀποκαλύπτων⟧ ⟦ἴχνη⟧ ⟦ἀποκρύφων⟧. **20** no to_pass_by he/she/it/self all thought, no to_hide away_ _from he/she/it/self/my/your/him-self/there and_not one word. **21** the/this/who mighty the/this/who wisdom he/she/it/self/my/your/him-self/there ⟦ἐκόσμησε⟧, and until he_is before of_the an_age and toward the/this/who an_age, neither to_add_(to) neither ⟦ἠλαττώθη⟧, and and_not ⟦προσεδεήθη⟧ none ⟦συμβούλου⟧. **22** which/how all the/this/who work he/she/it/self/my/your/him-self/there ⟦ἐπιθυμητὰ⟧, and which/how ⟦σπινθῆρός⟧ he_is to_ _see/experience. **23** all this/he/she/it to_live and to_stay toward the/this/who an_age in/on/among all need, and all to_ _obey. **24** all ⟦δισσὰ⟧ in/on/among/one before of_the one, and no to_do/make none ⟦ἐκλεῖπον⟧. **25** in/on/among/one of_the one to_strengthen the/this/who good-doer, and one/which? to_fill to_see glory he/she/it/self/my/your/him-self/there?

Readers' Version

and approved in the sight of every living man.

A father's concerns about his daughter

9 A daughter is a secret cause of wakefulness to a father.
He loses sleep worrying about her—
in her youth, that she might pass the prime of her life;
when she's married, that she might be hated;
10 in her virginity, that she might be defiled and become pregnant in her father's house;
when she has a husband, that she might do wrong;
and when she's married, that she might be unable to have children.
11 Keep a strict watch over a headstrong daughter,
or she might make you a laughingstock to your enemies,
a byword in the city and notorious among the people,
and shame you in public.
12 Don't gaze at every beautiful body.
Don't sit among women.
13 Because from clothes comes a moth,
and from a woman comes a woman's wickedness.
14 Better is the wickedness of a man than a pleasant woman,
a woman who puts you to shame and disgrace.

God's wisdom displayed in creation

15 I'll make mention now of the master's works,
and will declare the things that I've seen.
The master's works are in his words.
16 The sun that gives light looks at all things.
The master's work is full of his glory.
17 The master hasn't given power to the saints to declare all his marvellous works,
which the Almighty master firmly settled,
that the universe might be established in his glory.
18 He searches out the deep and the heart.
He has understanding of their secrets.
Because the Most High knows all knowledge.
He sees the signs of the world.
19 He declares the things that are past and the things that'll be,
and reveals the traces of hidden things.
20 No thought escapes him.
There isn't a word hidden from him.
21 He's ordered the mighty works of his wisdom.
He's from eternal to eternal.
Nothing has been added to them, nor diminished from them.
He had no need of any counsellor.
22 How desirable are all his works!
One may see this even in a spark.
23 All these things live and remain forever in all manner of uses.
They're all obedient.
24 All things are in pairs, one opposite the other.
He's made nothing imperfect.
25 One thing establishes the good things of another.
Who could ever see enough of his glory?

Readers' Version

The glory of the sky and the changing seasons

43:1 The pride of the heavenly heights is the clear sky,
the appearance of heaven, in the spectacle of its glory.
2 The sun, when it appears, bringing tidings as it rises,
is a marvellous instrument, the Most High's work.
3 At noon, it dries up the land.
Who can stand against its burning heat?
4 A man tending a furnace is in burning heat,
but the sun three times more, burning up the mountains,
breathing out fiery vapours,
and sending out bright beams, it blinds the eyes.
5 Great is the master who made it.
At his word, he hastens on its course.
6 The moon marks the changing seasons,
declares times, and is a sign for the world.
7 From the moon is the sign of feast days,
a light that wanes when it completes its course.
8 The month is called after its name,
increasing wonderfully in its changing—
an instrument of the army on high,
shining in the structure of heaven,
9 the beauty of heaven, the glory of the stars,
an ornament giving light in the highest places of the master.
10 At the word of the Holy One, they'll stand in due order.
They won't faint in their watches.
11 Look at the rainbow, and praise him who made it.
It's extremely beautiful in its brightness.
12 It encircles the sky with its glorious circle.
The Most High's hands have stretched it out.

God's power in the weather and the sea

13 By his commandment, he makes the snow fall
and swiftly sends the lightnings of his judgement.
14 Therefore the storehouses are opened,
and clouds fly out like birds.
15 By his mighty power, he makes the clouds strong
and the hailstones are broken in pieces.
16 At his appearing, the mountains will be shaken.
At his will, the south wind will blow.
17 The voice of his thunder rebukes the earth.
So does the northern storm and the whirlwind.
Like birds flying down, he sprinkles the snow.
It falls down like the lighting of locusts.
18 The eye is dazzled at the beauty of its whiteness.
The heart is amazed as it falls.
19 He also pours out frost on the earth like salt.
When it's freezes, it has points like thorns.
20 The cold north wind blows
and ice freezes on the water.
It settles on every pool of water.
The water puts it on like it was a breastplate.
21 It'll devour the mountains, burn up the wilderness,

Literal Version

43:1 prancing height, firmness ⟦καθαριότητος⟧, appearance heaven in/on/among vision glory. **2** sun in/on/among vision to_proclaim in/on/among ⟦ἐξόδῳ⟧, vessel marvellous, work highest. **3** in/on/among noon/south he/she/it/self/my/your/him-self/there ⟦ἀναξηραίνει⟧ country, and against/in_front_of ⟦καύματος⟧ he/she/it/self/my/your/him-self/there one/which? ⟦ὑποστήσεται⟧? **4** furnace/oven ⟦φυσῶν⟧ in/on/among work ⟦καύματος⟧, ⟦τριπλασίως⟧ sun ⟦ἐκκαίων⟧ mountain; ⟦ἀτμίδας⟧ ⟦πυρώδεις⟧ ⟦ἐμφυσῶν⟧, and ⟦ἐκλάμπων⟧ ⟦ἀκτίνας⟧ ⟦ἀμαυροῖ⟧ eye. **5** great lord the/this/who to_do/make he/she/it/self, and in/on/among word he/she/it/self/my/your/him-self/there ⟦κατέσπευσε⟧ journey. **6** and the/this/who moon in/on/among all toward time/right_time he/she/it/self, ⟦ἀνάδειξιν⟧ time, and sign an_age. **7** away_from moon sign festival, light ⟦μειούμενος⟧ upon/to/against consummation. **8** certainly/month according_to the/this/who name he/she/it/self to_be, ⟦αὐξανομένη⟧ wonderfully in/on/among ⟦ἀλλοιώσει⟧; vessel ⟦παρεμβολῶν⟧ in/on/among height, in/on/among ⟦στερεώματι⟧ heaven ⟦ἐκλάμπων⟧; **9** beauty heaven, glory star, world ⟦φωτίζων⟧, in/on/among highest lord. **10** in/on/among word holy to_stand according_to judgement, and no not to_faint in/on/among prison/watch he/she/it/self. **11** look!/to_perceive bow, and ⟦εὐλόγησον⟧ the/this/who ⟦ποιήσαντα⟧ he/she/it/self, very ⟦ὡραῖον⟧ in/on/among the/this/who ⟦αὐγάσματι⟧ he/she/it/self/my/your/him-self/there. **12** ⟦Ἐγύρωσεν⟧ heaven in/on/among ⟦κυκλώσει⟧ glory, hand highest ⟦ἐτάννυσαν⟧ he/she/it/self. **13** ⟦Προστάγματι⟧ he/she/it/self/my/your/him-self/there ⟦κατέσπευσε⟧ snow, and ⟦ταχύνει⟧ ⟦ἀστραπὰς⟧ judgement he/she/it/self/my/your/him-self/there. **14** through/because_of this/he/she/it to_open treasure, and ⟦ἐξέπτησαν⟧ cloud which/how bird. **15** in/on/among ⟦μεγαλείῳ⟧ he/she/it/self/my/your/him-self/there be_strong ⟦νεφέλας⟧, and ⟦διεθρύβησαν⟧ stone hail. **16** and in/on/among ⟦ὀπτασίαις⟧ he/she/it/self/my/your/him-self/there ⟦σαλευθήσεται⟧ mountain, in/on/among will/desire ⟦πνεύσεται⟧ (Queen_of)_the_South/south. **17** voice/sound thunder he/she/it/self/my/your/him-self/there ⟦ὠδίνησε⟧ earth, and a_blast ⟦Βορέου⟧ and commotion/plot spirit/breath; which/how bird ⟦καθιπτάμενα⟧ ⟦πάσσει⟧ snow, and which/how locust ⟦καταλύουσα⟧ the/this/who descent he/she/it/self. **18** beauty ⟦λευκότητος⟧ he/she/it/self ⟦ἐκθαυμάσει⟧ eye, and upon/to/against of_the ⟦ὑετοῦ⟧ he/she/it/self ⟦ἐκστήσεται⟧ heart. **19** and ⟦πάχνην⟧ which/how salt upon/to/against earth ⟦χέει⟧, and ⟦παγεῖσα⟧ to_be ⟦σκολόπων⟧ Akra/tip. **20** cold wind ⟦Βορέης⟧ ⟦πνεύσει⟧, and ⟦παγήσεται⟧ crystal away_from water; upon/to/against all synagogue water to_destroy/lodge, and which/how breastplate ⟦ἐνδύσεται⟧ the/this/who water. **21** to_devour mountain, and deserted ⟦ἐκκαύσει⟧, and ⟦ἀποσβέσει⟧ ⟦χλόην⟧ which/how fire. **22** healing all according_to diligence fog, dew ⟦ἁπαντῶσα⟧ away_from ⟦καύσωνος⟧ ⟦ἰλαρώσει⟧. **23** ⟦Λογισμῷ⟧ he/she/it/self/my/your/him-self/there to_abate abyss, and to_plant he/she/it/self/my/your/him-self Yaʸsous. **24** the/this/who ⟦πλέοντες⟧ the/this/who sea ⟦διηγοῦνται⟧ the/this/who ⟦κίνδυνον⟧ he/she/it/self, and hearing ⟦ὠτίῳν⟧

Literal Version

I/we ⟦θαυμάζομεν⟧. **25** and there the/this/who remarkable and marvellous work, embroidery all living_thing, creation ⟦κητῶν⟧. **26** through/because_of he/she/it/self Euodia goal/tax he/she/it/self/my/your/him-self/there, and in/on/among word he/she/it/self/my/your/him-self/there ⟦σύγκειται⟧ all. **27** much to_say and no not ⟦ἐφικώμεθα⟧, and consummation word the/this/who all to_be he/she/it/self. **28** to_glorify where? ⟦ἰσχύσωμεν⟧? he/she/it/self for the/this/who great from_with all the/this/who work he/she/it/self/my/your/him-self/there. **29** fearful lord and very great, and marvellous the/this/who command he/she/it/self/my/your/him-self/there. **30** to_glorify lord ⟦ὑψώσατε⟧ ⟦καθόσον⟧ if ⟦δύνησθε⟧, ⟦ὑπερέξει⟧ for and still; and ⟦ὑψοῦντες⟧ he/she/it/self ⟦πληθύνατε⟧ in/on/among strength, not ⟦κοπιᾶτε⟧, no for not ⟦ἐφίκησθε⟧. **31** one/which? to_see he/she/it/self and ⟦ἐκδιηγήσεται⟧? and one/which? to_magnify he/she/it/self as/just_as he_is? **32** much ⟦ἀπόκρυφά⟧ he_is great this/he/she/it, little/few for to_see the/this/who work he/she/it/self/my/your/him-self/there. **33** all for to_do/make the/this/who lord, and the/this/who ⟦εὐσεβέσιν⟧ to_give wisdom.

44:1 ⟦Αἰνέσωμεν⟧ so man ⟦ἐνδόξους⟧, and the/this/who father I/we the/this/who origin. **2** much glory to_create the/this/who lord, the/this/who ⟦μεγαλωσύνην⟧ he/she/it/self/my/your/him-self/there away_from an_age. **3** ⟦Κυριεύοντες⟧ in/on/among the/this/who ⟦βασιλείαις⟧ he/she/it/self, and man ⟦ὀνομαστοὶ⟧ in/on/among power; ⟦βουλεύσονται⟧ in/on/among understanding he/she/it/self, ⟦ἀπηγγελκότες⟧ in/on/among ⟦προφητείαις⟧; **4** to_govern a_people in/on/among ⟦διαβουλίοις⟧, and understanding ⟦γραμματείας⟧ a_people; wise word in/on/among discipline he/she/it/self; **5** ⟦ἐκζητοῦντες⟧ member musician, ⟦διηγούμενοι⟧ ⟦ἔπη⟧ in/on/among a_writing; **6** man rich ⟦κεχορηγημένοι⟧ strength, be_at_peace in/on/among ⟦παροικίαις⟧ he/she/it/self; **7** all this/he/she/it in/on/among generation ⟦ἐδοξάσθησαν⟧, and in/on/among the/this/who day he/she/it/self pride. **8** to_be he/she/it/self the/this/who/which to_leave_behind name of_the ⟦ἐκδιηγήσασθαι⟧ ⟦ἐπαίνους⟧; **9** and to_be which no he_is memorial, and to_destroy which/how no ⟦ὑπάρξαντες⟧, and to_be which/how no to_be, and the/this/who child he/she/it/self with/after he/she/it/self. **10** but or/than this/he/she/it man mercy, which the/this/who/which ⟦δικαιοσύναι⟧ no ⟦ἐπελήσθησαν⟧. **11** with/after of_the seed he/she/it/self to_remain good-doer inheritance, descendant he/she/it/self in/on/among the/this/who ⟦διαθήκαις⟧. **12** to_stand seed he/she/it/self and child he/she/it/self through/because_of he/she/it/self; **13** until an_age to_stay

Readers' Version

and consume the green grass like fire.
22 A mist coming speedily heals all things.
A dew coming after heat brings cheerfulness.
23 By his counsel, he's calmed the deep
and planted islands in it.
24 Those who sail on the sea tell of its dangers.
We marvel when we hear it with our ears.
25 There are also those strange and wondrous works in it—
variety of all that has life and the huge creatures of the sea.
26 Because of him, his messengers succeed.
By his word, all things hold together.

God is greater than all our praise

27 We may say many things, but couldn't say enough.
The summary of our words is, "He's everything!"
28 How could we have strength to glorify him?
Because he's himself the greater than all his works.
29 The master is awesome and very great!
His power is marvellous!
30 Glorify the master and exalt him as much as you can!
Because even yet, he'll surpass that.
When you exalt him, summon your full strength.
Don't be weary, because you can't praise him enough.
31 Who's seen him, that he may describe him?
Who can magnify him as he is?
32 Many things greater than these are hidden,
for we've seen just a few of his works.
33 Because the master made all things.
He gave wisdom to the godly.

Remembering the faithful ancestors

44:1 Let us now praise famous men,
our ancestors in their generations.
2 The master created great glory in them—
his mighty power from the beginning.
3 Some ruled in their kingdoms
and were men renowned for their power,
giving counsel by their understanding.
Some have spoken in prophecies,
4 leaders of the people by their counsels,
and by their understanding, giving instruction for the people.
Their words in their instruction were wise.
5 Some composed musical tunes,
and set forth verses in writing,
6 rich men endowed with ability,
living peaceably in their homes.
7 All these were honoured in their generations,
and were outstanding in their days.
8 Some of them have left a name behind them,
so that others declare their praises.
9 But of others, there's no memory.
They perished as though they hadn't been.
They become as though they hadn't been born,
they and their children after them.

Readers' Version

10 But these were men of mercy,
whose righteous actions haven't been forgotten.
11 A good inheritance remains with their offspring.
Their children are within the covenant.
12 Their offspring stand fast,
with their children, for their sakes.
13 Their offspring will remain forever.
Their glory won't be blotted out.
14 Their bodies were buried in peace.
Their name lives to all generations.
15 People will declare their wisdom.
The congregation proclaims their praise.

Hanok, Noah, and Avraham's family

16 Hanok (Enoch) pleased the master, and was taken up,
an example of repentance to all generations.
17 Noah was found perfect and righteous.
In the season of anger, he kept the race alive.
Therefore a remnant was left on the earth
when the flood came.
18 Eternal covenants were made with him,
that all flesh should no more be blotted out by a flood.
19 Avraham was a great father of a multitude of nations.
There was none found like him in glory,
20 who kept the Most High's law,
and was taken into covenant with him.
In his flesh he established the covenant.
When he was tested, he was found faithful.
21 Therefore he assured him by an oath
that the nations would be blessed through his offspring,
that he'd multiply him like the dust of the earth,
exalt his offspring like the stars,
and cause them to inherit from sea to sea,
and from the Perat (Euphrates) River to the utmost parts of the earth.
22 In Yitshak (Isaac) also, he established the same assurance for Avraham his father's sake,
the blessing of all men, and the covenant.
23 He made it rest on Ya'akov's (Jacob's) head.
He acknowledged him in his blessings,
gave to him by inheritance,
and divided his portions.
He distributed them among twelve tribes.

Mosheh leads God's people

45:1 He brought out of him a man of mercy,
who found favour in the sight of all people,
a man loved by God and men, even Mosheh,
whose memory is blessed.
2 He made him equal to the glory of the saints,
and magnified him in the fears of his enemies.
3 By his words he caused the wonders to cease.
God glorified him in the sight of kings.
He gave him commandments for his people

Literal Version

seed he/she/it/self, and the/this/who glory he/she/it/self no. ⟦ἐξαλειφθήσεται⟧. 14 the/this/who body he/she/it/self in/on/among peace to_bury, and the/this/who name he/she/it/self to_live toward generation. 15 wisdom he/she/it/self ⟦διηγήσονται⟧ a_people, and the/this/who praise ⟦ἐξαγγέλλει⟧ assembly. 16 Enōḵ ⟦εὐηρέστησε⟧ lord, and to_transport example repentance the/this/who generation. 17 Nōe to_find/meet perfect just, in/on/among time/right_ _time wrath to_be in_exchange; through/because_of this/he/she/it to_be remnant the/this/who earth, through/because_of this/he/she/it to_be flood. 18 covenant an_age to_place to/with he/she/it/self, in_order_that/to not ⟦ἐξαλειφθῇ⟧ ⟦κατακλυσμῷ⟧ all flesh. 19 Habra'am great father multitude Gentile_nation, and no to_find/meet like in/on/among the/this/who glory/to_think, 20 which ⟦συνετήρησε⟧ law highest, and to_be in/on/among covenant with/after he/she/it/self/my/your/him-self/there; and in/on/among flesh he/she/it/self/my/your/him-self/there to_stand covenant, and in/on/among temptation/testing to_ _find/meet faithful. 21 through/because_of this/he/she/it in/on/among oath to_stand he/she/it/self, ⟦ἐνευλογηθῆναι⟧ Gentile_nation in/on/among the/this/who seed he/she/it/self/my/your/him-self/there, ⟦πληθύναι⟧ he/she/it/self which/how dust the/this/who earth, and which/how star ⟦ἀνυψῶσαι⟧ the/this/who seed he/she/it/self/my/your/him-self/there, and ⟦κατακληρονομῆσαι⟧ he/she/it/self away_from sea until sea, and away_from river until end earth. 22 and in/on/among the/this/who Isa'ak to_stand thus(-ly) through/because_of Habra'am the/this/who father he/she/it/self/my/your/him-self/there, praise all a_human and covenant. 23 and to_keep_from upon/to/against head Yakōb; ⟦ἐπέγνω⟧ he/she/it/self in/on/among praise he/she/it/self/my/your/him-self/there, and to_give he/she/it/self in/on/among inheritance; and ⟦διέστειλε⟧ ⟦μερίδας⟧ he/she/it/self/my/your/him-self/there, in/on/among tribe to_divide twelve.

45:1 and to_lead_out out_from he/she/it/self/my/your/him-self/there man mercy, ⟦εὑρίσκοντα⟧ because_of/grace in/on/among eye all flesh; ⟦ἠγαπημένον⟧ by/under God and a_human Mōusaʸn, which/whither the/this/who memorial in/on/among praise. 2 ⟦Ὡμοίωσεν⟧ he/she/it/self glory/to_think holy, and to_ _magnify he/she/it/self in/on/among ⟦φόβοις⟧ enemy. 3 in/on/among word he/she/it/self/my/your/him-self/there sign to_keep_from, to_glorify he/she/it/self according_to face king; to_order he/she/it/self to/with a_people he/she/it/self/my/your/him-self/there, and to_show he/she/it/self the/this/who glory

Literal Version

he/she/it/self/my/your/him-self/there. **4** in/on/among faith and gentleness he/she/it/self/my/your/him-self/there to_ _sanctify, to_select he/she/it/self out_from all flesh. **5** [[Ἠκούτισεν]] he/she/it/self the/this/who voice/sound he/she/it/self/my/your/him-self/there, and to_bring_in he/she/it/self toward the/this/who [[γνόφον]]; and to_give he/she/it/self according_to face commandment, law life and [[ἐπιστημης]], to_teach the/this/who Yakōb covenant, and judgement he/she/it/self/my/your/him-self/there the/this/who Israa^{y}l. **6** A'arōn to_lift_up holy like he/she/it/self, brother he/she/it/self/my/your/him-self/there, out_from tribe Leui. **7** to_stand he/she/it/self covenant an_age, and to_give he/she/it/self priesthood a_people; [[ἐμακάρισεν]] he/she/it/self in/on/among [[εὐκοσμίᾳ]], and [[περιέζωσεν]] he/she/it/self robe glory. **8** [[Ἐνέδυσεν]] he/she/it/self [[συντέλειαν]] pride, and to_strengthen he/she/it/self vessel strength, [[περισκελῆ]] and floorlength and [[ἐπωμίδα]], **9** and [[ἐκύκλωσεν]] he/she/it/self [[ῥοΐσκοις]] [[χρυσοῖς]], [[κώδωσι]] [[πλείστοις]] around, [[ἠχῆσαι]] voice/sound in/on/among [[βήμασιν]] he/she/it/self/my/your/him-self/there, [[ἀκουστὸν]] to_do/make [[ἦχον]] in/on/among temple toward memorial son a_people he/she/it/self/my/your/him-self/there, **10** robe holy, gold, and [[ὑακίνθῳ]], and purple_cloth, work [[ποικιλτοῦ]], [[λογείῳ]] judgement, [[δήλοις]] truth, **11** [[κεκλωσμένῃ]] seed, work [[τεχνίτου]], stone [[πολυτελέσι]] [[γλύμματος]] [[σφραγίδος]], in/on/among [[δέσει]] gold, work [[λιθουργοῦ]], toward memorial in/on/among a_writing [[κεκολαμμένῃ]] according_ _to number tribe Israa^{y}l; **12** crown golden above [[κιδάρεως]], an_impression [[σφραγίδος]] [[ἁγιάσματος]], pride honour, work strength, [[ἐπιθυμήματα]] eye [[κοσμούμενα]] beautiful/timely. **13** before he/she/it/self/my/your/him-self/there no to_be such_as_this until an_age, no to_put_on foreign, but/however the/this/who son he/she/it/self/my/your/him-self/there alone/only, and the/this/who descendant he/she/it/self/my/your/him-self/there always. **14** sacrifice he/she/it/self/my/your/him-self/there [[ὁλοκαρπωθήσονται]] [[καθημέραν]] continually twice. **15** to_fulfill Mōusa^{y}s the/this/who hand, and to_anoint he/she/it/self in/on/among olive_oil holy; to_be he/she/it/self toward covenant eternal, and in/on/among the/this/who seed he/she/it/self/my/your/him-self/there in/on/among day heaven, [[λειτουργεῖν]] he/she/it/self together and to_serve_as_ _priest, and to_praise/bless the/this/who a_people he/she/it/self/my/your/him-self/there in/on/among the/this/who name he/she/it/self/my/your/him-self/there. **16** to_select he/she/it/self away_from all to_live, [[προσαγαγεῖν]] [[κάρπωσιν]] lord, incense and Euodia toward memorial, [[ἐξιλάσκεσθαι]] about of_the a_people you. **17** to_ _give he/she/it/self in/on/among commandment he/she/it/self/my/your/him-self/there, authority in/on/among [[διαθήκαις]] [[κριμάτων]], to_teach the/this/who Yakōb the/this/who testimony, and in/on/among law he/she/it/self/my/your/him-self/there to_illuminate Israa^{y}l. **18** [[Ἐπισυνέστησαν]] he/she/it/self [[ἀλλότριοι]], and [[ἐζήλωσαν]] he/she/it/self in/on/among the/this/who

Readers' Version

and showed him part of his glory.
4 He sanctified him in his faithfulness and meekness.
He chose him out of all people.
5 He made him to hear his voice,
led him into the thick darkness,
and gave him commandments face to face,
even the law of life and knowledge,
that he might teach Ya'akov (Jacob) the covenant,
and Yisrael (Israel) his judgements.

Aharon and the priesthood

6 He exalted Aharon (Aaron), a holy man like Mosheh (Moses),
even his brother, of the tribe of Levi.
7 He established an eternal covenant with him,
and gave him the priesthood of the people.
He blessed him with stateliness,
and dressed him in a glorious robe.
8 He clothed him in perfect splendour,
and strengthened him with symbols of authority:
the linen trousers, the long robe, and the ephod.
9 He encircled him with pomegranates;
with many golden bells around him,
to make a sound as he went,
to make a sound that might be heard in the temple,
for a reminder for the children of his people;
10 with a holy garment, with gold, blue, and purple, the work of the embroiderer;
with an oracle of judgement—Urim and Tumim;
11 with twisted scarlet, the work of the craftsman;
with precious stones engraved like a signet, in a setting of gold, the work of the jeweller,
for a reminder engraved in writing, after the number of the tribes of Yisrael (Israel);
12 with a crown of gold on the mitre, having engraved on it, as on a signet, "HOLINESS",
an ornament of honour, the work of an expert,
the desires of the eyes, goodly and beautiful.
13 Before him there never have been anything like it.
No stranger put them on, but only his sons and his offspring perpetually.
14 His sacrifices will be wholly burnt,
twice every day continually.
15 Mosheh (Moses) consecrated him,
and anointed him with holy oil.
It was an eternal covenant with him
and to his offspring, all the days of heaven,
to minister to the master, to serve as a priest,
and to bless his people in his name.
16 He chose him out of all living
to offer sacrifice to the master—
incense, and a sweet fragrance, for a memorial,
to make atonement for your people.
17 He gave to him in his commandments,

Readers' Version

authority in the covenants of judgements,
to teach Ya'akov (Jacob) the testimonies,
and to enlighten Yisrael (Israel) in his law.
18 Strangers conspired against him
and envied him in the wilderness:
Datan and Aviram with their company,
and the congregation of Korah, with anger and anger.
19 The master saw it, and it displeased him.
In the anger of his anger, they were destroyed.
He did wonders on them,
to consume them with flaming fire.
20 He added glory to Aharon (Aaron),
and gave him a heritage.
He divided to him the first fruits of the increase,
and prepared bread of first fruits in abundance.
21 Because they eat the sacrifices of the master,
which he gave to him and to his offspring.
22 However, in the land of the people, he has no inheritance,
and he has no portion among the people,
for the master himself is your portion and inheritance.

Pinhas' faithfulness and God's promise

23 Pinhas the son of Eleazar is the third in glory,
in that he was zealous in the fear of the master,
and stood fast when the people turned away,
and he made atonement for Yisrael (Israel).
24 Therefore, a covenant of peace was established for him,
that he should be leader of the sanctuary and of his people,
that he and his offspring should have the dignity of the priesthood forever.
25 Also he made a covenant with David the son of Yishay (Jesse), of the tribe of Yehudah (Judah).
The inheritance of the king is his alone from son to son.
So the inheritance of Aharon (Aaron) is also to his seed.
26 May God give you wisdom in your heart
to judge his people in righteousness,
that their good things may not be abolished,
and that their glory may endure for all their generations.

Yeshua and Kalev remain faithful

46:1 Yeshua (Jesus) the son of Nun was valiant in war,
and was the successor of Mosheh (Moses) in prophecies.
He was made great according to his name
for the saving of[83] God's elect,
to take vengeance on the enemies that rose up against them,
that he might give Yisrael (Israel) their inheritance.
2 How was he glorified in the lifting up his hands,
and in stretching out his sword against the cities!
3 Who before him stood so firm?
Because the master himself brought his enemies to him.
4 Didn't the sun go back by his hand?
Didn't one day become as two?

Literal Version

deserted, man the/this/who about Dathan and ⟦Ἀβειρὼν⟧, and the/this/who synagogue Kore in/on/among ⟦θυμῷ⟧ and wrath. **19** to_perceive lord and no to_delight, and ⟦συνετελέσθησαν⟧ in/on/among ⟦θυμῷ⟧ wrath; to_do/make he/she/it/self wonders, ⟦καταναλῶσαι⟧ in/on/among fire ⟦φλογὸς⟧ he/she/it/self/my/your/him-self/there. **20** and to_ _add_(to) A'arōn glory, and to_give he/she/it/self inheritance; ⟦ἀπαρχὰς⟧ ⟦πρωτογενημάτων⟧ to_divide he/she/it/self; bread in/on/among first to_make_ready gratification. **21** and for sacrifice lord to_eat, which to_give he/she/it/self and/both and the/this/who seed he/she/it/self/my/your/him-self/there. **22** but/however in/on/among earth a_people no to_inherit, and part no to_be he/she/it/self in/on/among a_people, he/she/it/self for part you, inheritance. **23** and Finees son Eleazar third toward glory, in/on/among the/this/who ⟦ζηλῶσαι⟧ he/she/it/self in/on/among fear lord, and to_stand he/she/it/self in/on/among turning a_people, in/on/among ⟦ἀγαθότητι⟧ eagerness soul he/she/it/self/my/your/him-self/there, and ⟦ἐξιλάσατο⟧ about of_the Israaʸl. **24** through/because_of this/he/she/it to_stand he/she/it/self covenant peace, ⟦προστάτην⟧ holy and a_people he/she/it/self/my/your/him-self/there, in_order_that/to he/she/it/self to_be and the/this/who seed he/she/it/self/my/your/him-self/there priesthood ⟦μεγαλεῖον⟧ toward the/this/who an_age; **25** and covenant the/this/who Dawid son out_from tribe Youda, inheritance king son out_from son alone, inheritance A'arōn and the/this/who seed he/she/it/self/my/your/him-self/there. **26** to_give you wisdom in/on/among heart you, to_judge the/this/who a_people he/she/it/self/my/your/him-self/there in/on/among righteousness, in_order_that/to not ⟦ἀφανισθῇ⟧ the/this/who good-doer he/she/it/self, and the/this/who glory he/she/it/self toward generation he/she/it/self.

46:1 mighty in/on/among ⟦πολέμοις⟧ Yaʸsous Nauaʸ, and successor Mōusaʸ in/on/among ⟦προφητείαις⟧; which to_be according_to the/this/who name he/she/it/self/my/your/him-self/there great upon/to/against salvation select he/she/it/self/my/your/him-self/there, to_ _avenge ⟦ἐπεγειρομένους⟧ enemy, that ⟦κληρονομήσῃ⟧ the/this/who Israaʸl. **2** which/how to_glorify in/on/among the/this/who to_lift_up hand he/she/it/self/my/your/him-self/there, and the/this/who ⟦ἐκκλῖναι⟧ sword upon/to/against city? **3** one/which? before/previously he/she/it/self/my/your/him-self/there thus(-ly) to_stand? the/this/who for ⟦πολεμίους⟧ lord he/she/it/self ⟦ἐπήγαγεν⟧. **4** not in/on/among hand he/she/it/self/my/your/him-self/there ⟦ἀνεπόδισεν⟧ the/this/who sun, and one day to_be to/with two?

83 **RV 46:1 · Note** Grk. his.

Literal Version

5 ⟦Ἐπεκαλέσατο⟧ the/this/who ⟦ὕψιστον⟧ ⟦δυνάστην⟧,
in/on/among the/this/who ⟦θλίψαι⟧ he/she/it/self enemy
around; and ⟦ἐπήκουσεν⟧ he/she/it/self ⟦μέγος⟧ lord.
6 in/on/among stone hail power ⟦κραταιᾶς⟧; ⟦κατέῤῥαξεν⟧
upon/to/against Gentile_nation war, and in/on/among descent
to_destroy ⟦ἀνθεστηκότας⟧; in_order_that/to knowledge/to_
_know Gentile_nation complete_armour he/she/it/self,
that/since against/in_front_of lord the/this/who war
he/she/it/self/my/your/him-self/there, and for to_follow_
after after ⟦δυνάστου⟧. **7** and in/on/among day Mōuseōs to
do/make mercy, he/she/it/self and Ḳaleb son Yefonnaʸ, to
_oppose before enemy, to_prevent a_people away_from sin, and
⟦κοπάσαι⟧ ⟦γογγυσμὸν⟧ evil. **8** and he/she/it/self two to_be to_
_save away_from six_hundred thousand ⟦πεζῶν⟧, to_bring_in
he/she/it/self toward inheritance, toward earth ⟦ῥέουσαν⟧
milk and honey. **9** and to_give the/this/who lord the/this/who
Ḳaleb strength, and until ⟦γήρους⟧ ⟦διέμεινεν⟧ he/she/it/self,
⟦ἐπιβῆναι⟧ he/she/it/self upon/to/against height
the/this/who earth, and the/this/who seed
he/she/it/self/my/your/him-self/there ⟦κατέσχε⟧
inheritance; **10** that to_perceive all the/this/who son Israaʸl,
that/since good the/this/who to_travel after lord. **11** and
the/this/who judge each the/this/who
he/she/it/self/my/your/him-self/there name, just_as/how_
much no ⟦ἐξεπόρνευσεν⟧ the/this/who heart, and just
_as/how_much no to_turn_away away_from lord, to_be
the/this/who memorial he/she/it/self in/on/among praise;
12 the/this/who ⟦ὀστᾶ⟧ he/she/it/self ⟦ἀναθάλοι⟧ out_from
of_the place he/she/it/self, and the/this/who name
he/she/it/self ⟦ἀντικαταλλασσόμένον⟧ ⟦ἐφ⟧ son
⟦δεδοξασμένων⟧ he/she/it/self. **13** ⟦Ἠγαπημένος⟧ by/under
lord he/she/it/self/my/your/him-self/there Samouaʸl
prophet lord to_appoint/conduct kingdom, and to_anoint ruler
upon/to/against the/this/who a_people
he/she/it/self/my/your/him-self/there. **14** in/on/among law
lord to_judge synagogue, and to_visit/care_for lord
the/this/who Yakōb. **15** in/on/among faith
he/she/it/self/my/your/him-self/there ⟦ἠκριβάσθη⟧ prophet,
and to_know in/on/among faith
he/she/it/self/my/your/him-self/there faithful ⟦ὁράσεως⟧.
16 and ⟦ἐπεκαλέσατο⟧ the/this/who lord ⟦δυνάστην⟧,
in/on/among the/this/who ⟦θλίψαι⟧ enemy
he/she/it/self/my/your/him-self/there around, in/on/among
offering ⟦ἀρνὸς⟧ ⟦γαλαθηνοῦ⟧. **17** and ⟦ἐβρόντησεν⟧ away_
_from heaven lord, and in/on/among sound great ⟦ἀκουστὴν⟧
to_do/make the/this/who voice/sound
he/she/it/self/my/your/him-self/there. **18** and ⟦ἐξέτριψεν⟧
to_govern Turiōn, and all ruler ⟦Φυλιστιείμ⟧. **19** and before
time/right_time sleep an_age ⟦ἐπεμαρτύρατο⟧ before lord and
Christ, money and until sandal away_from all flesh no
⟦εἴληφα⟧; and no ⟦ἐνεκάλεσεν⟧ he/she/it/self a_human.
20 and with/after the/this/who ⟦ὑπνῶσαι⟧ he/she/it/self to_
_prophesy, and to_show king the/this/who ⟦τελευτὴν⟧
he/she/it/self/my/your/him-self/there, and ⟦ἀνύψωσεν⟧ out_
_from earth the/this/who voice/sound

Readers' Version

5 He called on the Most High, the Mighty One,
when his foes pressed in all around him,
and the great master heard him.
6 With hailstones of mighty power,
he caused war to break violently on the nation,
and[84] on the slope he destroyed those who resisted,
so that the nations might know his armour,
how he fought in the sight of the master;
for he followed the Mighty One.
7 Also in the time of Mosheh (Moses), he did a work of mercy—
he and Kalev (Caleb) the son of Yefuneh—
in that they withstood the adversary,
hindered the people from sin,
and stilled their wicked complaining.
8 And of six hundred thousand people on foot, they two alone were preserved
to bring them into their inheritance,
into a land flowing with milk and honey.
9 The master gave strength to Kalev,
and it remained with him to his old age,
so that he entered the hill country,
and his offspring obtained it for an inheritance,
10 that all the Israeli people (Israel) might see that it's good to follow the master.

The judges and Shmuel

11 Also the judges, every one by his name,
all whose hearts didn't engage in immorality,
and who didn't turn away from the master—
may their memory be blessed!
12 May their bones flourish again out of their place.
May the name of those who've been honoured be renewed in their children.
13 Shmuel (Samuel), the master's prophet, loved by his master,
established a kingdom and anointed princes over his people.
14 By the master's law he judged the congregation,
and the master watched over Ya'akov (Jacob).
15 By his faithfulness he was proved to be a prophet.
By his words he was known to be faithful in vision.
16 When his enemies pressed on him on every side,
he called on the master, the Mighty One,
with the offering of the suckling lamb.
17 Then the master thundered from heaven.
He made his voice heard with a mighty sound.
18 He utterly destroyed the rulers of the Tsorim (Tyrians)
and all the princes of the Pelishtim.
19 Before the time of his age-long sleep,
he testified in the sight of the lord and his anointed,
"I haven't taken any man's goods, so much as a sandal;"
and no one accused him.
20 Even after he fell asleep, he prophesied,

84 **RV 46:6 · Note** See Joshua 10:11

Readers' Version

and showed the king his end,
and lifted up his voice from the earth in prophecy,
to blot out the wickedness of the people.

David's victories and worship

47:1 After him, Natan (Nathan) rose up
to prophesy in the days of David.
2 As is the fat when it's separated from the peace offering,
so was David separated from the Israeli people (Israel).
3 He played with lions as with kids,
and with bears as with lambs of the flock.
4 In his youth didn't he kill a giant,
and take away reproach from the people
when he lifted up his hand with a sling stone,
and beat down the boasting Galyat (Goliath)?
5 Because he called on the Most High master,
and he gave him strength in his right hand
to kill a man mighty in war,
to exalt the horn of his people.
6 So they glorified him for his tens of thousands,
and praised him for the blessings of the master,
in that a glorious diadem was given to him.
7 Because he destroyed the enemies on every side,
and defeated the Pelishtim his adversaries.
He broke their horn in pieces to this day.
8 In every work of his he gave thanks to the Holy One Most High with words of glory.
He sang praise with his whole heart,
and loved him who made him.
9 He set singers before the altar,
to make sweet melody by their music.[85]
10 He gave beauty to the feasts,
and set in order the seasons to completion
while they praised his holy name,
and the sanctuary resounded from early morning.
11 The master took away his sins,
and exalted his horn forever.
He gave him a covenant of kings,
and a glorious throne in Yisrael (Israel).

From Shelomoh's wisdom to a divided kingdom

12 After him a wise son rose up,
who because of him lived in security.
13 Shelomoh (Solomon) reigned in days of peace.
God gave him rest all around,
that he might set up a house for his name,
and prepare a sanctuary forever.
14 How wise you were made in your youth,
and filled as a river with understanding!
15 Your influence covered the earth,
and you filled it with parables and riddles.
16 Your name reached to the far away islands,
and you were loved for your peace.

Literal Version

he/she/it/self/my/your/him-self/there, in/on/among
prophecy ⟦ἐξαλεῖψαι⟧ lawlessness a_people.

47:1 and with/after this/he/she/it to_arise Nathan to_
_prophesy in/on/among day Dawid. **2** just_as fat
⟦ἀφωρισμένον⟧ away_from saving, thus(-ly) Dawid away_from
the/this/who son Israa^{y}l. **3** in/on/among ⟦λέουσιν⟧ to_strike
which/how in/on/among ⟦ἐρίφοις⟧, and in/on/among
⟦ἄρκοις⟧ which/how in/on/among ⟦ἄρνασι⟧ sheep.
4 in/on/among ⟦νεότητι⟧
he/she/it/self/my/your/him-self/there not to_kill ⟦γίγαντα⟧,
and ⟦ἐξῆρεν⟧ reproach out_from a_people, in/on/among
the/this/who to_lift_up hand in/on/among stone
⟦σφενδόνης⟧, and ⟦καταβαλεῖν⟧ prancing of_the Goliath?
5 ⟦Ἐπεκαλέσατο⟧ for lord the/this/who ⟦ὕψιστον⟧, and to_give
in/on/among the/this/who right
he/she/it/self/my/your/him-self/there power ⟦ἐξᾶραι⟧ a_
_human able in/on/among war, ⟦ἀνυψῶσαι⟧ horn a_people
he/she/it/self/my/your/him-self/there. **6** thus(-ly)
in/on/among myriad to_glorify he/she/it/self, and ⟦ᾔνεσεν⟧
he/she/it/self in/on/among praise lord, in/on/among
the/this/who to_bear/lead he/she/it/self diadem glory.
7 ⟦Ἐξέτριψε⟧ for enemy around, and ⟦ἐξουδένωσε⟧
⟦Φυλιστιεὶμ⟧ the/this/who opposed; until today ⟦συνετριψεν⟧
he/she/it/self horn. **8** in/on/among all work
he/she/it/self/my/your/him-self/there to_give
⟦ἐξομολόγησιν⟧; holy ⟦ὑψίστῳ⟧ declaration glory
in/on/among all heart
he/she/it/self/my/your/him-self/there ⟦ὕμνησε⟧, and to_love
the/this/who ⟦ποιήσαντα⟧ he/she/it/self. **9** and to_stand
⟦ψαλτῳδοὺς⟧ before_of_the altar, and out_from ⟦ἦχου⟧
he/she/it/self ⟦γλυκαίνει⟧ member. **10** to_give in/on/among
⟦ἑορταῖς⟧ ⟦εὐπρέπειαν⟧, and ⟦ἐκόσμησε⟧ time/right_time until
consummation; in/on/among the/this/who to_praise
he/she/it/self the/this/who holy name
he/she/it/self/my/your/him-self/there, and away_from early
⟦ἠχεῖν⟧ the/this/who sanctification. **11** lord to_remove
the/this/who sin he/she/it/self/my/your/him-self/there, and
⟦ἀνύψωσεν⟧ toward an_age the/this/who horn
he/she/it/self/my/your/him-self/there, and to_give
he/she/it/self covenant king and throne glory in/on/among
the/this/who Israa^{y}l. **12** with/after this/he/she/it to_arise son
knowing, and through/because_of he/she/it/self ⟦κατέλυσεν⟧
in/on/among ⟦πλατυσμῷ⟧. **13** Salōmōn to_reign in/on/among
day peace, which the/this/who God to_keep_from around, in_
_order_that/to to_stand house upon/to/against name
he/she/it/self/my/your/him-self/there, and ⟦ἑτοιμάσῃ⟧
sanctification toward the/this/who an_age. **14** which/how
⟦ἐσοφίσθης⟧ in/on/among ⟦νεότητί⟧ you, and ⟦ἐνεπλήσθης⟧
which/how river understanding. **15** earth ⟦ἐπεκάλυψεν⟧
the/this/who soul you, and ⟦ἐνέπλησας⟧ in/on/among parable
⟦αἰνιγμάτων⟧. **16** toward ⟦νήσους⟧ far_(away) to_reach
the/this/who name you, and ⟦ἠγαπήθης⟧ in/on/among
the/this/who peace you. **17** in/on/among song and proverb
and parable, and in/on/among ⟦ἑρμηνείαις⟧ ⟦ἀπεθαύμασάν⟧
you ⟦χῶραι⟧. **18** in/on/among name lord of_the God of_the

85 RV 47:9 · Note The remainder of this verse is omitted by the best authorities.

Literal Version

⟦ἐπικεκλημένου⟧ God Israaʸl, ⟦συνήγαγες⟧ which/how ⟦κασσίτερον⟧ the/this/who gold, and which/how ⟦μόλιβδον⟧ ⟦ἐπλήθυνας⟧ money. **19** ⟦Παρενέκλινας⟧ the/this/who ⟦λαγόνας⟧ you ⟦γυναιξὶ⟧, and ⟦ἐνεξουσιάσθης⟧ in/on/among the/this/who body you. **20** to_give ⟦μῶμον⟧ in/on/among the/this/who glory/to_think you, and ⟦ἐβεβήλωσας⟧ the/this/who seed you, to_bring_upon wrath upon/to/against the/this/who child you, and ⟦κατενύγην⟧ upon/to/against the/this/who foolishness you, **21** to_be ⟦δίχα⟧ ⟦τυραννίδα⟧, and out_from Efraim ⟦ἄρξαι⟧ kingdom ⟦ἀπειθῆ⟧. **22** the/this/who but/and lord no not to_leave_behind the/this/who mercy he/she/it/self/my/your/him-self/there, and no not ⟦διαφθαρῇ⟧ away_from the/this/who work he/she/it/self/my/your/him-self/there; and_not not ⟦ἐξαλείψῃ⟧ ⟦ἐκλεκτοῦ⟧ descendant, and seed of_the to_love he/she/it/self no not ⟦ἐξάρῃ⟧; and the/this/who Yakōb to_give remnant, and the/this/who Dawid out_from he/she/it/self/my/your/him-self/there root. **23** and ⟦ἀνεπαύσατο⟧ Salōmōn with/after the/this/who father; and to_leave_behind with/after he/she/it/self out_from of_the seed he/she/it/self/my/your/him-self/there, a_people ⟦ἀφροσύνην⟧ and ⟦ἐλασσούμενον⟧ understanding, ʁoboam, which to_leave a_people out_from plan he/she/it/self/my/your/him-self/there; and Hieroboam son Nabat, which ⟦ἐξήμαρτε⟧ the/this/who Israaʸl, and to_give the/this/who Efraim road sin. **24** and ⟦ἐπληθύνθησαν⟧ the/this/who/which sin he/she/it/self very, ⟦ἀποστῆσαι⟧ he/she/it/self away_from the/this/who earth he/she/it/self. **25** and all evil to_seek_out, until vengeance to_come/go upon/to/against he/she/it/self.

48:1 and to_arise Aʸlias prophet which/how fire, and the/this/who word he/she/it/self/my/your/him-self/there which/how window ⟦ἐκαίετο⟧; **2** which ⟦ἐπήγαγεν⟧ upon/to/against he/she/it/self hunger, and the/this/who zeal he/she/it/self/my/your/him-self/there ⟦ὠλιγοποίησεν⟧ he/she/it/self. **3** in/on/among word lord ⟦ἀνέσχεν⟧ heaven, ⟦κατήγαγεν⟧ thus(-ly) three_times fire. **4** which/how ⟦ἐδοξάσθης⟧ Aʸlia in/on/among the/this/who ⟦θαυμασίοις⟧ you? and one/which? like you to_boast? **5** the/this/who to_ _arise dead out_from ⟦θυνάτου⟧ and out_from Hades in/on/among word highest; **6** the/this/who to_bring_down king toward destruction, and ⟦δεδοξασμένους⟧ away_from bed he/she/it/self; **7** the/this/who to_hear in/on/among Sina rebuke, and in/on/among Kʠraʸb judgement vengeance; **8** the/this/who ⟦χρίων⟧ king toward repayment, and prophet ⟦διαδόχους⟧ with/after he/she/it/self; **9** the/this/who to_take_ _up in/on/among ⟦λαίλαπι⟧ fire in/on/among chariot horse ⟦πυρίνων⟧; **10** the/this/who ⟦καταγραφεὶς⟧ in/on/among ⟦ἐλεγμοῖς⟧ toward time/right_time, ⟦κοπάσαι⟧ wrath before wrath, and to_turn heart father to/with son, and ⟦καταστῆσαι⟧ tribe Yakōb. **11** blessed the/this/who to_perceive you, and the/this/who in/on/among to_love to_arrange; and for I/we

Readers' Version

17 Because your songs, proverbs, parables,
and interpretations, the countries marvelled at you.
18 By the name of the master God,
who's called the god of Yisrael (Israel),
you gathered gold like tin,
and multiplied silver like lead.
19 You bowed your loins to women,
and in your body you were brought into subjection.
20 You blemished your honour,
and defiled your offspring,
to bring anger on your children.
I was grieved for your folly,
21 because the sovereignty was divided,
and a disobedient kingdom ruled out of Yisrael (Israel; Heb. Efrayim).
22 But the master will never forsake his mercy.
He won't destroy any of his works,
nor blot out the posterity of his elect.
He won't take away the offspring him who loved him.
He gave a remnant to Ya'akov (Jacob),
and to David a root from his own family.
23 So Shelomoh (Solomon) rested with his fathers.
Of his offspring, he left behind him Rehav'am (Rehoboam),
the foolishness of the people, and one who lacked understanding,
who made the people revolt by his counsel.
Also Yarov'am (Jeroboam) the son of Nevat,
who made Yisrael (Israel) to sin,
and gave a way of sin to Yisrael.
24 Their sins were multiplied greatly,
until they were removed from their land.
25 Because they strived for all manner of wickedness,
until vengeance came on them.

Eliyah's powerful ministry

48:1 Then Eliyah (Elijah) arose, the prophet like fire.
His word burnt like a torch.
2 He brought a famine on them,
and by his zeal made them few in number.
3 By the master's word he shut up the heavens.
He brought down fire three times.
4 How you were glorified, Oh Eliyah, in your wondrous actions!
Whose glory is like yours?
5 You raised up a dead man from death,
from Haidais, by the Most High's word.
6 You brought down kings to destruction,
and honourable men from their sickbeds.
7 You heard rebuke in Sinay,
and judgements of vengeance in Horev.
8 You anointed kings for retribution,
and prophets to succeed after you.
9 You were taken up in a tempest of fire,
in a chariot of fiery horses.

Readers' Version

10 You were recorded for reproofs in their seasons,
to pacify anger, before it broke out into anger,
to turn the father's heart to the son,
and to restore the tribes of Ya'akov (Jacob).
11 Blessed are those who saw you,
and those who've been beautified with love;
for we also will surely live.

Elisha continues Eliyah's work

12 Eliyah (Elijah) was wrapped in a whirlwind.
Elisha was filled with his spirit.
In his days he wasn't moved by the fear of any ruler,
and no one brought him into subjection.
13 Nothing was too hard for him.
When he was buried, his body prophesied.
14 As in his life he did wonders,
so his works were also marvellous in death.
15 Because all this the people didn't repent.
They didn't depart from their sins,
until they were carried away as a plunder from their land,
and were scattered through all the earth.
The people were left very few in number,
but with a ruler from the house of David.
16 Some of them did that which was right,
but some multiplied sins.

Hizkiyah trusts God during the siege

17 Hizkiyah (Hezekiah) fortified his city,
and brought water into its midst.
He tunnelled through rock with iron,
and built cisterns for water.
18 In his days Sanheriv (Sennacherib) invaded,
and sent Rabshakeh, and departed.
He lifted up his hand against Tsiyon (Zion),
and boasted great things in his arrogance.
19 Then their hearts and their hands were shaken,
and they were in pain, as women in labour.
20 But they called on the master who's merciful,
spreading out their hands to him.
The Holy One quickly heard them out of Heaven,
and delivered them by Yeshayah's (Isaiah's) hand.
21 He struck the camp of the Assyrians,
and his angel utterly destroyed them.
22 Because Hizkiyah (Hezekiah) did that which was pleasing to the master,
and was strong in the ways of his ancestor David,
which Yeshayah the prophet commanded,
who was great and faithful in his vision.
23 In his days the sun went backward.
He prolonged the king's life.
24 He saw by an excellent spirit what'd happen in the future;
and he comforted those who mourned in Tsiyon (Zion).
25 He showed the things that'd happen through the end of time,
and the hidden things before they came.

Literal Version

life ⟦ζησόμεθα⟧. 12 Aʸlias, which in/on/among ⟦λαίλαπι⟧ ⟦ἐσκεπάσθη⟧; and Elisaie ⟦ἐνεπλήσθη⟧ spirit/breath he/she/it/self/my/your/him-self/there; and in/on/among day he/she/it/self/my/your/him-self/there no to_shake by/under ruler, and no ⟦κατεδυνάστευσεν⟧ he/she/it/self none. 13 all word no ⟦ὑπερῆρεν⟧ he/she/it/self, and in/on/among ⟦κοιμήσει⟧ to_prophesy the/this/who body he/she/it/self/my/your/him-self/there. 14 and in/on/among life he/she/it/self/my/your/him-self/there to_do/make wonders. and in/on/among death marvellous the/this/who work he/she/it/self/my/your/him-self/there. 15 in/on/among all this/he/she/it no ⟦μετενόησεν⟧ the/this/who a_people, and no to_leave away_from the/this/who sin, until ⟦ἐπρονομεύθησαν⟧ away_from the/this/who earth he/she/it/self, and ⟦ἐσκορπίσθησαν⟧ in/on/among all the/this/who earth; and to_leave_behind the/this/who a_ _people very_few, and ruler the/this/who house Dawid. 16 one on_one_hand he/she/it/self to_do/make the/this/who pleasing, one but/and ⟦ἐπλήθυναν⟧ sin. 17 Ezekias ⟦ὠχύρωσε⟧ the/this/who city he/she/it/self/my/your/him-self/there, and to_bring_in toward midst he/she/it/self the/this/who Gōg; to_dig ⟦σιδήρῳ⟧ ⟦ἀκρότομον⟧, and to_build ⟦κρήνας⟧ toward water. 18 in/on/among day he/she/it/self/my/your/him-self/there to_ascend Sennakaʸrim, and to_send ⟦Ῥαψάκην⟧, and ⟦ἀπῆρε⟧; and to_ _lift_up the/this/who hand he/she/it/self/my/your/him-self/there upon/to/against Siōn, and ⟦ἐμεγαλαύχησεν⟧ pride he/she/it/self/my/your/him-self/there. 19 then ⟦ἐσαλεύθησαν⟧ heart and hand he/she/it/self, and ⟦ὠδίνησαν⟧ which/how the/this/who/which ⟦τίκτουσαι⟧. 20 and ⟦ἐπεκαλέσαντο⟧ the/this/who lord the/this/who ⟦ἐλεήμονα⟧, ⟦ἐκπετάσαντες⟧ the/this/who hand he/she/it/self to/with he/she/it/self; and the/this/who holy out_from heaven quick/quickly ⟦ἐπήκουσεν⟧ he/she/it/self, and ⟦ἐλυτρώσατο⟧ he/she/it/self in/on/among hand Haʸsaiou. 21 to_strike the/this/who barracks the/this/who Assuriōn, and ⟦ἐξέτριψεν⟧ he/she/it/self the/this/who angel he/she/it/self/my/your/him-self/there. 22 to_do/make for Ezekias the/this/who pleasing lord, and to_strengthen in/on/among road Dawid of_the father he/she/it/self/my/your/him-self/there, which to_order Haʸsaias the/this/who prophet the/this/who great, and faithful in/on/among appearance/vision he/she/it/self/my/your/him-self/there. 23 in/on/among the/this/who day he/she/it/self/my/your/him-self/there ⟦ἀνεπόδισεν⟧ the/this/who sun, and to_add_(to) life king; 24 spirit/breath great to_perceive the/this/who last/least, and to_plead/comfort the/this/who ⟦πενθοῦντας⟧ in/on/among Siōn. 25 until of_the an_age to_show the/this/who ⟦ἐσόμενα⟧, and the/this/who ⟦ἀπόκρυφα⟧ ⟦πρινὴ⟧ ⟦παραγενέσθαι⟧ he/she/it/self.

Literal Version

49:1 memorial Yōsiou toward ⟦σύνθεσιν⟧ incense, ⟦ἐσκευασμένον⟧ work ⟦μυρεψοῦ⟧, in/on/among all mouth which/how honey ⟦γλυκανθήσεται⟧, and which/how ⟦μουσικὰ⟧ in/on/among ⟦συμποσίῳ⟧ wine. **2** he/she/it/self ⟦κατευθύνθη⟧ in/on/among conversion a_people, and ⟦ἐξῆρε⟧ ⟦βδελύγματα⟧ lawlessness. **3** ⟦Κατεύθυνε⟧ to/with lord the/this/who heart he/she/it/self/my/your/him-self/there, in/on/among day lawless ⟦κατίσχυσε⟧ the/this/who piety. **4** besides Dawid, and Ezekiou, and Yōsiou, all ⟦πλημμέλειαν⟧ ⟦ἐπλημμέλησαν⟧; to_leave_behind for the/this/who law of_the highest, the/this/who king Youda ⟦ἐξέλιπον⟧. **5** to_give for the/this/who horn he/she/it/self other, and the/this/who glory he/she/it/self Gentile_nation another's. **6** ⟦Ἐνεπύρισαν⟧ ⟦ἐκλεκτὴν⟧ city ⟦ἁγιάσματος⟧, and ⟦ἠρήμωσαν⟧ the/this/who road he/she/it/self in/on/among hand Hieremiou. **7** to_harm for he/she/it/self, and he/she/it/self in/on/among womb to_ _sanctify prophet ⟦ἐκριζοῦν⟧ and ⟦κακοῦν⟧ and ⟦ἀπολλύειν⟧, likewise to_build and ⟦καταφυτεύειν⟧. **8** Yezekia^{y}l which to_ _perceive ⟦ὅρασιν⟧ glory, which to_show he/she/it/self upon/to/against chariot Cherub. **9** and for to_remember the/this/who enemy in/on/among ⟦ὄμβρῳ⟧, and ⟦ἀγαθῶσαι⟧ the/this/who ⟦εὐθύνοντας⟧ road. **10** and the/this/who twelve prophet the/this/who ⟦ὀστᾶ⟧ ⟦ἀναθάλοι⟧ out_from of_the place he/she/it/self; to_plead/comfort but/and the/this/who Yakōb, and ⟦ἐλυτρώσατο⟧ he/she/it/self in/on/among faith hope. **11** how?/how?! ⟦μεγαλύνωμεν⟧ the/this/who Zorobabel? and he/she/it/self which/how seal upon/to/against right hand. **12** thus(-ly) Ya^{y}sous son Yōsedek; the/this/who/which in/on/among day he/she/it/self ⟦ᾠκοδόμησαν⟧ house, and ⟦ἀνύψωσαν⟧ a_people holy lord to_ _make_ready toward glory an_age. **13** and Ne'emiou upon/to/against much the/this/who memorial, of_the to_arise I/we wall to_collapse, and ⟦στήσαντος⟧ gate and ⟦μοχλοὺς⟧, and ⟦ἀνεγείραντος⟧ the/this/who ⟦οἰκόπεδα⟧ I/we. **14** and_not one to_create such_as Enōḵ such_as_this upon/to/against the/this/who earth, and for he/she/it/self to_take_up away_ _from the/this/who earth. **15** and_not which/how Yōsa^{y}f to_ _beget man, to_govern brother, a_reliance a_people, and the/this/who ⟦ὀστᾶ⟧ he/she/it/self/my/your/him-self/there ⟦ἐπεσκέπησαν⟧. **16** Sa^{y}m and Sa^{y}th in/on/among a_human ⟦ἐδοξάσθησαν⟧, and above/for all living_thing in/on/among the/this/who creation Adam.

Readers' Version

Yoshiyah, the prophets, and other faithful leaders

49:1 The memory of Yoshiyah (Josiah) is like the composition of incense
prepared by the work of the perfumer.
It'll be sweet as honey in every mouth,
and like music at a banquet of wine.
2 He did what was right in the reforming of the people,
and took away the abominations of iniquity.
3 He set his heart right towards the master.
In lawless days, he made godliness prevail.
4 Except David, Hizkiyah (Hezekiah), and Yoshiyah (Josiah),
all were wicked,
because they abandoned the Most High's law.
Yehudah's (Judah's) kings came to an end.
5 They gave their power to others,
and their glory to a foreign nation.
6 They set the chosen city of the sanctuary on fire
and made her streets desolate, as it was written by Yirmiyah's (Jeremiah's) hand.
7 Because they mistreated him;
yet he was sanctified in the womb to be a prophet,
to root out, to afflict, to destroy
and likewise to build and to plant.
8 Yehezkel (Ezekiel) saw the vision of glory,
which God showed him on the chariot of the cherubim.
9 Because truly he remembered the enemies in rainstorm,
and to do good to those who directed their ways aright.
10 Also of the twelve prophets,[86]
may their bones flourish again out of their place.
He comforted Ya'akov's (Jacob's) people,
and delivered them by confident hope.
11 How can we praise Zerubavel?
He was like a signet ring on the right hand.
12 So was Yeshua (Jesus) the son of Yotsadak,
who in their days built the house,
and exalted a[87] people holy to the master,
prepared for eternal glory.
13 Also of Nehemyah (Nehemiah) the memory is great.
He raised up for us fallen walls,
set up the gates and bars,
and rebuilt our houses.
14 No man was created on the earth like Hanok (Enoch),
for he was taken up from the earth.
15 Nor was there a man born like Yosef (Joseph),
a leader of his kindred, a supporter of the people.
Even his bones were cared for.
16 Shem and Shet (Seth) were honoured among men,
but above every living thing in the creation was Adam.

86 **RV 49:10 · Note** The remainder of this line is omitted by the best authorities.

87 **RV 49:12 · Note** Some ancient authorities read temple.

Readers' Version

The high priest Shim'on leads the people's worship

50:1 It was Shim'on (Simon), the son of Honyo (Onias), the high priest,
who in his life repaired the house,
and in his days strengthened the temple.
2 The foundation was built by him to the height of the double walls,
the lofty retaining walls of the temple enclosure.
3 In his days, a water cistern was dug,
the brazen vessel like the sea in circumference.
4 He planned to save his people from ruin,
and fortified the city against siege.
5 How glorious he was when the people gathered around him
as he came out of the house of the veil!
6 He was like the morning star among clouds,
like the full moon,
7 like the sun shining on the Most High's temple,
like the rainbow shining in clouds of glory,
8 like roses in the days of first fruits,
like lilies by a water spring,
like the shoot of the frankincense tree in summer time,
9 like fire and incense in the censer,
like a vessel of beaten gold adorned with all kinds of precious stones,
10 like an olive tree loaded with fruit,
and like a cypress growing high among the clouds.
11 When he put on his glorious robe,
and clothed himself in perfect splendour,
ascending to the holy altar,
he made the courtyard of the sanctuary glorious.
12 When he received the portions out of the priests' hands,
as he stood by the hearth of the altar,
with his kindred like a garland around him,
he was like a young cedar in Levanon
surrounded by the trunks of palm trees.
13 All the sons of Aharon (Aaron) in their glory,
held the master's offering in their hands before all the congregation of Yisrael (Israel).
14 Finishing the service at the altars,
that he might arrange the offering of the Most High, the Almighty,
15 he stretched out his hand to the cup of libation,
and poured out the cup of the grape.
He poured it out at the foot of the altar,
a sweet smelling fragrance to the Most High, the King of all.
16 Then the sons of Aharon (Aaron) shouted.
They sounded the trumpets of beaten work.
They made a great fanfare to be heard,
for a reminder before the Most High.
17 Then all the people together hurried,
and fell down to the ground on their faces
to worship their master, the Almighty, God Most High.
18 The singers also praised him with their voices.

Literal Version

50:1 Simōn Oniou son priest the/this/who great, which in/on/among life he/she/it/self/my/your/him-self/there ⟦ὑπέῤῥαψεν⟧ house, and in/on/among day he/she/it/self/my/your/him-self/there to_strengthen the/this/who temple; **2** and by/under he/she/it/self/my/your/him-self/there ⟦ἐθεμελιώθη⟧ height double an_elevation high ⟦περιβόλου⟧ temple. **3** in/on/among day he/she/it/self/my/your/him-self/there ⟦ἠλαττώθη⟧ cistern water, copper/bronze/coin like/as/about sea the/this/who perimeter; **4** the/this/who ⟦φροντίζων⟧ of_the a_people he/she/it/self/my/your/him-self/there away_from ⟦πτώσεως⟧, and ⟦ἐνισχύσας⟧ city ⟦ἐμπολιορκῆσαι⟧, **5** which/how to_glorify in/on/among whorls a_people, in/on/among ⟦ἐξόδῳ⟧ house curtain; **6** which/how star early_ _morning in/on/among midst cloud, which/how moon full in/on/among day; **7** which/how sun ⟦ἐκλάμπων⟧ upon/to/against temple highest, and which/how bow ⟦φωτίζον⟧ in/on/among cloud glory; **8** which/how flower ⟦ῥόδων⟧ in/on/among day ⟦νέων⟧, which/how lily upon/to/against ⟦ἐξόδων⟧ water; which/how offspring Libanou in/on/among day ⟦θέρους⟧, **9** which/how fire and frankincense upon/to/against ⟦πυρείου⟧; which/how vessel gold ⟦ὁλοσφύρητον⟧ to_arrange all stone valuable; **10** which/how olive_tree ⟦ἀναθάλλουσα⟧ fruit, and which/how cypress ⟦ὑψουμένη⟧ in/on/among cloud. **11** in/on/among the/this/who to_take_up he/she/it/self robe glory, and ⟦ἐνδιδύσκεσθαι⟧ he/she/it/self ⟦συντέλειαν⟧ pride, in/on/among ⟦ἀναβάσει⟧ altar holy to_glorify ⟦περιβολὴν⟧ ⟦ἁγιάσματος⟧. **12** in/on/among but/and the/this/who ⟦δέχεσθαι⟧ member out_from hand priest, and he/she/it/self to_stand from_with a_grate ⟦βωμοῦ⟧, around he/she/it/self/my/your/him-self/there crown brother, which/how ⟦βλάστημα⟧ ⟦κέδρου⟧ in/on/among the/this/who ⟦λιβάνῳ⟧; and to_surround he/she/it/self which/how ⟦στελέχη⟧ palm, **13** and all the/this/who son A'arōn in/on/among glory/to_think he/she/it/self; and offering lord in/on/among hand he/she/it/self before all assembly Israaʸl. **14** and ⟦συντέλειαν⟧ to_minister upon/to/against ⟦βωμῶν⟧, ⟦κοσμῆσαι⟧ offering highest almighty, **15** to_stretch_out upon/to/against ⟦σπονδείου⟧ hand he/she/it/self/my/your/him-self/there, and ⟦ἔσπεισεν⟧ out_ _from blood ⟦σταφυλῆς⟧; to_pour_out toward foundation altar aroma aroma ⟦ὑψίστῳ⟧ ⟦παμβασιλεῖ⟧. **16** then to_yell son A'arōn, in/on/among ⟦σάλπιγξιν⟧ ⟦ἐλαταῖς⟧ ⟦ἤχησαν⟧; ⟦ἀκουστὴν⟧ to_do/make voice/sound great toward memorial before highest. **17** then all the/this/who a_people ⟦κοινῇ⟧ ⟦κατέσπευσε⟧, and to_collapse upon/to/against face upon/to/against the/this/who earth, to_worship the/this/who lord he/she/it/self ⟦παντοκράτορι⟧ God the/this/who ⟦ὑψίστῳ⟧. **18** and ⟦ᾔνεσαν⟧ the/this/who ⟦ψαλμῳδοὶ⟧ in/on/among voice/sound he/she/it/self, in/on/among ⟦πλείστῳ⟧ house ⟦ἐγλυκάνθη⟧ member. **19** and to_pray the/this/who a_people lord highest in/on/among prayer before ⟦ἐλεήμονος⟧, until ⟦συντελεσθῇ⟧ world lord, and the/this/who ⟦λειτουργίαν⟧ he/she/it/self/my/your/him-self/there ⟦ἐτελείωσαν⟧. **20** then to_come/go_down to_lift_up hand he/she/it/self/my/your/him-self/there upon/to/against all

Literal Version

assembly son Israaʸl, to_give praise lord in/on/among lip
he/she/it/self/my/your/him-self/there, and in/on/among
name he/she/it/self/my/your/him-self/there to_boast. **21** and
⟦ἐδευτέρωσεν⟧ in/on/among to_worship ⟦ἐπιδείξασθαι⟧
the/this/who praise from_with highest. **22** and now
⟦εὐλογήσατε⟧ the/this/who God all the/this/who
⟦μεγαλοποιοῦντι⟧ always, the/this/who ⟦ὑψοῦντα⟧ day I/we
out_from womb, and to_do/make with/after I/we according_to
the/this/who mercy he/she/it/self/my/your/him-self/there.
23 to_give I/we ⟦εὐφροσύνην⟧ heart, and to_be peace
in/on/among day I/we in/on/among Israaʸl according_to
the/this/who day of_the an_age, **24** ⟦ἐμπιστεῦσαι⟧ with/after
I/we the/this/who mercy
he/she/it/self/my/your/him-self/there, and in/on/among
the/this/who day he/she/it/self/my/your/him-self/there
⟦λυτρωσάσθω⟧ I/we. **25** in/on/among two Gentile_nation be_
angry the/this/who soul I/we, and the/this/who third no to
_be Gentile_nation. **26** the/this/who to_sit in/on/among
mountain Samareias, ⟦Φυλιστιεὶμ⟧ and the/this/who a_people
foolish the/this/who to_dwell in/on/among Sikimois.
27 discipline understanding and ⟦ἐπιστήμης⟧ ⟦ἐχάραξε⟧
in/on/among the/this/who scroll, this/he/she/it, Yaʸsous son
⟦Σειρὰχ⟧ Hierosolumitaʸs, which ⟦ἀνώμβρησε⟧ wisdom away_
_from heart he/she/it/self/my/your/him-self/there.
28 blessed which in/on/among this/he/she/it
⟦ἀναστραφήσεται⟧, and the/this/who to_place he/she/it/self
upon/to/against heart
he/she/it/self/my/your/him-self/there ⟦σοφισθήσεται⟧. **29** if
for he/she/it/self to_do/make, to/with all ⟦ἰσχύσει⟧,
that/since light lord the/this/who track
he/she/it/self/my/your/him-self/there.

51:1 to_agree you lord king, and ⟦αἰνέσω⟧ you God
the/this/who saviour I/we; to_agree the/this/who name you,
2 that/since a_shelterer and a_helper to_be I/we, and
⟦ἐλυτρώσω⟧ the/this/who body I/we out_from destruction,
and out_from trap ⟦διαβολῆς⟧ tongue; away_from lip
⟦ἐργαζομένων⟧ lie, and before the/this/who to_stand_by to_be
I/we a_helper, **3** and ⟦ἐλυτρώσω⟧ I/we, according_to
the/this/who multitude mercy and name you, out_from
⟦βρυγμῶν⟧ ⟦ἑτοίμων⟧ toward food, out_from hand to_seek
the/this/who soul I/we, out_from greater pressure which to_
_have/be, **4** away_from ⟦πνιγμοῦ⟧ fire around, and out_from
midst fire which/whither no ⟦ἐξέκαυσα⟧, **5** out_from depth
belly/womb/stomach Hades, and away_from tongue unclean,
and word lie. **6** king distraction tongue ⟦ἀδίκου⟧; to_come_near
until death the/this/who soul I/we, and the/this/who life I/we
to_be in_the_vicinity Hades under. **7** ⟦Περιέσχον⟧ I/we from_
_all_sides, and no to_be the/this/who ⟦βοηθῶν⟧; ⟦ἐμβλέπων⟧

Readers' Version

There was a sweet melody in the whole house.
19 And the people implored the master Most High,
in prayer before him who's merciful,
until the worship of the master was finished,
and so they accomplished his service.
20 Then he went down, and lifted up his hands
over the whole congregation of the Israeli people (Israel),
to give blessing to the master with his lips,
and to glory in his name.
21 He bowed himself down in worship the second time,
to declare the blessing from the Most High.

A blessing and the writer's closing words

22 Now bless the god of all,
who everywhere does great things,
who exalts our days from the womb,
and deals with us according to his mercy.
23 May he grant us joyfulness of heart,
and that peace may be in our days in Yisrael (Israel) for the days of eternity,
24 to entrust his mercy with us,
and let him deliver us in his time!
25 With two nations my soul is vexed,
and the third is no nation:
26 Those who sit on the mountain of[88] Shomron (Samaria), the Pelishtim,
and the foolish people who live in Shekem.
27 I've written in this book the instruction of understanding and knowledge,
I Yeshua (Jesus), the son of Sira (Sirach) Eleazar, of Yerushalem (Jerusalem),
who out of his heart poured forth wisdom.
28 Blessed is he who'll exercise these things.
He who lays them up in his heart will become wise.
29 Because if he does them, he'll be strong in all things,
for the light of the master is his guide.[89]

A prayer of Yeshua the son of Sira. (Changed from /p to /s1)

51:1 I'll give thanks to you, Oh master, Oh King,
and will praise you, Oh God my Saviour.
I give thanks to your name,
2 for you've been my protector and helper,
and delivered my body out of destruction,
and out of the snare of a slanderous tongue,
from lips that fabricate lies.
You were my helper before those who stood by,
3 and delivered me, according to the abundance of your mercy and of your name,
from the gnashings of teeth ready to devour,
out of the hand of those seeking my life,
out of the many afflictions I endured,

88 **RV 50:26 · Note** According to some ancient versions, Seir.

89 **RV 50:29 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

4 from the choking of a fire on every side,
and out of the fire that I hadn't kindled,
5 out of the depth of the belly of Haidais,
from an unclean tongue,
and from lying words—
6 the slander of an unrighteous tongue to the king.
My soul drew near to death.
My life was near to Haidais.
7 They surrounded me on every side.
There was no one to help me.
I was looking for human help,
and there was none.
8 Then I remembered your mercy, Oh master,
and your working which has been from eternal,
how you deliver those who wait for you,
and save them out of their enemies' hand.
9 I lifted up my prayer from the earth,
and prayed for deliverance from death.
10 I called on the master, the Father of my master,
that he wouldn't forsake me in the days of affliction,
in the time when there was no help against the proud.
11 I'll praise your name continually.
I'll sing praise with thanksgiving.
My prayer was heard.
12 You saved me from destruction
and delivered me from the evil time.
Therefore I'll give thanks and praise to you,
and bless the master's name.

The writer's search for wisdom

13 When I was yet young,
before I went abroad,
I tried to gain wisdom openly in my prayer.
14 Before the temple I asked for her.
I'll seek her out even to the end.
15 From the first flower to the ripening grape my heart delighted in her.
My foot walked in uprightness.
From my youth I followed her steps.
16 I inclined my ear a little, and received her,
and found for myself much instruction.
17 I profited in her.
I'll give glory to him who gives me wisdom.
18 Because I determined to practise her.
I was zealous for that which is good.
I'll never be put to shame.
19 My soul has wrestled with her.
In my conduct I was exact.
I spread out my hands to the heaven above,
and bewailed my ignorances of her.
20 I directed my soul to her.
In purity I found her.
I got myself a heart joined with her from the beginning.
Therefore I won't be forsaken.

Literal Version

toward ⟦ἀντίληψιν⟧ a_human, and no to_be. 8 and to_
_remember of_the mercy you lord, and the/this/who work you
the/this/who away_from an_age; that/since ⟦ἐξελῇ⟧
the/this/who ⟦ὑπομένοντάς⟧ you, and ⟦σώζεις⟧ he/she/it/self
out_from hand Gentile_nation. 9 and ⟦ἀνύψωσα⟧
upon/to/against earth ⟦ἱκετείαν⟧ I/we, and above/for death
⟦ῥύσεως⟧ to_pray. 10 ⟦Ἐπεκαλεσάμην⟧ lord father lord I/we,
not I/we ⟦ἐγκαταλιπεῖν⟧ in/on/among day pressure,
in/on/among time/right_time ⟦ὑπερηφάνων⟧ ⟦ἀβοηθησίας⟧.
11 ⟦Αἰνέσω⟧ the/this/who name you continually, and to_praise
in/on/among ⟦ἐξομολογήσει⟧; and to_listen_to the/this/who
petition I/we. 12 ⟦Ἔσωσας⟧ for I/we out_from destruction, and
⟦ἐξείλου⟧ I/we out_from time/right_time evil/bad;
through/because_of this/he/she/it to_agree and ⟦αἰνέσω⟧ you,
and to_praise/bless the/this/who name lord; 13 still to_be new,
⟦πρινὴ⟧ ⟦πλανηθῆναί⟧ I/we, ⟦ἐζήτησα⟧ wisdom ⟦προφανῶς⟧
in/on/among prayer I/we. 14 before temple ⟦ἠξίουν⟧ about
he/she/it/self, and until last/least ⟦ἐκζητήσω⟧
he/she/it/self/my/your/him-self, 15 out_from ⟦ἄνθους⟧
which/how ⟦περκαζούσης⟧ ⟦σταφυλῆς⟧; to_celebrate
the/this/who heart I/we in/on/among he/she/it/self, ⟦ἐπέβη⟧
the/this/who foot I/we in/on/among ⟦εὐθύτητι⟧, out_from
youth I/we ⟦ἴχνευσα⟧ he/she/it/self/my/your/him-self.
16 ⟦Ἔκλινα⟧ little/few the/this/who ear I/we, and ⟦ἐδεξάμην⟧,
and much to_find/meet myself discipline. 17 progress to_be
I/we in/on/among he/she/it/self; the/this/who to_give I/we
wisdom, to_give glory. 18 ⟦Διενοήθην⟧ for of_the to_do/make
he/she/it/self/my/your/him-self, and ⟦ἐζήλωσα⟧
the/this/who good-doer, and no not ⟦αἰσχυνθῶ⟧.
19 ⟦Διαμεμάχηται⟧ the/this/who soul I/we in/on/among
he/she/it/self, and in/on/among to_do/make ⟦λιμοῦ⟧
⟦διηκριβωσάμην⟧; the/this/who hand I/we to_extend to/with
height, and the/this/who ⟦ἀγνοήματα⟧ he/she/it/self
⟦ἐπένθησα⟧, 20 the/this/who soul I/we ⟦κατεύθυνα⟧ toward
he/she/it/self/my/your/him-self, heart to_posses with/after
he/she/it/self away_from beginning, and in/on/among
⟦καθαρισμῷ⟧ to_find/meet he/she/it/self/my/your/him-self;
through/because_of this/he/she/it no not ⟦ἐγκαταλειφθῶ⟧.
21 and the/this/who belly/womb/stomach I/we to_trouble
⟦ἐκζητῆσαι⟧ he/she/it/self/my/your/him-self;
through/because_of this/he/she/it to_posses good-doer
possession. 22 to_give lord tongue I/we wage I/we, and
in/on/among he/she/it/self ⟦αἰνέσω⟧ he/she/it/self. 23 to_
_come_near to/with I/we ⟦ἀπαίδευτοι⟧, and ⟦αὐλίσθητε⟧
in/on/among house discipline. 24 because ⟦ὑστερεῖτε⟧
in/on/among this/he/she/it, and the/this/who/which soul
you ⟦διψῶσι⟧ very? 25 ⟦Ἤνοιξα⟧ the/this/who mouth I/we,
and to_speak, to_posses my/your/him-self without money.
26 the/this/who neck you ⟦ὑπόθετε⟧ by/under yoke/scales,
and ⟦ἐπιδεξάσθω⟧ the/this/who soul you discipline, near to_be
to_find/meet he/she/it/self/my/your/him-self. 27 to_perceive
in/on/among eye you that/since little/few to_labour, and to_
_find/meet myself much rest. 28 ⟦Μετάσχετε⟧ discipline
in/on/among much number money, and much gold to_posses
in/on/among he/she/it/self. 29 ⟦Εὐφρανθείη⟧ the/this/who
soul you in/on/among the/this/who mercy
he/she/it/self/my/your/him-self/there, and not
⟦αἰσχυνθείητε⟧ in/on/among ⟦αἰνέσει⟧

Literal Version

he/she/it/self/my/your/him-self/there. **30** to_work
the/this/who work you before time/right_time, and to_give
the/this/who wage you in/on/among time/right_time
he/she/it/self/my/your/him-self/there.

SIR · OET-LV v0.2.0 (DC set)

Readers' Version

21 My belly also was troubled to seek her.
Therefore I've gained a good possession.
22 The master gave me a tongue for my reward.
I'll praise him with it.

An invitation to learn

23 Draw near to me, all you who are uneducated,
and live in the house of instruction.
24 Why therefore are you all lacking in these things,
and your souls are very thirsty?
25 I opened my mouth and spoke,
"Get her for yourselves without money."
26 Put your neck under the yoke,
and let your soul receive instruction.
She's near to find.
27 See with your eyes
how that I laboured just a little
and found for myself much rest.
28 Get instruction with a great sum of silver,
and gain much gold by her.
29 May your soul rejoice in his mercy,
and may you all not be put to shame in praising him.
30 Work your work before the time comes,
and in his time he'll give you your reward.

SIR · OET-RV v0.4.4

The first document about
the Maccabees

Introduction

The First Document about the Maccabees tells how a Jewish family leads resistance to foreign rule and attempts to destroy their way of life. After briefly describing Alexandros' (Alexander's) conquests and the division of his empire, it turns to King Antiokos (Antiochus), who plunders the temple in Yerushalem (Jerusalem) and forbids the people to follow God's instructions. The priest Matityah (Mattathias) refuses to submit and calls others to join him. Most of the account follows three of Matityah's sons. Yehudah (Judas), called Makabi (Maccabaeus), leads the early battles and the cleansing and rededication of the temple. After his death, Yonatan (Jonathan) takes over, using both military resistance and negotiations with rival kings. Shim'on (Simon) then leads the people into a period of independence and greater security.

This account pays close attention to battles, agreements, letters, and changes of leadership. Its central concerns are faithfulness to God's instructions, freedom to worship at the temple, and the survival of the Jewish people. The victories are costly, and the closing account of betrayal shows that the family's achievements haven't removed every danger.

The First Document about the Maccabees is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches.

Makabi (from which the term Maccabee is derived) is an acronym formed from the first letters of Exodus 15:11: "Mi kamokha ba'elim YHWH" — "Who is like you among the gods, Yahweh?"

Main components of this account

Foreign domination and Matityah's resistance *1:1–2:70*
Yehudah's victories and the rededication of the temple *3:1–4:61*
Yehudah's later campaigns, alliances, and death *5:1–9:22*
Yonatan's leadership, negotiations, and capture *9:23–12:53*
Shim'on's leadership and Yisrael's independence *13:1–15:41*
The victory of Shim'on's sons and the betrayal of the family *16:1-24*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
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Literal Version

1:1 and to_be with/after the/this/who to_strike Alexandron the/this/who Filippou the/this/who ⟦Μακεδόνα⟧, which to_ _go_out out_from the/this/who earth ⟦Χεττειειὶμ⟧, and to_ _strike the/this/who Dareion king Persōn and Maʸdōn, and to_ _reign ⟦ἀντ'⟧ he/she/it/self/my/your/him-self/there before upon/to/against the/this/who Hellada. **2** and ⟦συνεστήσατο⟧ war much, and to_grasp/seize stronghold much, and to_ _slaughter king the/this/who earth. **3** and to_pass_through until end the/this/who earth, and to_take plunder multitude Gentile_nation; and ⟦ἠσύχασεν⟧ the/this/who earth before he/she/it/self/my/your/him-self/there; and ⟦ὑψώθη⟧, and to_ _lift_up the/this/who heart he/she/it/self/my/your/him-self/there. **4** and to_assemble power strong very, and ⟦ἦρξε⟧ ⟦χωρῶν⟧, and Gentile_nation, and tyrants, and to_be he/she/it/self toward tax. **5** and with/after this/he/she/it to_collapse upon/to/against the/this/who bed, and to_know that/since to_die. **6** and to_call the/this/who child he/she/it/self/my/your/him-self/there the/this/who ⟦ἐνδόξους⟧ the/this/who ⟦συντρόφους⟧ he/she/it/self/my/your/him-self/there away_from youth, and to_distribute he/she/it/self the/this/who kingdom he/she/it/self/my/your/him-self/there still to_live he/she/it/self/my/your/him-self/there. **7** and to_reign Alexandros year twelve, and to_die. **8** and ⟦ἐπεκράτησαν⟧ the/this/who ⟦παῖδες⟧ he/she/it/self/my/your/him-self/there each in/on/among the/this/who place he/she/it/self/my/your/him-self/there. **9** and to_put/lay_on all diadem with/after the/this/who to_die he/she/it/self, and the/this/who son he/she/it/self after he/she/it/self year much, and ⟦ἐπλήθυναν⟧ evil/harm in/on/among the/this/who earth. **10** and to_go_out out_from he/she/it/self root sinful Antiokos glorious, son Antiokou king, which to_be ⟦ὅμηρα⟧ in/on/among the/this/who Ῥōmaʸ; and to_reign in/on/among year ⟦ἑκατοστῷ⟧ and ⟦τριακοστῷ⟧ and ⟦ἑβδόμῳ⟧ kingdom Hellaʸnōn. **11** in/on/among the/this/who day that to_go_out out_from Israaʸl son ⟦παράνομοι⟧, and ⟦ἀνέπεισαν⟧ much, to_speak, ⟦πορευθῶμεν⟧, and ⟦διαθώμεθα⟧ covenant with/after the/this/who Gentile_nation the/this/who surrounding I/we, that/since away_from which ⟦ἐχωρίσθημεν⟧ away_from he/she/it/self, to_find/meet I/we evil/harm much. **12** and ⟦ἠγαθύνθη⟧ the/this/who word in/on/among eye he/she/it/self. **13** and ⟦προεθυμήθησάν⟧ one away_from of_the a_people, and to_travel to/with the/this/who king; and to_give he/she/it/self authority to_ _do/make the/this/who righteous_act the/this/who Gentile_ _nation. **14** and ⟦ᾠκοδόμησαν⟧ ⟦γυμνάσιον⟧ in/on/among Hierosolumois according_to the/this/who ⟦νόμιμα⟧

Readers' Version

Alexandros' conquests and divided kingdom

1:1 After Alexandros (Alexander) the person from Makedonia, the son of Filippos (Philip), who came out of the land of Kitim, and struck Dareyavesh (Darius) king of the Persians and Madim (Medes), it happened, after he'd struck him, that he reigned in his place, in former time, over[1] Yavan (Greece). **2** He fought many battles, won many fortresses, killed the kings of the earth, **3** went through to the ends of the earth, and took spoils of a multitude of nations. The earth was quiet before him. He was exalted. His heart was lifted up. **4** He gathered together an extremely strong army and ruled over countries, nations, and principalities, and they paid him tribute.

5 After these things he fell sick, and perceived that he was going to die. **6** He called his honourable servants, which had been brought up with him from his youth, and he divided to them his kingdom while he was still alive. **7** Alexandros reigned twelve years, then he died. **8** Then his servants ruled, each one in his place. **9** They all put crowns on themselves after he was dead, and so did their sons after them many years; and they multiplied evils in the earth.

Antiokos and the spread of Greek customs

10 There came out of them a sinful root, Antiokos (Antiochus) Epifanes (Epiphanes), son of Antiokos the king, who'd been a hostage at Romai, and he reigned in[2] the one hundred and thirty seventh year of the kingdom of the Hellains (Greeks).

11 In those days transgressors of the law came out of Yisrael (Israel) and persuaded many, saying, "Let's go make a covenant with the[3] Gentiles around us; for since we were separated from them many evils have befallen us." **12** That proposal was good in their eyes. **13** Some of the people eagerly went to the king, and he authorised them to observe the ordinances of the[4] Gentiles. **14** So[5] they built a gymnasium in Yerushalem (Jerusalem) according to the laws of the[6] Gentiles. **15** They made themselves uncircumcised, forsook the holy covenant, joined themselves to the[7] Gentiles, and sold themselves to do evil.

16 The kingdom was established in the sight of Antiokos, and he planned to reign over Mitsrayim (Egypt), that he might reign over both kingdoms. **17** He entered into Mitsrayim with a[8] great multitude, with chariots, with elephants, with cavalry, and with a great[9] navy. **18** He made war against Ptolemaios (Ptolemy) king of Mitsrayim. Ptolemaios was put to shame before him, and fled;

1 RV 1:1 · Note That is, the Greek Empire. Compare 1 Maccabees 1:10 and 1 Maccabees 6:2.

2 RV 1:10 · Note circa B.C. 176.

3 RV 1:11 · Note Or, nations: and so throughout this book.

4 RV 1:13 · Note Or, nations: and so throughout this book.

5 RV 1:14 · Note See 2 Maccabees 4:9, 12.

6 RV 1:14 · Note Or, nations: and so throughout this book.

7 RV 1:15 · Note Or, nations: and so throughout this book

8 RV 1:17 · Note Grk. heavy.

9 RV 1:17 · Note Or, armament

Readers' Version

and many fell wounded to death. **19** They took possession of the strong cities in the land of Mitsrayim, and he took the spoils of Mitsrayim.

Antiokos plunders the temple

20 Antiokos, after he'd defeated Mitsrayim, returned in[10] the one hundred and forty third year, and went up against Yisrael (Israel) and Yerushalem with a[11] great multitude, **21** and entered presumptuously into the sanctuary, and took the golden altar, the lampstand for the light, and all its utensils. **22** He took the table of the show bread, the cups for the drink offerings, the bowls, the golden censers, the veil, the crowns, and the gold decoration on the front of the temple. He peeled it all off. **23** He took the silver, the gold, and the precious vessels. He took the hidden treasures which he found. **24** When he'd taken all of these, he went away into his own land. He made a great slaughter, and spoke very arrogantly. **25** Great mourning came on Yisrael, in every place where they were. **26** The rulers and elders groaned. The virgins and young men were made feeble. The beauty of the women was changed. **27** Every bridegroom took up lamentation. She who sat in the marriage chamber was mourning. **28** The land was moved for its inhabitants, and all the house of Ya'akov (Jacob) was clothed with shame.

29 After[12] two full years, the king sent a chief collector of tribute to the cities of Yehudah (Judah), and he came to Yerushalem (Jerusalem) with a[13] great multitude. **30** He spoke words of peace to them in subtlety, and they believed him. Then he fell onto the city suddenly, struck it very severely, and destroyed many people of Yisrael. **31** He took the spoils of the city, set it on fire, and pulled down its houses and its walls on every side. **32** They led captive the women and the children, and seized the livestock. **33** Then they fortified the city of David with a large, strong wall and with strong towers, and it became their citadel. **34** They put a sinful nation, transgressors of the law, there, and they strengthened themselves in it. **35** They stored up weapons and food, and gathering together the spoils of Yerushalem, they stored them there, and they became a great menace. **36** It became a place to lie in wait against the sanctuary, and an evil adversary to Yisrael continually. **37** They shed innocent blood on every side of the sanctuary, and defiled the sanctuary. **38** The inhabitants of Yerushalem fled because of them. She became a habitation of foreigners. She became foreign to those who were born in her, and her children forsook her. **39** Her sanctuary was laid waste like a wilderness,[14] her feasts were turned into mourning, her Sabbaths into reproach, and her honour into contempt. **40** According to her glory, so was her dishonour multiplied, and her exaltation was turned into mourning.

Literal Version

the/this/who Gentile_nation. **15** and to_do/make my/your/him-self uncircumcision, and to_leave away_from covenant holy; and ⟦ἐζεύχθησαν⟧ the/this/who Gentile_nation, and ⟦ἐπράθησαν⟧ of_the to_do/make the/this/who evil/bad. **16** and ⟦ἡτοιμάσθη⟧ the/this/who kingdom against/in_front_of Antiokou; and to_take_up/suppose to_reign the/this/who Aiguptou, that to_reign upon/to/against the/this/who two kingdom. **17** and to_enter toward Aigupton in/on/among crowd ⟦βαρεῖ⟧, in/on/among ⟦ἅρμασι⟧, and in/on/among ⟦ἐλέφασι⟧, and in/on/among ⟦ἱππεῦσι⟧, and in/on/among ⟦στόλῳ⟧ great. **18** and ⟦συνεστήσατο⟧ war to/with Ptolemaion king Aiguptou; and ⟦ἐνετράπη⟧ Ptolemaios away_from face he/she/it/self/my/your/him-self/there, and to_flee; and to_ _collapse ⟦τραυματίαι⟧ much. **19** and ⟦κατελάβοντο⟧ the/this/who city the/this/who ⟦ὀχυρὰς⟧ in/on/among earth Aiguptōi; and to_take the/this/who plunder earth Aiguptou. **20** and to_turn Antiokos with/after the/this/who to_strike Aigupton in/on/among the/this/who ⟦ἑκατοστῷ⟧ and ⟦τεσσαρακοστῷ⟧ and ⟦τρίτῳ⟧ year; and to_ascend upon/to/against Israaʸl, and to_ascend toward Hierousalaʸm in/on/among crowd ⟦βαρεῖ⟧. **21** and to_enter toward the/this/who sanctification in/on/among ⟦ὑπερηφανείᾳ⟧, and to_take the/this/who altar the/this/who golden, and the/this/who lampstand of_the light, and all the/this/who vessel he/she/it/self, **22** and the/this/who table the/this/who purpose, and the/this/who ⟦σπονδεῖα⟧, and the/this/who bowl, and the/this/who ⟦θυΐσκας⟧ the/this/who golden, and the/this/who curtain, and the/this/who crown, and the/this/who world the/this/who golden the/this/who according_to face of_the temple, and ⟦ἐλέπισε⟧ all. **23** and to_ _take the/this/who money, and the/this/who gold, and the/this/who vessel the/this/who ⟦ἐπιθυμητά⟧; and to_take the/this/who treasure the/this/who ⟦ἀποκρύφους⟧ which to_ _find/meet. **24** and to_take all to_go_away toward the/this/who earth he/she/it/self/my/your/him-self/there; and to_ _do/make ⟦φονοκτονίαν⟧, and to_speak ⟦ὑπερηφανείαν⟧ great. **25** and to_be grief great upon/to/against Israaʸl in/on/among all place he/she/it/self. **26** and ⟦ἐστέναξαν⟧ ruler and elder, virgin and young_man ⟦ἠσθένησαν⟧, and the/this/who beauty the/this/who woman ⟦ἠλλοιώθη⟧. **27** all bridegroom ⟦ἀνέλαβε⟧ ⟦θρῆνον⟧, and ⟦καθημένη⟧ in/on/among ⟦παστῷ⟧ to_be in/on/among ⟦πένθει⟧. **28** and to_shake the/this/who earth upon/to/against the/this/who to_dwell he/she/it/self/my/your/him-self; and all the/this/who house Yakōb to_put_on ⟦αἰσχύνην⟧. **29** and with/after two year day to_send the/this/who king ruler ⟦φορολογίας⟧ toward the/this/who city Youda; and to_come/go toward Hierousalaʸm in/on/among crowd ⟦βαρεῖ⟧. **30** and to_speak he/she/it/self word ⟦εἰρηνικοὺς⟧ in/on/among deceit; and ⟦ἐνεπίστευσαν⟧ he/she/it/self; and to_fall/press_upon upon/to/against the/this/who city suddenly, and to_strike

10 **RV 1:20 · Note** circa B.C. 170. See 2 Maccabees 5:11-16.

11 **RV 1:20 · Note** Grk. heavy.

12 **RV 1:29 · Note** See 2 Maccabees 5:24.

13 **RV 1:29 · Note** Grk. heavy.

14 **RV 1:39 · Note** See 2 Maccabees 6:6.

Literal Version

he/she/it/self/my/your/him-self plague/blow/wound great,
and to_destroy a_people much out_from Israaʸl. **31** and to_take
the/this/who plunder the/this/who city, and ⟦ἐνεπύρισεν⟧
he/she/it/self/my/your/him-self fire, and to_take_down
the/this/who house he/she/it/self and the/this/who wall
he/she/it/self surrounding. **32** and ⟦ᾐχμαλώτευσαν⟧
the/this/who woman and the/this/who child, and
the/this/who animal ⟦ἐκληρονόμησαν⟧. **33** and ⟦ᾠκοδόμησαν⟧
the/this/who city Dawid ⟦τείχει⟧ great and ⟦ἰσχυρῷ⟧,
⟦πύργοις⟧ ⟦ὀχυροῖς⟧, and to_be he/she/it/self toward ⟦ἄκραν⟧.
34 and to_place there Gentile_nation sinful, man
⟦παρανόμους⟧, and ⟦ἐνίσχυσαν⟧ in/on/among he/she/it/self.
35 and to_set_before weapon and food, and to_assemble
the/this/who plunder Hierousalaʸm to_put_aside there; and
to_be toward great trap. **36** and to_be toward hinderance
the/this/who ⟦ἁγιάσματι⟧, and toward devilish/the_Devil
evil/bad the/this/who Israaʸl always. **37** and to_pour_out blood
innocent surrounding of_the ⟦ἁγιάσματος⟧, and to_defile
the/this/who sanctification. **38** and to_flee the/this/who
⟦κάτοικοι⟧ Hierousalaʸm through/because_of he/she/it/self,
and to_be dwelling another's; and to_be another's
the/this/who ⟦γεννήμασιν⟧ he/she/it/self, and the/this/who
child he/she/it/self to_leave_behind
he/she/it/self/my/your/him-self. **39** the/this/who
sanctification he/she/it/self to_lay_waste which/how
deserted, the/this/who/which ⟦ἑορταὶ⟧ he/she/it/self to_turn
toward grief, the/this/who Sabbath he/she/it/self toward
reproach, the/this/who honour he/she/it/self one/toward
⟦ἐξουδένωσιν⟧. **40** according_to the/this/who glory
he/she/it/self to_multiply the/this/who dishonour
he/she/it/self, and the/this/who height he/she/it/self to_turn
toward grief. **41** and to_write the/this/who king Antiokos all
the/this/who kingdom
he/she/it/self/my/your/him-self/there to_be all a_people one,
42 and ⟦ἐγκαταλιπεῖν⟧ each the/this/who ⟦νόμιμα⟧
he/she/it/self/my/your/him-self/there; and ⟦ἐπεδέξατο⟧ all
the/this/who Gentile_nation according_to the/this/who word
of_the king. **43** and much away_from Israaʸl to_delight
the/this/who ministry
he/she/it/self/my/your/him-self/there, and ⟦ἔθυσαν⟧
the/this/who ⟦εἰδώλοις⟧, and ⟦ἐβεβήλωσαν⟧ the/this/who
Sabbath. **44** and to_send the/this/who king scroll in/on/among
hand angel toward Hierousalaʸm and the/this/who city Youda,
to_travel after ⟦νομίμων⟧ another's the/this/who earth, **45** and
to_prevent burnt_offering and sacrifice and ⟦σπονδὴν⟧ out_
_from of_the ⟦ἁγιάσματος⟧, and to_profane Sabbath and
⟦ἑορτὰς⟧, **46** and ⟦μιᾶναι⟧ sanctification and holy; **47** to_build
⟦βωμοὺς⟧, and ⟦τεμένη⟧, and ⟦εἰδωλεῖα⟧, and to_sacrifice
⟦ὕεια⟧, and animal common, **48** and to_release the/this/who
son he/she/it/self ⟦ἀπεριτμήτους⟧, ⟦βδελύξαι⟧ the/this/who
soul he/she/it/self in/on/among all unclean and ⟦βεβηλώσει⟧,

Readers' Version

The king outlaws Yisrael's worship

41 King Antiokos (Antiochus) wrote to his whole kingdom that all should be one people, **42** and that each should forsake his own laws. All the nations agreed according to the king's word. **43** Many of Yisrael consented to his worship, sacrificed to the idols, and profaned the Sabbath. **44** The king sent letters by the hand of messengers to Yerushalem and the cities of Yehudah, that they should follow laws strange to the land, **45** and should forbid whole burnt offerings and sacrifice and drink offerings in the sanctuary; and should profane the Sabbaths and feasts, **46** and pollute the sanctuary and those who were holy; **47** that they should build altars, and temples, and shrines for idols, and should sacrifice swine's flesh and unclean animals; **48** and that they should leave their sons uncircumcised, that they should make their souls abominable with all manner of uncleanness and profanation; **49** so that they might forget the law, and change all the ordinances. **50** Anyone who doesn't do according to the king's word, he'll die. **51** According to all these words wrote he to his whole kingdom. He appointed overseers over all the people, and he commanded the cities of Yehudah to sacrifice, city by city. **52** From the people were gathered together to them many, everyone who'd forsaken the law; and they did evil things in the land. **53** They made Yisrael (Israel) to hide themselves in every place of refuge which they had.

54 On the fifteenth day of Kislev, in[15] the one hundred and forty fifth year, they built an abomination of desolation on the altar,[16] and in the cities of Yehudah (Judah) on every side they built idol altars.[17] **55** At the doors of the houses and in the streets they burnt incense. **56** They tore the books of the law which they found in pieces and set them on fire. **57** Anyone who was found with any a book of the covenant, and if any consented to the law, the king's sentence delivered him to death. **58** Thus did they in their might to Yisrael, to those who were found month by month in the cities. **59** On the twenty-fifth day of the month they sacrificed on the idol altar that was on top of the altar of burnt offering. **60** They[18] put to death women who'd circumcised their children, according to the commandment. **61** They hung their babies around their necks, and their houses, and those who'd circumcised them. **62** Many in Yisrael were fully resolved and confirmed in themselves not to eat unclean things. **63** They[19] chose to die, that they might not be defiled with the food, and that they might not profane the holy covenant; and they died. **64** Very great anger came on Yisrael.

15 **RV 1:54 · Note** circa B.C. 168. See 2 Maccabees 5:11.

16 **RV 1:54 · Note** The two words rendered altar are different in the Greek: and so in 1 Maccabees 1:59.

17 **RV 1:54 · Note** The two words rendered altar are different in the Greek: and so in 1 Maccabees 1:59.

18 **RV 1:60 · Note** See 2 Maccabees 6:10.

19 **RV 1:63 · Note** See 2 Maccabees 6:19 and 7:1, etc.

Readers' Version

Matityah mourns for his people

2:1 In those days Matityah (Mattathias) the son of Yohan (John), the son of Shim'on (Simeon), a priest of the sons of Yoyariv, from Yerushalem (Jerusalem) rose up; and he lived at Modi'in. **2** And he had five sons:[20] Yohan, who was surnamed Gadi; **3** Shim'on, who was called Thasi; **4** Yehudah, who was called Makabi (Maccabaeus); **5** Eleazar, who was called Avaran; and Yonatan (Jonathan), who was called Apfus.

6 He saw the blasphemies that were committed in Yehudah (Judah) and in Yerushalem, **7** and he said, "Woe is me! Why was I born to see the destruction of my people and the destruction of the holy city, and to live there when it was given into the hand

Literal Version

49 so to_forget of_the law, and to_change all the/this/who righteous_act. **50** and which if not to_do/make according_to the/this/who declaration of_the king, to_die. **51** according_to all the/this/who word this/he/she/it to_write all the/this/who kingdom he/she/it/self/my/your/him-self/there, and to_do/make overseer upon/to/against all the/this/who a_people; and to_ _order the/this/who city Youda ⟦θυσιάζειν⟧ according_to city and city. **52** and ⟦συνηθροίσθησαν⟧ away_from of_the a_people to/with he/she/it/self much, all the/this/who ⟦ἐγκαταλιπὼν⟧ the/this/who law; and to_do/make evil/harm in/on/among the/this/who earth. **53** and to_place the/this/who Israaʸl in/on/among ⟦κρύφοις⟧ in/on/among all ⟦φυγαδευτηρίῳ⟧ he/she/it/self. **54** and the/this/who ⟦πεντεκαιδεκάτῃ⟧ day Ḳaseleu, the/this/who ⟦πέμπτῳ⟧ and ⟦τεσσαρακοστῷ⟧ and ⟦ἑκατοστῷ⟧ year, ⟦ᾠκοδόμησαν⟧ abomination devastation upon/to/against the/this/who altar, and in/on/among city Youda surrounding ⟦ᾠκοδόμησαν⟧ ⟦βωμούς⟧. **55** and upon/to/against the/this/who door the/this/who home, and in/on/among the/this/who wide ⟦ἐθυμίων⟧. **56** and the/this/who scroll of_the law which to_find/meet, ⟦ἐνεπύρισαν⟧ fire ⟦κατασχίσαντες⟧. **57** and where(-ever) to_ _find/meet from_with one scroll covenant, and if one to_agree_ _to the/this/who law, the/this/who interpretation of_the king ⟦ἐθανάτου⟧ he/she/it/self. **58** in/on/among strength he/she/it/self to_do/make thus(-ly) the/this/who Israaʸl the/this/who ⟦εὑρισκομένοις⟧ in/on/among all month and month in/on/among the/this/who city. **59** and the/this/who ⟦πέμπτῃ⟧ and ⟦εἰκάδι⟧ of_the ⟦μηνὸς⟧ ⟦θυσιάζοντες⟧ upon/to/against the/this/who altar which to_be upon/to/against of_the altar. **60** and the/this/who woman the/this/who ⟦περιτετμηκυίας⟧ the/this/who child he/she/it/self ⟦ἐθανάτωσαν⟧, according_to the/this/who an_ _order. **61** and ⟦ἐκρέμασαν⟧ the/this/who infant out_from the/this/who ⟦τραχήλων⟧ he/she/it/self, and the/this/who house he/she/it/self ⟦προενόμευσαν⟧, and the/this/who ⟦περιτετμηκότας⟧ he/she/it/self ⟦ἐθανάτωσαν⟧. **62** and much in/on/among Israaʸl ⟦ἐκραταιώθησαν⟧, and ⟦ὠχυρώθησαν⟧ in/on/among my/your/him-self of_the not to_eat common. **63** and ⟦ἐπελέξαντο⟧ to_die, in_order_that/to not to_stain the/this/who food, and not ⟦βεβηλώσωσι⟧ covenant holy; and to_die. **64** and to_be wrath great upon/to/against Israaʸl very.

2:1 in/on/among the/this/who day that to_arise Mattathias Yōannou of_the Sumeōn, priest the/this/who son Yōarib away_from Hierousalaʸm, and to_seat in/on/among Mōdein. **2** and he/she/it/self son five, Yōannan the/this/who to_call_ _(on)/name ⟦Καδδὶς⟧, **3** Simōn the/this/who to_call Thassi, **4** Youdas the/this/who to_call_(on)/name Makkabaios, **5** Eleazar the/this/who to_call_(on)/name Auaran, Yōnathan the/this/who to_call_(on)/name Apfous. **6** and to_perceive the/this/who blasphemy the/this/who to_be in/on/among Youda and in/on/among Hierousalaʸm, **7** and to_say, alas!, why? this/he/she/it ⟦ἐγεννήθην⟧ to_perceive the/this/who ruin of_the a_people I/we, and the/this/who ruin the/this/who city the/this/who holy, and to_seat there in/on/among the/this/who to_give

20 RV 2:2 · Note Grk. Joannes.

Literal Version

he/she/it/self/my/your/him-self in/on/among hand enemy,
and the/this/who sanctification in/on/among hand another's?
8 to_be the/this/who temple he/she/it/self which/how man
⟦ἄδοξος⟧, **9** the/this/who vessel the/this/who glory
he/she/it/self ⟦αἰχμάλωτα⟧ ⟦ἀπήχθη⟧, to_kill the/this/who
⟦νήπια⟧ he/she/it/self in/on/among the/this/who wide,
the/this/who young_man he/she/it/self in/on/among sword
enemy. **10** what? Gentile_nation no ⟦ἐκληρονόμησε⟧ kingdom
he/she/it/self, and no to_grasp/seize the/this/who ⟦σκύλων⟧
he/she/it/self? **11** all the/this/who world he/she/it/self
⟦ἀφῃρέθη⟧, for ⟦ἐλευθήρας⟧ to_be toward ⟦δούλην⟧. **12** and
look! the/this/who holy I/we and the/this/who beauty I/we
and the/this/who glory I/we to_lay_waste, and ⟦ἐβεβήλωσαν⟧
he/she/it/self the/this/who Gentile_nation. **13** why? I/we still
to_live? **14** and to_tear Mattathias and son
he/she/it/self/my/your/him-self/there the/this/who clothing
he/she/it/self, and ⟦περιεβάλοντο⟧ sackcloth, and
⟦ἐπένθησαν⟧ very. **15** and to_come/go the/this/who from_with
of_the king the/this/who ⟦καταναγκάζοντες⟧ the/this/who
apostasy toward Mōdein the/this/who city, in_order_that/to
⟦θυσιάσωσι⟧. **16** and much away_from Israaʸl to/with
he/she/it/self to_come_near/agree; and Mattathias and
the/this/who son he/she/it/self/my/your/him-self/there to_
_assemble. **17** and to_answer the/this/who from_with of_the
king, and to_say the/this/who Mattathia, to_speak, ruler and
honoured and great to_be in/on/among the/this/who city
this/he/she/it, and ⟦ἐστηριγμένος⟧ in/on/among son and
brother. **18** now therefore/then to_come_near/agree first, and
to_do/make the/this/who an_order of_the king, which/how
to_do/make all the/this/who Gentile_nation, and
the/this/who man Youda, and the/this/who ⟦καταλειφθέντες⟧
in/on/among Hierousalaʸm; and to_be you and the/this/who
house you the/this/who friendly/friend of_the king, and you
and the/this/who son you ⟦δοξασθήσεσθε⟧ money, and gold,
and ⟦ἀποστολαῖς⟧ much. **19** and to_answer Mattathias, and to_
_say voice/sound great, if all the/this/who Gentile_nation
the/this/who in/on/among house the/this/who kingdom of_
_the king to_hear he/she/it/self/my/your/him-self/there, to_
_leave each away_from ministry father
he/she/it/self/my/your/him-self/there, and ⟦ἠρετίσαντο⟧
in/on/among the/this/who commandment
he/she/it/self/my/your/him-self/there, **20** but I/we and
the/this/who son I/we and the/this/who brother I/we to_
_travel in/on/among covenant father I/we.
21 propitious/gracious I/we ⟦καταλιπεῖν⟧ law and righteous_
_act. **22** the/this/who word of_the king no to_hear, of_the to_
_pass_by the/this/who ministry I/we, right or/than
⟦ἀριστεράν⟧. **23** and which/how to_cease to_speak
the/this/who word this/he/she/it, to_come_near/agree man
Jewish in/on/among eye all, ⟦θυσιᾶσαι⟧ upon/to/against of_
_the ⟦βωμοῦ⟧ of_the in/on/among Mōdein according_to
the/this/who an_order of_the king. **24** and to_perceive
Mattathias and ⟦ἐζήλωσε⟧, and ⟦ἐτρόμησαν⟧ the/this/who
⟦νεφροὶ⟧ he/she/it/self/my/your/him-self/there, and to_
_carry_up wrath according_to the/this/who judgement, and

Readers' Version

of the enemy, the sanctuary into the hand of foreigners? **8** Her temple has become like a man who was glorious. **9** Her vessels of glory are carried away into captivity. Her infants are slain in her streets. Her young men are slain with the enemy's sword. **10** What nation hasn't inherited her palaces and taken possession of her spoils? **11** Her adornment has all been taken away. Instead of a free woman, she's become a slave. **12** Listen, our holy things, our beauty, and our glory are laid waste. The Gentiles have profaned them. **13** Why should we live any longer?"

14 Matityah (Mattathias) and his sons tore their clothes, put on sackcloth, and mourned greatly.

Matityah refuses to obey the king

15 And the king's officers who were enforcing the apostasy came into the city Modi'in to sacrifice. **16** Many of Yisrael (Israel) came to them, and Matityah and his sons were gathered together. **17** The king's officers answered and spoke to Matityah, saying, "You're a ruler and an honourable and great man in this city, and strengthened with sons and kindred. **18** Now therefore come first and do the king's commandment, as all the nations have done, including the men of Yehudah (Judah) and those who remain in Yerushalem (Jerusalem). You and your house will be numbered among the king's[21] friends, and you and your sons will be honoured with silver and gold and many gifts."

19 And Matityah replied with a loud voice, "If all the nations that are in the house of the king's dominion listen to him, to fall away each one from the worship of his fathers, and have made choice to follow his commandments, **20** yet I and my sons and my kindred will walk in the covenant of our fathers. **21** Far be it from us that we should forsake the law and the ordinances. **22** We won't listen to the king's words, to turn aside from our worship, to the right hand, or to the left."

23 When he'd finished speaking these words, a Yehudi (Jew) came in the sight of all to sacrifice on the altar which was at Modi'in, according to the king's commandment. **24** Matityah saw it, so his zeal was kindled, and his guts trembled, and he vented his anger according to judgement, and ran and killed him on the altar. **25** He killed the king's officer, who compelled men to sacrifice, at the same time, and pulled down the altar. **26** He was zealous for the law, even as Pinhas did to Zimri the son of Salu.

27 Matityah cried out in the city with a loud voice, saying, "Anyone who's zealous for the law and maintains the covenant, let him follow me!" **28** He and his sons fled into the mountains, and left all that they had in the city.

The decision to fight on the Sabbath

29 Then many who strived for justice and judgement went down into the wilderness to live there— **30** they, their children, their wives, and their livestock—because evils were multiplied on them. **31** It was told the king's officers and the forces that were in Yerushalem (Jerusalem), the city of David, that certain men who'd broken the king's commandment had gone down into the secret places

21 RV 2:18 · Note See 1 Maccabees 3:38; 10:10, etc.; Compare 1 Maccabees 10:65; 11:27; 2 Maccabees 8:9.

Readers' Version

in the wilderness; 32 and many pursued after them, and having overtaken them, they encamped against them and set the battle in array against them on the Sabbath day. 33 They said to them, "Enough of this! Come out and do according to the king's word, and you'll all live!"

34 They said, "We won't come out. We won't do the king's word, to profane the Sabbath day."

35 Then the enemy hurried to attack them.

36 They didn't answer them. They didn't throw a stone at them, or block their secret places, 37 saying, "Let's all die in our innocence. Heaven and earth testify for us, that you put us to death unjustly."

38 So they attacked them on the Sabbath, and they died—they, their wives, their children, and their livestock—in number a thousand souls of men.

39 When Matityah (Mattathias) and his friends found out about it, and they mourned over them greatly. 40 One said to another, "If we all do as our kindred have done, and don't fight against the Gentiles for our lives and our ordinances, they'll quickly destroy us from off the earth." 41 So they decided that day, saying, "Anyone who comes against us to battle on the Sabbath day, let's fight against him, and we'll in no way all die, as our kindred died in the secret places."

42 Then a company of the Hasidim,[22] mighty men of Yisrael (Israel), everyone who offered himself willingly for the law, were gathered together to them. 43 All those who fled from the evils were added to them, and supported them. 44 They mustered an army, and struck sinners in their anger, and lawless men in their anger. The rest fled to the Gentiles for safety. 45 And Matityah and his friends went around and pulled down the altars. 46 They forcibly circumcised the boys who were uncircumcised, as many as they found in the coasts of Yisrael. 47 They pursued the arrogant, and the work prospered in their hand. 48 They rescued the law out of the hand of the Gentiles and out of the hand of the kings. They never allowed the sinner to triumph.

Matityah's final advice to his sons

49 The days of Matityah drew near that he should die, and he said to his sons, "Now pride and scorn have gained strength. It's a season of overthrow and indignant anger. 50 Now, my children, be zealous for the law, and give your lives for the covenant of your fathers. 51 Call to remembrance the actions of our fathers which they did in their generations; and receive great glory and an eternal name. 52 Wasn't Avraham found faithful in temptation,[23] and it was reckoned to him for righteousness?[24] 53 Yosef (Joseph) in the time of his distress kept the commandment,[25] and became lord of Mitsrayim (Egypt).[26] 54 Pinhas our father, because he was

Literal Version

to_run to_slaughter he/she/it/self upon/to/against the/this/who altar. 25 and the/this/who man of_the king the/this/who ⟦ἀναγκάζοντα⟧ to_sacrifice, to_kill in/on/among the/this/who time/right_time that, and the/this/who altar to_ _take_down. 26 and ⟦ἐζήλωσε⟧ the/this/who law as/just_as to_ _do/make Finees the/this/who Zambri son Salōm. 27 and to_ _yell Mattathias in/on/among the/this/who city voice/sound great, to_speak, all the/this/who ⟦ζηλῶν⟧ the/this/who law and ⟦ἱστῶν⟧ covenant, ⟦ἐξελθέτω⟧ after I/we. 28 and to_flee he/she/it/self and the/this/who son he/she/it/self/my/your/him-self/there toward the/this/who mountain, and to_leave_behind just_as/how_much to_have/be in/on/among the/this/who city. 29 then to_come/go_down much to_seek righteousness and judgement, toward the/this/who deserted, to_seat there, 30 he/she/it/self and the/this/who son he/she/it/self and the/this/who/which woman he/she/it/self and the/this/who animal he/she/it/self, that/since to_multiply upon/to/against he/she/it/self the/this/who evil/harm. 31 and to_report the/this/who man of_the king and the/this/who power the/this/who/which to_be in/on/among Hierousalaʸm city Dawid, that/since to_come/go_down man, who/which ⟦διεσκέδασαν⟧ the/this/who commandment of_the king, toward the/this/who ⟦κρύφους⟧ in/on/among the/this/who deserted. 32 and to_run after he/she/it/self much; and ⟦καταλαβόντες⟧ he/she/it/self ⟦παρενέβαλον⟧ upon/to/against he/she/it/self, and ⟦συνεστήσαντο⟧ to/with he/she/it/self war in/on/among the/this/who day the/this/who Sabbath, 33 and to_say to/with he/she/it/self, until of_the now sufficient; to_go_out and to_do/make according_to the/this/who word of_the king, and to_live. 34 and to_say, no ⟦ἐξελευσόμεθα⟧, and_not to_do/make the/this/who word of_the king, of_the to_profane the/this/who day the/this/who Sabbath. 35 and ⟦ἐτάχυναν⟧ upon/to/against he/she/it/self war. 36 and no to_answer he/she/it/self, and_not stone ⟦ἐνετίναξαν⟧ he/she/it/self, and_not ⟦ἐνέφραξαν⟧ the/this/who ⟦κρύφους⟧, 37 to_speak, to_die all in/on/among the/this/who openness I/we; to_testify upon/to/against I/we the/this/who heaven and the/this/who earth, that/since ⟦ἀκρίτως⟧ ⟦ἀπόλλυτε⟧ I/we. 38 and to_arise upon/to/against he/she/it/self in/on/among the/this/who war the/this/who Sabbath, and to_die he/she/it/self and the/this/who/which woman he/she/it/self, and the/this/who child he/she/it/self, and the/this/who animal he/she/it/self, until thousand soul a_human. 39 and to_know Mattathias and the/this/who friendly/friend he/she/it/self/my/your/him-self/there, and ⟦ἐπένθησαν⟧ upon/to/against he/she/it/self until very. 40 and to_say man the/this/who near/neighbour he/she/it/self/my/your/him-self/there, if all to_do/make which/how the/this/who brother I/we to_do/make, and not

22 **RV 2:42 · Note** That is, Chasidim.

23 **RV 2:52 · Cross-ref.** Gen 22:1-12.

24 **RV 2:52 · Cross-ref.** Gen 15:6.

25 **RV 2:53 · Cross-ref.** Gen 39:7-9.

26 **RV 2:53 · Cross-ref.** Gen 41:39-43.

Literal Version

⟦πολεμήσωμεν⟧ to/with the/this/who Gentile_nation above/for the/this/who soul I/we and the/this/who ⟦δικαιωμάτων⟧ I/we, now more_quickly I/we ⟦ἐξολοθρεύσουσιν⟧ away_from the/this/who earth. **41** and to_ _plan the/this/who day that, to_speak, all a_human which if to_come/go to/with I/we toward war the/this/who day the/this/who Sabbath, ⟦πολεμήσωμεν⟧ before he/she/it/self/my/your/him-self/there, and no not to_die all as/just_as to_die the/this/who brother I/we in/on/among the/this/who ⟦κρύφοις⟧. **42** then to_assemble to/with he/she/it/self synagogue Jewish, strong power away_from Israaʸl, all the/this/who ⟦ἐκουσιαζόμενος⟧ the/this/who law. **43** and all the/this/who ⟦φυγαδεύοντες⟧ away_from the/this/who evil/harm to_add_(to) he/she/it/self, and to_be he/she/it/self toward a_reliance. **44** and ⟦συνεστήσαντο⟧ power, and ⟦ἐπάταξαν⟧ sinful in/on/among wrath he/she/it/self, and man lawless in/on/among ⟦θυμῷ⟧ he/she/it/self; and the/this/who remaining to_flee toward the/this/who Gentile_nation to_save. **45** and ⟦ἐκύκλωσε⟧ Mattathias and the/this/who friendly/friend he/she/it/self/my/your/him-self/there, and ⟦καθεῖλον⟧ the/this/who ⟦βωμοὺς⟧. **46** and ⟦περιέτεμον⟧ the/this/who ⟦παιδάρια⟧ the/this/who ⟦ἀπερίτμητα⟧ just_as/how_much to_ _find/meet in/on/among region Israaʸl in/on/among strength. **47** and to_pursue the/this/who son the/this/who ⟦ὑπεπηφανίας⟧, and ⟦κατευωδώθη⟧ the/this/who work in/on/among hand he/she/it/self. **48** and ⟦ἀντελάβοντο⟧ of_ _the law out_from hand the/this/who Gentile_nation and out_ _from hand the/this/who king; and no to_give horn the/this/who sinful. **49** and to_come_near the/this/who/which day of_the Mattathiou to_die, and to_say the/this/who son he/she/it/self/my/your/him-self/there, now ⟦ἐστηρίχθη⟧ pride and rebuke and time/right_time ⟦καταστροφῆς⟧ and wrath wrath. **50** and now, child, ⟦ζηλώσατε⟧ the/this/who law, and to_give the/this/who soul you above/for covenant father I/we. **51** to_remember the/this/who father I/we the/this/who work which to_do/make in/on/among the/this/who generation he/she/it/self, and to_receive glory great and name eternal. **52** Habra'am not in/on/among temptation/testing to_ _find/meet faithful, and to_count he/she/it/self toward righteousness? **53** Yōsaʸf in/on/among time/right_time ⟦στενοχωρίας⟧ he/she/it/self/my/your/him-self/there to_ _keep/guard commandment, and to_be lord Aiguptou. **54** Finees the/this/who father I/we in/on/among the/this/who ⟦ζηλῶσαι⟧ zeal, to_take covenant priesthood ⟦αἰωνίας⟧. **55** Yaʸsous in/on/among the/this/who to_fulfill

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extremely zealous, obtained the covenant of an eternal priesthood.[27] **55** Yeshua (Jesus) became a judge in Yisrael (Israel)[28] for fulfilling the word. **56** Kalev (Caleb) obtained a heritage in the land for testifying in the congregation.[29] **57** David inherited the throne of a kingdom forever and ever[30] for being merciful. **58** Eliyah (Elijah) was taken up into heaven[31] because he was extremely zealous for the law. **59** Hananyah, Azaryah, and Mishael[32] believed, and were saved out of the flame.[33] **60** Daniyel was delivered from the mouth of lions for his innocence.[34]

61 "Thus consider throughout the generations that no one who put their trust in him will lack for strength. **62** Don't be afraid of the words of a sinful man; for his glory will be dung and worms. **63** Today he'll be lifted up, and tomorrow he'll in no way be found, because he's returned to dust, and his thought has perished. **64** You, my children, be strong, and show yourselves men on behalf of the law; for in it you'll obtain glory. **65** Listen, Shim'on (Simon) your brother, whom I know to be a man of counsel. Always listen to him. He'll be a father to you. **66** Yehudah (Judas) Makabi (Maccabaeus) has been strong and mighty from his youth. He'll be your captain and will fight[35] the battle of the people. **67** Rally around all the doers of the law, and avenge the wrong done to your people. **68** Repay the Gentiles, and obey the commandments of the law."

69 He blessed them, and was gathered to his ancestors. **70** He died in[36] the one hundred and forty sixth year, and his sons buried him in the tombs of his ancestors at Modi'in. All Yisrael (Israel) made great lamentation for him.

27 **RV 2:54 · Cross-ref.** Num 25:10-13.

28 **RV 2:55 · Cross-ref.** Num 27:18-23.

29 **RV 2:56 · Cross-ref.** Josh 14:6-14.

30 **RV 2:57 · Cross-ref.** 2Sam 7:12-16.

31 **RV 2:58 · Cross-ref.** 2Ki 2:11.

32 **RV 2:59 · Cross-ref.** Dan 1:6-7.

33 **RV 2:59 · Cross-ref.** Dan 3:26-27.

34 **RV 2:60 · Cross-ref.** Dan 6:21-23.

35 **RV 2:66 · Note** Some ancient authorities read you shall fight.

36 **RV 2:70 · Note** circa B.C. 167.

Readers' Version

Yehudah Makabi leads the resistance

3:1 His son Yehudah, who was called Makabi, rose up in his place. **2** All his kindred helped him, and so did all those who joined with his father, and they fought with gladness the battle of Yisrael. **3** He got his people great glory, and put on a breastplate like a giant, and bound his warlike harness around him, and set battles in array, protecting the army with his sword. **4** He was like a lion in his actions, and like a lion's cub roaring for prey. **5** He hunted and pursued the lawless, and he burnt up those who troubled his people. **6** The lawless shrunk back for fear of him, and all the workers of lawlessness were very troubled, and deliverance prospered in his hand. **7** He angered many kings and made Ya'akov (Jacob) glad with his acts. His memory is blessed forever.

Literal Version

word, to_be judge in/on/among Israa^{y}l. **56** Ḳaleb in/on/among the/this/who ⟦ἐπιμαρτύρασθαι⟧ in/on/among the/this/who assembly, to_take earth inheritance. **57** Dawid in/on/among the/this/who to_have_mercy he/she/it/self/my/your/him-self/there, ⟦ἐκληρονόμησε⟧ throne kingdom toward an_age an_age. **58** Ha^{y}lias in/on/among the/this/who ⟦ζηλῶσαι⟧ zeal law, to_take_up until toward the/this/who heaven. **59** Ananias, Azarias, Misaa^{y}l, to_trust_(in) ⟦ἐσώθησαν⟧ out_from ⟦φλογός⟧. **60** Dania^{y}l in/on/among the/this/who openness he/she/it/self/my/your/him-self/there ⟦ἐῤῥύσθη⟧ out_from mouth lion. **61** and thus(-ly) ⟦ἐννοήθητε⟧ according_to generation and generation, that/since all the/this/who ⟦ἐλπίζοντες⟧ upon/to/against he/she/it/self no ⟦ἀσθενήσουσι⟧. **62** and away_from word man ⟦ἁμαρτωλοῦ⟧ not to_fear, that/since the/this/who glory he/she/it/self/my/your/him-self/there toward manure and toward ⟦σκώληκας⟧. **63** today ⟦ἐπαρθήσεται⟧, and tomorrow no not to_find/meet, that/since to_turn toward the/this/who dust he/she/it/self/my/your/him-self/there, and the/this/who reasoning he/she/it/self/my/your/him-self/there to_destroy. **64** and you, child, be_strong and to_act_like_a_man in/on/among the/this/who law, that/since in/on/among he/she/it/self ⟦δοξασθήσεσθε⟧. **65** and look! Sumeōn the/this/who brother you, to_perceive that/since man plan to_ _be, he/she/it/self/my/your/him-self/there to_hear all the/this/who day, he/she/it/self you to_be toward father. **66** and Youdas Makkabaios strong power out_from youth he/she/it/self/my/your/him-self/there, this/he/she/it you to_be ruler army, and ⟦πολεμήσει⟧ war a_people. **67** and you ⟦προσάξατε⟧ to/with you all the/this/who ⟦ποιητὰς⟧ of_the law, and ⟦ἐκδικήσατε⟧ vengeance of_the a_people you. **68** ⟦Ἀνταπόδοτε⟧ repayment the/this/who Gentile_nation, and to_watch_out toward the/this/who ⟦προστάγματα⟧ of_the law. **69** and to_praise/bless he/she/it/self; and to_add_(to) to/with the/this/who father he/she/it/self/my/your/him-self/there. **70** and to_die in/on/among the/this/who sixth and ⟦τεσσαρακοστῷ⟧ and ⟦ἑκατοστῷ⟧ year; and to_bury he/she/it/self the/this/who son he/she/it/self/my/your/him-self/there in/on/among grave father he/she/it/self in/on/among Mōdein, and ⟦ἐκόψαντο⟧ he/she/it/self all Israa^{y}l lamentation great.

3:1 and to_arise Youdas the/this/who to_call Makkabaios son he/she/it/self/my/your/him-self/there ⟦ἀντ'⟧ he/she/it/self/my/your/him-self/there. **2** and ⟦ἐβοήθουν⟧ he/she/it/self all the/this/who brother he/she/it/self/my/your/him-self/there, and all just_as/how_ _much to_join the/this/who father he/she/it/self/my/your/him-self/there, and ⟦ἐπολέμουν⟧ the/this/who war Israa^{y}l with/after joy. **3** and ⟦ἐπλάτυνε⟧ glory the/this/who a_people he/she/it/self/my/your/him-self/there, and to_put_on breastplate which/how a_giant, and ⟦συνεζώσατο⟧ the/this/who vessel he/she/it/self/my/your/him-self/there the/this/who ⟦πολεμικά⟧; and ⟦συνεστήσατο⟧ war ⟦σκεπάζων⟧ barracks in/on/among sword. **4** and to_liken lion in/on/among the/this/who work he/she/it/self/my/your/him-self/there,

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and which/how a_cub ⟦ἐρευγόμενος⟧ toward trap. **5** and to_
_pursue lawless ⟦ἐξερευνῶν⟧, and the/this/who ⟦ταράσσοντας⟧
the/this/who a_people
he/she/it/self/my/your/him-self/there ⟦ἐφλόγισε⟧; **6** and
⟦συνεστάλησαν⟧ the/this/who ⟦ἄνομοι⟧ away_from of_the fear
he/she/it/self/my/your/him-self/there, and all the/this/who
worker the/this/who lawlessness ⟦συνεταράχθησαν⟧, and
⟦εὐοδώθη⟧ salvation in/on/among hand
he/she/it/self/my/your/him-self/there. **7** and ⟦ἐπίκρανε⟧ king
much, and ⟦εὔφρανε⟧ the/this/who Yakōb in/on/among
the/this/who work he/she/it/self/my/your/him-self/there,
and until of_the an_age the/this/who memorial
he/she/it/self/my/your/him-self/there toward praise. **8** and
to_pass_through in/on/among city Youda, and
⟦ἐξωλόθρευσεν⟧ ungodly out_from he/she/it/self, and
⟦ἀπέστρεψεν⟧ wrath away_from Israaʸl. **9** and to_name until
last/least the/this/who earth, and to_assemble
⟦ἀπολλυμένους⟧. **10** and to_assemble Apollōnios Gentile_
_nation, and away_from Samareias power great, of_the to_fight
to/with Israaʸl. **11** and to_know Youdas, and to_go_out toward
⟦συνάντησιν⟧ he/she/it/self, and to_strike he/she/it/self, and
to_kill he/she/it/self; and to_collapse ⟦τραυματίαι⟧ much, and
the/this/who ⟦ἐπίλοιποι⟧ to_flee. **12** and to_take the/this/who
plunder he/she/it/self, and the/this/who sword Apollōniou
to_take Youdas, and to_be war in/on/among he/she/it/self all
the/this/who day. **13** and to_hear Saʸrōn, the/this/who ruler
the/this/who power Surias, that/since ⟦ἤθροισεν⟧ Youdas
gathering, and assembly faithful with/after
he/she/it/self/my/your/him-self/there to_depart toward war;
14 and to_say, to_do/make myself name and ⟦δοξασθήσομαι⟧
in/on/among the/this/who kingdom, and to_fight
the/this/who Youdan and the/this/who with he/she/it/self,
the/this/who ⟦ἐξουδενοῦντας⟧ the/this/who word of_the king.
15 and to_add_(to) of_the ⟦ἀναβῆναι⟧; and to_ascend
with/after he/she/it/self/my/your/him-self/there barracks
ungodly strong to_help he/she/it/self, and to_do/make
the/this/who vengeance in/on/among son Israaʸl. **16** and to_
_come_near until ⟦ἀναβάσεως⟧ Baithōrōn; and to_go_out
Youdas toward ⟦συνάντησιν⟧ he/she/it/self very_few.
17 which/how but/and ⟦ἴδον⟧ the/this/who barracks to_
_come/go toward ⟦συνάντησιν⟧ he/she/it/self, to_say
the/this/who Youda, how?/how?! be_able ⟦ὀλιγοστοὶ⟧ to_be
to_fight to/with multitude so_great strong? and I/we
⟦ἐκλελύμεθα⟧ ⟦ἀσιτοῦντες⟧ today. **18** and to_say Youdas,
⟦εὔκοπόν⟧ he_is ⟦συγκλεισθῆναι⟧ much in/on/among hand
little/few; and no he_is different against/in_front_of of_the
God of_the heaven to_save in/on/among much or/than
in/on/among little/few. **19** that/since no in/on/among
multitude power victory ⟦πολέμου⟧ to_be, but or/than out_
_from of_the heaven the/this/who strength. **20** he/she/it/self
to_come/go to/with I/we in/on/among multitude
mistreatment and lawlessness, of_the ⟦ἐξᾶραι⟧ I/we and
the/this/who woman I/we, and the/this/who child I/we, of_
_the ⟦σκυλεῦσαι⟧ I/we. **21** I/we but/and ⟦πολεμοῦμεν⟧ about

Readers' Version

8 He went through the cities of Yehudah, destroyed the ungodly[37] out of the land, and turned away anger from Yisrael. **9** He was renowned to the utmost part of the earth. He gathered together those who were ready to perish.

Yehudah's first victories

10 Apolonios gathered the Gentiles together with a great army from Shomron (Samaria) to fight against Yisrael. **11** Yehudah learnt of it, and he went out to meet him, struck him, and killed him. Many fell wounded to death, and the rest fled. **12** They took their spoils, and Yehudah took Apolonios' sword, and he fought with it all his days.

13 Seron, the commander of Aram's (Syria's) army, heard that Yehudah had gathered a large company, including a body of faithful men who stayed with him, went out to war. **14** He said, "I'll make myself a name and get myself glory in the kingdom. I'll fight against Yehudah and those who are with him, who despise the king's command. **15** A mighty army of the ungodly went up with him to help him, to take vengeance on the Israeli people.

16 He came near to the ascent of Beyt-Horon, and Yehudah went out to meet him with a small company. **17** But when they saw the army coming to meet them, they said to Yehudah, "How can our small group fight against such a large, strong army? We're exhausted, and we haven't eaten anything today."

18 Yehudah said, "It's an easy thing for many to be hemmed in by the hands of a few. With[38] heaven it's all one, to save by many or by few; **19** for victory in battle stands not in the multitude of an army, but strength is from heaven. **20** They come to us in fullness of insolence and lawlessness, to destroy us and our wives and our children, and to plunder us, **21** but we fight for our lives and our laws. **22** He himself will crush them before our face; but as for you, don't be afraid of them.

23 Now when he'd finished speaking, he rushed suddenly against Seron and his army, and they were defeated before him. **24** They pursued them down the descent of Beyt-Horon to the plain, and about eight hundred men of them fell; but the rest fled into the land of the Pelishtim.

25 The fear of Yehudah and his kindred, and the dread of them, began to fall on the nations around them. **26** His fame reached the king, and every nation told of the battles of Yehudah.

The king sends an army against Yehudah

27 But when King Antiokos (Antiochus) heard these words, he was full of indignation; and he sent and gathered together all the forces of his realm, an extremely strong army. **28** He opened his treasury and gave his forces pay for a year, and commanded them to be ready for every need. **29** He saw that the money was gone from his treasures, and that the tributes of the country were small, because of the dissension and disaster which he'd brought on the land, to the end that he might take

37 **RV 3:8 · Note** Grk. out of it.

38 **RV 3:18 · Note** Some ancient authorities read the god of heaven.

Readers' Version

away the laws which had been from the first days. **30** He was afraid that he wouldn't have enough as at other times for the charges and the gifts which he used to give with a liberal hand, more abundantly than the kings who were before him. **31** And he was extremely perplexed in his mind, and he determined to go into Paras (Persia), and to take the tributes of those countries, and to gather much money. **32** He left Lusias, an honourable man, and one of royal lineage, to be over the affairs of the king from the river Perat (Euphrates) to the borders of Mitsrayim (Egypt), **33** and to bring up his son Antiokos, until he came again. **34** He delivered to Lusias half of his forces and the elephants, and gave him charge of all the things that he'd have done, and about those who lived in Yehudah and in Yerushalem (Jerusalem), **35** that he should send an army against them to root out and destroy the strength of Yisrael (Israel) and the remnant of Yerushalem, and to take away their memory from the place, **36** and that he should make foreigners live in all their territory, and should divide their land to them by lot. **37** The king took the half that remained of the forces, and left Antiokeia, his royal city, in the one hundred and forty seventh year;[39] and he passed over the river Perat, and went through the upper countries.

38 Lusias chose Ptolemaios (Ptolemy) the son of Dorumenes, Nikanor, and Gorgias, mighty men of the king's friends;[40] **39** and with them, he sent forty thousand infantry and seven thousand cavalry to go into the land of Yehudah and to destroy it, according to the king's word. **40** They set out with all their army, and came and encamped near Emmaous in the plain country. **41** The merchants of the country heard of their fame, and took silver and gold in large quantities, and fetters,[41] and came into the camp to take the Israeli people for slaves. Forces of Aram (Syria) and of the land of the Pelishtim[42] joined with them.

The people pray and prepare for battle

42 Yehudah and his kindred saw that evils were multiplied, and that the forces were encamping in their borders. They learnt about the king's words which he'd commanded, to destroy the people and make an end of them. **43** Then they each said to his neighbour, "Let's repair the ruins of our people. Let's fight for our people and the holy place." **44** The congregation was gathered together, that they might be ready for battle, and that they might pray and ask for mercy and compassion. **45** Yerushalem (Jerusalem) was without inhabitant like a wilderness. There was none of her offspring who went in or went out. The sanctuary was trampled down. Children of foreigners were in the citadel. The Gentiles lived there. Joy was taken away from Ya'akov (Jacob), and the pipe and the harp ceased. **46** They gathered themselves together, and came to Mitspah, near Yerushalem; for in Mitspah there used to be a place of prayer for Yisrael. **47** They fasted that day, put on

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the/this/who soul I/we and the/this/who ⟦νομίμων⟧ I/we. **22** and he/she/it/self to_break he/she/it/self before face I/we; you but/and not to_fear away_from he/she/it/self. **23** which/how but/and to_cease to_speak, ⟦ἐνήλατο⟧ toward he/she/it/self suddenly, and ⟦συνετρίβη⟧ Saʸrōn and the/this/who barracks he/she/it/self/my/your/him-self/there before he/she/it/self/my/your/him-self/there. **24** and to_pursue he/she/it/self in/on/among the/this/who descent Baithōrōn until of_the ⟦πεδίου⟧; and to_collapse away_from he/she/it/self toward man ⟦ὀκτακοσίους⟧; the/this/who but/and remaining to_flee toward earth ⟦Φυλιστιείμ⟧. **25** and be_first the/this/who fear Youda and the/this/who brother he/she/it/self/my/your/him-self/there and the/this/who fear to_fall/press_upon upon/to/against the/this/who Gentile_ _nation the/this/who surrounding he/she/it/self. **26** and to_ _come_near until of_the king the/this/who name he/she/it/self/my/your/him-self/there, and above/for the/this/who ⟦παρατάξεων⟧ Youda to_tell all Gentile_nation. **27** which/how but/and to_hear Antiokos the/this/who king the/this/who word this/he/she/it, to_anger ⟦θυμῷ⟧; and to_ _send and to_assemble the/this/who power all the/this/who kingdom he/she/it/self/my/your/him-self/there, barracks strong very. **28** and to_open the/this/who treasury he/she/it/self/my/your/him-self/there, and to_give compensation the/this/who power he/she/it/self/my/your/him-self/there toward year; and to_ _order to_be he/she/it/self ready toward all need. **29** and to_ _perceive that/since ⟦ἐξέλιπε⟧ the/this/who money away_ _from the/this/who treasure, and the/this/who ⟦φορολόγοι⟧ the/this/who country little/few, because_of/grace the/this/who dissension and plague/blow/wound which to_ _prepare in/on/among the/this/who earth, of_the to_take_up the/this/who ⟦νόμιμα⟧ which to_be away_from day the/this/who first. **30** and ⟦εὐλαβήθη⟧ not no to_have/be which/how once and twice toward the/this/who ⟦δαπάνας⟧ and the/this/who gift which to_give before ⟦δαψιλεῖ⟧ hand, and to_abound/exceed above/for the/this/who king the/this/who before. **31** and ⟦ἠπορεῖτο⟧ the/this/who soul he/she/it/self/my/your/him-self/there very, and ⟦ἐβουλεύσατο⟧ of_the to_travel toward the/this/who Persida, and to_take the/this/who tax the/this/who ⟦χωρῶν⟧, and to_ _assemble money much. **32** and to_leave_behind Lusian a_ _human honoured and away_from family the/this/who kingdom, upon/to/against the/this/who thing of_the king away_from of_the river Eufratou until the/this/who region Aiguptou, **33** and ⟦τρέφειν⟧ Antiokon the/this/who son he/she/it/self/my/your/him-self/there until of_the to_turn he/she/it/self. **34** and to_deliver he/she/it/self the/this/who ⟦ἡμίσεις⟧ the/this/who power and the/this/who ⟦ἐλέφαντας⟧; and to_order he/she/it/self about all which to_plan, and about the/this/who to_dwell the/this/who Jewish/Judea and Hierousalaʸm, **35** to_send upon/to/against he/she/it/self

39 **RV 3:37 · Note** circa B.C. 166.

40 **RV 3:38 · Note** See 1 Maccabees 2:18.

41 **RV 3:41 · Note** Most of the authorities read servants.

42 **RV 3:41 · Note** Grk. foreigners.

Literal Version

power, of_the ⟦ἐκτρίψαι⟧ and ⟦ἐξᾶραι⟧ the/this/who strength Israaʸl, and the/this/who remnant Hierousalaʸm, and to_take_ _up the/this/who memorial he/she/it/self away_from of_the place, **36** and to_dwell son ⟦ἀλλογενεῖς⟧ in/on/among all the/this/who region he/she/it/self, and ⟦κατακληροδοτῆσαι⟧ the/this/who earth he/she/it/self. **37** and the/this/who king to_take the/this/who ⟦ἡμίσεις⟧ the/this/who power the/this/who ⟦καταλειφθείσας⟧, and ⟦ἀπῆρεν⟧ away_from Antiokeias away_from city kingdom he/she/it/self/my/your/him-self/there, ⟦ἔτους⟧ seventh and ⟦τεσσαρακοστοῦ⟧ and ⟦ἑκατοστοῦ⟧; and to_cross the/this/who Eufrataʸn river, and to_travel_through the/this/who above country. **38** and ⟦ἐπέλεξε⟧ Lusias Ptolemaion the/this/who ⟦Δορυμένους⟧, and Nikanora, and Gorgian, man ⟦δυνατοὺς⟧ the/this/who friendly/friend of_the king. **39** and to_send with/after he/she/it/self forty ⟦χιλιάδας⟧ man and ⟦ἑπτακισχιλίαν⟧ ⟦ἵππον⟧, of_the to_come/go toward earth Youda, and ⟦καταφθεῖραι⟧ he/she/it/self/my/your/him-self, according_to the/this/who word of_the king. **40** and ⟦ἀπῆραν⟧ with all the/this/who power he/she/it/self, and to_come/go, and ⟦παρενέβαλον⟧ near/neighbour ⟦Ἐμμαοὺμ⟧ in/on/among the/this/who earth the/this/who ⟦πεδινῇ⟧. **41** and to_hear the/this/who trader/merchant the/this/who country the/this/who name he/she/it/self, and to_take money and gold much very and child, and to_come/go toward the/this/who barracks of_the to_take the/this/who son Israaʸl toward child; and to_add_(to) to/with he/she/it/self power Surias and earth ⟦ἀλλοφύλων⟧. **42** and to_perceive Youdas and the/this/who brother he/she/it/self/my/your/him-self/there that/since to_multiply the/this/who evil/harm, and the/this/who/which power ⟦παρεμβάλλουσιν⟧ in/on/among the/this/who region he/she/it/self; and to_come_to_know the/this/who word of_the king which to_order to_do/make the/this/who a_people toward destruction and ⟦συντέλειαν⟧; **43** and to_say each to/with the/this/who near/neighbour he/she/it/self/my/your/him-self/there, ⟦ἀναστήσωμεν⟧ the/this/who destruction of_the a_people I/we, and ⟦πολεμήσωμεν⟧ about of_the a_people I/we and the/this/who holy. **44** and ⟦συνηθροίσθη⟧ the/this/who synagogue of_the to_ _be ready toward war, and of_the to_pray, and to_ask mercy and ⟦οἰκτιρμούς⟧. **45** and Hierousalaʸm to_be uninhabited which/how deserted, no to_be the/this/who to_enter and to_ _depart out_from the/this/who ⟦γεννημάτων⟧ he/she/it/self; and the/this/who sanctification ⟦καταπατούμενον⟧, and son ⟦ἀλλογενῶν⟧ in/on/among the/this/who Akra/tip, guest_ _room/inn the/this/who Gentile_nation; and ⟦ἐξῄρθη⟧ delight out_from Yakōb, and ⟦ἐξέλιπεν⟧ flute and a_lute. **46** and to_ _assemble, and ⟦ἦλθοσαν⟧ toward Massaʸfa before Hierousalaʸm, that/since place prayer toward Massaʸfa the/this/who before/previously the/this/who Israaʸl. **47** and ⟦ἐνήστευσαν⟧ the/this/who day that, and ⟦περιεβάλοντο⟧ sackcloth and ⟦σποδὸν⟧ upon/to/against the/this/who head he/she/it/self, and ⟦διέῤῥηξαν⟧ the/this/who clothing he/she/it/self. **48** and ⟦ἐξεπέτασαν⟧ the/this/who scroll of_the law, about which ⟦ἐξηρεύνων⟧ the/this/who Gentile_nation the/this/who likeness the/this/who idol he/she/it/self. **49** and to_bear/lead the/this/who clothing the/this/who priesthood,

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sackcloth, put ashes on their heads, tore their clothes, **48** and opened the book of the law, to learn about the things for which the Gentiles consulted the images of their idols. **49** They brought the priests' clothes, the first fruits, and the tithes. They stirred up the Nazarites, who'd accomplished their days. **50** They cried aloud towards heaven, saying, "What should we do with these men? Where should we carry them away? **51** Your holy place is trampled down and profaned. Your priests mourn in humiliation. **52** Listen, the Gentiles are assembled together against us to destroy us. You know what things they imagine against us. **53** How will we be able to stand against them, unless you help us?" **54** They sounded with the trumpets, and gave a loud shout.

55 And after this Yehudah (Judas) appointed leaders of the people: captains of thousands, captains of hundreds, captains of fifties, and captains of tens. **56** He said to those who were building houses, were betrothing wives, were planting vineyards, and were fearful, that they should return, each man to his own house, according to the law. **57** The army marched out and encamped on the south side of Emmaous. **58** Yehudah said, "Arm yourselves and be valiant men! Be ready in the morning to fight with these Gentiles who are assembled together against us to destroy us and our holy place. **59** Because it's better for us to die in battle than to see the calamities of our nation and the holy place. **60** Nevertheless, as may be the will in heaven, so will he do.

Readers' Version

Yehudah defeats Gorgias' army

4:1 Gorgias took five thousand infantry, a thousand chosen cavalry, and the army moved out at night, **2** that it might fall onto the army of the Yehudim (Jews) and strike them suddenly. The men of the citadel were his guides. **3** Yehudah heard of this, and he and the valiant men moved, that he might strike the king's army which was at Emmaous **4** while the forces were still dispersed from the camp. **5** Gorgias came into the camp of Yehudah at night and found no man. He searched for them in the mountains; for he said, "These men are running away from us."

6 As soon as it was day, Yehudah appeared in the plain with three thousand men. However they didn't have the armour and swords they desired. **7** They saw the camp of the Gentiles strong and fortified, with cavalry all around it; and these were expert in war. **8** Yehudah said to the men who were with him, "Don't be afraid of their numbers, or when they charge. **9** Remember how our fathers were saved in the Red sea, when Par'oh (Pharaoh) pursued them with an army. **10** Now let's cry to heaven, if he'll have us, and will remember the covenant of our fathers, and destroy this army before our face today. **11** Then all the Gentiles will know that there's one who redeems and saves Yisrael (Israel).

12 The foreigners lifted up their eyes, and saw them coming

Literal Version

and the/this/who ⟦πρωτογεννήματα⟧, and the/this/who tenth; and to_arise the/this/who ⟦Ναζαραίους⟧, the/this/who/which to_fulfill the/this/who day. **50** and ⟦ἐβόησαν⟧ voice/sound toward the/this/who heaven, to_ _speak, one/which? to_do/make this/he/she/it, and where? he/she/it/self ⟦ἀπαγάγωμεν⟧? **51** and the/this/who holy you ⟦καταπεπάτηται⟧, and ⟦βεβήλωται⟧; and the/this/who priest you in/on/among ⟦πένθει⟧ and lowliness/to_humble. **52** and look! the/this/who Gentile_nation ⟦συνῆκται⟧ upon/to/against I/we of_the ⟦ἐξᾶραι⟧ I/we; you to_perceive which ⟦λογίζονται⟧ upon/to/against I/we. **53** how?/how?! be_ _able ⟦ὑποστῆναι⟧ according_to face he/she/it/self, if not you ⟦βοηθήσῃς⟧ I/we? **54** and ⟦ἐσάλπισαν⟧ the/this/who ⟦σάλπιγξι⟧, and ⟦ἐβόησαν⟧ voice/sound great. **55** and with/after this/he/she/it to_appoint/conduct Youdas to_ _govern of_the a_people, ⟦χιλιάρχους⟧, and centurion, and ⟦πεντηκοντάρχους⟧, and ⟦δεκάρχους⟧. **56** and to_say the/this/who ⟦οἰκοδομοῦσιν⟧ home, and ⟦μνηστευομένους⟧ woman, and ⟦φυτεύουσιν⟧ ⟦ἀμπελῶνας⟧, and timid, to_turn_ _away each toward the/this/who house he/she/it/self/my/your/him-self/there, according_to the/this/who law. **57** and ⟦ἀπῆρεν⟧ the/this/who barracks, and ⟦παρενέβαλε⟧ according_to south ⟦Ἐμμαούμ⟧. **58** and to_say Youdas, ⟦περιζώσασθε⟧, and to_be toward son ⟦δυνατοὺς⟧, and to_be ready toward ⟦τοπρωΐ⟧ of_the to_fight in/on/among the/this/who Gentile_nation this/he/she/it, the/this/who ⟦ἐπισυνηγμένοις⟧ upon/to/against I/we ⟦ἐξᾶραι⟧ I/we and the/this/who holy I/we. **59** that/since greater I/we to_die in/on/among the/this/who war, or/than ⟦ἐπιδεῖν⟧ upon/to/against the/this/who evil/harm of_the Gentile_ _nation I/we and the/this/who holy; **60** which/how but/and if to_be will/desire in/on/among heaven, thus(-ly) to_do/make.

4:1 and to_take Gorgias five_thousand man and ⟦χιλίαν⟧ ⟦ἵππον⟧ ⟦ἐκλεκτὴν⟧, and ⟦ἀπῆρεν⟧ the/this/who barracks night, **2** so to_put_on/seize upon/to/against the/this/who barracks the/this/who Jewish, and to_strike he/she/it/self suddenly; and the/this/who son the/this/who ⟦ἄκρας⟧ to_be he/she/it/self guide/leader. **3** and to_hear Youdas, and ⟦ἀπῆρεν⟧ he/she/it/self and the/this/who able to_strike the/this/who power of_the king the/this/who in/on/among ⟦Ἐμμαοὺμ⟧, **4** until still the/this/who/which power ⟦ἐσκορπισμέναι⟧ to_be away_from the/this/who barracks. **5** and to_come/go Gorgias toward the/this/who barracks Youda night, and none to_find/meet; and to_seek he/she/it/self in/on/among the/this/who mountain, that/since to_say, ⟦φεύγουσιν⟧ this/he/she/it away_from I/we. **6** and together the/this/who day, to_see Youdas in/on/among the/this/who ⟦πεδίῳ⟧ in/on/among ⟦τρισχιλίοις⟧ man; but/however ⟦καλύμματα⟧ and sword no to_have/be as/just_as ⟦ἠβούλοντο⟧. **7** and to_perceive barracks Gentile_nation strong, ⟦τεθωρακισμένην⟧, and ⟦ἵππον⟧ ⟦κυκλοῦσαν⟧ he/she/it/self/my/your/him-self, and this/he/she/it taught ⟦πολέμου⟧. **8** and to_say Youdas the/this/who man the/this/who with/after he/she/it/self/my/your/him-self/there, not to_fear the/this/who multitude he/she/it/self, and the/this/who sudden_violence he/she/it/self not ⟦δειλωθῆτε⟧. **9** to_ _remember how?/how?! ⟦ἐσώθησαν⟧ the/this/who father I/we

Literal Version

in/on/among sea red, when to_pursue he/she/it/self Faraō
in/on/among power. **10** and now ⟦βοήσωμεν⟧ toward
the/this/who heaven, if_somehow ⟦ἐλεήσει⟧ I/we, and
⟦μνησθήσεται⟧ covenant father I/we, and to_break
the/this/who barracks this/he/she/it according_to face I/we
today. **11** and to_know all the/this/who Gentile_nation,
that/since to_be the/this/who ⟦λυτρούμενος⟧ and ⟦σώζων⟧
the/this/who Israaʸl. **12** and to_take_up the/this/who
⟦ἀλλόφυλοι⟧ the/this/who eye he/she/it/self. and ⟦ἴδον⟧
he/she/it/self to_come/go right_opposite, **13** and to_go_out
out_from the/this/who barracks toward war; and ⟦ἐσάλπισαν⟧
the/this/who with/after Youda. **14** and ⟦συνῆψαν⟧, and
⟦συνετρίβησαν⟧ the/this/who Gentile_nation, and to_flee
toward the/this/who a_plain. **15** the/this/who but/and
last/least all to_collapse in/on/among sword; and to_pursue
he/she/it/self until Gazaʸrōn and until the/this/who ⟦πεδίων⟧
the/this/who Idoumaias and Azōtou and ⟦Ἰαμνίας⟧, and to_
_collapse out_from he/she/it/self toward man ⟦τρισχιλίους⟧.
16 and to_turn Youdas and the/this/who power away_from of_
_the ⟦διώκειν⟧ after he/she/it/self, **17** and to_say to/with
the/this/who a_people, not ⟦ἐπιθυμήσητε⟧ the/this/who
⟦σκύλων⟧, that/since war right_opposite I/we, **18** and Gorgias
and the/this/who power in/on/among the/this/who
mountain near I/we; but to_stand now against/in_front_of
the/this/who enemy I/we, and ⟦πολεμήσατε⟧ he/she/it/self,
and with/after this/he/she/it ⟦λήψετε⟧ the/this/who plunder
with/after boldness. **19** still to_speak Youda this/he/she/it, to_
_see part one ⟦ἐκκύπτον⟧ out_from of_the mountain. **20** and to_
_perceive that/since ⟦τετρόπωνται⟧, and ⟦ἐμπυρίζουσι⟧
the/this/who barracks, the/this/who for smoke
⟦θεωρούμενος⟧ ⟦ἐνεφάνιζε⟧ the/this/who to_be.
21 the/this/who but/and this/he/she/it be_aware
⟦ἐδειλώθησαν⟧ very; be_aware but/and and the/this/who
Youda barracks in/on/among the/this/who ⟦πεδίῳ⟧ ready
toward ⟦παράταξιν⟧, **22** to_flee all toward earth ⟦ἀλλοφύλων⟧.
23 and ⟦ἀνέστρεψεν⟧ Youdas upon/to/against the/this/who
⟦σκυλείαν⟧ the/this/who barracks; and to_take gold much and
money and ⟦ὑάκινθον⟧ and purple_cloth ⟦θαλασσίαν⟧ and
riches great. **24** and ⟦ἐπιστραφέντες⟧ to_praise and ⟦εὐλόγουν⟧
toward heaven the/this/who lord, that/since good, that/since
toward the/this/who an_age the/this/who mercy
he/she/it/self/my/your/him-self/there. **25** and to_be salvation
great the/this/who Israaʸl in/on/among the/this/who day
that. **26** just_as/how_much but/and the/this/who
⟦ἀλλοφύλων⟧ to_save, ⟦παραγενηθέντες⟧ to_announce
the/this/who Lusia all the/this/who ⟦συμβεβηκότα⟧.
27 the/this/who but/and to_hear to_confound and ⟦ἠθύμει⟧,
that/since no such_as to_will/desire, such_as_this to_be
the/this/who Israaʸl, and no such_as to_order he/she/it/self
the/this/who king, such_as_this ⟦ἐξέβη⟧. **28** and in/on/among
the/this/who ⟦ἐχομένῳ⟧ ⟦ἐνιαυτῷ⟧ ⟦συνελόχησεν⟧
the/this/who Lusias man ⟦ἐπιλέκτων⟧ sixty ⟦χιλιάδας⟧ and
⟦πεντακισχιλίαν⟧ ⟦ἵππον⟧, so ⟦ἐκπολεμῆσαι⟧ he/she/it/self.

Readers' Version

near them. **13** They went out of the camp to battle. Those who were with Yehudah sounded their trumpets **14** and joined battle. The Gentiles were defeated, and fled into the plain. **15** But all those in the rear fell by the sword. They pursued them to[43] Gezer, and to the plains of Edom, Azotos, and Yavneh. About three thousand of those men fell. **16** Then Yehudah and his army returned from pursuing them; **17** and he said to the people, "Don't be greedy for the spoils, because there's a battle before us. **18** Gorgias and his army are near us on the mountain. But stand now against our enemies and fight against them, and afterwards take the spoils with boldness." **19** While Yehudah was finishing this speech, a part of them appeared looking out from the mountain. **20** They saw that their army had been put to flight, and that the Yehudim (Jews) were burning the camp; for the smoke that was seen declared what was done. **21** But when they perceived these things, they were very afraid. Perceiving also Yehudah's army in the plain ready for battle, **22** they all fled into the land of the[44] Pelishtim. **23** Yehudah returned to plunder the camp, and they took much gold, silver, blue, sea purple, and great riches. **24** Then they returned home, and sang a song of thanksgiving, and gave praise to heaven, because he's good, because his mercy endures forever. **25** Yisrael (Israel) had a great deliverance that day.

Yehudah defeats Lusias

26 The foreigners who'd escaped came and told Lusias all the things that'd happened. **27** When he heard of it, he was confounded and discouraged, because the things he desired hadn't been done to Yisrael, nor had such things happened as the king commanded him.

28 In the next year, he gathered together sixty thousand chosen infantry and five thousand cavalry, that he might subdue them. **29** They came into Edom and encamped at Beyt-Tsur. Yehudah met them with ten thousand men. **30** He saw that the army was strong, and he prayed and said, "Blessed are you, Oh Saviour of Yisrael, who defeated the attack of the mighty warrior by the hand of your servant David, and delivered the army of the[45] Pelishtim into the hands of Yonatan (Jonathan) the son of Sha'ul (Saul), and of his armour bearer. **31** Hem in this army in the hand of your people Yisrael, and let them be ashamed for their army and their cavalry. **32** Give them faintness of heart. Cause the boldness of their strength to melt away, and let them quake at their destruction. **33** Strike them down with the sword of those who love you, and let all who know your name praise you with thanksgiving."

34 They joined in battle; and about five thousand men of Lusias' army fell. They fell down near them. **35** But when Lusias saw that his troops were put to flight, and the boldness that'd come on those who were with Yehudah, and how they were ready either to live or to die nobly, he withdrew to Antiokeia, and gath-

43 **RV 4:15 · Note** Grk. Gazera.

44 **RV 4:22 · Note** Grk. foreigners.

45 **RV 4:30 · Note** Grk. foreigners.

Readers' Version

ered together hired soldiers, that he might come again into Yehudah with an even greater army.

The temple is cleansed and rededicated

36 But Yehudah and his kindred said, "Listen, our enemies are defeated. Let's go up to cleanse the holy place and to rededicate it." **37** All the army was gathered together, and they went up to Mt. Tsiyon (Zion). **38** They saw the sanctuary laid desolate, the altar profaned, the gates burnt up, shrubs growing in the courtyards as in a forest or as on one of the mountains, and the priests' chambers pulled down; **39** and they tore their clothes, made great lamentation, put ashes on their heads, **40** fell on their faces to the ground,[46] blew with the solemn trumpets,[47] and cried towards heaven. **41** Then Yehudah appointed certain men to fight against those who were in the citadel until he'd cleansed the holy place.

42 He chose blameless priests who were devoted to the law; **43** and they cleansed the holy place and carried the defiled stones out to an unclean place. **44** They deliberated what to do with the altar of burnt offerings, which had been profaned. **45** A good plan came into their mind, that they should pull it down, so that it wouldn't bring disgrace on them, because the Gentiles had defiled it. So they pulled down the altar **46** and laid up the stones on the temple hill in a convenient place, until a prophet would come to give an answer about them. **47** They took whole stones according to the law, and built a new altar like the former. **48** They built the holy place and the inner parts of the house; and they consecrated the courtyards. **49** They made new holy vessels, and they brought the lampstand, the altar of incense, and the table into the temple. **50** They burnt incense on the altar, and they lit the lamps that were on the lampstand, and they gave light in the temple. **51** They set loaves on the table, hung up the curtains, and finished all the work which they'd done.

52 They rose up early in the morning, on the twenty-fifth day of the ninth month, which is the month Kislev, in[48] the one hundred and forty eighth year, **53** and offered sacrifice according to the law on the new altar of burnt offerings which they'd made. **54** At the time and day the Gentiles had profaned it, even then it was dedicated with songs, harps, lutes, and with cymbals. **55** All the people fell on their faces, worshipped, and gave praise towards heaven, which had given them good success. **56** They celebrated the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed a sacrifice of deliverance and praise. **57** They decorated the front of the temple with crowns of gold and small shields. They dedicated the gates and the priests' chambers, and made doors for them. **58** There was very great gladness among the people, and the reproach of the Gentiles was turned away.

Literal Version

29 and to_come/go toward the/this/who Idoumaian, and ⟦παρενέβαλον⟧ in/on/among ⟦Βαιθσούροις⟧, and to_meet he/she/it/self Youdas in/on/among ten thousand man. **30** and to_perceive the/this/who barracks strong, and to_pray, and to_ _say, praiseworthy to_be, the/this/who saviour of_the Israaʸl, the/this/who ⟦συντρίψας⟧ the/this/who sudden_violence of_ _the ⟦δυνατοῦ⟧ in/on/among hand of_the slave you Dawid, and to_deliver the/this/who barracks the/this/who ⟦ἀλλοφύλων⟧ toward hand Yōnathan son Sa'oul, and of_the to_take_up the/this/who vessel he/she/it/self/my/your/him-self/there. **31** ⟦Σύγκλεισον⟧ the/this/who barracks this/he/she/it in/on/among hand a_people you Israaʸl, and ⟦αἰσχυνθήτωσαν⟧ upon/to/against the/this/who power and the/this/who ⟦ἵππῳ⟧ he/she/it/self. **32** to_give he/she/it/self ⟦δειλίαν⟧, and ⟦τῆξον⟧ boldness strength he/she/it/self, and ⟦σαλευθήτωσαν⟧ the/this/who a_breaking he/she/it/self. **33** ⟦Κατάβαλε⟧ he/she/it/self sword to_love you, and ⟦αἰνεσάτωσάν⟧ you all the/this/who to_perceive the/this/who name you in/on/among hymn. **34** and ⟦συνέβαλον⟧ one_ _another, and to_collapse out_from the/this/who barracks Lusiou toward five_thousand man, and to_collapse out_from against he/she/it/self. **35** to_perceive but/and Lusias the/this/who to_be ⟦τροπὴν⟧, the/this/who he/she/it/self/my/your/him-self/there ⟦συντάξεως⟧, the/this/who but/and Youda the/this/who to_be courage/confidence, and which/how ready to_be or/than to_ _live or/than ⟦τεθνάναι⟧ ⟦γενναίως⟧, ⟦ἀπῆρεν⟧ toward Antiokeian, and ⟦ἐξενολόγει⟧; and ⟦πλεονάσας⟧ the/this/who ⟦γενηθέντα⟧ ⟦στρατὸν⟧, ⟦ἐλογίζετο⟧ again ⟦παραγενέσθαι⟧ toward the/this/who Jewish/Judea. **36** to_say but/and Youdas and the/this/who brother he/she/it/self/my/your/him-self/there, look! ⟦συνετρίβησαν⟧ the/this/who enemy I/we, ⟦ἀναβῶμεν⟧ to_clean the/this/who holy and ⟦ἐγκαινίσαι⟧. **37** and to_assemble the/this/who barracks all, and to_ascend toward mountain Siōn. **38** and ⟦ἴδον⟧ the/this/who sanctification ⟦ἠρημωμένον⟧, and the/this/who altar ⟦βεβηλωμένον⟧, and the/this/who gate ⟦κατακεκαυμένας⟧, and in/on/among the/this/who ⟦αὐλαῖς⟧ ⟦φυτὰ⟧ ⟦πεφυκότα⟧ which/how in/on/among ⟦δρυμῷ⟧ or/than which/how in/on/among one the/this/who mountain, and the/this/who ⟦παστοφόρια⟧ ⟦καθῃρημένα⟧. **39** and ⟦διέῤῥηξαν⟧ the/this/who clothing he/she/it/self, and ⟦ἐκόψαντο⟧ lamentation great, and to_put/lay_on ⟦σποδὸν⟧ upon/to/against the/this/who head he/she/it/self. **40** and to_ _collapse upon/to/against face upon/to/against the/this/who earth, and ⟦ἐσάλπισαν⟧ the/this/who ⟦σάλπιγξι⟧ the/this/who ⟦σημασιῶν⟧, and ⟦ἐβόησαν⟧ toward the/this/who heaven. **41** then to_command Youdas man ⟦πολεμεῖν⟧ the/this/who in/on/among the/this/who Akra/tip, until if to_clean the/this/who holy. **42** and ⟦ἐπέλεξεν⟧ priest blameless, ⟦θελητὰς⟧ law. **43** and ⟦ἐκαθάρισαν⟧ the/this/who holy, and to_ _take_up the/this/who stone of_the defilement toward place unclean. **44** and to_plan about of_the altar the/this/who ⟦ὁλοκαυτώσεως⟧ of_the ⟦βεβηλωμένου⟧, one/which?

46 **RV 4:40 · Note** Compare Numbers 31:6.

47 **RV 4:40 · Note** Grk. trumpets of signals.

48 **RV 4:52 · Note** circa B.C. 165.

Literal Version

he/she/it/self to_do/make. **45** and to_fall/press_upon
he/she/it/self plan good-doer, to_take_down he/she/it/self,
lest to_be he/she/it/self toward disgrace, that/since ⟦ἐμίαναν⟧
the/this/who Gentile_nation he/she/it/self; and ⟦καθεῖλον⟧
the/this/who altar, **46** and to_put_aside the/this/who stone
in/on/among the/this/who mountain of_the house,
in/on/among place ⟦ἐπιτηδείῳ⟧, until of_the ⟦παραγενηθῆναι⟧
prophet of_the to_answer about he/she/it/self. **47** and to_take
stone ⟦ὁλοκλήρους⟧ according_to the/this/who law, and
⟦ᾠκοδόμησαν⟧ the/this/who altar new according_to
the/this/who before/previously. **48** and ⟦ᾠκοδόμησαν⟧
the/this/who holy and the/this/who inside of_the house, and
the/this/who ⟦αὐλὰς⟧ ⟦ἡγίασαν⟧. **49** and to_do/make vessel
holy new, and ⟦εἰσήνεγκαν⟧ the/this/who lampstand and
the/this/who altar the/this/who incense and the/this/who
table toward the/this/who temple. **50** and ⟦ἐθυμίασαν⟧
upon/to/against the/this/who altar, and ⟦ἐξῆψαν⟧
the/this/who ⟦λύχνους⟧ the/this/who upon/to/against
the/this/who lampstand, and ⟦ἐφαίνοσαν⟧ in/on/among
the/this/who temple. **51** and to_put/lay_on upon/to/against
the/this/who table bread, and ⟦ἐξεπέτασαν⟧ the/this/who
⟦καταπετάσματα⟧; and to_finish all the/this/who work which
to_do/make. **52** and ⟦ὤρθρισαν⟧ ⟦τοπρωΐ⟧ the/this/who
⟦πέμπτῃ⟧ and ⟦εἰκάδι⟧ of_the ⟦μηνὸς⟧ of_the ⟦ἐννάτου⟧;
this/he/she/it the/this/who certainly/month Ḳaseleu of_the
⟦ὀγδόου⟧ and ⟦τεσσαρακοστοῦ⟧ and ⟦ἑκατοστοῦ⟧ ⟦ἔτους⟧.
53 and ⟦ἀνήνεγκαν⟧ sacrifice according_to the/this/who law
upon/to/against the/this/who altar the/this/who burnt_
_offering the/this/who new the/this/who/which to_do/make.
54 according_to the/this/who time/right_time and according_
_to the/this/who day in/on/among which ⟦ἐβεβήλωσαν⟧
he/she/it/self the/this/who Gentile_nation, in/on/among that
⟦ἐνεκαινίσθη⟧ in/on/among song and harp and ⟦κινύραις⟧,
and in/on/among ⟦κυμβάλοις⟧. **55** and to_collapse all
the/this/who a_people upon/to/against face, and to_worship,
and ⟦εὐλόγησαν⟧ toward heaven the/this/who ⟦εὐοδώσαντα⟧
he/she/it/self. **56** and to_do/make the/this/who
⟦ἐγκαινισμὸν⟧ of_the altar day eight, and to_bring_to burnt_
_offering with/after joy, and ⟦ἔθυσαν⟧ sacrifice saving and
praise. **57** and ⟦κατεκόσμησαν⟧ the/this/who according_to face
of_the temple ⟦στεφάνοις⟧ ⟦χρυσοῖς⟧ and ⟦ἀσπιδίσκαις⟧, and
⟦ἐνεκαίνισν⟧ the/this/who gate and the/this/who
⟦παστοφόρια⟧, and ⟦ἐθύρωσαν⟧ he/she/it/self. **58** and to_be
joy great in/on/among the/this/who a_people very, and
⟦ἀπεστράφη⟧ disgrace Gentile_nation. **59** and to_stand Youdas
and the/this/who brother
he/she/it/self/my/your/him-self/there and all the/this/who
assembly Israaʸl, in_order_that/to ⟦ἄγωνται⟧
the/this/who/which day ⟦ἐγκαινισμοῦ⟧ of_the altar
in/on/among the/this/who time/right_time he/she/it/self
year according_to year day eight, away_from the/this/who
⟦πέμπτης⟧ and ⟦εἰκάδος⟧ of_the ⟦μηνὸς⟧ Ḳaseleu, with/after
joy and joy. **60** and ⟦ᾠκοδόμησαν⟧ in/on/among the/this/who
time/right_time that the/this/who mountain Siōn, around wall
high and ⟦πύργους⟧ ⟦ὀχυροὺς⟧, lest ⟦παραγενηθέντα⟧
the/this/who Gentile_nation ⟦καταπατήσωσιν⟧ he/she/it/self,
which/how to_do/make ⟦τοπρότερον⟧. **61** and to_command

Readers' Version

59 Yehudah (Judas) and his kindred and the whole congregation of Yisrael (Israel) ordained that the days of the dedication of the altar should be kept in their seasons from year to year for eight days, from the twenty-fifth day of the month Kislev, with gladness and joy.

60 At that time, they fortified Mt. Tsiyon (Zion) with high walls and strong towers around it, so that the Gentiles wouldn't come and trample them down, as they'd done before. **61** Yehudah stationed a garrison to guard it. They fortified Beyt-Tsur to keep it, that the people might have a fortress near Edom.

Readers' Version

The surrounding nations attack Yisrael

5:1 When the Gentiles all around heard that the altar had been rebuilt and the sanctuary dedicated as before, they were extremely angry. **2** They took counsel to destroy the race of Ya'akov (Jacob) that was among them, and they began to kill and destroy among the people. **3** Yehudah fought against the children of Esav (Esau) in Edom at Akrabattine, because they besieged Yisrael. He struck them with a great slaughter, humbled them, and took their spoils. **4** He remembered the wickedness of the children of[49] Baean, who were a snare and a stumbling block to the people, lying in wait for them on the highways. **5** They were shut up by him in the towers. He encamped against them, and destroyed them utterly, and burnt with fire the towers of the place with all who were in them. **6** He passed over to the children of Amon, and found a mighty band and many people, with Timotheos for their leader. **7** He fought many battles with them, and they were defeated before his face. He struck them, **8** and took possession of Yazer and its villages,[50] and returned again into Yehudah.

Calls for help from Gilead and Galil

9 The Gentiles who were in Gilead gathered themselves together against the Israelis who were on their borders, to destroy them. They fled to the fortress of Dathema, **10** and sent letters to Yehudah and his kindred, saying, "The Gentiles who are around us are gathered together against us to destroy us. **11** They're preparing to come and get possession of the fortress where we fled for refuge, and Timotheos is the leader of their army. **12** Now therefore come and deliver us from their hand, for many of us have fallen. **13** All our kindred who were in the land of Toviyah (Tobias)[51] have been put to death. They've carried their wives, their children, and their stuff into captivity. They destroyed about a thousand men there."

14 While the letters were still being read, look, other messengers came from Galil with their clothes torn, bringing a similar report, **15** saying, "People of Ptolemais, of Tsor (Tyre), of Tsidon (Sidon), and all Galil of the[52] Gentiles have gathered together to destroy us."

16 Now when Yehudah and the people heard these words, a great congregation assembled together to determine what they should do for their kindred who were in distress and under attack. **17** Yehudah said to Shim'on his brother, "Choose men and go deliver your kindred who are in Galil, but Yonatan (Jonathan) my brother and I'll go into the land of Gilead." **18** He left Yosef

Literal Version

there power to_keep he/she/it/self, and ⟦ὠχύρωσαν⟧ he/she/it/self to_keep the/this/who Baithsouran, of_the to_ _have/be the/this/who a_people stronghold according_to face the/this/who Idoumaias.

5:1 and to_be when to_hear the/this/who Gentile_nation around that/since to_build the/this/who altar, and ⟦ἐνεκαινίσθη⟧ the/this/who sanctification which/how ⟦τοπρότερον⟧, and to_anger very. **2** and to_plan of_the to_take_ _up the/this/who family Yakōb the/this/who to_be in/on/among midst he/she/it/self, and be_first of_the ⟦θανατοῦν⟧ in/on/among the/this/who a_people and ⟦ἐξαίρειν⟧. **3** and ⟦ἐπολέμει⟧ Youdas to/with the/this/who son Ha^{y}sau in/on/among the/this/who Idoumaia the/this/who ⟦Ἀκραβαττίνην⟧, that/since ⟦περιεκάθηντο⟧ the/this/who Israa^{y}l, and to_strike he/she/it/self plague/blow/wound great, and ⟦συνέστειλεν⟧ he/she/it/self, and to_take the/this/who plunder he/she/it/self. **4** and to_remember the/this/who evil son Baian, the/this/who/which to_be the/this/who a_people toward trap and toward stumbling_block in/on/among the/this/who ⟦ἐνεδρεύειν⟧ he/she/it/self in/on/among the/this/who road. **5** and ⟦συνεκλείσθησαν⟧ by/under he/she/it/self/my/your/him-self/there in/on/among the/this/who ⟦πύργοις⟧, and ⟦παρενέβαλεν⟧ upon/to/against he/she/it/self, and ⟦ἀνεθεμάτισεν⟧ he/she/it/self, and ⟦ἐνεπύρισε⟧ the/this/who ⟦πύργους⟧ he/she/it/self in/on/among fire with all the/this/who ⟦ἐνοῦσι⟧. **6** and to_ _cross upon/to/against the/this/who son Ammōn, and to_ _find/meet hand mighty and a_people much, and Timotheon to_govern he/she/it/self. **7** and ⟦συνῆψε⟧ to/with he/she/it/self war much, and ⟦συνετρίβησαν⟧ before face he/she/it/self/my/your/him-self/there, and to_strike he/she/it/self. **8** and ⟦προκατελάβετο⟧ the/this/who Yaza^{y}r and the/this/who daughter he/she/it/self, and ⟦ἀνέστρεψεν⟧ toward the/this/who Jewish/Judea. **9** and ⟦ἐπισυνήχθησαν⟧ the/this/who Gentile_nation the/this/who in/on/among the/this/who Gala'ad upon/to/against the/this/who Israa^{y}l the/this/who to_be upon/to/against the/this/who region he/she/it/self of_the ⟦ἐξᾶραι⟧ he/she/it/self; and to_flee toward Dathema the/this/who stronghold. **10** and to_send something_written to/with Youdan and the/this/who brother he/she/it/self/my/your/him-self/there, to_speak, ⟦ἐπισυνηγμένα⟧ to_be upon/to/against I/we the/this/who Gentile_nation the/this/who surrounding I/we of_the ⟦ἐξᾶραι⟧ I/we. **11** and ⟦ἑτοιμάζονται⟧ to_come/go and ⟦προκαταλαβέσθαι⟧ the/this/who stronghold toward the/this/who/which ⟦κατεφύγομεν⟧, and Timotheos ⟦ἡγεῖται⟧ the/this/who power he/she/it/self. **12** now therefore/then to_ _come/go ⟦ἐξελοῦ⟧ I/we out_from hand he/she/it/self, that/since ⟦πέπτωκεν⟧ out_from I/we multitude. **13** and all the/this/who brother I/we the/this/who to_be in/on/among the/this/who Tōbiou ⟦τεθανάτωνται⟧, and ⟦ἠχμαλωτίκασι⟧ the/this/who woman he/she/it/self and the/this/who child

49 **RV 5:4 · Note** Compare 2 Maccabees 10:18-23.

50 **RV 5:8 · Note** Grk. daughters. Compare Numbers 21:25.

51 **RV 5:13 · Note** Compare 2 Maccabees 12:17.

52 **RV 5:15 · Note** Grk. foreigners.

Literal Version

he/she/it/self and the/this/who ⟦ἀποσκευὴν⟧, and ⟦ἀπώλεσαν⟧ there which/how one ⟦χιλιαρχίαν⟧ man. **14** still the/this/who/which epistle ⟦ἀνεγινώσκοντο⟧, and look! angel other to_come out_from the/this/who Galilaias ⟦διεῤῥηχότες⟧ the/this/who clothing, to_announce according_to the/this/who declaration this/he/she/it, **15** to_speak ⟦ἐπισυνῆχθαι⟧ upon/to/against he/she/it/self out_from ⟦Πτολεμαΐδος⟧ and Turou and Sidōnos and all Galilaias ⟦ἀλλοφύλων⟧, of_the ⟦ἐξαναλῶσαι⟧ I/we. **16** which/how but/and to_hear Youdas and the/this/who a_people the/this/who word this/he/she/it, ⟦ἐπισυνήχθη⟧ assembly great, ⟦βουλεύσασθαι⟧ one/which? to_do/make the/this/who brother he/she/it/self the/this/who to_be in/on/among pressure, and ⟦πολεμουμένοις⟧ by/under he/she/it/self. **17** and to_say Youdas Simōni the/this/who brother he/she/it/self/my/your/him-self/there, ⟦ἐπίλεξον⟧ yourself man, and to_travel and to_deliver the/this/who brother you the/this/who in/on/among the/this/who Galilaia; I/we but/and and Yōnathan the/this/who brother I/we to_travel toward the/this/who Gala'aditin. **18** and to_leave_behind ⟦'Ιώσηφον⟧ the/this/who of_the Zakȧriou, and Azarian, to_ _govern of_the a_people, with/after the/this/who ⟦ἐπιλοίπων⟧ the/this/who power, in/on/among the/this/who Youdaia toward jail/keeping. **19** and to_order he/she/it/self, to_speak, ⟦πρόστητε⟧ of_the a_people this/he/she/it, and not ⟦συνάψητε⟧ war to/with the/this/who Gentile_nation until of_ _the to_turn I/we. **20** and ⟦ἐμερίσθησαν⟧ Simōni man three_ _thousand of_the to_travel toward the/this/who Galilaian, Youda but/and man eight_thousand toward the/this/who Gala'aditin. **21** and to_travel Simōn toward the/this/who Galilaian, and ⟦συνῆψε⟧ war much to/with the/this/who Gentile_nation, and ⟦συνετρίβη⟧ the/this/who Gentile_nation away_from face he/she/it/self/my/your/him-self/there, **22** and to_pursue he/she/it/self until the/this/who gate ⟦Πτολεμαΐδος⟧; and to_collapse out_from the/this/who Gentile_nation toward ⟦τρισχιλίους⟧ man, and to_take the/this/who plunder he/she/it/self. **23** and to_take the/this/who in/on/among the/this/who Galilaia and in/on/among Arbattois with the/this/who ⟦γυναιξὶ⟧ and the/this/who child, and all just_as/how_much to_be he/she/it/self, and to_bring toward the/this/who Jewish/Judea with/after joy great. **24** and Youdas the/this/who Makkabaios and Yōnathan the/this/who brother he/she/it/self/my/your/him-self/there to_cross the/this/who Yordanaʸn, and to_travel road three day in/on/among the/this/who deserted. **25** and ⟦συνήντησαν⟧ the/this/who Nabataiois, and to_meet he/she/it/self ⟦εἰρηνικῶς⟧, and to_ _relate_fully he/she/it/self all the/this/who ⟦συμβάντα⟧ the/this/who brother he/she/it/self in/on/among the/this/who ⟦Γαλααδίτιδι⟧. **26** and that/since much out_from he/she/it/self ⟦συνειλημμένοι⟧ to_be toward ⟦Βόσσορα⟧, and Bosor, in/on/among ⟦'Αλέμοις⟧, ⟦Χασφὼρ⟧, Maked, and Karnain; all the/this/who/which city this/he/she/it ⟦ὀχυραὶ⟧ and great; **27** and in/on/among the/this/who ⟦λοιπαῖς⟧ city

Readers' Version

(Joseph) the son of Zekaryah (Zechariah), and Azaryah, as leaders of the people, with the remnant of the army, in Yehudah, to guard it. **19** He commanded them, saying, "Take charge of this people, and fight no battle with the Gentiles until we return." **20** Then three thousand men were assigned to go into Galil with Shim'on, but eight thousand men were assigned to Yehudah to go into the land of Gilead.

Shim'on rescues the people in Galil

21 Shim'on (Simon) went into Galil and fought many battles with the Gentiles, and the Gentiles were defeated before him. **22** He pursued them to Ptolemais' gate. About three thousand men of the Gentiles fell, and he took their spoils. **23** They took to them those who were in Galil and in Arbatta, with their wives, their children, and all that they had, and brought them into Yehudah with great gladness.

Yehudah rescues the people in Gilead

24 Yehudah Makabi (Maccabaeus) and his brother Yonatan passed over the Yarden (Jordan), and went three days' journey in the wilderness. **25** They met with the Nabataeans, and these met them in a peaceful manner and told them all things that'd happened to their kindred in the land of Gilead, **26** and how many of them were shut up in Bosora, Bosor, Alema,[53] Kasfor, Maked, and[54] Karnayim—all these cities are strong and large— **27** and how they were shut up in the rest of the cities of the land of Gilead, and that tomorrow they planned to encamp against the fortresses, and to take them, and to destroy all these men in one day.

28 Yehudah and his army turned suddenly by the way of the wilderness to Bosora; and he took the city, and killed all the males with the edge of the sword, took all their spoils, and burnt the city with fire. **29** He left there at night, and went until he came to the fortress. **30** When the morning came, they lifted up their eyes and saw many people who couldn't be counted, bearing ladders and engines of war, to take the fortress; and they were fighting against them. **31** Yehudah saw that the battle had begun, and that the cry of the city went up to heaven, with trumpets and a great sound, **32** and he said to the men of his army, "Fight today for your kindred!" **33** Then he went out behind them in three companies. They sounded with their trumpets and cried out in prayer. **34** And Timotheos' army perceived that it was Makabi (Maccabaeus), and they fled from before him. He struck them with a great slaughter. About eight thousand men of them fell on that day.

35 He turned away to Mitspah and fought against it, took it, killed all its males, took its spoils, and burnt it with fire. **36** From there he marched and took[55] Kasfor, Maked, Bosor, and the other cities of the land of Gilead.

37 Now after these things, Timotheos gathered another army and encamped near Rafon beyond the brook. **38** Yehudah sent men to spy on the army; and they brought him word, saying,

53 **RV 5:26 · Note** Compare 2 Maccabees 12:13.

54 **RV 5:26 · Note** compare 2 Maccabees 12:21.

55 **RV 5:36 · Note** See 1 Maccabees 5:26

Readers' Version

"All the Gentiles who are around us are gathered together to them, a very great army. 39 They've hired Aravim to help them, and are encamped beyond the brook, ready to come against you to battle." So Yehudah went to meet them.

40 Timotheos said to the captains of his army when Yehudah and his army drew near to the brook of water, "If he crosses over to us first, we won't be able to withstand him, for he'll certainly defeat us; 41 but if he's afraid, and encamps beyond the river, we'll cross over to him, and defeat him." 42 Now when Yehudah came near to the water brook, he caused the scribes of the people to remain by the brook, and commanded them, saying, "Allow no man to encamp, but let all come to the battle." 43 Then he crossed over the first against them, and all the people after him; and all the Gentiles were defeated before his face, and threw away their weapons, and fled to the temple at Karnayim.[56] 44 They took the city and burnt the temple with fire, together with all who were in it. Karnayim was subdued. They couldn't stand any longer before Yehudah's face.

Yehudah brings the people home

45 Yehudah gathered together all Yisrael (Israel), those who were in the land of Gilead, from the least to the greatest, with their wives, their children, and their stuff, a very great army, that they might come into the land of Yehudah. 46 They came as far as Efron, and this same city was large and very strong. It was on the road where they were going. They couldn't turn away from it on the right hand or on the left, but needed to pass through the middle of it. 47 The people of the city shut them out and blocked the gates with stones. 48 Yehudah sent to them with words of peace, saying, "We'll pass through your land to go into our own land, and no one will harm you. We'll only pass by on our feet." But they wouldn't open to him. 49 Then Yehudah commanded an announcement to be made in the army, that each man should encamp in the place where he was. 50 So the men of the army encamped, and fought against the city all that day and all that night, and the city was delivered into his hands. 51 He destroyed all the males with the edge of the sword, razed the city, took its plunder, and passed through the city over those who were slain. 52 They went over the Yarden (Jordan) into the great plain near Beyt-Shean. 53 And Yehudah gathered together those who lagged behind and encouraged the people all the way through, until he came into the land of Yehudah. 54 They went up to Mt. Tsiyon (Zion) with gladness and joy, and offered whole burnt offerings, because not so much as one of them was slain until they returned in peace.

Yosef and Azaryah's failed attack

55 In the days when Yehudah and Yonatan (Jonathan) were in the land of Gilead, and Shim'on (Simon) his brother in Galil before Ptolemais, 56 Yosef (Joseph) the son of Zekaryah (Zechariah), and Azaryah, rulers of the army, heard of their exploits and of the war, and what things they'd done. 57 They said, "Let's also get us

Literal Version

the/this/who Gala'aditidos to_be ⟦συνειλημμένοι⟧, and toward tomorrow ⟦τάσσονται⟧ ⟦παρεμβάλλειν⟧ upon/to/against the/this/who ⟦ὀχυρώματα⟧, and to_grasp, and ⟦ἐξᾶραι⟧ all this/he/she/it in/on/among day one. 28 and ⟦ἀπέστρεψεν⟧ Youdas and the/this/who barracks he/she/it/self/my/your/him-self/there road toward the/this/who deserted toward Bosor, suddenly; and ⟦κατελάβετο⟧ the/this/who city, and to_kill all ⟦ἀρσενικὸν⟧ in/on/among mouth ⟦ῥομφαίας⟧, and to_take all the/this/who plunder he/she/it/self, and to_burn he/she/it/self/my/your/him-self fire. 29 and ⟦ἀπῆρεν⟧ from_ _there night, and to_travel until upon/to/against the/this/who stronghold. 30 and to_be ⟦ἑωθινὴ⟧, and to_take_up the/this/who eye he/she/it/self, and look! a_people much which/whither no to_be number, ⟦αἴροντες⟧ ⟦κλίμακας⟧ and ⟦μηχανὰς⟧ to_grasp the/this/who stronghold, and ⟦ἐπολέμουν⟧ he/she/it/self. 31 and to_perceive Youdas that/since ⟦ἦρκται⟧ the/this/who war, and the/this/who shouting the/this/who city to_ascend toward the/this/who heaven ⟦σάλπιγξι⟧ and voice/sound great. 32 and to_say the/this/who man the/this/who power, ⟦πολεμήσατε⟧ today above/for the/this/who brother you. 33 and to_go_out in/on/among three beginning out_from after he/she/it/self; and ⟦ἐσάλπισαν⟧ the/this/who ⟦σάλπιγξι⟧, and ⟦ἐβόησαν⟧ in/on/among prayer. 34 and ⟦ἐπέγνω⟧ the/this/who barracks Timotheou that/since Makkabaios he_is, and to_flee away_from face he/she/it/self/my/your/him-self/there, and to_strike he/she/it/self plague/blow/wound great, and to_collapse out_ _from he/she/it/self in/on/among that the/this/who day toward ⟦ὀκτακισχιλίους⟧ man. 35 and ⟦ἀπέκλινεν⟧ toward Masfa, and to_fight he/she/it/self/my/your/him-self, and ⟦προκατελάβετο⟧ he/she/it/self/my/your/him-self, and to_kill all ⟦ἀρσενικὸν⟧ he/she/it/self, and to_take the/this/who plunder he/she/it/self, and to_burn he/she/it/self/my/your/him-self fire. 36 from_there ⟦ἀπῆρε⟧, and ⟦προκατελάβετο⟧ the/this/who ⟦Χασφὼν⟧, Maked, Bosor, and the/this/who remaining city the/this/who Gala'aditidos. 37 with/after but/and the/this/who declaration this/he/she/it to_assemble Timotheos barracks another, and ⟦παρενέβαλε⟧ according_to face ℞afōn out_from other_side of_the brook. 38 and to_send Youdas ⟦κατασκοπεῦσαι⟧ the/this/who barracks, and to_announce he/she/it/self, to_speak, ⟦ἐπισυνηγμένα⟧ to_be to/with he/she/it/self all the/this/who Gentile_nation the/this/who surrounding I/we, power much very. 39 and Arabas ⟦μεμίσθωται⟧ toward help he/she/it/self, and ⟦παρενέβαλον⟧ other_side of_the brook ready of_the to_ _come/go upon/to/against you toward war; and to_travel Youdas toward ⟦συνάντησιν⟧ he/she/it/self. 40 and to_say Timotheos the/this/who ruler the/this/who power he/she/it/self/my/your/him-self/there, in/on/among the/this/who to_come_near Youdan and the/this/who barracks he/she/it/self/my/your/him-self/there upon/to/against the/this/who ⟦χειμάῤῥουν⟧ of_the water, if ⟦διαβῇ⟧ to/with I/we before, no be_able ⟦ὑποστῆναι⟧ he/she/it/self, that/since be_able be_able to/with I/we. 41 if

56 **RV 5:43 · Note** See 1 Maccabees 5:26.

Literal Version

but/and ⟦δειλωθῆ⟧, and ⟦παρεμβάλῃ⟧ other_side of_the river, ⟦διαπεράσομεν⟧ to/with he/she/it/self, and be_able to/with he/she/it/self. **42** which/how but/and to_come_near Youdas upon/to/against the/this/who ⟦χειμάῤῥουν⟧ of_the water, to_ _stand the/this/who scribe of_the a_people upon/to/against of_the brook, and to_order he/she/it/self, to_speak, not to_ _release all a_human ⟦παρεμβαλεῖν⟧, but ⟦ἐρχέσθωσαν⟧ all toward the/this/who war. **43** and to_cross upon/to/against he/she/it/self before, and all the/this/who a_people after he/she/it/self/my/your/him-self/there; and ⟦συνετρίβησαν⟧ before face he/she/it/self/my/your/him-self/there all the/this/who Gentile_nation, and to_throw/lay_down the/this/who weapon he/she/it/self, and to_flee toward the/this/who a_sacred_precinct in/on/among Karnain. **44** and ⟦προκατελάβοντο⟧ the/this/who city, and the/this/who a_ _sacred_precinct ⟦ἐνεπύρισαν⟧ in/on/among fire with all the/this/who in/on/among he/she/it/self; and ⟦ἐτροπώθη⟧ the/this/who Karnain, and no ⟦ἐδύναντο⟧ still ⟦ὑποστῆναι⟧ according_to face Youda. **45** and to_assemble Youdas all Israaʸl the/this/who in/on/among the/this/who ⟦Γαλααδίτιδι⟧ away_ _from small until great, and the/this/who woman he/she/it/self, and the/this/who child he/she/it/self, and the/this/who ⟦ἀποσκευὴν⟧, barracks great very, to_come/go toward earth Youda. **46** and to_come/go until Efrōn; and this/he/she/it the/this/who city great upon/to/against the/this/who entry ⟦ὀχυρὰ⟧ very; no to_be ⟦ἐκκλῖναι⟧ away_ _from he/she/it/self right or/than ⟦ἀριστερὰν⟧, but or/than through/because_of midst he/she/it/self to_travel. **47** and ⟦ἀπέκλεισαν⟧ he/she/it/self the/this/who out_from the/this/who city, and ⟦ἐνέφραξαν⟧ the/this/who gate stone. **48** and to_send to/with he/she/it/self Youdas word ⟦εἰρηνικοῖς⟧, to_speak, ⟦διελευσόμεθα⟧ through/because_of the/this/who earth you of_the to_go_away toward the/this/who earth I/we, and none ⟦κακοποιήσει⟧ you, but/however the/this/who foot ⟦παρελευσόμεθα⟧; and no ⟦ἠβούλοντο⟧ to_open he/she/it/self. **49** and to_command Youdas to_preach in/on/among the/this/who barracks, of_the ⟦παρεμβαλεῖν⟧ each in/on/among which he_is place. **50** and ⟦παρενέβαλον⟧ the/this/who man the/this/who power, and ⟦ἐπολέμησαν⟧ the/this/who city all the/this/who day that and all the/this/who night, and to_deliver the/this/who city in/on/among hand he/she/it/self/my/your/him-self/there. **51** and to_destroy all ⟦ἀρσενικὸν⟧ in/on/among mouth ⟦ῥομφαίας⟧, and ⟦ἐξεῤῥίζωσεν⟧ he/she/it/self/my/your/him-self, and to_take the/this/who plunder he/she/it/self, and to_pass_through through/because_ _of the/this/who city above the/this/who ⟦ἀπεκταμμένων⟧. **52** and to_cross the/this/who Yordanaʸn toward the/this/who a_plain the/this/who great according_to face Baithsan. **53** and to_be Youdas ⟦ἐπισυνάγων⟧ the/this/who ⟦ἐσχατίζοντας⟧, and to_plead/comfort the/this/who a_people according_to all the/this/who road, until which/whither to_come/go toward

Readers' Version

a name, and let's go fight against the Gentiles who are around us." **58** So they gave orders to the men of the army that was with them, and went towards Yavneh. **59** Gorgias and his men came out of the city to meet them in battle. **60** Yosef and Azaryah were put to flight, and were pursued to the borders of Yehudah. About two thousand men of Yisrael fell on that day. **61** There was a great overthrow among the people, because they didn't listen to Yehudah and his kindred, thinking to do some exploit. **62** But they weren't of the family of those men by whose hand deliverance was given to Yisrael.

63 The man Yehudah and his kindred were glorified greatly in the sight of all Yisrael (Israel), and of all the Gentiles, wherever their name was heard of. **64** Men gathered together to them, acclaiming them.

Yehudah's victories in the south

65 Yehudah and his kindred went out and fought against the children of Esav (Esau) in the land towards the south. He struck Hevron and its villages,[57] pulled down its fortresses, and burnt its towers all around. **66** He marched to go into the land of the[58] Pelishtim, and he went through[59] Shomron (Samaria). **67** In that day certain priests, desiring to do exploits there, were slain in battle, when they went out to battle unadvisedly. **68** But Yehudah turned towards Azotos, to the land of the[60] Pelishtim, pulled down their altars, burnt the carved images of their gods with fire, took the plunder of their cities, and returned into the land of Yehudah.

57 **RV 5:65 · Note** Grk. daughters. Compare Numbers 21:25.

58 **RV 5:66 · Note** Grk. foreigners.

59 **RV 5:66 · Note** Or, Marisa See Josephus, Antiquities 12:8. 6, and 2 Maccabees 12:35.

60 **RV 5:68 · Note** Grk. foreigners.

Readers' Version

The death of King Antiokos

6:1 King Antiokos (Antiochus) was travelling through the upper countries; and he heard that in Elymais in Paras (Persia) there was a city renowned for riches, for silver and gold, **2** and that the temple

Literal Version

earth Youda. **54** and to_ascend toward the/this/who mountain Siōn in/on/among joy and joy; and ⟦προσήγαγον⟧ burnt_ _offering, that/since no to_collapse out_from he/she/it/self none until of_the to_turn in/on/among peace. **55** and in/on/among the/this/who day which to_be Youdas and Yōnathan in/on/among the/this/who Gala'ad, and Simōn the/this/who brother he/she/it/self/my/your/him-self/there in/on/among the/this/who Galilaia according_to face ⟦Πτολεμαΐδος⟧, **56** to_hear Yōsa^{y}f the/this/who of_the Zaḳariou, and Azarias, ruler the/this/who power, the/this/who ⟦ἀνδραγαθιῶν⟧ and of_the ⟦πολέμου⟧ such_as to_do/make, **57** and to_say, to_do/make and he/she/it/self my/your/him-self name, and ⟦πορευθῶμεν⟧ to_fight to/with the/this/who Gentile_nation the/this/who surrounding I/we. **58** and to_order the/this/who away_from the/this/who power the/this/who with/after he/she/it/self, and to_travel upon/to/against Yamnean. **59** and to_go_out Gorgias out_from the/this/who city, and the/this/who man he/she/it/self/my/your/him-self/there, toward ⟦συνάντησιν⟧ he/she/it/self toward war. **60** and ⟦ἐτροπώθη⟧ ⟦'Ιώσηφος⟧ and Azarias, and ⟦ἐδιώχθησαν⟧ until the/this/who region the/this/who Jewish/Judea; and to_collapse in/on/among the/this/who day that out_from of_the a_people of_the Israa^{y}l toward ⟦δισχιλίους⟧ man. **61** and to_be turning great in/on/among the/this/who a_people Israa^{y}l, that/since no to_ _hear Youda and the/this/who brother he/she/it/self/my/your/him-self/there, ⟦οἰόμενοι⟧ ⟦ἀνδραγαθῆσαι⟧. **62** he/she/it/self but/and no to_be out_from of_the seed the/this/who man that, which to_give salvation Israa^{y}l through/because_of hand he/she/it/self. **63** and the/this/who man Youdas and the/this/who brother he/she/it/self/my/your/him-self/there ⟦ἐδοξάσθησαν⟧ very against/in_front_of all Israa^{y}l, and the/this/who Gentile_ _nation all, which/whither ⟦ἠκούετο⟧ the/this/who name he/she/it/self. **64** and ⟦ἐπισυνήγοντο⟧ to/with he/she/it/self ⟦εὐφημοῦντες⟧. **65** and to_go_out Youdas and the/this/who brother he/she/it/self/my/your/him-self/there, and ⟦ἐπολέμουν⟧ the/this/who son Ha^{y}sau in/on/among the/this/who earth to/with south, and to_strike the/this/who Ḳebrōn and the/this/who daughter he/she/it/self, and to_ _take_down the/this/who stronghold he/she/it/self, and the/this/who ⟦πύργους⟧ he/she/it/self to_burn around. **66** and ⟦ἀπῆρε⟧ of_the to_travel toward earth ⟦ἀλλοφύλων⟧, and to_ _travel_through the/this/who Samareian. **67** in/on/among the/this/who day that to_collapse priest in/on/among war to_ _plan ⟦ἀνδραγαθῆσαι⟧, in/on/among the/this/who he/she/it/self to_go_out toward war ⟦ἀβουλεύτως⟧. **68** and ⟦ἐξέκλινεν⟧ Youdas toward Azōton earth ⟦ἀλλοφύλων⟧, and to_take_down the/this/who ⟦βωμοὺς⟧ he/she/it/self, and the/this/who ⟦γλυπτὰ⟧ the/this/who ⟦θεῶν⟧ he/she/it/self ⟦κατέκαυσε⟧ fire, and ⟦ἐσκύλευσε⟧ the/this/who plunder the/this/who city, and to_turn toward the/this/who earth Youda.

6:1 and the/this/who king Antiokos to_travel_through the/this/who ⟦ἐνάνω⟧ country, and to_hear that/since to_be Elumais in/on/among the/this/who ⟦Περσίδι⟧ city honoured ⟦πλούτῳ⟧, money and/both and gold, **2** and the/this/who temple the/this/who in/on/among he/she/it/self rich very,

Literal Version

and there ⟦καλύμματα⟧ golden, and ⟦θώρακες⟧, and weapon which to_leave_behind there Alexandros the/this/who Filippou, king the/this/who Makedōn, which to_reign first in/on/among the/this/who a_Greek. **3** and to_come/go and to_ _seek to_grasp the/this/who city, and ⟦προνομεῦσαι⟧ he/she/it/self/my/your/him-self, and no be_able, that/since to_know the/this/who word the/this/who out_from the/this/who city. **4** and to_arise he/she/it/self toward war, and to_flee and ⟦ἀπῆρεν⟧ from_there with/after grief great, ⟦ἀποστρέψαι⟧ toward ⟦Βαβυλῶνα⟧. **5** and to_come/go to_ _announce one he/she/it/self toward the/this/who Persida, that/since ⟦τετρόπωνται⟧ the/this/who/which ⟦παρεμβολαὶ⟧ the/this/who/which to_travel toward earth Youda. **6** and to_ _travel Lusias power strong in/on/among first, and ⟦ἀνετράπη⟧ away_from face he/she/it/self, and ⟦ἐπίσχυσαν⟧ ⟦ὅπλοις⟧ and power and ⟦σκύλοις⟧ much which to_take away_from the/this/who ⟦παρεμβολῶν⟧ which ⟦ἐξέκοψαν⟧. **7** and ⟦καθεῖλον⟧ the/this/who abomination the/this/who/which to_build upon/to/against the/this/who altar the/this/who in/on/among Hierousalaʸm, and the/this/who sanctification as/just_as the/this/who before/previously to_surround ⟦τείχεσιν⟧ high, and the/this/who Baithsouran city he/she/it/self/my/your/him-self/there. **8** and to_be which/how to_hear the/this/who king the/this/who word this/he/she/it, ⟦ἐθαμβήθη⟧ and to_shake very; and to_collapse upon/to/against the/this/who bed, and ⟦ἐνέπεσεν⟧ toward ⟦ἀῤῥωστίαν⟧ away_from the/this/who grief, that/since no to_ _be he/she/it/self as/just_as ⟦ἐνεθυμεῖτο⟧. **9** and to_be there day greater/much, that/since ⟦ἀνεκαινίσθη⟧ upon/to/against he/she/it/self grief great, and ⟦ἐλογίσατο⟧ that/since to_die. **10** and to_call all the/this/who friendly/friend he/she/it/self/my/your/him-self/there, and to_say to/with he/she/it/self, ⟦ἀφίσταται⟧ the/this/who sleep away_from the/this/who eye I/we, and ⟦συμπέπτωκα⟧ the/this/who heart away_from the/this/who ⟦μερίμνης⟧. **11** and to_say the/this/who heart I/we, until which? pressure to_come/go and ⟦κλύδωνος⟧ great, in/on/among which now to_be? that/since good/kind and ⟦ἀγαπώμενος⟧ to_be in/on/among the/this/who authority I/we. **12** now but/and ⟦μιμνήσκομαι⟧ the/this/who evil/harm which to_do/make in/on/among Hierousalaʸm, and to_take all the/this/who vessel the/this/who golden and the/this/who ⟦ἀργυρᾶ⟧ the/this/who in/on/among he/she/it/self, and ⟦ἐξαπέστειλα⟧ ⟦ἐξᾶραι⟧ the/this/who to_dwell Youda ineffectual. **13** to_know therefore/then that/since because_of/grace this/he/she/it to_ _find/meet I/we the/this/who evil/harm this/he/she/it; and look! to_destroy grief great in/on/among earth another's. **14** and to_call Filippon one the/this/who friendly/friend he/she/it/self/my/your/him-self/there, and to_ _appoint/conduct he/she/it/self upon/to/against all the/this/who kingdom he/she/it/self/my/your/him-self/there. **15** and to_give

Readers' Version

which was in it was extremely rich, and that in it were golden shields, breastplates, and weapons which Alexandros (Alexander), son of Filippos (Philip), the Makedonian king, who reigned first among the Hellains (Greeks), left behind there. **3** So he came and tried to take the city and to pillage it; and he wasn't able, because his plan was known to them of the city, **4** and they rose up against him in battle. He fled and returned to Bavel (Babylon) with great disappointment.

5 Then someone came into Paras bringing him news that the armies which went against the land of Yehudah had been put to flight, **6** and that Lusias went first with a strong army and was put to shame before them, and that they'd grown strong because of weapons, power, and a supply of plunder which they took from the armies that they'd cut off, **7** and that they'd pulled down the abomination which he'd built on the altar that was in Yerushalem (Jerusalem), and that they'd surrounded the sanctuary with high walls, as before, and also Beyt-Tsur, his city.

8 When the king heard these words, he was astonished and moved greatly. He laid himself down on his bed, and fell sick for grief, because it hadn't turned out for him as he'd planned. **9** He was there many days, because great grief continually gripped him, and he realised that he'd die. **10** He called for all his[61] friends, and said to them, "Sleep departs from my eyes, and my heart fails because of worry. **11** I said in my heart, 'To what suffering I've come! How great a flood it's that I'm in, now! Because I was gracious and loved in my power.' **12** But now I remember the evils which I did at Yerushalem, and that I took all the vessels of silver and gold that were in it, and sent out to destroy the inhabitants of Yehudah without a cause. **13** I perceive that it's because of this that these evils have come on me. Listen, I'm perishing through great grief in a strange land."

14 Then he called for Filippos (Philip), one of his[62] friends, and set him over all his kingdom. **15** He gave him his crown, his robe, and his signet ring, so that he could guide Antiokos (Antiochus) his son, and nourish him up that he might be king. **16** Then King Antiokos died there in the one hundred and forty-ninth year.[63] **17** When Lusias learnt that the king was dead, he set up Antiokos his son to reign, whom he'd nourished up being young, and he called his name Eupator.

The siege of the citadel brings another invasion

18 Those who were in the citadel kept hemming Yisrael (Israel) in around the sanctuary, and always tried to harm them and to strengthen the Gentiles. **19** Yehudah planned to destroy them, and called all the people together to besiege them. **20** They were gathered together, and besieged them in[64] the one hundred fiftieth year, and he made mounds to shoot from, and engines of war. **21** Some of those who were hemmed in came out,

61 **RV 6:10 · Note** See 1 Maccabees 2:18.

62 **RV 6:14 · Note** See 1 Maccabees 2:18.

63 **RV 6:16 · Note** Circa B.C. 164.

64 **RV 6:20 · Note** circa B.C. 163.

Readers' Version

and some of the ungodly men of Yisrael were joined to them.
22 They went to the king, and said, "How much longer will you
wait to bring justice, and avenge our kindred? 23 We were willing
to serve your father and to live by his words, and to follow his
commandments. 24 Because of this, the children of our people
besieged the citadel[65] and were alienated from us; but as many
of us as they could catch, they killed, and plundered our inheri-
tances. 25 Not against us only did they stretch out their hand,
but also against all their borders. 26 Listen, they're encamped
this day against the citadel at Yerushalem (Jerusalem) to take it.
They've fortified the sanctuary and Beyt-Tsur. 27 If you don't
quickly prevent them, they'll do greater things than these, and
you won't be able to control them.

28 When the king heard this, he was angry, and gathered to-
gether all his[66] friends, the rulers of his army, and those who
were over the cavalry. 29 Bands of hired soldiers came to him
from other kingdoms and from islands of the sea. 30 The number
of his forces was one hundred thousand infantry, and twenty
thousand cavalry, and thirty-two elephants trained for war.
31 They went through Edom, and encamped against Beyt-Tsur,
and fought against it many days, and made engines of war. The
Yehudim (Jews) came out and burnt them with fire, and fought
valiantly.

The battle at Beyt-Zekaryah

32 Yehudah (Judas) marched away from
the citadel and encamped at
Beyt-Zekaryah, near the king's camp. 33 The king rose early in
the morning, and marched his army[67] at full speed along the
road to Beyt-Zekaryah. His forces made themselves ready to bat-
tle and sounded their trumpets. 34 They offered the elephants
the juice of grapes and mulberries, that they might prepare
them for the battle. 35 They distributed the animals among the
phalanxes. They set by each elephant a thousand men armed
with coats of mail and helmets of brass on their heads. Five hun-
dred chosen cavalry were appointed for each elephant. 36 These
were ready beforehand, wherever the elephant was. Wherever
the elephant went, they went with it. They didn't leave it.
37 Strong, covered wooden towers were on them, one on each
elephant, fastened on it with secure harnesses. On each were
four valiant men who fought on them, beside his Indian driver.
38 The rest of the cavalry he set on this side and that side on the
two flanks of the army, striking terror into the enemy, and pro-
tected by the phalanxes. 39 Now when the sun shone on the
shields of gold and brass, the mountains lit up, and blazed like
flaming torches.

40 A part of the king's army was spread on the high hills and
some on the low ground, and they went on firmly and in order.
41 All who heard the noise of their multitude, the marching of
the multitude, and the rattling of the weapons trembled; for the

Literal Version

he/she/it/self the/this/who diadem and the/this/who robe
he/she/it/self/my/your/him-self/there and the/this/who
ring, of_the to_bring Antiokon the/this/who son
he/she/it/self/my/your/him-self/there, and ⟦ἐκθρέψαι⟧
he/she/it/self of_the to_reign. 16 and to_die there Antiokos
the/this/who king ⟦ἔτους⟧ ⟦ἐννάτου⟧ and ⟦τεσσαρακοστοῦ⟧
and ⟦ἑκατοστοῦ⟧. 17 and ⟦ἐπέγνω⟧ Lusias that/since to_die/be_
_dead the/this/who king, and to_appoint/conduct to_reign
Antiokon the/this/who son
he/she/it/self/my/your/him-self/there ⟦ἀντ'⟧
he/she/it/self/my/your/him-self/there, which ⟦ἐξέθρεψε⟧
⟦νεώτερον⟧, and to_call the/this/who name
he/she/it/self/my/your/him-self/there Eupatora. 18 and
the/this/who out_from the/this/who ⟦ἄκρας⟧ to_be
⟦συγκλείοντες⟧ the/this/who Israaʸl surrounding
the/this/who holy, and to_seek the/this/who evil/harm
through/because_of all, and a_reliance the/this/who Gentile_
_nation 19 and ⟦ἐλογίσατο⟧ Youdas ⟦ἐξᾶραι⟧ he/she/it/self;
and ⟦ἐξεκκλησίασε⟧ all the/this/who a_people of_the
⟦περικαθίσαι⟧ upon/to/against he/she/it/self. 20 and to_
_assemble together, and ⟦περιεκάθισαν⟧ upon/to/against
he/she/it/self ⟦ἔτους⟧ ⟦πεντηκοστοῦ⟧ and ⟦ἑκατοστοῦ⟧, and
to_do/make upon/to/against he/she/it/self ⟦βελοστάσεις⟧ and
⟦μηχανάς⟧. 21 and to_go_out out_from he/she/it/self out_from
of_the ⟦συγκλεισμοῦ⟧, and to_join he/she/it/self one
the/this/who ungodly out_from Israaʸl, 22 and to_travel
to/with the/this/who king, and to_say, until when? no to_
_do/make judgement, and ⟦ἐκδικήσεις⟧ the/this/who brother
I/we? 23 I/we to_delight be_a_slave the/this/who father you,
and to_travel the/this/who by/under
he/she/it/self/my/your/him-self/there to_speak, and
⟦κατακολουθεῖν⟧ the/this/who ⟦προστάγμασιν⟧
he/she/it/self/my/your/him-self/there. 24 and
⟦περικάθηνται⟧ toward the/this/who ⟦ἄκραν⟧ son of_the a_
_people I/we, because_of/grace this/he/she/it and
⟦ἀλλοτριοῦνται⟧ away_from I/we; but/however just_as/how_
_much ⟦εὑρίσκοντο⟧ away_from I/we ⟦ἐθανατοῦντο⟧, and
the/this/who/which ⟦κληρονομίαι⟧ I/we ⟦διηρπάζοντο⟧.
25 and no upon/to/against I/we alone/only ⟦ἐξέτειναν⟧ hand,
but and upon/to/against all the/this/who region
he/she/it/self. 26 and look! ⟦παρεμβεβλήκασι⟧ today
upon/to/against the/this/who ⟦ἄκραν⟧ in/on/among
Hierousalaʸm, of_the to_grasp
he/she/it/self/my/your/him-self, and the/this/who
sanctification, and the/this/who Baithsouran ⟦ὠχύρωσαν⟧.
27 and if not ⟦προκαταλάβῃ⟧ he/she/it/self ⟦διατάχους⟧, great
this/he/she/it to_do/make, and no be_able of_the ⟦κατασχεῖν⟧
he/she/it/self. 28 and to_anger the/this/who king when to_
_hear, and to_assemble all the/this/who friendly/friend
he/she/it/self/my/your/him-self/there, and the/this/who
ruler the/this/who power
he/she/it/self/my/your/him-self/there, and the/this/who
upon/to/against the/this/who ⟦ἡνιῶν⟧. 29 and away_from

65 RV 6:24 · Note Grk. it.

66 RV 6:28 · Note See 1 Maccabees 2:18.

67 RV 6:33 · Note Or, itself eager for the fight

Literal Version

[[βασιλειῶν]] other and away_from [[νήσων]] [[θαλασσῶν]] to_
come/go to/with he/she/it/self power [[μισθωταί]]. 30 and to
_be the/this/who number the/this/who power
he/she/it/self/my/your/him-self/there hundred thousand
the/this/who [[πεζῶν]], and twenty thousand horse, and
[[ἐλέφαντες]] two and thirty to_perceive war. 31 and [[ἦλθοσαν]]
through/because_of the/this/who Idoumaias, and
[[παρενεβάλοσαν]] upon/to/against Baithsouran, and
[[ἐπολέμησαν]] day much, and to_do/make [[μηχανάς]]; and to_
_go_out, and [[ἐνεπύρισαν]] he/she/it/self in/on/among fire,
and [[ἐπολέμησαν]] [[ἀνδρωδῶς]]. 32 and [[ἀπῆρεν]] Youdas away_
_from the/this/who [[ἄκρας]], and [[παρενέβαλεν]] toward
Baithzakaria opposite the/this/who barracks of_the king.
33 and [[ὥρθρισεν]] the/this/who king [[τοπρωΐ]], and [[ἀπῆρε]]
the/this/who barracks in/on/among sudden_violence
he/she/it/self according_to the/this/who road Baithzakaria,
and [[διεσκευάσθησαν]] the/this/who/which power toward
the/this/who war, and [[ἐσάλπισαν]] the/this/who [[σάλπιγξι]].
34 and the/this/who [[ἐλέφασιν]] [[ἔδειξαν]] blood [[σταφυλῆς]]
and [[μόρων]], of_the to_stand_by he/she/it/self toward
the/this/who war. 35 and [[διεῖλον]] the/this/who wild_animal
toward the/this/who [[φάλαγγας]], and to_stand_by each
[[ἐλέφαντι]] [[χιλίους]] man [[τεθωρακισμένους]] in/on/among
[[ἁλυσιδωτοῖς]], and [[περικεφαλαῖαι]] [[χαλκαῖ]]
upon/to/against the/this/who head he/she/it/self, and five_
_hundred [[ἵπποι]] [[διατεταγμένοι]] each wild_animal
[[ἐκλελεγμένοι]]. 36 this/he/she/it before time/right_time,
which/whither if to_be the/this/who wild_animal, to_be, and
which/whither if to_travel, to_travel together, no [[ἀφίσταντο]]
away_from he/she/it/self/my/your/him-self/there. 37 and
[[πύργοι]] [[ξύλινοι]] upon/to/against he/she/it/self [[ὀχυροὶ]]
[[σκεπαζόμενοι]] upon/to/against each wild_animal,
[[ἐζωσμένοι]] upon/to/against
he/she/it/self/my/your/him-self/there [[μηχαναῖς]]; and
upon/to/against each man power two and thirty the/this/who
[[πολεμοῦντες]] upon/to/against he/she/it/self, and
the/this/who Indos he/she/it/self/my/your/him-self/there.
38 and the/this/who remaining [[ἵππον]] hence and hence to_
_stand upon/to/against the/this/who two part the/this/who
barracks, [[κατασείοντες]] and [[καταφρασσόμενοι]]
in/on/among the/this/who [[φάραγξιν]]. 39 which/how
but/and [[ἔστιλβεν]] the/this/who sun upon/to/against
the/this/who golden and [[χαλκᾶς]] [[ἀσπίδας]], [[ἔστιλβε]]
the/this/who mountain away_from he/she/it/self, and
[[κατηύγαζεν]] which/how window fire. 40 and [[ἐξετάθη]] part
one the/this/who barracks of_the king upon/to/against
the/this/who high mountain, and one upon/to/against
[[ταπεινά]]; and to_come/go securely and [[τεταγμένως]]. 41 and
[[ἐσαλεύοντο]] all the/this/who to_hear voice/sound multitude
he/she/it/self, and [[ὁδοιπαρίας]] of_the multitude, and
[[συγκρουσμοῦ]] the/this/who weapon; to_be for the/this/who
barracks great very and strong. 42 and to_come_near Youdas
and the/this/who barracks
he/she/it/self/my/your/him-self/there toward [[παράταξιν]];
and to_collapse away_from the/this/who barracks of_the king
six_hundred man. 43 and to_perceive Eleazar the/this/who
[[Σαυαρὰν]] in/on/among/one the/this/who wild_animal
[[τεθωρακισμένον]] [[θώρακι]] [[βασιλικῷ]], and to_be

Readers' Version

army was very great and strong. 42 Yehudah and his army drew near for battle, and six hundred men of the king's army fell. 43 Eleazar, who was called Avaran, saw one of the animals armed with royal breastplates, and it was taller than all the animals, and the king seemed to be on it. 44 He gave his life to deliver his people, and to get himself an eternal name. 45 He ran on him courageously into the middle of the phalanx, and killed on the right hand and on the left, and they parted away from him on this side and on that. 46 He crept under the elephant, and stabbed it from beneath, and killed it. The elephant fell to the earth on him, and he died there. 47 They saw the strength of the kingdom and the fierce attack of the army, and turned away from them.

The temple is besieged

48 But the soldiers of the king's army went up to Yerushalem (Jerusalem) to meet them, and the king encamped towards Yehudah (Judea) and towards Mt. Tsiyon (Zion). 49 He made peace with the people of Beyt-Tsur. He came out of the city because they had no food there to endure the siege, because it was a Sabbath to the land. 50 The king took Beyt-Tsur, and appointed a garrison there to keep it. 51 He encamped against the sanctuary many days; and set there mounds to shoot from, and engines of war, and machines for throwing fire and stones, and weapons to throw darts, and slings. 52 The Yehudim (Jews) also made engines of war against their engines, and fought for many days. 53 But there was no food in the sanctuary, because it was the seventh year, and those who fled for safety into Yehudah from among the Gentiles had eaten up the rest of the stores. 54 There were only a few people left in the sanctuary, because the famine prevailed against them, and they were scattered, each man to his own place.

The king agrees to peace

55 Lusias heard that Filippos (Philip), whom Antiokos (Antiochus) the king, while he was yet alive, appointed to raise his son Antiokos to be king, 56 had returned from Paras (Persia) and Maday (Media), and with him the forces that went with the king, and that he was seeking to take control of the government. 57 He hurried, and gave orders to depart. He said to the king and the leaders of the army and to the men, "We get weaker daily, our food is scant, the place where we encamp is strong, and the affairs of the kingdom lie on us. 58 Now therefore let's negotiate with these men, and make peace with them and with all their nation, 59 and covenant with them, that they may walk after their own laws, as before; for because of their laws which we abolished they were angered, and did all these things."

60 The speech pleased the king and the princes, and he sent to them to make peace; and they accepted it. 61 The king and the princes swore to them. On these conditions, they came out from the fortress. 62 Then the king entered into Mt. Tsiyon (Zion). He saw the strength of the place, and broke the oath which he'd sworn, and gave orders to pull down the wall all around. 63 Then he left in haste and returned to Antiokeia, and found Filippos

Readers' Version

master of the city. He fought against him, and took the city by force.

Literal Version

⟦ὑπεράγον⟧ all the/this/who wild_animal, and to_see that/since in/on/among he/she/it/self to_be the/this/who king. **44** and to_give my/your/him-self of_the to_save the/this/who a_people he/she/it/self/my/your/him-self/there, and ⟦περιποιῆσαι⟧ my/your/him-self name eternal. **45** and ⟦ἐπέδραμεν⟧ he/she/it/self ⟦θράσει⟧ toward midst the/this/who ⟦φάλαγγος⟧, and ⟦ἐθανάτου⟧ right and ⟦εὐώνυμα⟧ and ⟦ἐσχίζοντο⟧ away_from he/she/it/self/my/your/him-self/there ⟦ἔνθα⟧ and ⟦ἔνθα⟧. **46** and ⟦εἰσέδυ⟧ by/under the/this/who ⟦ἐλέφαντα⟧, and ⟦ὑπέθηκεν⟧ he/she/it/self, and to_do_away_with he/she/it/self, and to_collapse upon/to/against the/this/who earth above he/she/it/self/my/your/him-self/there, and to_ _die there. **47** and ⟦ἴδον⟧ the/this/who strength the/this/who kingdom and the/this/who sudden_violence the/this/who power, and to_turn_from away_from he/she/it/self. **48** the/this/who but/and out_from the/this/who barracks of_ _the king to_ascend toward ⟦συνάντησιν⟧ he/she/it/self toward Hierousalaʸm; and ⟦παρενέβαλεν⟧ the/this/who king toward the/this/who Jewish/Judea and toward the/this/who mountain Siōn, **49** and to_do/make peace with/after the/this/who out_from Baithsourōn; and to_go_out out_from the/this/who city, that/since no to_be he/she/it/self there food of_the ⟦συγκεκλεῖσθαι⟧ in/on/among he/she/it/self, that/since Sabbath to_be the/this/who earth. **50** and ⟦κατελάβετο⟧ king the/this/who Baithsouran, and ⟦ἀπέταξεν⟧ there ⟦φρουρὰν⟧ to_keep he/she/it/self/my/your/him-self, **51** and ⟦παρενέβαλεν⟧ upon/to/against the/this/who sanctification day much, and to_stand there ⟦βελοστάσεις⟧ and ⟦μηχανὰς⟧ and ⟦πυρόβολα⟧ and ⟦λιθόβολα⟧ and ⟦σκορπίδια⟧ toward the/this/who ⟦βάλλεσθαι⟧ arrow, and ⟦σφενδόνας⟧. **52** and to_do/make and he/she/it/self ⟦μηχανὰς⟧ to/with the/this/who ⟦μηχανὰς⟧ he/she/it/self, and ⟦ἐπολέμησαν⟧ day much. **53** food but/and no to_be in/on/among the/this/who jar, through/because_of the/this/who ⟦ἔβδομον⟧ year to_be, and the/this/who ⟦ἀνασωζόμενοι⟧ toward the/this/who Jewish/Judea away_from the/this/who Gentile_ _nation to_devour the/this/who vestige the/this/who ⟦παραθέσεως⟧. **54** and ⟦ὑπελείφθησαν⟧ in/on/among the/this/who holy man little/few, that/since ⟦κατεκράτησεν⟧ he/she/it/self the/this/who hunger; and ⟦ἐσκορπίσθησαν⟧ each toward the/this/who place he/she/it/self/my/your/him-self/there. **55** and to_hear Lusias, that/since Filippos, which to_appoint/conduct the/this/who king Antiokos still to_live, ⟦ἐκθρέψαι⟧ Antiokon the/this/who son he/she/it/self/my/your/him-self/there toward the/this/who to_reign he/she/it/self, **56** ⟦ἀπέστρεψεν⟧ away_ _from the/this/who ⟦Περσίδος⟧ and Maʸdeias, and the/this/who/which power the/this/who/which to_travel of_ _the king with/after he/she/it/self/my/your/him-self/there, and that/since to_seek to_take the/this/who ⟦πράγματα⟧. **57** and ⟦κατέσπευσε⟧ of_the to_go_away, and to_say to/with the/this/who king and the/this/who ruler the/this/who power and the/this/who man, ⟦ἐκλείπομεν⟧ according_to day, and the/this/who food I/we ⟦ὀλίγη⟧, and the/this/who place which/whither ⟦παρεμβάλλομεν⟧ to_be fortified, and to_lay_ _on I/we the/this/who the/this/who kingdom. **58** now

Literal Version

therefore/then to_give right the/this/who a_human
this/he/she/it, and to_do/make with/after he/she/it/self
peace and with/after all Gentile_nation he/she/it/self, **59** and
⟦στήσωμεν⟧ he/she/it/self of_the to_travel the/this/who
⟦νομίμοις⟧ he/she/it/self, which/how ⟦τοπρότερον⟧; because_
_of/grace for the/this/who ⟦νομίμων⟧ he/she/it/self which
⟦διεσκεδάσαμεν⟧, to_anger, and to_do/make this/he/she/it all.
60 and to_please the/this/who word against/in_front_of of_the
king and the/this/who ruler, and to_send to/with
he/she/it/self ⟦εἰρηνεῦσαι⟧, and ⟦ἐπεδέξαντο⟧. **61** and to_
_swear he/she/it/self the/this/who king and the/this/who
ruler; upon/to/against this/he/she/it to_go_out out_from of_
_the ⟦ὀχυρώματος⟧. **62** and to_enter the/this/who king toward
the/this/who mountain Siōn, and to_perceive the/this/who
stronghold of_the place; and ⟦ἠθέτησε⟧ the/this/who
⟦ὁρκισμὸν⟧ which to_swear, and to_order to_take_down
the/this/who wall around. **63** and ⟦ἀπῆρε⟧ according_to
diligence, and ⟦ἀπέστρεψεν⟧ toward Antiokeian, and to_
find/meet Filippon ⟦κυριεύοντα⟧ the/this/who city, and to
_fight to/with he/she/it/self, and ⟦κατελάβετο⟧ the/this/who
city force.

7:1 ⟦Ἔτους⟧ one and ⟦πεντηκοστοῦ⟧ and ⟦ἑκατοστοῦ⟧ to_go_
_out Daʸmaʸtrios the/this/who of_the Seleukou out_from
ʁōmaʸs, and to_ascend with man little/few toward city seaside,
and to_reign there. **2** and to_be which/how to_enter toward
house kingdom father
he/she/it/self/my/your/him-self/there, to_
_seize/conceive/help the/this/who/which power
the/this/who Antiokon and the/this/who Lusian to_bring
he/she/it/self he/she/it/self. **3** and to_know he/she/it/self
the/this/who thing, and to_say, not I/we ⟦δείξητε⟧
the/this/who face he/she/it/self. **4** and to_kill he/she/it/self
the/this/who/which power, and to_seat Daʸmaʸtrios
upon/to/against throne kingdom
he/she/it/self/my/your/him-self/there. **5** and to_come/go
to/with he/she/it/self all man ⟦ἄνομοι⟧ and ungodly out_from
Israaʸl, and Alkimos ⟦ἡγεῖτο⟧ he/she/it/self, to_plan to_serve_
_as_priest. **6** and ⟦κατηγόρησαν⟧ of_the a_people to/with
the/this/who king, to_speak, to_destroy Youdas and
the/this/who brother he/she/it/self/my/your/him-self/there
the/this/who friendly/friend you, and I/we ⟦ἐσκόρπισαν⟧
away_from the/this/who earth I/we. **7** now therefore/then to_
_send man which to_trust_(in), and to_travel ⟦ἰδέτω⟧
the/this/who ⟦ἐξολόθρευσιν⟧ all which to_do/make I/we and
the/this/who country of_the king, and ⟦κολασάτω⟧
he/she/it/self and all the/this/who ⟦ἐπιβοηθοῦντας⟧
he/she/it/self. **8** and ⟦ἐπέλεξεν⟧ the/this/who king
the/this/who Bakkidaʸn the/this/who friendly/friend of_the
king, ⟦κυριεύοντα⟧ in/on/among the/this/who other_side of_
_the river, and great in/on/among the/this/who kingdom, and
faithful the/this/who king. **9** and to_send he/she/it/self and
Alkimon the/this/who ungodly, and to_stand he/she/it/self
the/this/who priesthood, and to_order he/she/it/self to_

Readers' Version

Demetrios sends Bakides and Alkimos

7:1 In the one hundred and fifty first year,[68] Demetrios the son of Seleukos (Seleucus) came out of Romai, and went up with a few men to a city by the sea, and reigned there. **2** When he'd go into the house of the kingdom of his fathers, that the army laid hands on Antiokos (Antiochus) and Lusias, to bring them to him. **3** The thing became known to him, and he said, "Don't show me their faces!" **4** So the army killed them. Then Demetrios sat on the throne of his kingdom.

5 All the lawless and ungodly men of Yisrael (Israel) came to him. Alkimos was their leader, desiring to be high priest. **6** They accused the people to the king, saying, "Yehudah and his kindred have destroyed all your friends, and have scattered us from our own land. **7** Now therefore send a man whom you trust, and let him go and see all the destruction which he's brought on us and the king's country, and how he's punished them and all who helped them." **8** So the king chose Bakides, one of the king's[69] friends, who was ruler in the country beyond the river, and was a great man in the kingdom, and faithful to the king. **9** He sent him and that ungodly Alkimos, whom he made the high priest; and he commanded him to take vengeance on the Israeli people.

10 They marched away and came with a great army into the land of Yehudah (Judah). He sent messengers to Yehudah and his kindred with words of peace deceitfully. **11** They paid no attention to their words; for they saw that they'd come with a great army. **12** A group of scribes gathered together to Alkimos and Bakides to seek just terms. **13** The[70] Hasidim were the first among the Israeli people who strived for peace from them, **14** for

68 **RV 7:1 · Note** circa B.C. 162.

69 **RV 7:8 · Note** See 1 Maccabees 2:18.

70 **RV 7:13 · Note** That is, Chasidim.

Readers' Version

they said, "One who's a priest of the seed of Aharon (Aaron) has come with the army, and he'll do us no wrong." **15** He spoke with them words of peace, and swore to them, saying, "We won't seek to harm you or your friends." **16** They trusted him. Then he seized sixty men of them, and killed them in one day, according to the word which was written,

17 The flesh of your saints[71]
and their blood was shed all around Yerushalem (Jerusalem),
and there was no one to bury them.

18 The fear and the dread of them fell onto all the people, for they said, "There's neither truth nor justice in them; for they've broken the covenant and the oath which they swore." **19** Bakides withdrew from Yerushalem, and encamped in Bezeth. He sent and seized many of the deserters who were with him, and some of the people, and he killed them, throwing them into a large pit. **20** He placed Alkimos in charge of the country and left with him a force to aid him. Then Bakides went away to the king.

21 Alkimos struggled to maintain his high priesthood. **22** All those who troubled their people joined him, and they took control of the land of Yehudah (Judah), and did great damage in Yisrael. **23** Yehudah saw all the wrongs that Alkimos and his company had done among the Israeli people, even more than the Gentiles. **24** He went out into all the borders of Yehudah and took vengeance on the men who'd deserted from him, and they were restrained from going out into the country. **25** But when Alkimos saw that Yehudah and his company had grown strong, and knew that he wasn't able to withstand them, he returned to the king, and brought evil accusations against them.

Nikanor attacks Yehudah

26 Then[72] the king sent Nikanor, one of his honourable princes, a man who hated Yisrael (Israel) and was their enemy, and commanded him to destroy the people. **27** Nikanor came to Yerushalem (Jerusalem) with a great army. He sent to Yehudah and his kindred deceitfully with words of peace, saying, **28** "Let there be no battle between me and you; I'll come with a few men, that I may see your faces in peace." **29** He came to Yehudah, and they saluted one another peaceably. The enemies were ready to seize Yehudah by violence. **30** This was known to Yehudah, that he came to him with deceit, and he was very afraid of him, and would see his face no more. **31** Nikanor found out that his plan was disclosed; and he went out to meet Yehudah in battle beside Kefar-Shalama. **32** About five hundred men of Nikanor's army fell, and the rest fled into the city of David.

Nikanor threatens the temple

33 After these things, Nikanor went up to Mt. Tsiyon (Zion). Some of the priests came out of the sanctuary, with some of the people's elders, to salute him peaceably, and to show him the whole burnt sacrifice that was being offered for the king. **34** He mocked them, laughed

Literal Version

_do/make the/this/who vengeance in/on/among the/this/who son Israaʸl. **10** and ⟦ἀπῆραν⟧, and to_come/go with/after power much toward earth Youda; and to_send angel to/with Youdan, and the/this/who brother he/she/it/self/my/your/him-self/there, word ⟦εἰρηνικοῖς⟧ with/after deceit. **11** and no ⟦προσέσχον⟧ the/this/who word he/she/it/self, ⟦ἴδον⟧ for that/since to_come/go with/after power much. **12** and ⟦ἐπισυνήχθησαν⟧ to/with Alkimon and Bakḳidaʸn synagogue scribe ⟦ἐκζητῆσαι⟧ just. **13** and first the/this/who ⟦Ἀσιδαῖοι⟧ to_be in/on/among son Israaʸl, and to_seek_after from_with he/she/it/self peace; **14** to_say for, a_ _human priest out_from of_the seed A'arōn to_come/go in/on/among the/this/who power, and no ⟦ἀδικήσει⟧ I/we. **15** and to_speak with/after he/she/it/self word ⟦εἰρηνικοὺς⟧, and to_swear he/she/it/self, to_speak, no ⟦ἐκζητήσομεν⟧ you evil/harm, and of_the friendly/friend you. **16** and ⟦ἐνεπίστευσαν⟧ he/she/it/self; and to_seize/conceive/help out_from he/she/it/self sixty man, and to_kill he/she/it/self in/on/among day one, according_to the/this/who word which to_write, **17** flesh ⟦ὁσίων⟧ you and ⟦αἵματα⟧ he/she/it/self to_ _pour_out surrounding Hierousalaʸm, and no to_be he/she/it/self the/this/who ⟦θάπτων⟧. **18** and to_fall/press_ _upon he/she/it/self the/this/who fear and the/this/who trembling upon/to/against all the/this/who a_people, that/since to_say, no to_be in/on/among he/she/it/self truth and judgement; ⟦παρέβησαν⟧ for the/this/who uprising and the/this/who oath which ⟦ὤμοσαν⟧. **19** and ⟦ἀπῆρε⟧ Bakḳidaʸs away_from Hierousalaʸm, and ⟦παρενέβαλεν⟧ in/on/among ⟦Βηζὲθ⟧, and to_send and to_seize/conceive/help much away_ _from the/this/who away_from he/she/it/self/my/your/him-self/there ⟦αὐτομολησάντων⟧ man, and one of_the a_people, and to_sacrifice he/she/it/self toward the/this/who well/abyss the/this/who great. **20** and to_appoint/conduct the/this/who country the/this/who Alkimōi, and to_release with/after he/she/it/self/my/your/him-self/there power of_the ⟦βοηθεῖν⟧ he/she/it/self; and to_go_away Bakḳidaʸs to/with the/this/who king. **21** and ⟦ἠγωνίσατο⟧ Alkimos about the/this/who ⟦ἀρχιερωσύνης⟧. **22** and to_assemble to/with he/she/it/self all the/this/who to_trouble the/this/who a_ _people he/she/it/self, and ⟦κατεκράτησαν⟧ earth Youda, and to_do/make plague/blow/wound great in/on/among Israaʸl. **23** and to_perceive Youdas all the/this/who evil which to_ _do/make Alkimos and the/this/who with/after he/she/it/self/my/your/him-self/there in/on/among son Israaʸl above/for the/this/who Gentile_nation; **24** and to_go_ _out toward all the/this/who region the/this/who Jewish/Judea around, and to_do/make vengeance in/on/among the/this/who man the/this/who ⟦αὐτομολήσασι⟧, and ⟦ἀνεστάλησαν⟧ of_the to_travel toward the/this/who country. **25** which/how but/and to_perceive Alkimos that/since to_strengthen Youdas and the/this/who with/after he/she/it/self/my/your/him-self/there, and to_

71 **RV 7:17 · Note** Psalms 79:2, 3.

72 **RV 7:26 · Note** See 2 Maccabees 14:12.

Literal Version

_know that/since no be_able ⟦ὑποστῆναι⟧ he/she/it/self, and to_turn to/with the/this/who king, and ⟦κατηγόρησεν⟧ he/she/it/self evil/bad. **26** and to_send the/this/who king Nikanora, one the/this/who ruler he/she/it/self/my/your/him-self/there the/this/who ⟦ἐνδόξων⟧, and ⟦μισοῦντα⟧ and ⟦ἐχθραίνοντα⟧ the/this/who Israaʸl, and to_order he/she/it/self ⟦ἐξᾶραι⟧ the/this/who a_ _people. **27** and to_come/go Nikanōr toward Yerousalaʸm power much, and to_send to/with Youdan and the/this/who brother he/she/it/self/my/your/him-self/there with/after deceit word ⟦εἰρηνικοῖς⟧, to_speak, **28** not to_be quarrel ⟦ἀναμέσον⟧ I/we/my and you; to_come/be_present in/on/among man little/few, in_order_that/to you to_perceive the/this/who face with/after peace. **29** and to_come/go to/with Youdan, and ⟦ἠσπάσαντο⟧ one_another ⟦εἰρηνικῶς⟧; and the/this/who ⟦πολέμιοι⟧ to_be ready ⟦ἐξαρπάσαι⟧ the/this/who Youdan. **30** and to_know the/this/who word the/this/who Youda, that/since with/after deceit to_come/go upon/to/against he/she/it/self; and ⟦ἐπτοήθη⟧ away_from he/she/it/self/my/your/him-self/there, and no to_plan still to_perceive the/this/who face he/she/it/self/my/your/him-self/there. **31** and to_know Nikanōr that/since to_reveal the/this/who plan he/she/it/self/my/your/him-self/there, and to_go_out toward ⟦συνάντησιν⟧ the/this/who Youda in/on/among war according_to Ḳafarsalama. **32** and to_collapse the/this/who from_with ⟦Νικάνορος⟧ like/as/about five_thousand man, and to_flee toward the/this/who city Dawid. **33** and with/after the/this/who word this/he/she/it to_ascend Nikanōr toward the/this/who mountain Siōn; and to_go_out away_from the/this/who priest out_from the/this/who holy and away_ _from the/this/who elder of_the a_people ⟦ἀσπάσασθαι⟧ he/she/it/self ⟦εἰρηνικῶς⟧, and to_show he/she/it/self the/this/who ⟦ὁλοκαύτωσιν⟧ the/this/who ⟦προσφερομένην⟧ above/for of_the king. **34** and ⟦ἐμυκτήρισεν⟧ he/she/it/self, and ⟦κατεγέλασεν⟧ he/she/it/self, and ⟦ἐμίανεν⟧ he/she/it/self, and to_speak ⟦ὑπερηφάνως⟧. **35** and to_swear with/after wrath, to_speak, if not ⟦παραδοθῇ⟧ Youdas and the/this/who barracks he/she/it/self/my/your/him-self/there toward hand I/we the/this/who now, and to_be if to_turn in/on/among peace, ⟦ἐμπυριῶ⟧ the/this/who house this/he/she/it; and to_go_out with/after wrath great. **36** and to_enter the/this/who priest, and to_stand according_to face of_the altar and of_the temple, and ⟦ἔκλαυσαν⟧, and to_say, **37** you, lord, to_select the/this/who house this/he/she/it ⟦ἐπικληθῆναι⟧ the/this/who name you upon/to/against he/she/it/self, to_be house prayer and petition the/this/who a_people you. **38** to_ _do/make vengeance in/on/among the/this/who a_human this/he/she/it and in/on/among the/this/who barracks he/she/it/self/my/your/him-self/there, and ⟦πεσέτωσαν⟧ in/on/among sword; to_remember the/this/who ⟦δυσφημιῶν⟧ he/she/it/self, and not to_give he/she/it/self abode. **39** and to_

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at them, derided them shamefully,[73] spoke arrogantly, **35** and swore in a rage, saying, "Unless Yehudah and his army are now delivered into my hands, it'll be that, if I return safely, I'll burn up this house!" And he went out in a great rage. **36** The priests entered in, and stood before the altar and the temple; and they wept, and said, **37** "You chose this house to be called by your name, to be a house of prayer and supplication for your people. **38** Take vengeance on this man and his army, and let them fall by the sword. Remember their blasphemies, and don't allow them to live any longer."

Yehudah defeats Nikanor

39 Then Nikanor went out from Yerushalem (Jerusalem) and encamped in Beyt-Horon, and there the Arami (Syrian) army met him. **40** Yehudah encamped in Adasa with three thousand men. Yehudah prayed and said, **41** "When those who came from the king blasphemed, your angel went out, and struck among them one hundred and eighty-five thousand. **42** Even so, crush this army before us today, and let all the rest know that he's spoken wickedly against your sanctuary. Judge him according to his wickedness." **43** On the thirteenth day of the month Adar, the armies met in battle. Nikanor's army was defeated, and he himself was the first to fall in the battle. **44** Now when his army saw that Nikanor had fallen, they threw away their weapons and fled. **45** They pursued them a day's journey from Adasa until you come to[74] Gezer, and they sounded an alarm after them with the signal trumpets. **46** Men came out of all the surrounding villages of Yehudah, and outflanked them. These turned them back on those, and they all fell by the sword. There wasn't one of them left. **47** The Yehudim (Jews) took the spoils and the booty, and they cut off Nikanor's head and his right hand, which he'd stretched out so arrogantly, and brought them, and hung them up beside Yerushalem. **48** The people were extremely glad, and they kept that day as a day of great gladness. **49** They[75] ordained to keep this day year by year on the thirteenth day of Adar. **50** So the land of Yehudah had rest a few days.

73 **RV 7:34 · Note** Grk. polluted them.

74 **RV 7:45 · Note** Grk. Gazera.

75 **RV 7:49 · Note** See 2 Maccabees 15:36.

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Yehudah hears about the Romaios

8:1 Yehudah heard of the fame of the Romaios, that they're valiant men, and have pleasure in all who join themselves to them, and make friends with all who come to them, **2** and that they're valiant men. They told him of their wars and exploits which they do among the Gauls, and how they conquered them, and forced them to pay tribute; **3** and what things they did in the land of Spania, that they might take control of the silver and gold mines which were there; **4** and how by their policy and persistence they conquered all the place (and the place was extremely far from them), and the kings who came against them from the uttermost part of the earth, until they'd defeated them, and struck them severely; and how the rest give them tribute year by year. **5** Filippos (Philip), and Perseus, king of Kitim, and those who lifted up themselves against them, they defeated in battle, and conquered them. **6** Antiokos (Antiochus) also, the great king of Asia, came against

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_go_out Nikanōr out_from Hierousalaʸm, and ⟦παρενέβαλεν⟧ in/on/among Baithōrōn, and to_meet he/she/it/self power Surias. **40** and Youdas ⟦παρενέβαλεν⟧ in/on/among Adasa in/on/among ⟦τρισχιλίοις⟧ man; and to_pray Youdas, and to_ _say, **41** the/this/who from_with of_the king Assuriōn when ⟦ἐδυσφήμησαν⟧, to_go_out the/this/who angel you, lord, and to_strike in/on/among he/she/it/self hundred eighty-five ⟦χιλιάδας⟧. **42** thus(-ly) ⟦σύντριψον⟧ the/this/who barracks this/he/she/it before I/we today, and ⟦γνώτωσαν⟧ the/this/who ⟦ἐπίλοιποι⟧, that/since badly to_speak upon/to/against the/this/who holy you, and lily he/she/it/self according_to the/this/who evil he/she/it/self/my/your/him-self/there. **43** and ⟦συνῆψαν⟧ the/this/who/which ⟦παρεμβολαὶ⟧ toward war the/this/who ⟦τρισκαιδεκάτῃ⟧ of_the ⟦μηνὸς⟧ Adar, and ⟦συνετρίβη⟧ the/this/who barracks ⟦Νικάνορος⟧, and to_collapse he/she/it/self first in/on/among the/this/who war. **44** which/how but/and to_perceive the/this/who barracks he/she/it/self/my/your/him-self/there that/since to_collapse Nikanōr, to_throw/lay_down the/this/who weapon he/she/it/self to_flee. **45** and ⟦κατεδίωκον⟧ he/she/it/self road day one away_from Adasa until of_the to_come/go toward Gazaʸra, and ⟦ἐσάλπισαν⟧ after he/she/it/self the/this/who ⟦σάλπιγξι⟧ the/this/who ⟦σημασιῶν⟧. **46** and to_go_out out_ _from all the/this/who ⟦κωμῶν⟧ the/this/who Jewish/Judea around, and ⟦ὑπερεκέρων⟧ he/she/it/self, and ⟦ἀνέστρεφον⟧ this/he/she/it to/with this/he/she/it; and to_collapse all sword, and no to_leave_behind out_from he/she/it/self and_ _not one. **47** and to_take the/this/who plunder and the/this/who ⟦προνομὴν⟧, and the/this/who head ⟦Νικάνορος⟧ ⟦ἀφεῖλον⟧, and the/this/who right he/she/it/self/my/your/him-self/there which to_stretch_out ⟦ὑπερηφάνως⟧, and to_bear/lead, and ⟦ἐξέτειναν⟧ from_with the/this/who Hierousalaʸm. **48** and to_celebrate Daleth a_ _people very, and to_bring the/this/who day that day joy great. **49** and to_stand of_the to_bring according_to year the/this/who day this/he/she/it the/this/who ⟦τρισκαιδεκάτην⟧ of_the Adar. **50** and ⟦ἡσύχασεν⟧ the/this/who earth Youda day little/few.

8:1 and to_hear Youdas the/this/who name the/this/who Roman, that/since to_be able strength; and he/she/it/self ⟦εὐδοκοῦσιν⟧ in/on/among all the/this/who ⟦προστιθεμένοις⟧ he/she/it/self, and just_as/how_much if ⟦προσέλθωσιν⟧ he/she/it/self, ⟦ἱστῶσιν⟧ he/she/it/self ⟦φιλίαν⟧, and that/since to_be able strength; **2** and to_relate_fully he/she/it/self the/this/who war he/she/it/self, and the/this/who ⟦ἀνδραγαθίας⟧ which to_do/make in/on/among the/this/who Galatais, and that/since ⟦κατεκράτησαν⟧ he/she/it/self and to_bring he/she/it/self by/under tax, **3** and just_as/how_much to_do/make in/on/among country ⟦Ἱσπανιας⟧, he/she/it/self/the/this/who ⟦κατακρατῆσαι⟧ the/this/who ⟦μετάλλων⟧ of_the money and of_the gold of_the there; **4** and ⟦κατεκράτησαν⟧ of_the place all the/this/who plan he/she/it/self and the/this/who patience, and the/this/who place to_be long/distant ⟦ἀπέχων⟧ away_from he/she/it/self very; and the/this/who king the/this/who ⟦ἐπελθόντων⟧ upon/to/against he/she/it/self away_from end

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the/this/who earth until ⟦συνέτριψαν⟧ he/she/it/self, and ⟦ἐπάταξαν⟧ in/on/among he/she/it/self plague/blow/wound great, and the/this/who ⟦ἐπίλοιποι⟧ to_give he/she/it/self tax according_to year; **5** and the/this/who Filippon and the/this/who Persea ⟦Κιτιέων⟧ king, and the/this/who ⟦ἐπηρμένους⟧ upon/to/against he/she/it/self, ⟦συνέτριψαν⟧ he/she/it/self in/on/among war, and ⟦κατεκράτησαν⟧ he/she/it/self; **6** and Antiokon the/this/who great king the/this/who Asias, the/this/who ⟦πορευθέντα⟧ upon/to/against he/she/it/self toward war to_have/be hundred twenty ⟦ἐλέφαντας⟧ and ⟦ἵππον⟧ and ⟦ἅρματα⟧ and power much very, and ⟦συνετρίβη⟧ away_from he/she/it/self; **7** and to_take he/she/it/self to_live, and to_stand he/she/it/self to_give he/she/it/self and/both and the/this/who ⟦βασιλεύοντας⟧ with/after he/she/it/self tax great, to_give ⟦ὅμηρα⟧ and distinction, **8** and country the/this/who ⟦Ἰνδικὴν⟧, and Maʸdeian, and ⟦Αυδίαν⟧, and away_from the/this/who ⟦καλλίστων⟧ ⟦χωρῶν⟧ he/she/it/self, and to_take he/she/it/self from_with he/she/it/self/my/your/him-self/there to_give he/she/it/self ⟦Εὐμένει⟧ the/this/who king. **9** and that/since the/this/who out_from the/this/who ⟦Ἑλλάδος⟧ to_plan to_come/go and ⟦ἐξᾶραι⟧ he/she/it/self, **10** and to_know the/this/who word he/she/it/self, and to_send upon/to/against he/she/it/self ⟦στρατηγὸν⟧ one, and ⟦ἐπολέμησαν⟧ to/with he/she/it/self, and to_collapse out_from he/she/it/self ⟦τραυματίαι⟧ much, and ⟦ᾐχμαλώτευσαν⟧ the/this/who woman he/she/it/self and the/this/who child he/she/it/self, and ⟦προενόμευσαν⟧ he/she/it/self, and ⟦κατεκράτησαν⟧ the/this/who earth he/she/it/self, and ⟦καθεῖλον⟧ the/this/who ⟦ὀχυρώματα⟧ he/she/it/self, and ⟦κατεδουλώσαντο⟧ he/she/it/self until the/this/who day this/he/she/it. **11** and the/this/who ⟦ἐπιλοίπους⟧ kingdom, and the/this/who ⟦νήσους⟧, just_ _as/how_much once/when to_oppose he/she/it/self, ⟦κατέφθειραν⟧, and ⟦ἐδούλωσαν⟧ he/she/it/self; with/after but/and the/this/who friendly/friend he/she/it/self and the/this/who ⟦ἐπαναπαυομένων⟧ he/she/it/self ⟦συνετήρησαν⟧ ⟦φιλίαν⟧, **12** and ⟦κατεκράτησαν⟧ the/this/who ⟦βασιλειῶν⟧ the/this/who near and the/this/who long/distant, and just_as/how_much to_hear the/this/who name he/she/it/self to_fear away_from he/she/it/self; **13** ⟦ὅσοις⟧ but/and if ⟦βούλωνται⟧ ⟦βοηθεῖν⟧ and to_reign, ⟦βασιλεύουσιν⟧; which but/and if ⟦βούλωνται⟧, ⟦μεθιστῶσι⟧, and ⟦ὑψώθησαν⟧ very; **14** and in/on/among all this/he/she/it no ⟦ἐπέθετο⟧ none he/she/it/self diadem, and no ⟦περιεβάλοντο⟧ purple_cloth, so ⟦ἀδρυνθῆναι⟧ in/on/among he/she/it/self. **15** and ⟦βουλευτήριον⟧ to_do/make my/your/him-self, and according_to day to_plan three_ _hundred and twenty ⟦βουλευόμενοι⟧ always about of_the multitude, of_the ⟦εὐκοσμεῖν⟧ he/she/it/self; **16** and to_trust_ _(in) one a_human the/this/who beginning he/she/it/self according_to year, and ⟦κυριεύειν⟧ all the/this/who earth he/she/it/self, and all to_hear of_the one, and no he_is envy and_not zeal in/on/among he/she/it/self; **17** and ⟦ἐπέλεξεν⟧ Youdas the/this/who Eupolemon son Yōannou of_the Akkōs, and Yasona son Eleazarou, and to_send he/she/it/self toward ʁōmaʸn, to_stand he/she/it/self ⟦φιλίαν⟧ and ⟦συμμαχίαν⟧, **18** and of_the to_take_up the/this/who yoke/scales away_from

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them to battle, having one hundred and twenty elephants, with cavalry, chariots, and a very great army, and he was defeated by them. **7** They took him alive, and decreed that both he and those who reigned after him should give them a great tribute, and should give hostages, and a parcel of land from the best of their provinces: **8** the countries of Hodu, Maday (Media), and Ludia. They took them from him, and gave them to King Eumenes. **9** Yehudah heard how the Hellains (Greeks) planned to come and destroy them, **10** but this became known to them, and they sent against them a general who fought against them, and many of them fell down wounded to death, and they made captive their wives and their children, and plundered them, and conquered their land, and pulled down their fortresses, and plundered them, and brought them into bondage to this day. **11** The remaining kingdoms and islands, as many as rose up against them at any time, they destroyed and made them to be their servants; **12** but with their friends and those who relied on them they stayed friends. They conquered the kingdoms that were near and those that were far off, and all that heard of their fame were afraid of them. **13** What's more, whoever they desired to help and to make kings, these they make kings; and whoever they desired, they depose. They're exalted greatly. **14** Because all this, none of them ever put on a crown, neither did they clothe themselves with purple, as a display of grandeur. **15** Yehudah heard how they'd made for themselves a senate house, and day by day, three hundred and twenty men sat in council, consulting always for the people, to the end they might be well governed, **16** and how they commit their government to one man year by year, that he should rule over them, and control all their country, and all are obedient to that one, and there's neither envy nor emulation among them.

An alliance with Romai

17 So Yehudah chose Eupolemos the son of Yohan (John), the son of Hakots, and Yason the son of Eleazar, and sent them to Romai, to establish friendship and alliance with them, **18** and that they should free the yoke from themselves; for they saw that the kingdom of the Hellains (Greeks) kept Yisrael (Israel) in bondage. **19** Then they went to Romai, a very long journey, and they entered into the senate house, and said, **20** "Yehudah, who's also called Makabi (Maccabaeus), and his kindred, and the people of the Yehudim (Jews), have sent us to you, to make an alliance and peace with you, and that we might be registered as your allies and friends."

21 This thing was pleasing to them. **22** This is the copy of the writing which they wrote back again on tables of brass, and sent to Yerushalem (Jerusalem), that it might be with them there for a memorial of peace and alliance:

23 "Good success be to the Romaios, and to the nation of the Yehudim, by sea and by land forever. May the sword and the enemy be far from them. **24** But if war arises for Romai first, or any of their allies in all their dominion, **25** the nation of the Yehudim must help them as allies, as the occasion will indicate to them, with all their heart. **26** To those who make war on them, they

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mustn't give supplies, food, weapons, money, or ships, as it's seemed good to Romai, and they must keep their ordinances without taking anything in return. **27** In the same way, moreover, if war comes first on the nation of the Yehudim, the Romaios must willingly help them as allies, as the occasion will indicate to them; **28** and to those who are fighting with them, there mustn't be given food, weapons, money, or ships, as it's seemed good to Romai. They must keep these ordinances, and that without deceit. **29** According to these terms, the Romaios made a treaty with the Jewish people. **30** But if in the future the one party and the other decide to add or diminish anything, they may do so by mutual agreement, and whatever they add or take away will be ratified.

31 About the evils which King Demetrios is doing to them, we've written to him, saying, 'Why have you made your yoke heavy on our friends and allies the Yehudim? **32** If therefore they plead any more against you, we'll do them justice, and fight with you on sea and on land.' "

Yehudah's last battle

9:1 Demetrios heard that Nikanor had fallen with his forces in battle, and he sent Bakides and Alkimos again into the land of Yehudah (Judah) a second time, and the right wing of his army with them. **2** They went by the way that leads to Gilgal, and encamped against Mesaloth, which is in Arbela, and took possession of it, and killed many people. **3** The

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he/she/it/self, that/since ⟦ἴδον⟧ the/this/who kingdom the/this/who Hellaʸnōn ⟦καταδουλουμένους⟧ the/this/who Israaʸl slavery. **19** and to_travel toward Ῥōmaʸn, and the/this/who road much very, and to_enter toward the/this/who ⟦βουλευτήριον⟧, and to_answer and to_say, **20** Youdas the/this/who Makkabaios and the/this/who brother he/she/it/self/my/your/him-self/there and the/this/who multitude the/this/who Jewish to_send I/we to/with you, to_stand with/after you ⟦συμμαχίαν⟧ and peace, and ⟦γραφῆναι⟧ I/we ⟦συμμάχους⟧ and friendly/friend you. **21** and to_please the/this/who word before he/she/it/self. **22** and this/he/she/it the/this/who a_transcript the/this/who epistle which ⟦ἀντέγραψεν⟧ upon/to/against ⟦δέλτοῖς⟧ ⟦χαλκαῖς⟧, and to_send toward Hierousalaʸm to_be from_with he/she/it/self there memorial peace and ⟦συμμαχίας⟧; **23** well to_be Roman and the/this/who Gentile_nation Jewish in/on/among the/this/who sea and upon/to/against the/this/who dried_up/withered toward the/this/who an_age, and sword and enemy ⟦μακρυνθείη⟧ away_from he/she/it/self. **24** if but/and ⟦ἐνστῇ⟧ war in/on/among Ῥōmaʸ ⟦προτέρᾳ⟧ or/than all the/this/who ⟦συμμάχοις⟧ he/she/it/self in/on/among all command he/she/it/self, **25** ⟦συμμαχήσει⟧ the/this/who Gentile_nation the/this/who Jewish, which/how if the/this/who time/right_time ⟦ὑπογραφῇ⟧ he/she/it/self, heart ⟦πλήρει⟧. **26** and the/this/who ⟦πολεμοῦσιν⟧ no to_give and_not ⟦ἐπαρκέσουσι⟧ grain, weapon, money, boat, which/how to_think Roman; and ⟦φυλάξονται⟧ the/this/who ⟦φυλάγματα⟧ he/she/it/self none to_take; **27** according_to the/this/who he/she/it/self but/and if Gentile_nation Jewish ⟦συμβῇ⟧ ⟦προτέροις⟧ war, ⟦συμμαχήσουσιν⟧ the/this/who Roman out_from soul, which/how if he/she/it/self the/this/who time/right_time ⟦ὑπογραφῇ⟧. **28** and the/this/who ⟦συμμαχοῦσιν⟧ no to_give grain, weapon, money, boat, which/how to_think Ῥōmaʸ; and ⟦φυλάξονται⟧ the/this/who ⟦φυλάγματα⟧ he/she/it/self, and no with/after deceit. **29** according_to the/this/who word this/he/she/it to_stand Roman the/this/who people the/this/who Jewish. **30** if but/and with/after the/this/who word this/he/she/it ⟦βουλεύσωνται⟧ this/he/she/it and this/he/she/it to_add_(to) or/than to_remove, ⟦ποιήσονται⟧ out_from sect he/she/it/self, and the/this/who/which if ⟦προσθῶσιν⟧ or/than ⟦ἀφέλωσιν⟧, to_be lady. **31** and about the/this/who evil/harm which the/this/who king Daʸmaʸtrios ⟦συντελεῖται⟧ toward he/she/it/self, ⟦ἐγράψαμεν⟧ he/she/it/self, to_speak, why? ⟦ἐβάρυνας⟧ the/this/who yoke/scales you upon/to/against the/this/who friendly/friend I/we the/this/who ⟦συμμάχους⟧ Youdaious? **32** if therefore/then still ⟦ἐντύχωσιν⟧ according_to you, to_do/make he/she/it/self the/this/who judgement, and ⟦πολεμήσομέν⟧ you through/because_of the/this/who sea and through/because_of the/this/who dried_up/withered.

9:1 and to_hear Daʸmaʸtrios that/since to_collapse Nikanōr and the/this/who/which power he/she/it/self/my/your/him-self/there in/on/among war, and to_add_(to) the/this/who Bakkidaʸn and the/this/who Alkimon out_from secondly to_send toward earth Youda, and the/this/who right horn with/after he/she/it/self. **2** and to_travel road the/this/who toward Galgala, and ⟦παρενέβαλον⟧

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upon/to/against Maisalōth the/this/who in/on/among Arbaʸlois, and ⟦προκατελάβοντο⟧ he/she/it/self/my/your/him-self, and ⟦ἀπώλεσαν⟧ soul a_ _human much. 3 and of_the ⟦μηνὸς⟧ of_the first ⟦ἔτους⟧ of_the secondly and ⟦πεντηκοστοῦ⟧ and ⟦ἑκατοστοῦ⟧ ⟦παρενέβαλον⟧ upon/to/against Hierousalaʸm. 4 and ⟦ἀπῆραν⟧ and to_travel toward Berean in/on/among twenty thousand man and ⟦δισχιλίᾳ⟧ ⟦ἵππῳ⟧. 5 and Youdas to_be ⟦παρεμβεβληκὼς⟧ in/on/among Eleasa, and three_thousand man select with/after he/she/it/self/my/your/him-self/there. 6 and ⟦ἴδον⟧ the/this/who multitude the/this/who power that/since much to_be, and to_fear very; and ⟦ἐξερῥύησαν⟧ much away_ _from the/this/who barracks, no ⟦κατελείφθησαν⟧ out_from he/she/it/self but or/than eight_hundred man. 7 and to_ _perceive Youdas that/since ⟦ἀπερῥύη⟧ the/this/who barracks he/she/it/self/my/your/him-self/there, and the/this/who war ⟦ἔθλιβεν⟧ he/she/it/self; and ⟦συνετρίβη⟧ the/this/who heart, that/since no to_have/be time/right_time to_assemble he/she/it/self. 8 and ⟦ἐξελύθη⟧, and to_say the/this/who ⟦καταλειφθεῖσιν⟧, ⟦ἀναστῶμεν⟧ and ⟦ἀναβῶμεν⟧ upon/to/against the/this/who opposed I/we, if therefore ⟦δυνώμεθα⟧ to_fight he/she/it/self. 9 and ⟦ἀπέστρεψαν⟧ he/she/it/self, to_speak, no not ⟦δυνώμεθα⟧, but or/than ⟦σώζωμεν⟧ the/this/who my/your/him-self soul the/this/who now, and ⟦ἐπιστρέψωμεν⟧ with/after the/this/who brother I/we, and ⟦πολεμήσωμεν⟧ to/with he/she/it/self, I/we but/and little/few. 10 and to_say Youdas, not I/we to_be to_ _do/make the/this/who thing this/he/she/it, to_flee away_ _from he/she/it/self, and if to_come_near the/this/who time/right_time I/we, and to_die in/on/among courage because_of/grace the/this/who brother I/we, and not ⟦καταλίπωμεν⟧ cause/charge the/this/who glory/to_think I/we. 11 and ⟦ἀπῆρεν⟧ the/this/who power away_from the/this/who barracks, and to_stand toward ⟦συνάντησιν⟧ he/she/it/self, and to_divide the/this/who horse toward two part, and the/this/who ⟦σφενδονηταὶ⟧ and the/this/who ⟦τοξόται⟧ ⟦προεπορεύοντο⟧ the/this/who power, and the/this/who ⟦πρωταγωνισταὶ⟧ all the/this/who able. 12 Bakḳidaʸs but/and to_be in/on/among the/this/who ⟦δεξιῷ⟧ ⟦κέρατι⟧, and to_come_near the/this/who ⟦φάλαγξ⟧ out_from the/this/who two ⟦μερῶν⟧, and ⟦ἐφώνουν⟧ the/this/who ⟦σάλπιγξι⟧. and ⟦ἐσάλπισαν⟧ the/this/who from_with Youda and he/she/it/self the/this/who ⟦σάλπιγξι⟧, 13 and to_shake the/this/who earth away_from the/this/who voice/sound the/this/who ⟦παρεμβολῶν⟧; and to_be the/this/who war ⟦συνημένος⟧ away_from from_morning until evening. 14 and; to_perceive Youdas that/since Bakḳidaʸs and the/this/who firmness the/this/who barracks in/on/among the/this/who right, and to_assemble he/she/it/self all the/this/who ⟦εὔψυχοι⟧ the/this/who heart. 15 and ⟦συνετρίβη⟧ the/this/who right horn away_from he/she/it/self, and to_pursue after he/she/it/self until Azōtou mountain. 16 and the/this/who toward the/this/who ⟦ἀριστερὸν⟧ horn ⟦ἴδον⟧ that/since ⟦συνετρίβη⟧ the/this/who right horn, and to_turn according_to foot Youda and the/this/who with/after

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first month of the one hundred and fifty-second year,[76] they encamped against Yerushalem (Jerusalem). 4 Then they marched away and went to Beroia with twenty thousand infantry and two thousand cavalry. 5 Yehudah was encamped at Elasa with three thousand chosen men. 6 They saw the multitude of the forces, that they were many, and they were terrified. Many slipped away out of the army. There weren't left of them more than eight hundred men.

7 Yehudah saw that his army slipped away and that the battle pressed on him, and he was very troubled in spirit, because he had no time to gather them together, and he became faint. 8 He said to those who were left, "Let's arise and go up against our adversaries, if perhaps we may be able to fight with them."

9 They tried to dissuade him, saying, "There's no way we're able; but let's rather save our lives now. Let's return again with our kindred, and fight against them; but we're too few."

10 Yehudah said, "Let it not be so that I should do this thing, to flee from them. If our time has come, let's die in a manly way for our kindred's sake, and not leave a cause of reproach against our honour."

11 The army marched out from the camp, and stood to encounter them. The cavalry was divided into two companies, and the slingers and the archers went before the army, and all the mighty men that fought in the front of the battle. 12 Bakides was in the right wing. The phalanx advanced on the two parts, and they blew with their trumpets. 13 The men by Yehudah' side sounded with their trumpets, and the earth shook with the shout of the armies, and the battle was joined, and continued from morning until evening.

14 Yehudah saw that Bakides and the strength of his army were on the right side, and all that were brave in heart went with him, 15 and the right wing was defeated by them, and he pursued after them to the mount Azotos. 16 Those who were on the left wing saw that the right wing was defeated, and they turned and followed in the footsteps of Yehudah and of those who were with him. 17 The battle became desperate, and many on both sides fell wounded to death. 18 Yehudah fell, and the rest fled.

19 Yonatan (Jonathan) and Shim'on (Simon) took Yehudah their brother, and buried him in the tomb of his ancestors at Modi'in. 20 They wept for him. All Yisrael made great lamentation for him, and mourned many days, and said, 21 "How is the mighty fallen, the saviour of Yisrael!" 22 The rest of the acts of Yehudah, and his wars, and the valiant actions which he did, and his greatness, aren't written; for they were very many.

Yonatan takes over the leadership

23 After Yehudah's death, the lawless emerged within all the borders of Yisrael (Israel). All those who did iniquity rose up. 24 In those days there was a very great famine, and the country went over to their side. 25 Bakides chose the ungodly men and made them rulers of the country. 26 They enquired and searched for Yehudah's friends,

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and brought them to Bakides, and he took vengeance on them and used them despitefully. 27 There was great suffering in Yisrael, such as wasn't since the time prophets stopped appearing to them.

28 All Yehudah's friends were gathered together, and they said to Yonatan (Jonathan), 29 "Since your brother Yehudah has died, we have no man like him to go out against our enemies and Bakides, and among those of our nation who hate us. 30 Now therefore we've chosen you this day to be our prince and leader in his place, that you may fight our battles." 31 So Yonatan took the governance on him at that time, and rose up in the place of his brother Yehudah.

32 When Bakides found out, he tried to kill him. 33 Yonatan, and Shim'on (Simon) his brother, and all who were with him, knew it; and they fled into the wilderness of Tekoa, and encamped by the water of the pool of Asphar. 34 Bakides found this out on the Sabbath day, and came—he and all his army—over the Yarden (Jordan).

Yonatan and Shim'on avenge their brother

35 Yonatan sent his brother, a leader of the multitude, and implored his friends the Nabataeans, that they might store their baggage, which was much, with them. 36 The children of Jambri came out of Meydeva, and seized Yohan (John) and all that he had, and went their way with it.

37 But after these things, they brought word to Yonatan and Shim'on his brother that the children of Jambri were celebrating a great wedding, and were bringing the bride, a daughter of one of the important leading citizens of Kena'an (Canaan), from Nadabath with a large escort. 38 They remembered Yohan their brother, and went up, and hid themselves under the cover of the mountain. 39 They lifted up their eyes and looked, and saw a great procession with much baggage. The bridegroom came out with his friends and his kindred to meet them with timbrels, musicians, and many weapons. 40 They rose up against them from their ambush and killed them, and many fell wounded to death. The remnant fled into the mountain, and the Yehudim (Jews) took all their spoils. 41 So the wedding was turned into mourning, and the voice of their musicians into lamentation. 42 They avenged fully their brother's blood, and turned back to the marshes of the Yarden.

Yonatan escapes across the Yarden

43 Bakides heard it, and he came on the Sabbath day to the banks of Yarden (Jordan) with a great army. 44 Yonatan said to his company, "Let's stand up now and fight for our lives, for things are different today than they were yesterday and the day before. 45 Because the battle is before us and behind us. Moreover the water of the Yarden is on this side and on that side, and marsh and thicket. There's no place to escape. 46 Now therefore cry to heaven, that you may be delivered out of your enemies' hand." 47 So the battle was joined, and Yonatan stretched out his hand to strike Bakides, and he turned away back from him. 48 Yonatan and those who were with him leapt into the Yarden, and swam over

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he/she/it/self/my/your/him-self/there out_from the/this/who after. 17 and ⟦ἐβαρύνθη⟧ the/this/who war, and to_collapse ⟦τραυματίαι⟧ much out_from this/he/she/it and out_from this/he/she/it. 18 and Youdas to_collapse, and the/this/who remaining to_flee. 19 and to_take_up Yōnathan and Simōn Youdan the/this/who brother he/she/it/self, and to_bury he/she/it/self in/on/among the/this/who ⟦τάφῳ⟧ the/this/who father he/she/it/self/my/your/him-self/there in/on/among ⟦Μωδεεΐμ⟧. 20 and ⟦ἔκλαυσαν⟧ he/she/it/self, and ⟦ἐκόψαντο⟧ he/she/it/self all Israaʸl lamentation great, and ⟦ἐπένθουν⟧ day much, and to_say, 21 how?/how?! to_ _collapse able, ⟦σώζων⟧ the/this/who Israaʸl? 22 and the/this/who ⟦περισσὰ⟧ the/this/who word Youda, and the/this/who war, and the/this/who ⟦ἀνδραγαθιῶν⟧ which to_ _do/make, and the/this/who majesty he/she/it/self, no ⟦κατεγράφη⟧, much for to_be very. 23 and to_be with/after the/this/who ⟦τελευτὴν⟧ Youda, ⟦ἐξέκυψαν⟧ the/this/who ⟦ἄνομοι⟧ in/on/among all the/this/who region Israaʸl, and ⟦ἀνέτειλαν⟧ all the/this/who to_work the/this/who unrighteousness. 24 in/on/among the/this/who day that to_be hunger great very, and ⟦ηὐτομόλησεν⟧ the/this/who country with/after he/she/it/self. 25 and ⟦ἐξέλεξε⟧ Bakḵidaʸs the/this/who ungodly man, and to_appoint/conduct he/she/it/self ⟦κυρίους⟧ the/this/who country. 26 and ⟦ἐξεζήτουν⟧ and ⟦ἐξηρεύνων⟧ the/this/who friendly/friend Youda, and ⟦ἦγον⟧ he/she/it/self to/with Bakḵidaʸn; and ⟦ἐξεδίκει⟧ in/on/among he/she/it/self, and ⟦ἐνέπαιζεν⟧ he/she/it/self. 27 and to_be pressure great in/on/among the/this/who Israaʸl, who/which no to_be away_from which day no to_see prophet in/on/among he/she/it/self. 28 and ⟦ἠθροίσθησαν⟧ all the/this/who friendly/friend Hiouda, and to_say the/this/who Yōnathan, 29 away_from which/whither the/this/who brother you Youdas ⟦τετελεύτηκε⟧, and man like he/she/it/self no to_be to_go_out to/with the/this/who enemy and Bakḵidaʸn, and in/on/among the/this/who ⟦ἐχθραίνουσι⟧ of_the Gentile_nation I/we. 30 now therefore/then you ⟦ἡρετισάμεθα⟧ today, of_the to_be ⟦ἀντ'⟧ he/she/it/self/my/your/him-self/there I/we toward ruler and to_govern, of_the to_fight the/this/who war I/we. 31 and ⟦ἐπεδέξατο⟧ Yōnathan in/on/among the/this/who time/right_ _time that the/this/who ⟦ἤγησιν⟧, and to_arise for Youda of_ _the brother he/she/it/self/my/your/him-self/there. 32 and to_know Bakḵidaʸs, and to_seek he/she/it/self to_kill. 33 and to_know Yōnathan, and Simōn the/this/who brother he/she/it/self/my/your/him-self/there, and all the/this/who with/after he/she/it/self/my/your/him-self/there, and to_ _flee toward the/this/who deserted Thekōe, and ⟦παρενέβαλον⟧ upon/to/against the/this/who water ⟦λάκκου⟧ Asfar. 34 and to_know Bakḵidaʸs the/this/who day the/this/who Sabbath, and to_come/go he/she/it/self and all the/this/who troops he/she/it/self/my/your/him-self/there other_side of_the Yordanou. 35 and to_send Yōnathan the/this/who brother he/she/it/self/my/your/him-self/there to_govern of_the crowd, and to_plead/comfort the/this/who ⟦Ναυαταίους⟧ friendly/friend he/she/it/self/my/your/him-self/there ⟦παραθέσθαι⟧ he/she/it/self the/this/who ⟦ἀποσκευὴν⟧ he/she/it/self

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the/this/who much. **36** and to_go_out son Yambri out_from Maʸdaba, and to_seize/conceive/help Yōannaʸn, and all just_ _as/how_much to_have/be, and to_go_away to_have/be. **37** with/after but/and the/this/who word this/he/she/it to_ _announce the/this/who Yōnathan and Simōni the/this/who brother he/she/it/self/my/your/him-self/there, that/since the/this/who son Yambri to_do/make wedding great, and to_ _bring the/this/who bride away_from Nadabath, daughter one the/this/who ⟦μεγιστάνων⟧ great the/this/who Ḳana'an, with/after ⟦παραπομπῆς⟧ great. **38** and to_remember Yōannou of_the brother he/she/it/self, and to_ascend, and ⟦ἐκρύβησαν⟧ by/under the/this/who ⟦σκέπην⟧ of_the mountain. **39** and to_ _take_up the/this/who eye he/she/it/self, and ⟦ἴδον⟧, and look! ⟦θροῦς⟧, and accoutrements much, and the/this/who bridegroom to_go_out and the/this/who friendly/friend he/she/it/self/my/your/him-self/there and the/this/who brother he/she/it/self/my/your/him-self/there toward ⟦συνάντησιν⟧ he/she/it/self with/after ⟦τυμπάνων⟧, and musician, and weapon much. **40** and to_raise_up upon/to/against he/she/it/self away_from of_the ⟦ἐνέδρου⟧ the/this/who about the/this/who Yōnathan, and to_kill he/she/it/self, and to_collapse ⟦τραυματίαι⟧ much, and the/this/who ⟦ἐπίλοιποι⟧ to_flee toward the/this/who mountain; and to_take all the/this/who plunder he/she/it/self. **41** and ⟦μετεστράφη⟧ the/this/who wedding toward grief, and the/this/who voice/sound musician he/she/it/self toward ⟦θρῆνον⟧. **42** and ⟦ἐξεδίκησαν⟧ the/this/who vengeance blood brother he/she/it/self, and ⟦ἀπέστρεψαν⟧ toward the/this/who a_marsh of_the Yordanou. **43** and to_hear Bakḳidaʸs, and to_come/go the/this/who day the/this/who Sabbath until the/this/who ⟦κρηπίδων⟧ of_the Yordanou in/on/among power much. **44** and to_say Yōnathan the/this/who from_with he/she/it/self/my/your/him-self/there, ⟦ἀναστῶμεν⟧ now and ⟦πολεμήσωμεν⟧ above/for the/this/who soul I/we, no for he_is today which/how yesterday and third day. **45** look! for the/this/who war right_opposite I/we and following I/we; the/this/who but/and water of_the Yordanou hence and hence, and a_marsh and a_grove, no he_is place of_the ⟦ἐκκλῖναι⟧. **46** now therefore/then ⟦κεκράξατε⟧ toward heaven, that ⟦διασωθῆτε⟧ out_from hand enemy you. **47** and ⟦συνῆψεν⟧ the/this/who war; and to_stretch_out Yōnathan the/this/who hand he/she/it/self/my/your/him-self/there to_strike the/this/who Bakḳidaʸn, and ⟦ἐξέκλινεν⟧ away_from he/she/it/self/my/your/him-self/there toward the/this/who after. **48** and ⟦ἐνεπήδησεν⟧ Yōnathan and the/this/who with/after he/she/it/self/my/your/him-self/there toward the/this/who Yordanaʸn, and ⟦διεκολύμβησαν⟧ toward the/this/who other_side; and no to_cross upon/to/against he/she/it/self the/this/who Yordanaʸn. **49** and ⟦διέπεσον⟧ from_with Bakḳidou the/this/who day that toward ⟦χιλίους⟧ man. **50** and to_turn toward Hierousalaʸm, and to_build city ⟦ὀχυρὰς⟧ in/on/among the/this/who Youdaia, the/this/who stronghold the/this/who in/on/among Hieriḳō, and the/this/who ⟦Ἐμμαοὺμ⟧, and the/this/who Baithōrōn, and the/this/who Baithaʸl, and the/this/who Thamnatha,

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to the other side. The enemy didn't pass over the Yarden against them. **49** About a thousand men of Bakides' company fell that day; **50** and he returned to Yerushalem (Jerusalem). They built strong cities in Yehudah (Judea), the fortress that was in Yeriho (Jericho), and Emmaous, Beyt-Horon, Beyt-El (Bethel), Timnah, Pireaton, and Tephon, with high walls and gates and bars. **51** He set garrisons in them to harass Yisrael (Israel). **52** He fortified the city Beyt-Tsur, Gezer, and the citadel, and put troops and stores of food in them. **53** He took the sons of the chief men of the country for hostages, and put them under guard in the citadel at Yerushalem.

The death of Alkimos

54 And in the one hundred and fifty-third year,[77] in the second month, Alkimos gave orders to pull down the wall of the inner courtyard of the sanctuary. He also pulled down the works of the prophets. **55** He began to pull down. At that time was Alkimos stricken, and his works were hindered; and his mouth was stopped, and he was taken with a palsy, and he could no more speak anything and give orders about his house. **56** Alkimos died at that time with great torment. **57** Bakides saw that Alkimos was dead, and he returned to the king. Then the land of Yehudah had rest for two years.

Yonatan defeats Bakides and makes peace

58 Then all the lawless men took counsel, saying, "Listen, Yonatan (Jonathan) and his men are dwelling at ease and in security. Now therefore we'll bring Bakides, and he'll capture them all in one night. **59** They went and consulted with him. **60** He marched out and came with a great army, and sent letters secretly to all his allies who were in Yehudah, that they should seize Yonatan and those who were with him; but they couldn't, because their plan was known to them. **61** Yonatan's men seized about fifty of the men of the country who were authors of the wickedness, and he killed them. **62** Yonatan, Shim'on, and those who were with him, went away to Beyt-Basi, which is in the wilderness, and he built up that which had been pulled down, and they made it strong. **63** Bakides found out about it, and he gathered together all his multitude, and sent orders to those who were of Yehudah. **64** He went and encamped against Beyt-Basi and fought against it many days, and made engines of war.

65 Yonatan left his brother Shim'on (Simon) in the city, and went out into the country, and he went with a few men. **66** He struck Odomera and his kindred, and the children of Phasiron in their tents. **67** They began to strike them, and to go up with their forces. Then Shim'on and those who were with him went out of the city, and set the engines of war on fire, **68** and fought against Bakides, and he was defeated by them. They afflicted him severely; for his counsel and expedition was in vain. **69** They were very angry with the lawless men who gave him counsel to come into the country, and they killed many of them. Then he

77 RV 9:54 · Note circa B.C. 160.

Readers' Version

decided to depart into his own land.

70 Yonatan learnt of this and sent ambassadors to him, to the end that they should make peace with him, and that he should restore to them the captives. **71** He accepted the thing, and did according to his words, and swore to him that he wouldn't seek his harm all the days of his life. **72** He restored to him the captives which he'd taken before out of the land of Yehudah (Judah), and he returned and departed into his own land, and didn't come any more into their borders. **73** Thus the sword ceased from Yisrael (Israel). Yonatan lived at Mikmas. Yonatan began to judge the people; and he destroyed the ungodly out of Yisrael.

Literal Version

Farathōni, and the/this/who Tefōn in/on/among ⟦τείχεσιν⟧ high and ⟦πύλαις⟧ and ⟦μοχλοῖς⟧. **51** and to_place ⟦φρουρὰν⟧ in/on/among he/she/it/self of_the ⟦ἐχθραίνειν⟧ the/this/who Israaʸl. **52** and ⟦ὠχύρωσε⟧ the/this/who city the/this/who in/on/among Baithsoura, and the/this/who Gazara, and the/this/who ⟦ἄκραν⟧, and to_place in/on/among he/she/it/self power and ⟦παραθέσεις⟧ food. **53** and to_take the/this/who son the/this/who to_govern the/this/who country ⟦ὅμηρα⟧, and to_place he/she/it/self in/on/among the/this/who Akra/tip in/on/among Hierousalaʸm in/on/among prison/watch. **54** and in/on/among year ⟦τρίτῳ⟧ and ⟦πεντηκοστῷ⟧ and ⟦ἑκατοστῷ⟧, month the/this/who secondly, to_command Alkimos ⟦καθαιρεῖν⟧ the/this/who wall the/this/who palace/courtyard the/this/who holy the/this/who ⟦ἐσωτέρας⟧, and to_take_down the/this/who work the/this/who prophet, and ⟦ἐνήρξατο⟧ of_the ⟦καθαιρεῖν⟧. **55** in/on/among the/this/who time/right_time that to_strike Alkimos, and ⟦ἐνεποδίσθη⟧ the/this/who work he/she/it/self/my/your/him-self/there, and ⟦ἀπεφράγη⟧ the/this/who mouth he/she/it/self/my/your/him-self/there, and ⟦παρελύθη⟧, and no be_able still to_speak word and ⟦ἐντείλασθαι⟧ about of_the house he/she/it/self/my/your/him-self/there. **56** and to_die Alkimos in/on/among the/this/who time/right_time that with/after torment great. **57** and to_perceive Bakkidaʸs that/since to_die Alkimos, and ⟦ἀπέστρεψε⟧ to/with the/this/who king; and ⟦ἡσύχασεν⟧ the/this/who earth Youda year two. **58** and to_plan all the/this/who ⟦ἄνομοι⟧, to_speak, look! Yōnathan and the/this/who from_with he/she/it/self/my/your/him-self/there in/on/among quietness ⟦κατοικοῦσι⟧ to_persuade; now therefore/then ⟦ἄξομεν⟧ the/this/who Bakkidaʸn, and ⟦συλλήμψεται⟧ he/she/it/self all in/on/among night one. **59** and to_travel to_ _consult he/she/it/self. **60** and ⟦ἀπῇρε⟧ of_the to_come/go with/after power much, and to_send epistle quietly all the/this/who ⟦συμμάχοις⟧ he/she/it/self/my/your/him-self/there the/this/who in/on/among the/this/who Youdaia, that ⟦συλλάβωσι⟧ the/this/who Yōnathan, and the/this/who with/after he/she/it/self/my/your/him-self/there; and no ⟦ἐδύναντο⟧, that/since to_know he/she/it/self the/this/who plan he/she/it/self. **61** and ⟦συνελάβοντο⟧ away_from the/this/who man the/this/who country the/this/who ⟦ἀρχηγῶν⟧ the/this/who evil toward fifty man, and to_kill he/she/it/self. **62** and ⟦ἐξεχώρησεν⟧ Yōnathan, and Simōn, and the/this/who with/after he/she/it/self/my/your/him-self/there toward Baithbasi the/this/who in/on/among the/this/who deserted, and to_build the/this/who ⟦καθῃρημένα⟧ he/she/it/self, and ⟦ἐστερέωσαν⟧ he/she/it/self/my/your/him-self. **63** and to_ _know Bakkidaʸs, and to_assemble all the/this/who multitude he/she/it/self/my/your/him-self/there, and the/this/who out_from the/this/who Jewish/Judea to_order. **64** and to_ _come/go ⟦παρενέβαλεν⟧ upon/to/against Baithbasi, and to_ _fight he/she/it/self/my/your/him-self day much, and to_ _do/make ⟦μηχανάς⟧. **65** and ⟦ἀπέλιπεν⟧ Yōnathan Simōna the/this/who brother he/she/it/self/my/your/him-self/there in/on/among the/this/who city, and to_go_out toward the/this/who country, and to_go_out in/on/among number.

Literal Version

66 and to_strike ⟦Ὀδοαῤῥὴν⟧, and the/this/who brother
he/she/it/self/my/your/him-self/there, and the/this/who
son Fasirōn in/on/among the/this/who tent he/she/it/self,
and ⟦ἐξήρξατο⟧ to_strike, and to_ascend in/on/among power;
67 and Simōn, and the/this/who with/after
he/she/it/self/my/your/him-self/there to_go_out out_from
the/this/who city, and ⟦ἐνεπύρισαν⟧ the/this/who ⟦μηχανάς⟧.
68 and ⟦ἐπολέμησαν⟧ to/with the/this/who Bakḵidaʸn, and
⟦συνετρίβη⟧ by/under he/she/it/self, and ⟦ἔθλιβον⟧
he/she/it/self very, that/since to_be the/this/who plan
he/she/it/self/my/your/him-self/there and the/this/who
⟦ἔφοδος⟧ he/she/it/self/my/your/him-self/there empty.
69 and ⟦ὠργίσθηθυμῷ⟧ the/this/who man the/this/who
lawless the/this/who ⟦συμβουλεύσασιν⟧ he/she/it/self to_
_come/go toward the/this/who country, and to_kill out_from
he/she/it/self much, and ⟦ἐβουλεύσατο⟧ of_the to_go_away
toward the/this/who earth
he/she/it/self/my/your/him-self/there. **70** and ⟦ἐπέγνω⟧
Yōnathan, and to_send to/with he/she/it/self ⟦πρέσβεις⟧, of_
_the ⟦συνθέσθαι⟧ to/with he/she/it/self peace, and to_pay
he/she/it/self the/this/who captivity. **71** and to_receive, and
to_do/make according_to the/this/who word
he/she/it/self/my/your/him-self/there, and to_swear
he/she/it/self not ⟦ἐκζητῆσαι⟧ he/she/it/self evil/harm all
the/this/who day the/this/who life
he/she/it/self/my/your/him-self/there. **72** and to_pay
he/she/it/self the/this/who captivity which to_take_captive
⟦τοπρότερον⟧ out_from earth Youda; and ⟦ἀποστρέψας⟧ to_go_
_away toward the/this/who earth
he/she/it/self/my/your/him-self/there, and no to_add_(to)
still to_come/go toward the/this/who region he/she/it/self.
73 and to_keep_from sword out_from Israaʸl; and ⟦ᾤκησεν⟧
Yōnathan in/on/among Maḵmas; and be_first Yōnathan to_
_judge the/this/who a_people and ⟦ἠφάνισε⟧ the/this/who
ungodly out_from Israaʸl.

10:1 and in/on/among year ⟦ἑξηκοστῷ⟧ and ⟦ἑκατοστῷ⟧ to_
_ascend Alexandros the/this/who of_the Antioḵou
the/this/who glorious, and ⟦κατελάβετο⟧ Ptolemaida, and
⟦ἐπεδέξαντο⟧ he/she/it/self, and to_reign there. **2** and to_hear
Daʸmaʸtrios the/this/who king, and to_assemble power much
very, and to_go_out toward ⟦συνάντησιν⟧ he/she/it/self
toward war. **3** and to_send Daʸmaʸtrios to/with Yōnathan
epistle word ⟦εἰρηνικοῖς⟧ so ⟦μεγαλῦναι⟧ he/she/it/self. **4** to_
_say for, ⟦προφθάσωμεν⟧ of_the peace to_place with/after
he/she/it/self/my/your/him-self/there, ⟦πρινὴ⟧ to_place
he/she/it/self with/after Alexandrou according_to I/we.
5 ⟦Μνησθήσεται⟧ for all the/this/who evil/harm which
⟦συνετελέσαμεν⟧ to/with he/she/it/self, and toward
the/this/who brother he/she/it/self/my/your/him-self/there,
and toward the/this/who Gentile_nation
he/she/it/self/my/your/him-self/there. **6** and to_give
he/she/it/self authority to_assemble power, and
⟦κατασκευάζειν⟧ weapon, and to_be he/she/it/self ⟦σύμμαχον⟧
he/she/it/self/my/your/him-self/there, and the/this/who

Readers' Version

Rival kings seek Yonatan's support

10:1 In the one hundred sixtieth year,[78]
Alexandros (Alexander) Epifanes
(Epiphanes), the son of Antiokos (Antiochus), went up and took
possession of Ptolemais. They received him, and he reigned
there. **2** King Demetrios heard about this, and he gathered to-
gether very great forces, and went out to meet him in battle.

3 Demetrios sent a letter to Yonatan with words of peace, so as
to honour him. **4** Because he said, "Let's go beforehand to make
peace with them, before he makes peace with Alexandros
against us; **5** for he'll remember all the evils that we've done
against him, and to his kindred and to his nation." **6** So he gave
him authority to gather together forces, and to provide
weapons, and that he should be his ally. He also commanded
that they should release the hostages that were in the citadel to
him.

7 Yonatan came to Yerushalem (Jerusalem), and read the letter
in the hearing of all the people, and of those who were in the

78 **RV 10:1 · Note** circa B.C. 153.

Readers' Version

citadel. 8 They were very afraid when they heard that the king had given him authority to gather together an army. 9 Those in the citadel released the hostages to Yonatan, and he restored them to their parents.

10 Yonatan lived in Yerushalem and began to build and renew the city. 11 He commanded those who did the work to build the walls and encircle Mt. Tsiyon (Zion) with[79] square stones for defence; and they did so. 12 The foreigners who were in the fortresses which Bakides had built fled away. 13 Each man left his place and departed into his own land. 14 Only at Beyt-Tsur, there were left some of those who'd forsaken the law and the commandments, for it was a place of refuge to them.

Alexandros appoints Yonatan as high priest

15 King Alexandros (Alexander) heard all the promises which Demetrios had sent to Yonatan. They told him of the battles and the valiant actions which he and his kindred had done, and of the troubles which they'd endured. 16 So he said, "Could we find another man like him? Now we'll make him our[80] friend and ally." 17 He wrote a letter and sent it to him, in these words, saying, 18 "King Alexandros to his brother Yonatan, greetings. 19 We've heard of you, that you're a mighty man of valour, and worthy to be our[81] friend. 20 Now we've appointed you this day to be high priest of your nation, and to be called the king's[82] friend, and to take our side, and to keep friendship with us." He also sent to him a purple robe and a golden crown.

21 And Yonatan put on the holy clothes in the seventh month of the one hundred sixtieth year,[83] at the feast of tabernacles; and he gathered together forces and provided weapons in abundance.

Demetrios offers more concessions

22 When Demetrios heard these things, he was grieved and said, 23 "What's this that we've done, that Alexandros has gotten ahead of us in establishing friendship with the Yehudim to strengthen himself? 24 I also will write to them words of encouragement and of honour and of gifts, that they may be with me to aid me." 25 So he sent to them this message:

"King Demetrios to the nation of the Yehudim (Jews), greetings. 26 Since as you've kept your covenants with us, and continued in our friendship, and haven't joined yourselves to our enemies, we've heard of this, and are glad. 27 Now continue still to keep faith with us, and we'll repay you with good in return for your dealings with us. 28 We'll grant you many immunities and give you gifts.

29 "Now I free you and release all the Yehudim from the tributes, from the salt tax, and from the crown levies. 30 Instead of the third part of the seed, and instead of half of the fruit of the

Literal Version

⟦ὅμηρα⟧ the/this/who in/on/among the/this/who Akra/tip to_say to_deliver he/she/it/self. 7 and to_come/go Yōnathan toward Hierousalaʸm, and ⟦ἀνέγνω⟧ the/this/who epistle toward the/this/who ear all of_the a_people, and the/this/who out_from the/this/who ⟦ἄκρας⟧. 8 and ⟦ἐφοβήθησα⟧ fear great when to_hear that/since to_give he/she/it/self the/this/who king authority to_assemble power. 9 and to_deliver the/this/who out_from the/this/who ⟦ἄκρας⟧ Yōnathan the/this/who ⟦ὅμηρα⟧, and to_pay he/she/it/self the/this/who parent he/she/it/self. 10 and ⟦ᾤκησεν⟧ Yōnathan in/on/among Hierousalaʸm, and be_first to_build and ⟦καινίζειν⟧ the/this/who city. 11 and to_say to/with the/this/who to_do/make the/this/who work, to_build the/this/who wall, and the/this/who mountain Siōn around out_from stone ⟦τετραγώνων⟧ toward ⟦ὀχύρωσιν⟧; and to_ _do/make thus(-ly). 12 and to_flee the/this/who ⟦ἀλλογενεῖς⟧ the/this/who to_be in/on/among the/this/who ⟦ὀχυρώμασιν⟧ which to_build Bakḳidaʸs. 13 and to_leave_behind each the/this/who place he/she/it/self/my/your/him-self/there, and to_go_away toward the/this/who earth he/she/it/self/my/your/him-self/there. 14 but/however in/on/among Baithsoura ⟦ὑπελείφθησάν⟧ one the/this/who ⟦καταλιπόντων⟧ the/this/who law and the/this/who ⟦προστάγματα⟧, to_be for he/she/it/self a_place_of_refuge. 15 and to_hear Alexandros the/this/who king the/this/who promise ⟦ὅσας⟧ to_send Daʸmaʸtrios the/this/who Yōnathan, and to_relate_fully he/she/it/self the/this/who war and the/this/who ⟦ἀνδραγαθίας⟧ which to_do/make he/she/it/self and the/this/who brother he/she/it/self/my/your/him-self/there, and the/this/who labour which to_have/be, 16 and to_say, not to_find/meet man such_as_this one? and now to_do/make he/she/it/self friendly/friend, and ⟦σύμμαχον⟧ I/we. 17 and to_write epistle, and to_send he/she/it/self according_to the/this/who word this/he/she/it, to_speak, 18 king Alexandros the/this/who brother Yōnathan to_rejoice. 19 to_hear about you, that/since man able strength, and necessary to_be of_the to_be I/we friendly/friend. 20 and now ⟦καθεστάκαμέν⟧ you today high-priest of_the Gentile_nation you, and friendly/friend king to_call; and to_send he/she/it/self purple_cloth and crown golden; and to_reason the/this/who I/we, and ⟦συντηρεῖν⟧ ⟦φιλίαν⟧ to/with I/we. 21 and to_put_on Yōnathan the/this/who holy robe the/this/who ⟦ἑβδόμῳ⟧ month ⟦ἔτους⟧ ⟦ἑξηκοστοῦ⟧ and ⟦ἑκατοστοῦ⟧ in/on/among festival ⟦σκηνοπηγίας⟧, and to_assemble power, and to_prepare weapon much. 22 and to_hear Daʸmaʸtrios the/this/who word this/he/she/it. and to_grieve, and to_say, 23 one/which? this/he/she/it to_do/make, that/since ⟦προέφθακεν⟧ I/we the/this/who Alexandros of_the ⟦φιλίαν⟧ to_attain the/this/who Youdaiois toward a_reliance? 24 to_write he/she/it/self I/we/and_I word encouragement, and height,

79 **RV 10:11 · Note** So the versions and Josephus. Grk. four-foot stones.

80 **RV 10:16 · Note** See 1 Maccabees 2:18. Compare 1 Maccabees 10:65.

81 **RV 10:19 · Note** See 1 Maccabees 2:18. Compare 1 Maccabees 10:65.

82 **RV 10:20 · Note** See 1 Maccabees 2:18. Compare 1 Maccabees 10:65.

83 **RV 10:21 · Note** circa B.C. 153.

Literal Version

and ⟦δομάτων⟧, that to_be with I/we/my toward help. 25 and to_send he/she/it/self according_to the/this/who word this/he/she/it; king Daʸmaʸtrios the/this/who Gentile_nation the/this/who Jewish to_rejoice. 26 since ⟦συνετηρήσατε⟧ the/this/who to/with I/we ⟦συνθήκας⟧, and ⟦ἐνεμείνατε⟧ the/this/who friendship I/we, and no ⟦προσεχωρήσατε⟧ the/this/who ⟦ἐχθροῖς⟧ I/we, to_hear, and to_rejoice. 27 and now ⟦ἐμμείνατε⟧ still of_the ⟦συντηρῆσαι⟧ to/with I/we faith, and ⟦ἀνταποδώσομεν⟧ you good-doer, for which to_do/make with/after I/we. 28 and ⟦ἀφήσομεν⟧ you ⟦ἁφέματα⟧ much, and to_give you gift. 29 and now to_release:_divorce/to_release:_ _release you, and to_release all the/this/who Youdaious away_ _from the/this/who to_wear, and the/this/who honour of_the ⟦ἁλὸς⟧, and away_from the/this/who ⟦στεφάνων⟧, 30 and for of_the third the/this/who seed, and for of_the half of_the fruit of_the ⟦ξυλίνου⟧ of_the ⟦ἐπιβάλλοντός⟧ I/we to_take to_ _release away_from the/this/who today and beyond of_the to_ _take away_from the/this/who earth Youda, and away_from the/this/who three ⟦νομῶν⟧ the/this/who ⟦προστιθεμένων⟧ he/she/it/self away_from the/this/who Samareitidos and Galilaias, and away_from the/this/who today day and toward the/this/who an_age time. 31 and Hierousalaʸm to_be holy and ⟦ἀφειμένη⟧, and the/this/who region he/she/it/self, the/this/who/which ⟦δεκάται⟧ and the/this/who goal/tax. 32 to_release and the/this/who authority the/this/who ⟦ἄκρας⟧ the/this/who in/on/among Hierousalaʸm, and to_give the/this/who high-priest, that if ⟦καταστήσῃ⟧ in/on/among he/she/it/self man which if ⟦ἐκλέξηται⟧ he/she/it/self of_the to_keep/guard he/she/it/self/my/your/him-self. 33 and all ⟦φυχὴν⟧ Jewish the/this/who ⟦αἰχμαλωτισθεῖσαν⟧ away_from earth Youda toward all kingdom I/we to_release ⟦ἐλευθέραν⟧ free_gift/freely; and all ⟦ἀφιέτωσαν⟧ the/this/who tax and the/this/who animal he/she/it/self. 34 and all the/this/who/which ⟦ἑορταὶ⟧ and the/this/who Sabbath and ⟦νουμηνίαι⟧, and day ⟦ἀποδεδειγμέναι⟧, and three day before festival and three day with/after festival, to_be all the/this/who/which day ⟦ἀτελείας⟧ and ⟦ἀφέσεως⟧ all the/this/who Youdaiois the/this/who to_be in/on/among the/this/who kingdom I/we. 35 and no to_have/be authority none to_do/require and to_trouble one he/she/it/self about all thing. 36 and ⟦προγραφήτωσαν⟧ the/this/who Jewish toward the/this/who power of_the king toward thirty ⟦χιλιάδας⟧ man, and to_give he/she/it/self lodging which/how ⟦καθήκει⟧ all the/this/who power of_the king. 37 and ⟦κατασταθήσεται⟧ out_ _from he/she/it/self in/on/among the/this/who ⟦ὀχυρώμασι⟧ of_the king the/this/who ⟦μεγάλοις⟧, and out_from this/he/she/it ⟦κατασταθήσεται⟧ upon/to/against ⟦χρειῶν⟧ the/this/who kingdom the/this/who to_be toward faith; and the/this/who upon/to/against he/she/it/self and the/this/who ruler to_be out_from he/she/it/self; and ⟦πορευέσθωσαν⟧ the/this/who ⟦νόμοις⟧ he/she/it/self, as/just_as and to_order the/this/who king in/on/among earth Youda. 38 and the/this/who three law the/this/who ⟦προστεθέντας⟧ the/this/who Youdaia away_from the/this/who country Samareias, ⟦προστεθήτω⟧ the/this/who Youdaia to/with the/this/who to_count of_the to_be by/under one, of_the not to_obey another authority but or/than of_the high-priest. 39 Ptolemaida and the/this/who ⟦προσκυροῦσαν⟧

Readers' Version

trees, which falls to me to receive, I release it from this day and from now on, so that I won't take it from the land of Yehudah (Judah), and from the three districts which are added to it from the country of Shomron (Samaria) and Galil, from this day forth and for all time. 31 Let Yerushalem (Jerusalem) be holy and free, with her borders, tithes, and taxes. 32 I yield up also my authority over the citadel which is at Yerushalem, and give it to the high priest, that he may appoint in it men whom he chooses to keep it. 33 Every soul of the Yehudim who's been carried captive from the land of Yehudah into any part of my kingdom, I set at liberty without payment. Let all officials also cancel the taxes on their livestock.

34 "All the feasts, the Sabbaths, new moons, appointed days, three days before a feast, and three days after a feast, let them all be days of immunity and release for all the Yehudim who are in my kingdom. 35 No one has authority to exact anything from any of them, or to trouble them about any matter.

36 "Let there be enrolled among the king's forces about thirty thousand men of the Yehudim, and pay will be given to them, as is due to all the king's forces. 37 Of them, some will be placed in the king's great fortresses, and some of them will be placed over the affairs of the kingdom, which are positions of trust. Let those who are over them and their rulers be of themselves, and let them walk after their own laws, even as the king has commanded in the land of Yehudah.

38 "The three districts that have been added to Yehudah from the country of Shomron (Samaria), let them be annexed to Yehudah, that they may be reckoned to be under one ruler, that they may not obey any other authority than the high priest's. 39 As for Ptolemais and its land, I've given it as a gift to the sanctuary that's at Yerushalem (Jerusalem), for the expenses of the sanctuary. 40 I also give every year fifteen thousand shekels of silver from the king's revenues from the places that are appropriate. 41 And all the additional funds which those who manage the king's affairs didn't pay as in the first years, they'll give from now on towards the works of the temple. 42 Besides this, the five thousand shekels of silver which they received from the uses of the sanctuary from the revenue year by year is also released, because it belongs to the priests who minister there. 43 Anyone who flees to the temple that's at Yerushalem, and within all of its borders, whether one owe money to the king, or any other matter, let them go free, along with all that they have in my kingdom. 44 Because the building and renewing of the structures of the sanctuary, the expense will also be given out of the king's revenue. 45 Because the building of the walls of Yerushalem and fortifying it all around, the expense will also be given out of the king's revenue, also for the building of the walls in Yehudah."

46 Now when Yonatan (Jonathan) and the people heard these words, they gave no credence to them, and didn't accept them, because they remembered the great evil which he'd done in Yisrael (Israel), and that he'd afflicted them very severely. 47 They were well pleased with Alexandros, because he was the first who

Readers' Version

spoke words of peace to them, and they were allies with him always.

Alexandros becomes king and honours Yonatan

48 King Alexandros (Alexander) gathered together great forces and encamped near Demetrios. **49** The two kings joined battle, and Alexandros' army fled; and Demetrios followed after him, and prevailed against them. **50** He strengthened the battle greatly until the sun went down; and Demetrios fell that day.

51 Alexandros sent ambassadors to Mitsrayim's (Egypt's) King Ptolemaios (Ptolemy) with this message: **52** "Since I've returned to my kingdom, and am seated on the throne of my fathers, and have established my dominion, and have overthrown Demetrios, and have taken possession of our country— **53** yes, I joined the battle with him, and he and his army were defeated by us, and we sat on the throne of his kingdom— **54** now also let's make friends with one another. Give me now your daughter as my wife. I'll be joined with you, and will give both you and her gifts worthy of you."

55 King Ptolemaios answered, saying, "Happy is the day you returned to the land of your ancestors and sat on the throne of their kingdom. **56** Now I'll do to you as you've written, but meet me at Ptolemais, that we may see one another; and I'll join with you, even as you've said." **57** So Ptolemaios went out of Mitsrayim, himself and Kleopatra (Cleopatra) his daughter, and came to Ptolemais in the one hundred and sixty-second year.[84] **58** King Alexandros met him, and he gave him his daughter Kleopatra, and celebrated her wedding at Ptolemais with great pomp, as kings do.

59 King Alexandros wrote to Yonatan (Jonathan), that he should come to meet him. **60** He went with pomp to Ptolemais, and met the two kings. He gave them and their friends[85] silver and gold, and many gifts, and found favour in their sight. **61** Some malcontents out of Yisrael (Israel), men who were transgressors of the law, gathered together against him to complain against him, but the king didn't pay any attention to them. **62** The king commanded that they take off Yonatan's clothes and clothe him in purple, and they did so. **63** The king made him sit with him, and said to his princes, "Go out with him into the middle of the city, and proclaim that no man may complain against him of any matter, and let no man trouble him for any reason." **64** When those who complained against him saw his honour according to the proclamation, and saw him clothed in purple, they all fled away. **65** The king gave him honour, and enrolled him among his chief friends,[86] and made him a captain and governor of a province. **66** Then Yonatan returned to Yerushalem (Jerusalem) with peace and gladness.

Literal Version

he/she/it/self to_give gift the/this/who holy the/this/who in/on/among Yerousalaʸm toward the/this/who ⟦προσήκουσαν⟧ cost the/this/who holy. **40** I/we/and_I to_give according_to year fifteen ⟦χιλιάδας⟧ ⟦σίκλων⟧ money away_ _from the/this/who word of_the king, away_from the/this/who place the/this/who ⟦ἀνηκόντων⟧. **41** and all the/this/who ⟦πλεονάζον⟧ the/this/who/which no ⟦ἀπεδίδοσαν⟧ the/this/who away_from the/this/who ⟦χρειῶν⟧, which/how in/on/among the/this/who first year, away_from of_the now to_give toward the/this/who work of_ _the house. **42** and upon/to/against this/he/she/it, five_ _thousand ⟦σίκλους⟧ money, which to_take away_from the/this/who ⟦χρειῶν⟧ of_the holy away_from of_the word according_to year, and this/he/she/it to_release through/because_of the/this/who ⟦ἀνήκειν⟧ he/she/it/self the/this/who priest the/this/who ⟦λειτουργοῦσι⟧. **43** and just_ _as/how_much if ⟦φύγωσιν⟧ toward the/this/who temple the/this/who in/on/among Hierosolumois and in/on/among all the/this/who region
he/she/it/self/my/your/him-self/there, to_owe ⟦βασιλικὰ⟧ and all thing, ⟦ἀπολελύσθωσαν⟧, and all just_as/how_much to_ _be he/she/it/self in/on/among the/this/who kingdom I/we. **44** and of_the ⟦οἰκοδομηθῆναι⟧ and of_the ⟦ἐπικαινισθῆναι⟧ the/this/who work the/this/who holy, and the/this/who cost to_give out_from of_the word of_the king. **45** and of_the ⟦οἰκοδομηθῆναι⟧ the/this/who wall Hierousalaʸm and ⟦ὀχυρῶσαι⟧ around, and the/this/who cost to_give out_from of_the word of_the king, and of_the ⟦οἰκοδομηθῆναι⟧ the/this/who wall the/this/who in/on/among the/this/who Youdaia. **46** which/how but/and to_hear Yōnathan and the/this/who a_people the/this/who word this/he/she/it, no to_trust_(in) he/she/it/self and_not ⟦ἐπεδέξαντο⟧, that/since ⟦ἐπεμνήσθησαν⟧ the/this/who evil the/this/who great which to_do/make in/on/among Israaʸl, and ⟦ἔθλιψεν⟧ he/she/it/self very. **47** and to_delight in/on/among Alexandrōi, that/since he/she/it/self to_be he/she/it/self founder word ⟦εἰρηνικῶν⟧, and ⟦συνεμάχουν⟧ he/she/it/self all the/this/who day. **48** and to_assemble Alexandros the/this/who king power great, and ⟦παρενέβαλεν⟧ right_ _opposite Daʸmaʸtriou. **49** and ⟦συνῆψαν⟧ war the/this/who two king, and to_flee the/this/who barracks Daʸmaʸtriou, and to_pursue he/she/it/self the/this/who Alexandros, and be_ _strong upon/to/against he/she/it/self. **50** and to_strengthen the/this/who war very until to_set the/this/who sun, and to_ _collapse the/this/who Daʸmaʸtrios in/on/among the/this/who day that. **51** and to_send Alexandros to/with Ptolemaion king Aiguptou ⟦πρέσβεις⟧ according_to the/this/who word this/he/she/it, to_speak, **52** since ⟦ἀνέστρεψα⟧ toward earth kingdom I/we, and to_seat upon/to/against throne father I/we, and ⟦ἐκράτησα⟧ the/this/who beginning, and ⟦συνέτριψα⟧ the/this/who

84 **RV 10:57 · Note** circa B.C. 151.

85 **RV 10:60 · Note** See 1 Maccabees 2:18. Compare 1 Maccabees 10:65.

86 **RV 10:65 · Note** See 1 Maccabees 11:27; 2 Maccabees 8:9. Compare 1 Maccabees 2:18; 10:16, etc.

Literal Version

Daʸmaʸtrion, and ⟦ἐπεκράτησα⟧ the/this/who country I/we; **53** and ⟦συνῆψα⟧ to/with he/she/it/self ⟦μάχην⟧, and ⟦συνετρίβη⟧ he/she/it/self and the/this/who barracks he/she/it/self/my/your/him-self/there by/under I/we, and ⟦ἐκαθίσαμεν⟧ upon/to/against throne kingdom he/she/it/self/my/your/him-self/there; **54** and now ⟦στήσωμεν⟧ to/with my/your/him-self ⟦φιλίαν⟧, and now to_ _give I/we the/this/who daughter you toward woman, and ⟦ἐπιγαμβρεύσω⟧ you, and to_give you gift, and he/she/it/self. worthy you. **55** and to_answer Ptolemaios the/this/who king, to_speak, good-doer day in/on/among which ⟦ἀνέστρεψας⟧ toward earth father you, and ⟦ἐκάθισας⟧ upon/to/against throne kingdom he/she/it/self. **56** and now to_do/make you which ⟦ἔγραψας⟧, but ⟦ἀπάντησον⟧ toward Ptolemaida, that to_perceive one_another, and ⟦ἐπιγαμβρεύσω⟧ you as/just_as to_say. **57** and to_go_out Ptolemaios out_from Aiguptou he/she/it/self and Kleopatra the/this/who daughter he/she/it/self/my/your/him-self/there, and to_enter toward Ptolemaida ⟦ἔτους⟧ secondly and ⟦ἑξηκοστοῦ⟧ and ⟦ἑκατοστοῦ⟧. **58** and ⟦ἀπήντησεν⟧ he/she/it/self Alexandros the/this/who king, and to_lease he/she/it/self Kleopatran the/this/who daughter he/she/it/self/my/your/him-self/there, and to_do/make the/this/who wedding he/she/it/self in/on/among ⟦Πτολεμαΐδι⟧, as/just_as the/this/who king, in/on/among glory/to_think great. **59** and to_write Alexandros the/this/who king the/this/who Yōnathan to_come/go toward ⟦συνάντησιν⟧ he/she/it/self. **60** and to_travel with/after glory toward Ptolemaida, and ⟦ἀπήντησε⟧ the/this/who two king; and to_ _give he/she/it/self money and gold, and the/this/who friendly/friend he/she/it/self, and gift much, and to_ _find/meet because_of/grace against/in_front_of he/she/it/self. **61** and ⟦ἐπισυνήχθησαν⟧ to/with he/she/it/self man pestilence out_from Israaʸl, man ⟦παράνομοι⟧, ⟦ἐντυχεῖν⟧ according_to he/she/it/self/my/your/him-self/there, and no ⟦προσέσχεν⟧ he/she/it/self the/this/who king. **62** and to_order the/this/who king, and to_strip Yōnathan the/this/who clothing he/she/it/self/my/your/him-self/there, and to_put_ _on he/she/it/self purple_cloth, and to_do/make thus(-ly). **63** and to_seat he/she/it/self the/this/who king with/after he/she/it/self/my/your/him-self/there, and to_say the/this/who ruler he/she/it/self/my/your/him-self/there, to_go_out with/after he/she/it/self/my/your/him-self/there toward midst the/this/who city, and to_preach of_the nothing to_call_on according_to he/she/it/self/my/your/him-self/there about nothing thing, and nothing he/she/it/self ⟦παρενοχλείτω⟧ about all word. **64** and to_be which/how ⟦ἴδον⟧ the/this/who ⟦ἐντυγχάνοντες⟧ the/this/who glory he/she/it/self/my/your/him-self/there as/just_as to_preach, and to_clothe he/she/it/self purple_ _cloth, and to_flee all. **65** and to_glorify he/she/it/self the/this/who king, and to_write he/she/it/self the/this/who first friendly/friend, and to_place he/she/it/self ⟦στρατηγὸν⟧ and ⟦μεριδάρχην⟧. **66** and to_turn Yōnathan toward Hierousalaʸm with/after peace and joy. **67** and in/on/among

Readers' Version

Yonatan defeats Apolonios

67 In the one hundred and sixty-fifth year,[87] Demetrios, son of Demetrios, came out of Kraitai (Crete) into the land of his ancestors. **68** When King Alexandros (Alexander) heard of it, he grieved greatly and returned to Antiokeia. **69** Demetrios appointed Apolonios, who was over Coele-Syria, and he gathered together a great army, and encamped against Yavneh, and sent to Yonatan the high priest, saying,

70 "You alone lift up yourself against us, but I'm ridiculed and in reproach because of you. Why do you assume authority against us in the mountains? **71** Now therefore, if you trust in your forces, come down to us into the plain, and let's match strength with each other there; for the power of the cities is with me. **72** Ask and learn who I am, and the rest who help us. They say, 'Your foot can't stand before our face; for your ancestors have been put to flight twice in their own land.' **73** Now you won't be able to withstand the cavalry and such an army as this in the plain, where is there's no stone or pebble, or place to flee."

74 Now when Yonatan heard Apolonios' words, he was moved in his mind, and he chose ten thousand men, and went out from Yerushalem (Jerusalem); and Shim'on (Simon) his brother met him to help him. **75** Then he encamped against Yafo (Joppa). The people of the city shut him out, because Apolonios had a garrison in Yafo. **76** So they fought against it. The people of the city were afraid, and opened to him; and Yonatan became master of Yafo.

77 Apolonios heard about that, and he gathered an army of three thousand cavalry, and a great army, and went to Azotos as though he were on a journey, and at the same time advanced onward into the plain, because he had a multitude of cavalry which he trusted. **78** He pursued him to Azotos, and the armies joined battle.[88] **79** Apolonios had secretly left a thousand cavalry behind them. **80** Yonatan learnt that there was an ambush behind him. They surrounded his army, and shot their arrows at the people, from morning until evening; **81** but the people stood fast, as Yonatan commanded them; and the enemy's horses grew tired.

82 Then Shim'on (Simon) brought forward his army and joined battle with the phalanx (for the cavalry were exhausted), and they were defeated by him and fled. **83** The cavalry were scattered in the plain. They fled to Azotos and entered into Beyt-Dagon, their idol's temple, to save themselves. **84** Yonatan burnt Azotos and the cities around it and took their spoils. He burnt the temple of Dagon and those who fled into it with fire. **85** Those who'd fallen by the sword plus those who were burnt were about eight thousand men.

86 From there, Yonatan left and encamped against Ashkelon. The people of the city came out to meet him with great pomp. **87** Yonatan, with those who were on his side, returned to

87 **RV 10:67 · Note** circa B.C. 148.

88 **RV 10:78 · Note** Most of the authorities here repeat after him.

Readers' Version

Yerushalem (Jerusalem), having many spoils. **88** When King Alexandros heard these things, he honoured Yonatan even more. **89** He sent him a gold buckle, as the custom is to give to the king's kindred. He gave him Ekron and all its land for a possession.

Literal Version

year ⟦πέμπτῳ⟧ and ⟦ἑξηκοστῷ⟧ and ⟦ἑκατοστῷ⟧ to_come/go Da^{y}ma^{y}trios son Da^{y}ma^{y}triou out_from Kra^{y}ta^{y}s toward the/this/who earth the/this/who father he/she/it/self/my/your/him-self/there. **68** and to_hear Alexandros the/this/who king, and to_grieve very, and ⟦ἀπέστρεψεν⟧ toward Antiokeian. **69** and to_appoint/conduct Da^{y}ma^{y}trios Apollōnion the/this/who to_be upon/to/against ⟦κοίλης⟧ Surias, and to_assemble power great, and ⟦παρενέβαλεν⟧ in/on/among Yamneia; **70** and to_send to/with Yōnathan the/this/who high-priest, to_speak, you ⟦μονώτατος⟧ ⟦ἐπαίρῃ⟧ upon/to/against I/we, I/we but/and to_be toward ⟦καταγέλωτα⟧ and reproach through/because_of you; and why? you ⟦ἐξουσιάζῃ⟧ upon/to/against I/we in/on/among the/this/who mountain? **71** now therefore/then if to_persuade upon/to/against the/this/who power you, to_come/go_down to/with I/we toward the/this/who a_plain, and ⟦συγκριθῶμεν⟧ my/your/him-self there, that/since with/after I/we/my he_is power the/this/who city. **72** to_ask and ⟦μάθε⟧ one/which? to_be and the/this/who remaining the/this/who ⟦βοηθοῦντες⟧ I/we, and to_speak, no to_be you uprising foot according_to face I/we? that/since twice ⟦ἐτροπώθησαν⟧ the/this/who father you in/on/among the/this/who earth he/she/it/self. **73** and now no be_able ⟦ὑποστῆναι⟧ the/this/who ⟦ἵππον⟧ and power such_as_this in/on/among the/this/who ⟦πεδίῳ⟧, where(-ever) no he_is stone and_not a_pebble and_not place of_the to_flee. **74** which/how but/and to_hear Yōnathan the/this/who word Apollōniou, to_move the/this/who mind, and ⟦ἐπέλεξε⟧ ten ⟦χιλιάδας⟧ man, and to_go_out out_from Hierousala^{y}m, and to_meet he/she/it/self Simōn the/this/who brother he/she/it/self/my/your/him-self/there upon/to/against help he/she/it/self/my/your/him-self/there. **75** and ⟦παρενέβαλεν⟧ upon/to/against Yoppa^{y}n, and ⟦ἀπέκλεισαν⟧ he/she/it/self out_from the/this/who city, that/since a_detachment_of_soldiers Apollōniou in/on/among Yoppa^{y}, and ⟦ἐπολέμησαν⟧ he/she/it/self/my/your/him-self. **76** and to_fear ⟦ἤνοιξαν⟧ the/this/who out_from the/this/who city, and ⟦ἐκυρίευσεν⟧ Yōnathan Yoppa^{y}s. **77** and to_hear Apollōnios, and ⟦παρενέβαλε⟧ ⟦τρισχιλίαν⟧ ⟦ἵππον⟧, and power much; and to_travel toward Azōton which/how ⟦διοδεύων⟧, and together to_go/bring_before toward the/this/who a_plain, through/because_of the/this/who to_have/be he/she/it/self multitude horse and to_persuade upon/to/against he/she/it/self. **78** and to_seek Yōnathan after he/she/it/self/my/your/him-self/there toward Azōton, and ⟦συνῆψαν⟧ the/this/who/which ⟦παρεμβολαὶ⟧ toward war. **79** and ⟦ἀπέλιπεν⟧ Apollōnios ⟦χιλίαν⟧ ⟦ἵππον⟧ in/on/among hidden after he/she/it/self. **80** and to_know Yōnathan that/since to_be hinderance after he/she/it/self/my/your/him-self/there, and to_surround he/she/it/self/my/your/him-self/there the/this/who barracks, and ⟦ἐξετίναξαν⟧ the/this/who ⟦σχίζας⟧ toward the/this/who a_people out_from from_morning until evening. **81** the/this/who but/and a_people to_stand, as/just_as to_command Yōnathan, and ⟦ἐκοπίασαν⟧ the/this/who ⟦ἵπποι⟧ he/she/it/self. **82** and to_draw/persuade Simōn the/this/who power he/she/it/self/my/your/him-self/there, and ⟦συνῆψε⟧ to/with the/this/who ⟦φάραγγα⟧; the/this/who for horse

Literal Version

⟦ἐξελύθη⟧; and ⟦συνετρίβησαν⟧ by/under
he/she/it/self/my/your/him-self/there, and to_flee. **83** and
the/this/who horse ⟦ἐσκορπίσθη⟧ in/on/among the/this/who
⟦πεδίῳ⟧, and to_flee toward Azōton, and to_enter toward
Baʸthdagōn the/this/who idol's_temple he/she/it/self, of_the
to_save **84** and ⟦ἐνεπύρισεν⟧ Yōnathan the/this/who Azōton
and the/this/who city the/this/who surrounding
he/she/it/self, and to_take the/this/who plunder
he/she/it/self, and the/this/who temple Dagōn and
the/this/who ⟦συμφυγόντας⟧ toward he/she/it/self
⟦ἐνεπύρισε⟧ fire. **85** and to_be the/this/who ⟦πεπτωκότες⟧
sword with the/this/who ⟦ἐμπυρισθεῖσιν⟧ toward man
⟦ὀκτακισχιλίους⟧. **86** and ⟦ἀπῆρεν⟧ from_there Yōnathan, and
⟦παρενέβαλεν⟧ upon/to/against ⟦Ἀσκάλωνα⟧, and to_go_out
the/this/who out_from the/this/who city toward
⟦συνάντησιν⟧ he/she/it/self in/on/among glory/to_think
great. **87** and to_turn Yōnathan toward Hierousalaʸm with
the/this/who from_with
he/she/it/self/my/your/him-self/there, to_have/be plunder
much. **88** and to_be which/how to_hear Alexandros
the/this/who king the/this/who word this/he/she/it, and to_
add(to) to_glorify the/this/who Yōnathan. **89** and to_send
he/she/it/self ⟦πόρπην⟧ golden, which/how custom he_is
⟦δίδοσθαι⟧ the/this/who kindred the/this/who king; and to_
_give he/she/it/self the/this/who Akkarōn and all
the/this/who region he/she/it/self toward ⟦κληροδοσίαν⟧.

11:1 and the/this/who king Aiguptou ⟦ἤθροισε⟧ power much,
which/how the/this/who sand the/this/who about
the/this/who lip the/this/who sea, and boat much; and to_
_seek ⟦κατακρατῆσαι⟧ the/this/who kingdom Alexandrou
deceit, and to_add_(to) he/she/it/self/my/your/him-self
the/this/who kingdom he/she/it/self/my/your/him-self.
2 and to_go_out toward Surian word ⟦εἰρηνικοῖς⟧, and
⟦ἤνοιγον⟧ he/she/it/self the/this/who away_from
the/this/who city, and ⟦συνήντων⟧ he/she/it/self, that/since
commandment to_be Alexandrou of_the king ⟦συναντᾶν⟧
he/she/it/self, through/because_of the/this/who ⟦πενθερὸν⟧
he/she/it/self/my/your/him-self/there to_be, **3** which/how
but/and to_enter toward the/this/who city Ptolemaios,
⟦ἀπέτασσε⟧ the/this/who power ⟦φρουρὰν⟧ in/on/among each
city. **4** which/how but/and to_come_near Azōtou, ⟦ἔδειξαν⟧
he/she/it/self the/this/who temple Dagōn ⟦ἐμπεπυρισμένον⟧,
and Azōton, and the/this/who ⟦περιπόλια⟧ he/she/it/self
⟦καθηρημένα⟧, and the/this/who body ⟦ἐῤῥιμμένα⟧, and
the/this/who ⟦ἐμπεπυρισμένους⟧ which ⟦ἐνεπύρισεν⟧
in/on/among the/this/who war; to_do/make for ⟦θημωνίας⟧
he/she/it/self in/on/among the/this/who road
he/she/it/self/my/your/him-self/there. **5** and to_relate_fully
the/this/who king which to_do/make Yōnathan, toward
the/this/who ⟦ψογῆσαι⟧ he/she/it/self; and be_silent
the/this/who king. **6** and to_meet Yōnathan the/this/who king
toward Yoppaʸn with/after glory, and ⟦ἠσπάσαντο⟧ one_
_another, and to_sleep there. **7** and to_travel Yōnathan
with/after of_the king until of_the river of_the to_call
Eleutherou, and to_turn toward Hierousalaʸm. **8** the/this/who
but/and king Ptolemaios ⟦ἐκυρίευσε⟧ the/this/who city

Readers' Version

Ptolemaios turns against Alexandros

11:1 Then the king of Mitsrayim (Egypt) gathered together great forces, as the sand which is by the sea shore, and many ships, and tried to make himself master of Alexandros's (Alexander's) kingdom by deceit, and to add it to his own kingdom. **2** He went out into Aram (Syria) with words of peace, and the people of the cities opened their gates to him and met him; for King Alexandros's command was that they should meet him, because he was his father-in-law. **3** Now as he entered into the cities of Ptolemais, he set his forces for a garrison in each city.

4 But when he came near to Azotos, they showed him Dagon's temple burnt with fire, and Azotos and its pasture lands destroyed, and the bodies thrown out, and those who'd been burnt, whom he burnt in the war, for they'd made heaps of them in his way. **5** They told the king what Yonatan had done, that they might throw blame on him; but the king kept silent. **6** Yonatan met the king with pomp at Yafo (Joppa), and they greeted one another, and they slept there. **7** Yonatan went with the king as far as the river that's called Eleutherus, then returned to Yerushalem (Jerusalem).

8 But King Ptolemaios (Ptolemy) took control of the cities along the sea coast, to Seleukeia which is by the sea, and he devised evil plans about Alexandros. **9** He sent ambassadors to King Demetrios, saying, "Come! Let's make a covenant with one another, and I'll give you my daughter whom Alexandros has, and you'll reign over your father's kingdom; **10** for I regret that I gave my daughter to him, for he tried to kill me. **11** He accused him,

Readers' Version

because he coveted his kingdom. 12 Taking his daughter from him, he gave her to Demetrios, and was estranged from Alexandros, and their enmity was openly seen.

13 Ptolemaios entered into Antiokeia, and put on himself Asia's crown. He put two crowns on his head, the crown of Mitsrayim (Egypt) and that of Asia. 14 But King Alexandros was in Kilikia at that time, because the people of that region were in revolt. 15 When Alexandros heard of it, he came against him in war. Ptolemaios marched out and met him with a strong force, and put him to flight. 16 Alexandros fled into Arav, that he might be sheltered there; but King Ptolemaios was triumphant. 17 Zavdiyel the Aravi took off Alexandros's head, and sent it to Ptolemaios. 18 King Ptolemaios died the third day after, and those who were in his fortresses were slain by the inhabitants of the fortresses. 19 Demetrios became king in the one hundred and sixty-seventh year.[89]

Yonatan negotiates with Demetrios

20 In those days Yonatan (Jonathan) gathered together the Yehudim (Jews) to take the citadel that was at Yerushalem (Jerusalem). He made many engines of war to use against it. 21 Some lawless men who hated their own nation went to the king and reported to him that Yonatan was besieging the citadel. 22 He heard, and was angry, but when he heard it, he set out immediately, and came to Ptolemais, and wrote to Yonatan, that he shouldn't besiege it, and that he should meet him and speak with him at Ptolemais with all speed.

23 But when Yonatan heard this, he gave orders to continue the siege. He chose some of the elders of Yisrael (Israel) and of the priests, and put himself in peril 24 by taking silver, gold, clothing, and various other presents, and went to Ptolemais to the king. Then he found favour in his sight. 25 Some lawless men of those who were of the nation made complaints against him, 26 and the king did to him even as his predecessors had done to him, and exalted him in the sight of all his[90] friends, 27 and confirmed to him the high priesthood, and all the other honours that he had before, and gave him preeminence among his[91] chief friends. 28 And Yonatan requested of the king that he'd make Yehudah (Judea) free from tribute, along with the three[92] provinces and the country of Shomron (Samaria), and promised him three hundred talents. 29 The king consented, and wrote letters to Yonatan about all these things as follows:

30 "King Demetrios to his brother Yonatan, and to the nation of the Yehudim (Jews), greetings. 31 The copy of the letter which we wrote to Lasthenes our kinsman about you, we've written also to you, that you may see it. 32 'King Demetrios to Lasthenes his father, greetings. 33 We've determined to do good to the nation of the Yehudim, who are our friends, and observe what's

Literal Version

the/this/who ⟦παραλίας⟧ until ⟦Σελευκίας⟧ the/this/who ⟦παραθαλασσίας⟧, and to_reason about Alexandrou ⟦λογισμοὺς⟧ evil/bad. 9 and to_send ⟦πρέσβεις⟧ to/with Da^{y}ma^{y}trion the/this/who king, to_speak, come ⟦συνθώμεθα⟧ to/with my/your/him-self covenant, and to_give you the/this/who daughter I/we which to_have/be Alexandros, and ⟦βασιλεύσεις⟧ the/this/who kingdom of_the father you. 10 ⟦Μεταμεμέλημαι⟧ for to_give he/she/it/self the/this/who daughter I/we, to_seek for to_kill I/we. 11 and ⟦ἐψόγησεν⟧ he/she/it/self because_of/grace of_the to_long_for he/she/it/self the/this/who kingdom he/she/it/self/my/your/him-self/there; 12 and ⟦ἀφελόμενος⟧ he/she/it/self/my/your/him-self/there the/this/who daughter, to_give he/she/it/self/my/your/him-self the/this/who Da^{y}ma^{y}triōi, and ⟦ἠλλοιώθη⟧ of_the Alexandrou, and to_shine/appear the/this/who hostility he/she/it/self. 13 and to_enter Ptolemaios toward Antiokeian, and ⟦περιέθετο⟧ two diadem about the/this/who head he/she/it/self/my/your/him-self/there, the/this/who the/this/who Asias and Aiguptou. 14 Alexandros but/and the/this/who king to_be in/on/among Kilikia according_to the/this/who time/right_time that, that/since ⟦ἀπεστάτουν⟧ the/this/who away_from the/this/who place that. 15 and to_hear Alexandros, and to_come/go upon/to/against he/she/it/self war; and to_lead_out Ptolemaios the/this/who power, and ⟦ἀπήντησεν⟧ he/she/it/self in/on/among hand strong, and ⟦ἐτροπώσατο⟧ he/she/it/self. 16 and to_flee Alexandros toward the/this/who Arabian, of_the ⟦σκεπασθῆναι⟧ he/she/it/self there; the/this/who but/and king Ptolemaios ⟦ὑψώθη⟧. 17 and to_remove Zabdia^{y}l the/this/who Araps the/this/who head Alexandrou, and to_send the/this/who Ptolemaiōi. 18 and the/this/who king Ptolemaios to_die in/on/among the/this/who day the/this/who third, and the/this/who to_be in/on/among the/this/who ⟦ὀχυρώμασιν⟧ to_destroy by/under the/this/who in/on/among the/this/who ⟦ὀχυρώμασι⟧. 19 and to_reign Da^{y}ma^{y}trios ⟦ἔτους⟧ seventh and ⟦ἑξηκοστοῦ⟧ and ⟦ἑκατοστοῦ⟧. 20 in/on/among the/this/who day that to_assemble Yōnathan the/this/who out_from the/this/who Jewish/Judea, of_the ⟦ἐκπολεμῆσαι⟧ the/this/who ⟦ἄκραν⟧ the/this/who in/on/among Hierousala^{y}m, and to_do/make upon/to/against he/she/it/self/my/your/him-self ⟦μηχανὰς⟧ much. 21 and to_travel one to_hate the/this/who Gentile_nation he/she/it/self, man ⟦παράνομοι⟧, to/with the/this/who king, and to_announce he/she/it/self that/since Yōnathan ⟦περικάθηται⟧ the/this/who ⟦ἄκραν⟧. 22 and to_hear to_anger; which/how but/and to_hear, immediately ⟦ἀναζεύξας⟧ to_come/go toward Ptolemaida, and to_write Yōnathan, of_the not ⟦περικαθῆσθαι⟧ the/this/who Akra/tip, and of_the ⟦ἁπαντῆσαι⟧ he/she/it/self he/she/it/self ⟦συνμίσγειν⟧ toward Ptolemaida the/this/who ⟦ταχίστην⟧. 23 which/how but/and to_hear Yōnathan, to_order ⟦περικαθῆσθαι⟧, and ⟦ἐπέλεξε⟧ the/this/who elder Israa^{y}l and

89 **RV 11:19 · Note** circa B.C. 146.

90 **RV 11:26 · Note** See 1 Maccabees 2:18.

91 **RV 11:27 · Note** See 1 Maccabees 10:65.

92 **RV 11:28 · Note** Grk. toparchies

Literal Version

the/this/who priest, and to_give my/your/him-self
the/this/who ⟦κινδύνῳ⟧. 24 and to_take money, and gold, and
clothing, and other lodging greater, to_travel to/with
the/this/who king toward Ptolemaida, and to_find/meet
because_of/grace a_ring
he/she/it/self/my/your/him-self/there. 25 and ⟦ἐνετύγχανον⟧
according_to he/she/it/self/my/your/him-self/there one
⟦ἄνομοι⟧ the/this/who out_from of_the Gentile_nation. 26 and
to_do/make he/she/it/self the/this/who king as/just_as to_
_do/make he/she/it/self the/this/who before
he/she/it/self/my/your/him-self/there, and to_lift_up
he/she/it/self against/in_front_of all the/this/who
friendly/friend he/she/it/self/my/your/him-self/there.
27 and to_stand he/she/it/self the/this/who ⟦ἀρχιερωσύνην⟧,
and just_as/how_much another to_have/be precious
⟦τοπρότερον⟧, and to_do/make he/she/it/self the/this/who
first friendly/friend to_govern. 28 and ⟦ἠξίωσεν⟧ Yōnathan
the/this/who king to_do/make the/this/who Jewish/Judea
⟦ἀφορολόγητον⟧, and the/this/who three ⟦τοπαρχίας⟧, and
the/this/who ⟦Σαμαρεῖτιν⟧, and to_profess he/she/it/self
talent ⟦τριακόσια⟧. 29 and to_delight the/this/who king, and
to_write the/this/who Yōnathan epistle about all
this/he/she/it ⟦ἐχούσας⟧ the/this/who way this/he/she/it;
30 king Daʸmaʸtrios Yōnathan the/this/who brother to_rejoice,
and Gentile_nation Jewish. 31 the/this/who a_transcript
the/this/who epistle which ⟦ἐγράψαμεν⟧ ⟦Λασθένει⟧
the/this/who ⟦συγγενεῖ⟧ I/we about you, ⟦γεγράφαμεν⟧ and
to/with you. that to_perceive. 32 king Daʸmaʸtrios ⟦Λασθένει⟧
the/this/who father to_rejoice. 33 the/this/who Gentile_nation
the/this/who Jewish friendly/friend I/we and ⟦συντηροῦσι⟧
the/this/who to/with I/we just ⟦ἐκρίναμεν⟧ to_do_good/to_
_do/make, because_of/grace the/this/who out_from/six
he/she/it/self enthusiasm to/with I/we. 34 ⟦Ἑστάκαμεν⟧
therefore/then he/she/it/self the/this/who and/both region
the/this/who Jewish/Judea, and the/this/who three law,
choice_portion, and Luddan, and ⟦Ῥαμαθὲμ⟧, who/which to_
add(to) the/this/who Youdaia away_from the/this/who
Samareitidos, and all the/this/who ⟦συγκυροῦντα⟧
he/she/it/self all the/this/who ⟦θυσιάζουσιν⟧ toward
Hierosoluma, for the/this/who ⟦βασιλικῶν⟧ which
⟦ἐλάμβανεν⟧ the/this/who king from_with he/she/it/self
⟦τοπρότερον⟧ according_to year away_from the/this/who
⟦γεννημάτων⟧ the/this/who earth, and away_from
the/this/who ⟦ἀκροδρύων⟧. 35 and the/this/who another
the/this/who ⟦ἀνήκοντα⟧ I/we away_from of_the now
the/this/who ⟦δεκατῶν⟧, and the/this/who ⟦τελῶν⟧
the/this/who ⟦ἀνηκόντων⟧ I/we, and the/this/who of_the
⟦ἁλὸς⟧ ⟦λίμνας⟧, and the/this/who ⟦ἀνήκοντας⟧ I/we crown,
all ⟦ἐπαρκῶς⟧ ⟦παρίεμεν⟧ he/she/it/self. 36 and no
⟦ἀθετηθήσεται⟧ and_not in/on/among/one this/he/she/it
away_from of_the now and toward the/this/who all time.
37 now therefore/then ⟦ἐπιμέλεσθε⟧ of_the to_do/make
this/he/she/it a_transcript; and ⟦δοθήτω⟧ Yōnathan, and
⟦τεθήτω⟧ in/on/among the/this/who mountain the/this/who
holy in/on/among place ⟦ἐπισήμῳ⟧. 38 and to_perceive
Daʸmaʸtrios the/this/who king that/since ⟦ἡσύχασεν⟧
the/this/who earth before

Readers' Version

just towards us, because of their good will towards us. 34 We've confirmed therefore to them the borders of Yehudah, and also the three governments of Aphaerema, Lod, and Ramatayim (these were added to Yehudah from the country of Shomron), and all their territory to them, for all who do sacrifice in Yerushalem (Jerusalem), instead of the king's dues which the king received of them yearly before from the produce of the earth and the fruits of trees. 35 As for the other payments to us from now on, of the tithes and the taxes that pertain to us, and the salt pits, and the crown taxes due to us, all these we'll give back to them. 36 Not one of these grants will be annulled from this time forth and forever. 37 Now therefore be careful to make a copy of these things, and let it be given to Yonatan, and let it be set up on the holy mountain in a suitable and conspicuous place.' "

Yonatan's troops rescue Demetrios

38 When King Demetrios saw that the land was quiet before him, and that no resistance was made to him, he sent away all his troops, each man to his own place, except the foreign troops, which he'd raised from the islands of the Gentiles. So all the troops of his fathers hated him. 39 Now Trufon was one of those who previously had been on Alexandros's (Alexander's) side, and he saw that all the forces murmured against Demetrios. So he went to Imalcue the Aravi, who was raising up Antiokos (Antiochus) the young child of Alexandros, 40 and urgently insisted to him that he should deliver him to him, that he might reign in his father's place. He told him all that Demetrios had done, and the hatred with which his forces hated him; and he stayed there many days.

41 Now Yonatan sent to King Demetrios, that he should remove the troops of the citadel from Yerushalem, and the troops who were in the fortresses; for they fought against Yisrael (Israel) continually. 42 Demetrios sent to Yonatan, saying, "I won't only do this for you and your nation, but I'll greatly honour you and your nation, if I find an opportunity. 43 Now therefore you'll do well if you send me men who'll fight for me; for all my forces have revolted." 44 So Yonatan sent him three thousand valiant men to Antiokeia. They came to the king, and the king was glad at their coming.

45 The people of the city gathered themselves together into the middle of the city, to the number of one hundred and twenty thousand men, and they wanted to kill the king. 46 The king fled into the palace courtyard, and the people of the city seized the main streets of the city and began to fight. 47 The king called the Yehudim (Jews) to help him, and they were gathered together to him all at once, and they dispersed themselves in the city, and killed that day about one hundred thousand. 48 They set the city on fire, and seized many spoils that day, and saved the king. 49 The people of the city saw that the Yehudim had taken control of the city as they pleased, and they became faint in their hearts, and they cried out to the king with supplication, saying, 50 "Give us your right hand, and let the Yehudim cease from fighting against us and the city." 51 They threw away their

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weapons and made peace. The Yehudim were glorified in the sight of the king, and before all who were in his kingdom. Then they returned to Yerushalem (Jerusalem), having much plunder. **52** So King Demetrios sat on the throne of his kingdom, and the land was quiet before him. **53** He lied in all that he spoke, and estranged himself from Yonatan (Jonathan), and didn't repay him according to the benefits with which he had repaid him, and treated him very harshly.

Yonatan supports the young Antiokos

54 Now after this, Trufon returned, and with him the young child Antiokos (Antiochus), who reigned and put on a crown. **55** All the forces which Demetrios had sent away with disgrace were gathered to him, and they fought against him, and he fled and was routed. **56** Trufon took the elephants, and took control of Antiokeia. **57** The young Antiokos wrote to Yonatan, saying, "I confirm to you the high priesthood, and appoint you over the four districts, and to be one of the king's[93] friends." **58** He sent to him golden vessels and furniture for the table, and gave him permission to drink in golden vessels, and to be clothed in purple, and to have a golden buckle. **59** He made his brother Shim'on (Simon) governor from the Ladder of Tsor (Tyre) to the borders of Mitsrayim (Egypt).

60 Yonatan went out and took his journey beyond the river and through the cities. All the forces of Aram (Syria) gathered themselves to him to be his allies. He came to Ashkelon, and the people of the city met him honourably. **61** He departed from there to Azah (Gaza), and Azah's people shut him out. So he besieged it and burnt its pasture lands with fire, and plundered them. **62** Azah's people pleaded with Yonatan, and he gave them his right hand, and took the sons of their princes for hostages, and sent them away to Yerushalem (Jerusalem). Then he passed through the country as far as Damesek (Damascus).

Yonatan defeats Demetrios' army

63 Then Yonatan heard that Demetrios' princes had come to Kedesh, which is in Galil, with a great army, intending to remove him from his office. **64** He went to meet them, but he left Shim'on his brother in the country. **65** Shim'on encamped against Beyt-Tsur, and fought against it many days, and hemmed it in. **66** They asked him to give them his right hand, and he gave it to them. He removed them from there, took possession of the city, and set a garrison over it.

67 Yonatan and his army encamped at the water of Gennaisaret, and early in the morning they marched to the plain of Hatsor. **68** Listen, an army of foreigners met him in the plain. They laid an ambush for him in the mountains, but they themselves met him face to face. **69** But those who lay in ambush rose out of their places and joined battle. All those who were on Yonatan's side fled. **70** Not one of them was left, except Matityah (Mattathias) the son of Avshalom (Absalom), and Yehudah (Judas) the son of Chalphi, captains of the forces. **71** Yonatan tore his clothes, put dirt on his head, and prayed. **72** He turned again to

Literal Version

he/she/it/self/my/your/him-self/there, and none he/she/it/self ⟦ἀνθειστήκει⟧, and to_release all the/this/who power he/she/it/self/my/your/him-self/there each toward the/this/who one's_own/private place, but/however the/this/who foreign power which ⟦ἐξενολόγησεν⟧ away_from the/this/who ⟦νήσων⟧ the/this/who Gentile_nation; and ⟦ἤχθραναν⟧ he/she/it/self all the/this/who/which power the/this/who father he/she/it/self/my/your/him-self/there. **39** Trufōn but/and to_be the/this/who from_with Alexandrou ⟦τοπρότερον⟧, and to_perceive that/since all the/this/who/which power ⟦καταγογγύζουσι⟧ of_the Da^{y}ma^{y}triou, and to_travel to/with ⟦Εἰμαλκουαὶ⟧ the/this/who Araba, which ⟦ἔτρεφε⟧ the/this/who Antiokon the/this/who boy the/this/who of_the Alexandrou; **40** and ⟦προσήδρευεν⟧ he/she/it/self, that to_deliver he/she/it/self he/she/it/self, that to_reign for of_the father he/she/it/self/my/your/him-self/there; and to_announce he/she/it/self just_as/how_much ⟦συνετέλεσε⟧ Da^{y}ma^{y}trios, and the/this/who hostility which ⟦ἐχθραίνουσιν⟧ he/she/it/self the/this/who/which power he/she/it/self/my/your/him-self/there; and to_stay there day much. **41** and to_send Yōnathan to/with Da^{y}ma^{y}trion the/this/who king, in_order_that/to to_expel the/this/who out_from the/this/who ⟦ἄκρας⟧ out_from Hierousala^{y}m, and the/this/who in/on/among the/this/who ⟦ὀχυρώμασιν⟧, to_be for ⟦πολεμοῦντες⟧ the/this/who Israa^{y}l. **42** and to_send Da^{y}ma^{y}trios to/with Yōnathan, to_speak, no alone/only this/he/she/it to_do/make you and the/this/who Gentile_ _nation you, but glory/to_think to_glorify you and the/this/who Gentile_nation you, if ⟦εὐκαιρίας⟧ ⟦τύχω⟧. **43** now therefore/then correctly to_do/make to_send I/we man the/this/who/which ⟦συμμαχήσουσιν⟧, that/since to_leave all the/this/who/which power I/we. **44** and to_send Yōnathan man ⟦τρισχιλίους⟧ ⟦δυνατοὺς⟧ strength he/she/it/self toward Antiokeian, and ⟦ἦλθοσαν⟧ to/with the/this/who king, and to_ _celebrate the/this/who king upon/to/against the/this/who ⟦ἐφόδῳ⟧ he/she/it/self. **45** and ⟦ἐπισυνήχθησαν⟧ the/this/who out_from the/this/who city toward midst the/this/who city toward man twelve myriad, and ⟦ἠβούλοντο⟧ to_do_away_with the/this/who king. **46** and to_ _flee the/this/who king toward the/this/who palace/courtyard, and ⟦κατελάβοντο⟧ the/this/who out_from the/this/who city the/this/who ⟦διόδους⟧ the/this/who city, and be_first ⟦πολεμεῖν⟧. **47** and to_call the/this/who king the/this/who Youdaious upon/to/against help, and ⟦ἐπισυνήχθησαν⟧ to/with he/she/it/self all together; and to_ _scatter in/on/among the/this/who city all together; and to_ _kill in/on/among the/this/who city the/this/who day that toward myriad ten. **48** and ⟦ἐνεπύρισαν⟧ the/this/who city, and ⟦ἐλάβοσαν⟧ plunder much in/on/among that the/this/who day, and ⟦ἔσωσαν⟧ the/this/who king. **49** and ⟦ἴδον⟧ the/this/who away_from the/this/who city that/since ⟦κατεκράτησαν⟧ the/this/who Jewish the/this/who city, which/how ⟦ἠβούλοντο⟧, and ⟦ἠσθένησαν⟧ the/this/who ⟦διανοίαις⟧ he/she/it/self, and ⟦ἐκέκραξαν⟧ to/with the/this/who king with/after petition, to_speak, **50** to_give

93 **RV 11:57 · Note** See 1 Maccabees 2:18.

Literal Version

I/we right, and ⟦παυσάσθωσαν⟧ the/this/who Jewish ⟦πολεμοῦντες⟧ I/we and the/this/who city. **51** and to_ _throw/lay_down the/this/who weapon, and to_do/make peace; and ⟦ἐδοξάσθησαν⟧ the/this/who Jewish against/in_ _front_of of_the king, and before all the/this/who in/on/among the/this/who kingdom he/she/it/self/my/your/him-self/there, and to_turn toward Hierousalaʸm to_have/be plunder much. **52** and to_seat Daʸmaʸtrios the/this/who king upon/to/against throne the/this/who kingdom he/she/it/self/my/your/him-self/there, and ⟦ἡσύχασεν⟧ the/this/who earth before he/she/it/self/my/your/him-self/there. **53** and ⟦ἐψεύσατο⟧ all just_as/how_much to_say, and ⟦ἠλλοτριώθη⟧ the/this/who Yōnathan, and no ⟦ἀνταπέδωκε⟧ according_to the/this/who enthusiasm which ⟦ἀνταπέδωκεν⟧ he/she/it/self, and ⟦ἔθλιβεν⟧ he/she/it/self very. **54** with/after but/and this/he/she/it ⟦ἀπέστρεψε⟧ Trufōn and Antiokos with/after he/she/it/self/my/your/him-self/there boy ⟦νεώτερον⟧; and to_reign and ⟦ἐπέθετο⟧ diadem. **55** and ⟦ἐπισυνήχθησαν⟧ to/with he/she/it/self all the/this/who/which power which ⟦ἀπεσκόρπισε⟧ Daʸmaʸtrios, and ⟦ἐπολέμησαν⟧ to/with he/she/it/self, and to_flee and ⟦ἐτροπώθη⟧. **56** and to_take Trufōn the/this/who wild_animal, and ⟦κατεκράτησεν⟧ Antiokeias **57** and to_write Antiokos the/this/who new the/this/who Yōnathan, to_speak. to_stand you the/this/who ⟦ἀρχιερωσύνην⟧, and to_appoint/conduct you upon/to/against the/this/who four ⟦νομῶν⟧, and to_be you the/this/who friendly/friend of_the king. **58** and to_send he/she/it/self ⟦χρυσώματα⟧ and service, and to_give he/she/it/self authority to_drink in/on/among ⟦χρυσώμασι⟧, and to_be in/on/among purple_cloth, and to_have/be ⟦πόρπην⟧ golden. **59** and Simōna the/this/who brother he/she/it/self/my/your/him-self/there to_appoint/conduct ⟦στρατηγὸν⟧ away_from the/this/who ⟦κλίμακος⟧ Turou until the/this/who region Aiguptou. **60** and to_go_out Yōnathan, and to_travel_through other_side of_the river, and in/on/among the/this/who city, and ⟦ἠθροίσθησαν⟧ to/with he/she/it/self all the/this/who/which power Surias toward ⟦συμμαχίαν⟧, and to_come/go toward ⟦Ἀσκάλωνα⟧, and to_meet he/she/it/self the/this/who out_from the/this/who city gloriously. **61** and to_go_away from_there toward Gazan, and ⟦ἀπέκλεισαν⟧ the/this/who away_from treasury, and ⟦περιεκάθισε⟧ about he/she/it/self/my/your/him-self, and ⟦ἐνεπύρισε⟧ the/this/who ⟦περιπόλια⟧ he/she/it/self fire, and ⟦ἐσκύλευσεν⟧ he/she/it/self. **62** and ⟦ἠξίωσαν⟧ the/this/who away_from treasury the/this/who Yōnathan, and to_give he/she/it/self right, and to_take the/this/who son ruler he/she/it/self toward ⟦ὅμηρα⟧, and to_send_out/away he/she/it/self toward Hierousalaʸm, and to_pass_through the/this/who country until Damaskou. **63** and to_hear Yōnathan that/since be_present the/this/who ruler Daʸmaʸtriou toward Kadaʸs the/this/who in/on/among the/this/who Galilaia, with/after power much, to_plan ⟦μεταστῆσαι⟧ he/she/it/self the/this/who need. **64** and to_ _meet he/she/it/self, the/this/who but/and brother he/she/it/self/my/your/him-self/there Simōna to_leave_ _behind in/on/among the/this/who country. **65** and

Readers' Version

them in battle, and routed them, and they fled. **73** When the men on his side who'd fled saw this, they returned to him and pursued with him to Kedesh to their camp, and they encamped there. **74** About three thousand men of the foreigners fell on that day. Then Yonatan returned to Yerushalem (Jerusalem).

Readers' Version

Yonatan renews alliances with Romai and Sparta

12:1 Yonatan saw that the time was favourable for him, so he chose men and sent them to Romai to confirm and renew the friendship that they had with them. **2** He also sent similar letters to the Spartans, and to other places. **3** They went to Romai, entered into the senate house, and said, "Yonatan the high priest and the nation of the Yehudim have sent us to renew for them the friendship and the alliance, as in former time." **4** They gave them letters to the men in every place, that they should provide safe conduct for them on their way to the land of Yehudah (Judah). **5** This is the copy of the letters which Yonatan wrote to the Spartans:

6 "Yonatan the high priest, and the senate of the nation, and the priests, and the rest of the people of the Yehudim (Jews), to their kindred the Spartans, greetings. **7** Even before this time letters were sent to Honyo (Onias) the high priest from Arius,[94] who was reigning among you, to signify that you're our kindred,

Literal Version

⟦παρενέβαλε⟧ Simōn upon/to/against Baithsoura, and ⟦ἐπολέμει⟧ he/she/it/self/my/your/him-self day much, and to_confine he/she/it/self/my/your/him-self. **66** and ⟦ἠξίωσαν⟧ he/she/it/self of_the right to_take, and to_give he/she/it/self, and to_expel he/she/it/self from_there, and ⟦κατελάβετο⟧ the/this/who city, and to_place upon/to/against he/she/it/self ⟦φρουράν⟧. **67** and Yōnathan and the/this/who barracks he/she/it/self/my/your/him-self/there ⟦παρενέβαλον⟧ upon/to/against the/this/who water Genna^{y}sar, and ⟦ὥρθρισαν⟧ ⟦τοπρωΐ⟧ toward the/this/who a_ _plain ⟦Νασώρ⟧. **68** and look! barracks ⟦ἀλλοφύλων⟧ ⟦ἀπήντα⟧ he/she/it/self in/on/among the/this/who ⟦πεδίῳ⟧, and to_ _expel hinderance upon/to/against he/she/it/self in/on/among the/this/who mountain, he/she/it/self but/and to_meet right_opposite. **69** the/this/who but/and plot/ambush to_raise_up out_from the/this/who place he/she/it/self, and ⟦συνῆψαν⟧ war; and to_flee the/this/who from_with Yōnathan all, **70** and_not one to_leave_behind away_from he/she/it/self, but/however Mattathias the/this/who of_the ⟦Ἀβεσσαλώμου⟧, and Youdas the/this/who of_the Ḳalfi, ruler the/this/who army the/this/who power. **71** and to_tear Yōnathan the/this/who clothing he/she/it/self/my/your/him-self/there, and to_put/lay_on earth upon/to/against the/this/who head he/she/it/self/my/your/him-self/there, and to_pray. **72** and to_return to/with he/she/it/self war, and ⟦ἐτροπώσατο⟧ he/she/it/self, and to_flee. **73** and ⟦ἴδον⟧ the/this/who ⟦φεύγοντες⟧ the/this/who from_with he/she/it/self/my/your/him-self/there, and to_turn to/with he/she/it/self, and to_pursue with/after he/she/it/self/my/your/him-self/there until Kada^{y}s until the/this/who barracks he/she/it/self, and ⟦παρενέβαλον⟧ there. **74** and to_collapse out_from the/this/who ⟦ἀλλοφύλων⟧ in/on/among the/this/who day that toward man ⟦τρισχιλίους⟧; and to_turn Yōnathan toward Hierousala^{y}m.

12:1 and to_perceive Yōnathan that/since the/this/who time/right_time he/she/it/self to_work_with, and ⟦ἐπέλεξεν⟧ man, and to_send toward ʁōma^{y}n, to_stand and ⟦ἀνανεώσασθαι⟧ the/this/who to/with he/she/it/self ⟦φιλίαν⟧. **2** and to/with ⟦Σπαρτιάτας⟧, and place other to_send epistle according_to the/this/who he/she/it/self. **3** and to_ _travel toward ʁōma^{y}n, and to_enter toward the/this/who ⟦βουλευτήριον⟧, and to_say, Yōnathan the/this/who high-priest and the/this/who Gentile_nation the/this/who Jewish to_send I/we ⟦ἀνανεώσασθαι⟧ the/this/who ⟦φιλίαν⟧ he/she/it/self, and the/this/who ⟦συμμαχίαν⟧ according_to the/this/who before/previously. **4** and to_give epistle he/she/it/self to/with he/she/it/self according_to place, that ⟦προπέμπωσιν⟧ he/she/it/self toward earth Youda with/after peace. **5** and this/he/she/it the/this/who a_transcript the/this/who epistle which to_write Yōnathan the/this/who ⟦Σπαρτιάταις⟧; **6** Yōnathan high-priest, and the/this/who council_of_elders of_the Gentile_nation, and the/this/who priest, and the/this/who remaining people the/this/who

94 RV 12:7 · Note So the old Latin versions and Josephus: compare also ver. 20. All the other authorities read Darius in this place.

Literal Version

Jewish, ⟦Σπαρτιάταις⟧ the/this/who brother to_rejoice. **7** still before/previously ⟦ἀπεστάλησαν⟧ epistle to/with Onian the/this/who high-priest from_with Dareiou of_the ⟦βασιλεύοντος⟧ in/on/among you, that/since to_be brother I/we, which/how the/this/who a_transcript ⟦ὑπόκειται⟧. **8** and ⟦ἐπεδέξατο⟧ Onias the/this/who man the/this/who ⟦ἀπεσταλμένον⟧ gloriously, and to_take the/this/who epistle in/on/among which ⟦διεσαφεῖτο⟧ about ⟦συμμαχίας⟧ and ⟦φιλίας⟧. **9** and I/we therefore/then ⟦ἀπροσδεεῖς⟧ this/he/she/it to_be, encouragement to_have/be the/this/who scroll the/this/who holy the/this/who in/on/among the/this/who hand I/we, **10** ⟦ἐπειράθημεν⟧ to_send the/this/who to/with you brotherhood and ⟦φιλίαν⟧ ⟦ἀνανεώσασθαι⟧, to/with the/this/who not ⟦ἐξαλλοτριωθῆναι⟧ you; much for time/right_time to_pass_ _through away_from which/whither ⟦ἀπεστείλατε⟧ to/with I/we. **11** I/we therefore/then in/on/among all time/right_time unceasingly in/on/among and/both the/this/who ⟦ἑορταῖς⟧ and the/this/who ⟦λοιπαῖς⟧ ⟦καθηκούσαις⟧ day ⟦μιμνησκόμεθα⟧ you, upon/to/against which ⟦προσφέρομεν⟧ sacrifice, and in/on/among the/this/who prayer, which/how be_necessary he_is and be_proper to_remember brother. **12** ⟦Εὐφραινόμεθα⟧ but/and upon/to/against the/this/who glory/to_think you. **13** I/we but/and to_surround much pressure, and war much, and ⟦ἐπολέμησαν⟧ I/we the/this/who king the/this/who surrounding I/we. **14** and no ⟦ἠβουλόμεθα⟧ therefore/then to_trouble you, and the/this/who remaining ⟦συμμάχοις⟧, and friendly/friend I/we, in/on/among the/this/who ⟦πολέμοις⟧ this/he/she/it. **15** to_have/be for the/this/who out_from heaven help ⟦βοηθοῦσαν⟧ I/we, and ⟦ἐῤῥύσθημεν⟧ away_from the/this/who enemy I/we, and ⟦ἐταπεινώθησαν⟧ the/this/who enemy I/we. **16** ⟦Ἐπελέξαμεν⟧ therefore/then Nouma^{y}nion Antiokou and Antipatron ⟦Ἰάσωνος⟧, and to_send to/with Roman ⟦ἀνενεώσασθαι⟧ the/this/who to/with he/she/it/self ⟦φιλίαν⟧ and ⟦συμμαχίαν⟧ the/this/who before. **17** ⟦Ἐνετειλάμεθα⟧ therefore/then he/she/it/self and to/with you to_travel, and ⟦ἀσπάσασθαι⟧ you, and to_pay you the/this/who from_with I/we epistle about the/this/who ⟦ἀνανεώσεως⟧ and the/this/who ⟦ἀδελφότητος⟧ I/we. **18** and now well to_ _do/make ⟦ἀντιφωνήσαντες⟧ I/we to/with this/he/she/it. **19** and this/he/she/it the/this/who a_transcript the/this/who epistle which to_send. ⟦Ὀνιάρης⟧ **20** king ⟦Σπαρτιατῶν⟧ Onia priest great to_rejoice. **21** to_find/meet in/on/among a_writing about and/both the/this/who ⟦Σπαρτιατῶν⟧ and Jewish that/since to_be brother, and that/since to_be out_from family Habra'am. **22** and now away_from which/whither ⟦ἔγνωμεν⟧ this/he/she/it, well to_do/make ⟦γράφοντες⟧ I/we about the/this/who peace you. **23** and I/we but/and ⟦ἀντιγράφομεν⟧ you, the/this/who animal you and the/this/who property you I/we he_is, and the/this/who I/we you to_be; ⟦ἐντελλόμεθα⟧ therefore/then that ⟦ἀπαγγείλωσιν⟧ you according_to this/he/she/it. **24** and to_hear Yōnathan that/since to_turn the/this/who ruler Da^{y}ma^{y}triou with/after power much above/for the/this/who before/previously of_the to_fight to/with he/she/it/self. **25** and ⟦ἀπῆρεν⟧ out_from

Readers' Version

as the copy written below shows. **8** Honyo welcomed honourably the man who was sent and received the letters, wherein declaration was made of alliance and friendship. **9** Therefore we also, even though we need none of these things, having for our encouragement the holy books which are in our hands, **10** have undertaken to send that we might renew our brotherhood and friendship with you, to the end that we shouldn't become estranged from you altogether; for a long time has passed since you sent your letter to us. **11** We therefore at all times without ceasing, both in our feasts, and on the other convenient days, remember you in the sacrifices which we offer, and in our prayers, as it's right and proper to be mindful of kindred. **12** Moreover, we're glad for your glory. **13** But as for ourselves, many afflictions and many wars have encompassed us, and the kings who are around us have fought against us. **14** We were unwilling to be troublesome to you, and to the rest of our allies and friends, in these wars; **15** for we have the help which is from heaven to help us, and we've been delivered from our enemies, and our enemies have been humbled. **16** We chose therefore Numenios the son of Antiokos (Antiochus) and Antipater the son of Yason, and have sent them to the Romaios, to renew the friendship that we had with them, and the former alliance. **17** We commanded them therefore to go also to you, and to salute you, and to deliver you our letters about the renewing of friendship and our brotherhood. **18** And now you'll do well if you give us a reply."

19 And this is the copy of the letters which they sent to Honyo (Onias):

20 "Arius king of the Spartans to Honyo the chief priest, greetings. **21** It's been found in writing, about the Spartans and the Yehudim (Jews), that they're kindred, and that they're of the descendants of Avraham. **22** Now, since this has come to our knowledge, you'll do well to write to us of your[95] prosperity. **23** We moreover write on our part to you, that your livestock and goods are ours, and ours are yours. We do command therefore that they make report to you accordingly."

Yonatan and Shim'on strengthen the country

24 Now Yonatan (Jonathan) heard that Demetrios' princes had returned to fight against him with a greater army than before, **25** so he marched away from Yerushalem (Jerusalem), and met them in the country of Hamat; for he gave them no opportunity to set foot in his country. **26** He sent spies into his camp, and they came again, and reported to him that they were preparing to attack them at night. **27** But as soon as the sun was down, Yonatan commanded his men to watch, and to be armed, that all the night long they might be ready for battle. He stationed sentinels around the camp. **28** The adversaries heard that Yonatan and his men were ready for battle, and they feared, and trembled in their hearts, and they kindled fires in their camp then withdrew. **29** But Yonatan and his men didn't know it until

95 **RV 12:22 · Note** Grk. peace

Readers' Version

the morning; for they saw the fires burning. **30** Yonatan pursued after them, but didn't overtake them; for they'd gone over the river Eleutherus. **31** Then Yonatan turned towards the Aravim, who are called Zabadaeans, and struck them, and took their spoils. **32** He came out from there, and came to Damesek (Damascus), and took his journey through all the country.

33 Shim'on (Simon) went out, and took his journey as far as Ashkelon, and the fortresses that were near it. Then he turned towards Yafo (Joppa) and took possession of it; **34** for he'd heard that they were planning to hand over the fortress to Demetrios' men. He set a garrison there to guard it.

35 Then Yonatan returned and called the people's elders together. He planned with them to build fortresses in Yehudah (Judea), **36** and to make Yerushalem's (Jerusalem's) walls higher, and to raise a great mound between the citadel and the city, to separate it from the city, that so it might be isolated, that its garrison might neither buy nor sell. **37** They were gathered together to build the city. Part of the wall of the brook that's on the east side fell down, and he repaired the section called Kafenata. **38** Shim'on also built Hadid in the[96] plain country, made it strong, and set up gates and bars.

Trufon captures Yonatan by deceit

39 And Trufon strived to reign over Asia and to crown himself, and to stretch out his hand against Antiokos (Antiochus) the king. **40** He was afraid that Yonatan wouldn't allow him, and that he'd fight against him; and he looked for a way to seize him, that he might destroy him. So he marched out and came to Beyt-Shean. **41** Yonatan came out to meet him with forty thousand men chosen for battle, and came to Beyt-Shean. **42** Trufon saw that he came with a great army, and he was afraid to stretch out his hand against him. **43** He received him honourably, and commended him to all his[97] friends, and gave him gifts, and commanded his forces to be obedient to him, as to himself. **44** He said to Yonatan, "Why have you put all this people to so much trouble, seeing there's no war between us? **45** Now send them away to their homes, but choose for yourself a few men who'll be with you, and come with me to Ptolemais, and I'll give it to you, and the rest of the fortresses and the rest of the forces, and all the king's officers. Then I'll turn around and depart; for this is why I came."

46 He put his trust in him, and did even as he said, and sent away his forces, and they departed into the land of Yehudah (Judah). **47** But he reserved to himself three thousand men, of whom he left two thousand in Galil, but one thousand went with him. **48** Now as soon as Yonatan entered into Ptolemais, Ptolemais' people shut the gates and seized him. They killed all those who came in with him with the sword.

49 Trufon sent troops and cavalry into Galil, and into the Great Plain, to destroy all Yonatan's men. **50** They perceived that he'd been seized and had perished, along with those who were with

Literal Version

Hierousalaʸm, and ⟦ἀπήντησεν⟧ he/she/it/self toward the/this/who ⟦Ἀμαθῖτιν⟧ country; no for to_give he/she/it/self ⟦ἀνοχὴν⟧ ⟦ἐμβατεῦσαι⟧ toward the/this/who country he/she/it/self/my/your/him-self/there. **26** and to_ _send spy toward the/this/who barracks he/she/it/self, and ⟦ἀπέστρεψαν⟧, and to_announce he/she/it/self, that/since thus(-ly) ⟦τάσσονται⟧ ⟦ἐπιπεσεῖν⟧ upon/to/against he/she/it/self the/this/who night. **27** which/how but/and to_ _set the/this/who sun, ⟦ἐπέταζεν⟧ Yōnathan the/this/who from_with he/she/it/self/my/your/him-self/there ⟦γρηγορεῖν⟧, and to_be upon/to/against the/this/who ⟦ὅπλοις⟧, and ⟦ἑτοιμάζεσθαι⟧ toward war through/because_of all the/this/who night, and to_expel ⟦προφύλακας⟧ surrounding the/this/who barracks. **28** and to_hear the/this/who ⟦ὑπεναντίοι⟧ that/since to_make_ready Yōnathan and the/this/who from_with he/she/it/self/my/your/him-self/there toward war, and to_ _fear and ⟦ἔπτηξαν⟧ the/this/who heart he/she/it/self, and ⟦ἀνέκαυσαν⟧ ⟦πυρὰς⟧ in/on/among the/this/who barracks he/she/it/self. **29** Yōnathan but/and and the/this/who from_ _with he/she/it/self/my/your/him-self/there no to_know until early, to_see for the/this/who light ⟦καιόμενα⟧. **30** and to_seek Yōnathan after he/she/it/self, and no to_grasp he/she/it/self, to_cross for the/this/who Eleutheron river. **31** and ⟦ἐξέκλινεν⟧ Yōnathan upon/to/against the/this/who Arabas the/this/who ⟦καλουμένους⟧ ⟦Ζαβεδαίους⟧, and to_ _strike he/she/it/self, and to_take the/this/who plunder he/she/it/self. **32** and ⟦ἀναζεύξας⟧ to_come/go toward Damaskon, and ⟦διώδευσεν⟧ in/on/among all the/this/who country. **33** and Simōn to_go_out, and ⟦διώδευσεν⟧ until ⟦Ἀσκάλωνος⟧, and the/this/who ⟦πλησίων⟧ stronghold, and ⟦ἐξέκλινεν⟧ toward Yoppaʸn, and ⟦προκατελάβετο⟧ he/she/it/self/my/your/him-self. **34** to_hear for that/since ⟦βούλονται⟧ the/this/who stronghold to_deliver the/this/who from_with Daʸmaʸtriou, and to_place there ⟦φρουρὰν⟧, that ⟦φυλάσσωσιν⟧ he/she/it/self/my/your/him-self. **35** and to_ _turn Yōnathan, and ⟦ἐξεκκλησίασε⟧ the/this/who elder of_ _the a_people, and ⟦ἐβουλεύσατο⟧ with/after he/she/it/self of_ _the to_build ⟦ὀχυρώματα⟧ in/on/among the/this/who Youdaia, **36** and ⟦προσυψῶσαι⟧ the/this/who wall Hierousalaʸm, and ⟦ὑψῶσαι⟧ height great ⟦ἀναμέσον⟧ the/this/who ⟦ἄκρας⟧ and the/this/who city, toward the/this/who ⟦διαχωρίζειν⟧ he/she/it/self/my/your/him-self the/this/who city, in_order_that/to to_be this/he/she/it according_to alone, that neither ⟦ἀγοράζωσι⟧ neither ⟦πωλῶσι⟧. **37** and to_assemble of_the to_build the/this/who city, and to_come_near of_the wall of_the brook of_the out_ _from ⟦ἀπηλιώτου⟧, and ⟦ἐπεσκεύασαν⟧ the/this/who to_call Ḳafenatha. **38** and Simōn to_build the/this/who Adida in/on/among the/this/who Sefaʸla, and ⟦ὠχύρωσε⟧ door and ⟦μοχλούς⟧. **39** and to_seek Trufōn to_reign the/this/who Asias, and ⟦περιθέσθαι⟧ the/this/who diadem, and ⟦ἐκτεῖναι⟧ hand upon/to/against Antioḳon the/this/who king. **40** and to_fear lest no ⟦ἐάσῃ⟧ he/she/it/self Yōnathan, and lest ⟦πολεμήσῃ⟧

96 **RV 12:38 · Note** Grk. Sephela.

97 **RV 12:43 · Note** See 1 Maccabees 2:18.

Literal Version

to/with he/she/it/self, and to_seek ⟦πόρον⟧ of_the to_
_seize/conceive/help the/this/who Yōnathan of_the to_release
he/she/it/self, and ⟦ἀπάρας⟧ to_come/go toward Baithsan.
41 and to_go_out Yōnathan toward meeting he/she/it/self
in/on/among forty thousand man ⟦ἐπιλελεγμέναις⟧ toward
⟦παράταξιν⟧, and to_come/go toward Baithsan. 42 and to_
_perceive Trufōn that/since be_present Yōnathan with/after
power much, and ⟦ἐκτεῖναι⟧ hand upon/to/against
he/she/it/self ⟦εὐλαβήθη⟧. 43 and ⟦ἐπεδέξατο⟧ he/she/it/self
gloriously, and ⟦συνέστησεν⟧ he/she/it/self all the/this/who
friendly/friend he/she/it/self/my/your/him-self/there, and
to_give he/she/it/self gift, and to_command the/this/who
power he/she/it/self/my/your/him-self/there to_obey
he/she/it/self which/how my/your/him-self. 44 and to_say
the/this/who Yōnathan, why? ⟦ἔκοψας⟧ all the/this/who a_
_people this/he/she/it, ⟦πολέμου⟧ not ⟦ἐνεστηκότος⟧ I/we?
45 and now to_send he/she/it/self toward the/this/who house
he/she/it/self, ⟦ἐπίλεξαι⟧ but/and yourself man ⟦ὀλίγους⟧
who/which to_be with/after you, and come with/after
I/we/my toward Ptolemaida, and to_deliver you
he/she/it/self/my/your/him-self and the/this/who remaining
⟦ὀχυρώματα⟧ and the/this/who power the/this/who
remaining and all the/this/who upon/to/against the/this/who
hand, and to_turn to_go_away, this/he/she/it for because_
_of/grace be_present. 46 and ⟦ἐμπιστεύσας⟧ he/she/it/self to_
_do/make as/just_as to_say, and to_send_out/away
the/this/who power, and to_go_away toward earth Youda.
47 to_leave_behind but/and with/after my/your/him-self man
⟦τρισχιλίους⟧, which ⟦δισχιλίους⟧ to_release in/on/among
the/this/who Galilaia, thousand but/and to_assemble
he/she/it/self. 48 which/how but/and to_enter Yōnathan
toward Ptolemaida, ⟦ἀπέκλεισαν⟧ the/this/who ⟦Πτολεμαεῖς⟧
the/this/who gate, and to_seize/conceive/help he/she/it/self,
and all the/this/who ⟦εἰσελθόντας⟧ with/after
he/she/it/self/my/your/him-self/there to_kill in/on/among
sword. 49 and to_send Trufōn power, and ⟦ἵππον⟧ toward
the/this/who Galilaian, and the/this/who a_plain
the/this/who great, of_the to_destroy all the/this/who from_
_with Yōnathan. 50 and to_come_to_know that/since
⟦συνελήφθη⟧ Yōnathan and ⟦ἀπόλωλε⟧, and the/this/who
with/after he/she/it/self/my/your/him-self/there, and to_
_plead/comfort my/your/him-self, and to_travel
⟦συνεστραμμένοι⟧ ready toward war. 51 and ⟦ἴδον⟧
the/this/who to_pursue that/since about soul he/she/it/self
he_is, and to_turn. 52 and to_come/go all with/after peace
toward earth Youda, and ⟦ἐπένθησαν⟧ the/this/who Yōnathan,
and the/this/who with/after
he/she/it/self/my/your/him-self/there, and to_fear very, and
⟦ἐπένθησε⟧ the/this/who Israaʸl grief great. 53 and to_seek all
the/this/who Gentile_nation the/this/who surrounding
he/she/it/self ⟦ἐκτρίψαι⟧ he/she/it/self; to_say for, no to_
_have/be ruler and ⟦βοηθοῦντα⟧; now therefore/then
⟦πολεμήσωμεν⟧ he/she/it/self, and ⟦ἐξάρωμεν⟧ out_from a_
_human the/this/who memorial he/she/it/self.

13:1 and to_hear Simōn that/since to_assemble Trufōn power
much of_the to_come/go toward earth Youda, and out_from
⟦ρίψαι⟧ he/she/it/self/my/your/him-self. 2 and to_perceive
the/this/who a_people that/since to_be trembling, and afraid,

Readers' Version

him. They encouraged one another and went on their way close together, prepared to fight. 51 Those who followed them saw that they were ready to fight for their lives, and turned back again. 52 They all came in peace into the land of Yehudah, and they mourned for Yonatan and those who were with him, and they were very afraid. All Yisrael (Israel) mourned with a great mourning. 53 And all the Gentiles who were around them tried to completely destroy them, saying, "They have no ruler nor anyone to help them. Now therefore let's fight against them, and take away their memory from among men."

Shim'on takes over the leadership

13:1 Shim'on (Simon) heard that Trufon had gathered together a mighty army to come into the land of Yehudah and destroy it utterly. 2 He saw

Readers' Version

that the people were trembling in great fear. So he went up to Yerushalem (Jerusalem) and gathered the people together. 3 He encouraged them, and said to them, "You yourselves know all the things that I, my kindred, and my father's house have done for the laws and the sanctuary, and the battles and the distresses which we've seen. 4 Because of this, all my brothers have perished for Yisrael's sake, and I'm left alone. 5 Now be it far from me, that I should spare my own life in any time of affliction, for I'm not better than my kindred. 6 However, I'll take vengeance for my nation, for the sanctuary, and for our wives and children, because all the Gentiles have gathered out of hatred to destroy us."

7 The people's spirit revived as soon as they heard these words. 8 They answered with a loud voice, saying, "You're our leader in the place of Yehudah and Yonatan (Jonathan) your brothers. 9 Fight our battles, and we'll do all that you tell us to do."

10 He gathered together all the men of war, and hurried to finish Yerushalem's (Jerusalem's) walls. He fortified it all around. 11 He sent Yonatan the son of Avshalom (Absalom), and with him a great army, to Yafo (Joppa). He threw out those who were in it, and lived there.

Trufon demands a ransom for Yonatan

12 Trufon left Ptolemais with a mighty army to enter into the land of Yehudah, and Yonatan was with him under guard. 13 But Shim'on encamped at Hadid, near the plain. 14 Trufon knew that Shim'on had risen up in the place of his brother Yonatan, and meant to join battle with him, so he sent ambassadors to him, saying, 15 "It's for money which Yonatan your brother owed to the king's treasury, because of the offices which he had, that we're detaining him. 16 Now send one hundred talents of silver and two of his sons for hostages, so that when he's released he may not revolt against us, and we'll release him."

17 Shim'on (Simon) knew that they spoke to him deceitfully, but he sent to get the money and the children, to avoid arousing great hostility among the people, 18 who might say, "Because I didn't send him the money and the children, he perished." 19 So he sent the children and the hundred talents, but Trufon lied, and didn't release Yonatan.

20 After this, Trufon came to invade the land and destroy it, and he went around by the way that leads to Adorayim. Shim'on and his army marched near him to every place, wherever he went. 21 Now the people of the citadel sent to Trufon ambassadors, urging him to come to them through the wilderness, and to send them food. 22 So Trufon prepared all his cavalry to come, but on that night a very heavy snow fell, and he didn't come because of the snow. He marched off and went into the land of Gilead. 23 When he came near to Bascama, he killed Yonatan, and he was buried there. 24 Then Trufon turned back, and went away into his own land.

Shim'on buries Yonatan

25 Shim'on sent, and took the bones of Yonatan his brother, and buried him at Modi'in, the city of his fathers. 26 All Yisrael (Israel) made great

Literal Version

and to_ascend toward Hierousalaʸm, and ⟦ἤθροισε⟧ the/this/who a_people. 3 and to_plead/comfort he/she/it/self, and to_say he/she/it/self, he/she/it/self to_perceive just_ _as/how_much I/we, and the/this/who brother I/we, the/this/who and house of_the father I/we, to_do/make about the/this/who ⟦νόμων⟧, and the/this/who holy, and the/this/who war, and the/this/who ⟦στενοχωρίας⟧ which to_ _perceive. 4 this/he/she/it because_of/grace to_destroy the/this/who brother I/we all because_of/grace of_the Israaʸl, and ⟦κατελείφθην⟧ I/we alone. 5 and now not I/we to_be ⟦φείσασθαί⟧ I/we the/this/who soul in/on/among all time/right_time pressure, no for to_be greater the/this/who brother I/we. 6 but/however to_avenge about of_the Gentile_ _nation I/we, and about the/this/who holy, and about the/this/who woman and the/this/who child I/we, that/since to_assemble all the/this/who Gentile_nation ⟦ἐκτρίψαι⟧ I/we ⟦ἔχθρας⟧ because_of/grace. 7 and ⟦ἀνεζωπύρησε⟧ the/this/who spirit/breath of_the a_people together the/this/who to_hear the/this/who word this/he/she/it, 8 and to_answer voice/sound great, to_speak, you to_be I/we to_ _govern for Youda, and Yōnathan of_the brother you. 9 ⟦Πολέμησον⟧ the/this/who war I/we, and all just_as/how_ _much if to_say I/we, to_do/make. 10 and to_assemble all the/this/who man the/this/who ⟦πολεμιστὰς⟧, and ⟦ἐτάχυνε⟧ of_the ⟦τελέσαι⟧ the/this/who wall Hierousalaʸm, and ⟦ὠχύρωσεν⟧ he/she/it/self/my/your/him-self around. 11 and to_send Yōnathan the/this/who of_the ⟦Ἀβεσσαλώμου⟧ and with/after he/she/it/self/my/your/him-self/there power ⟦ἱκανὴν⟧ toward Yoppaʸn, and to_expel the/this/who to_be in/on/among he/she/it/self, and to_stay there in/on/among he/she/it/self. 12 and ⟦ἀπῆρε⟧ Trufōn away_from ⟦Πτολεμαΐδος⟧ with/after power much to_enter toward earth Youda, and Yōnathan with/after he/she/it/self/my/your/him-self/there in/on/among prison/watch. 13 Simōn but/and ⟦παρενέβαλεν⟧ in/on/among Adida according_to face of_the ⟦πεδίου⟧. 14 and ⟦ἐπέγνω⟧ Trufōn that/since to_arise Simōn for Yōnathou of_the brother he/she/it/self/my/your/him-self/there, and that/since ⟦συνάπτειν⟧ he/she/it/self to_ensue war, and to_send to/with he/she/it/self ⟦πρέσβεις⟧, to_speak, 15 about money which/whither to_owe Yōnathan the/this/who brother you toward the/this/who royal through/because_of which to_ _have/be need ⟦συνέχομεν⟧ he/she/it/self. 16 and now to_send money talent hundred, and two the/this/who son he/she/it/self/my/your/him-self/there ⟦ὅμηρα⟧, that not ⟦ἀφεθεὶς⟧ ⟦ἀποστατήσῃ⟧ away_from I/we, and ⟦ἀφήσομεν⟧ he/she/it/self. 17 and to_know Simōn that/since deceit to_ _speak to/with he/she/it/self, and to_send the/this/who money, and the/this/who ⟦παιδάρια⟧, lest hostility to_take_up great to/with the/this/who a_people, 18 to_speak, that/since no to_send he/she/it/self the/this/who money and the/this/who ⟦παιδάρια⟧, and to_destroy. 19 and to_send the/this/who ⟦παιδάρια⟧, and the/this/who hundred talent; and ⟦διεψεύσατο⟧, and no to_release the/this/who Yōnathan. 20 and with/after this/he/she/it to_come/go Trufōn of_the ⟦ἐμβατεῦσαι⟧ toward the/this/who country, and ⟦ἐκτρίψαι⟧ he/she/it/self/my/your/him-self, and ⟦ἐκύκλωσεν⟧ road the/this/who toward Adōra; and Simōn and the/this/who

Literal Version

barracks he/she/it/self/my/your/him-self/there
⟦ἀντιπαρῆγεν⟧ he/she/it/self toward all place which/whither
if to_travel. **21** the/this/who but/and out_from the/this/who
⟦ἄκρας⟧ ⟦ἀπέστελλον⟧ to/with ⟦Τρύφωνα⟧ ⟦πρεσβευτὰς⟧
⟦κατασπεύδοντας⟧ he/she/it/self of_the to_come/go ⟦προὺς⟧
he/she/it/self through/because_of the/this/who deserted,
and; to_send he/she/it/self food. **22** and to_make_ready Trufōn
all the/this/who ⟦ἵππον⟧
he/she/it/self/my/your/him-self/there to_come/go
in/on/among the/this/who night that; and to_be snow much
very, and no to_come/go through/because_of the/this/who
snow, and ⟦ἀπῆρε⟧, and to_come/go toward the/this/who
Gala'aditin. **23** which/how but/and to_come_near
the/this/who Baskama, to_kill the/this/who Yōnathan, and to_
_bury there. **24** and to_turn Trufōn, and to_go_away toward
the/this/who earth he/she/it/self/my/your/him-self/there.
25 and to_send Simōn, and to_take the/this/who ⟦ὀστᾶ⟧
Yōnathan of_the brother
he/she/it/self/my/your/him-self/there, and ⟦ἔθαψεν⟧
he/she/it/self in/on/among Mōdein city the/this/who father
he/she/it/self/my/your/him-self/there. **26** and ⟦ἐκόψαντο⟧
he/she/it/self all Israaʸl lamentation great, and ⟦ἐπένθησαν⟧
he/she/it/self day much. **27** and to_build Simōn
upon/to/against the/this/who grave of_the father
he/she/it/self/my/your/him-self/there and the/this/who
brother he/she/it/self/my/your/him-self/there, and to_lift_up
he/she/it/self the/this/who appearance/vision stone ⟦ξεστῷ⟧
out_from the/this/who after and out_from the/this/who
before. **28** and to_stand upon/to/against he/she/it/self seven
⟦πυραμίδας⟧, one before the/this/who one, the/this/who
father and the/this/who mother and the/this/who mother and
the/this/who four brother. **29** and this/he/she/it to_do/make
⟦μηχανήματα⟧, to_put_on ⟦στύλους⟧ great, and to_do/make
upon/to/against the/this/who ⟦στύλοις⟧ ⟦πανοπλίας⟧ toward
name eternal, and from_with the/this/who ⟦πανοπλίαις⟧ boat
⟦ἐπιγεγλυμμένα⟧, toward the/this/who ⟦θεωρεῖσθαι⟧
by/under all the/this/who to_sail the/this/who sea.
30 this/he/she/it the/this/who grave which to_do/make
in/on/among Mōdein, until the/this/who day this/he/she/it.
31 the/this/who but/and Trufōn to_travel deceit with/after
Antiokou of_the king of_the ⟦νεωτέρου⟧, and to_kill
he/she/it/self, **32** and to_reign ⟦ἀντ'⟧
he/she/it/self/my/your/him-self/there, and ⟦περιέθετο⟧
diadem the/this/who Asias, and to_do/make
plague/blow/wound great upon/to/against the/this/who
earth. **33** and to_build Simōn the/this/who ⟦ὀχυρώματα⟧
the/this/who Jewish/Judea, and ⟦περιετείχισε⟧ ⟦πύργοις⟧ high,
and ⟦τείχεσι⟧ ⟦μεγάλοις⟧, and ⟦πύλαις⟧, and ⟦μοχλοῖς⟧, and to_
_place food in/on/among the/this/who ⟦ὀχυρώμασι⟧. **34** and
⟦ἐπέλεξε⟧ Simōn man, and to_send to/with Daʸmaʸtrion
the/this/who king of_the to_do/make forgiveness

Readers' Version

lamentation over him, and mourned for him many days.
27 Shim'on built a monument on the tomb of his father and his kindred, and raised it high so that it could be seen, with polished stone on the front and back. **28** He also set up seven pyramids, one near another, for his father, his mother, and his four brothers. **29** Because these, he made an elaborate setting, erecting great pillars around them, and on the pillars he made suits of armour for a perpetual memorial, and beside the suits of armour, he carved ships, so that they could be seen by all who sail on the sea. **30** This is the tomb which he made at Modi'in. It remains to this day.

Yisrael gains independence

31 Now Trufon deceived the young King Antiokos (Antiochus) and killed him, **32** and reigned in his place. He put on himself the crown of Asia and brought a great calamity on the land. **33** Shim'on built up the fortresses of Yehudah (Judea), and walled them all around with high towers, great walls, gates, and bars; and he stored food in the fortresses. **34** Shim'on chose men, and sent to King Demetrios with a request that he grant the country an immunity, because all that Trufon did was to plunder. **35** King Demetrios sent to him according to these words, and answered him, and wrote a letter to him, as follows:

36 "King Demetrios to Shim'on the high priest and friend[98] of kings, and to the elders and nation of the Yehudim (Jews), greetings. **37** The golden crown and the palm branch, which you sent, we've received. We're ready to make a steadfast peace with you, yes, and to write to our officers to release you from tribute. **38** Whatever things we confirmed to you, they're confirmed. The fortresses, which you've built, let them be your own. **39** As for any oversights and faults committed to this day, we forgive them, and the crown tax which you owed us. If there were any other tax collected in Yerushalem (Jerusalem), let it be collected no longer. **40** If any among you're qualified to be enrolled in our court, let them be enrolled, and let there be peace between us."

41 In the one hundred seventieth year,[99] the yoke of the Gentiles was taken away from Yisrael (Israel). **42** The people began to write in their instruments and contracts, "In the first year of Shim'on, the great high priest and captain and leader of the Yehudim."

Shim'on captures Gezer

43 In those days Shim'on encamped against[100] Gezer, and surrounded it with troops. He made a siege engine, and brought it up to the city, and struck a tower, and captured it. **44** Those who were in the engine leapt out into the city; and there was a great uproar in the city. **45** The people of the city tore their clothes, and went up on the walls with their wives and children, and cried with a loud

98 RV 13:36 · Note See 1 Maccabees 2:18.

99 RV 13:41 · Note circa B.C. 143.

100 RV 13:43 · Note See 1 Maccabees 13:53 (compare 1 Maccabees 13:48); 1 Maccabees 14:7, 34; 15:28; 16:1: also Josephus. All the authorities read Gaza in this verse.

Readers' Version

voice, asking Shim'on to give them[101] his right hand. 46 They said, "Don't deal with us according to our wickednesses, but according to your mercy." 47 So Shim'on was reconciled to them, and didn't fight against them; but he expelled them from the city and cleansed the houses where the idols were, and then entered into it with singing and giving praise. 48 He removed all uncleanness out of it, and placed in it men who'd keep the law, and made it stronger than it was before, and built a dwelling place for himself in it.

The citadel in Yerushalem surrenders

49 But the people of the citadel in Yerushalem (Jerusalem) were hindered from going out and from going into the country, and from buying and selling. So they were very hungry, and a great number of them perished from famine. 50 Then they cried out to Shim'on, that he should give them his right hand; and he gave it to them; but he expelled them from there, and he cleansed the citadel from its pollutions. 51 He entered into it on the twenty-third day of the second month, in the one hundred and seventy-first year,[102] with praise and palm branches, with harps, with cymbals, and with stringed instruments, with hymns, and with songs, because a great enemy had been destroyed out of Yisrael (Israel). 52 Shim'on ordained that they should keep that day every year with gladness. He made the hill of the temple that was by the citadel stronger than before, and he lived there with his men. 53 Shim'on saw that his son Yohan (John) was a man, so he made him leader of all his forces; and he lived in Gezer.

Literal Version

the/this/who country, that/since all the/this/who/which action ⟦Τρύφωνος⟧ to_be ⟦ἁρπαγαί⟧. 35 and to_send he/she/it/self Da^{y}ma^{y}trios the/this/who king according_to the/this/who word this/he/she/it; and to_answer he/she/it/self, and to_write he/she/it/self epistle such_as_ _this; 36 king Da^{y}ma^{y}trios ⟦Σίμονι⟧ high-priest and to_love king, and elder, and Gentile_nation Jewish to_rejoice. 37 the/this/who crown the/this/who golden, and the/this/who ⟦βαΐνην⟧ which ⟦ἀπεστείλατε⟧, ⟦κεκομίσμεθα⟧, and ready to_be of_the to_do/make you peace great, and to_ _write the/this/who upon/to/against the/this/who ⟦χρειῶν⟧ of_the to_release you ⟦ἀφέματα⟧. 38 and just_as/how_much to_ _stand to/with you to_stand, and the/this/who ⟦ὀχυρώματα⟧ which ⟦ᾠκοδομήκατε⟧ ⟦ὑπαρχέτω⟧ you. 39 to_release but/and ⟦ἀγνοήματα⟧ and the/this/who sin until the/this/who today day, and the/this/who crown which to_owe, and if one another ⟦ἐτελωνεῖτο⟧ in/on/among Hierousala^{y}m, never_again ⟦τελωνείσθω⟧. 40 and if one ⟦ἐπιτήδειοι⟧ you ⟦γραφῆναι⟧ toward the/this/who about I/we, ⟦ἐγγραφέσθωσαν⟧, and to_be ⟦ἀναμέσον⟧ I/we peace. 41 ⟦Ἔτους⟧ ⟦ἑβδομηκοστοῦ⟧ and ⟦ἑκατοστοῦ⟧ to_take_up the/this/who yoke/scales the/this/who Gentile_nation away_from of_the Israa^{y}l. 42 and be_first the/this/who a_people Israa^{y}l to_write in/on/among the/this/who ⟦συγγραφαῖς⟧ and ⟦συναλλάγμασιν⟧, ⟦ἔτους⟧ first upon/to/against Simōnos high-priest great and ⟦στρατηγοῦ⟧ and ⟦ἡγουμένου⟧ Jewish. 43 in/on/among the/this/who day that ⟦παρενέβαλε⟧ Simōn upon/to/against Gazan, and ⟦ἐκύκλωσεν⟧ he/she/it/self/my/your/him-self ⟦παρεμβολαῖς⟧, and to_do/make ⟦ἑλεπόλεις⟧ and ⟦προσήγαγε⟧ the/this/who city, and to_strike tower one and ⟦κατελάβετο⟧. 44 and ⟦ἐξήλλοντο⟧ the/this/who in/on/among the/this/who ⟦ἑλεπόλει⟧ toward the/this/who city, and to_be moving_things great in/on/among the/this/who city. 45 and to_ascend the/this/who in/on/among the/this/who city with the/this/who ⟦γυναιξὶ⟧ and the/this/who child upon/to/against the/this/who wall ⟦διεῤῥηχότες⟧ the/this/who clothing he/she/it/self, and ⟦ἐβόησαν⟧ voice/sound great ⟦ἀξιοῦντες⟧ Simōna right he/she/it/self to_ _give, 46 and to_say, not I/we ⟦χρήσῃ⟧ according_to the/this/who evil I/we, but according_to the/this/who mercy you. 47 and ⟦συνελύθη⟧ Simōn he/she/it/self, and no to_fight he/she/it/self; and to_expel he/she/it/self out_from the/this/who city, and to_clean the/this/who home in/on/among which to_be the/this/who idol, and thus(-ly) to_ _enter toward he/she/it/self/my/your/him-self ⟦ὑμνῶν⟧ and to_praise/bless. 48 and to_expel out_from he/she/it/self all impurity, and to_settle there man who/which the/this/who law to_do/make, and ⟦προσωχύρωσεν⟧ he/she/it/self/my/your/him-self, and to_build my/your/him-self in/on/among/one he/she/it/self ⟦οἴκησιν⟧. 49 the/this/who but/and out_from the/this/who ⟦ἄκρας⟧ in/on/among Hierousala^{y}m ⟦ἐκωλύοντο⟧ to_depart and ⟦εἰσπορεύεσθαι⟧ toward the/this/who country, and ⟦ἀγοράζειν⟧ and ⟦πωλεῖν⟧, and to_hunger very, and to_destroy

101 **RV 13:45 · Note** Grk. right hands.

102 **RV 13:51 · Note** circa B.C. 142.

Literal Version

out_from he/she/it/self sufficient the/this/who hunger. **50** and ⟦ἐβόησαν⟧ to/with Simōna right to_take, and to_give he/she/it/self, and to_expel he/she/it/self from_there, and to_ _clean the/this/who ⟦ἄκραν⟧ away_from the/this/who ⟦μιασμάτων⟧. **51** and to_enter toward he/she/it/self/my/your/him-self the/this/who third and ⟦εἰκάδι⟧ of_the secondly ⟦μηνὸς⟧ ⟦ἔτους⟧ one and ⟦ἑβδομηκοστοῦ⟧ and ⟦ἑκατοστοῦ⟧ with/after praise and ⟦βαΐων⟧, and in/on/among ⟦κινύραις⟧, and in/on/among ⟦κυμβάλοις⟧, and in/on/among ⟦νάβλαις⟧, and in/on/among hymn, and in/on/among song, that/since ⟦συνετρίβη⟧ enemy great out_from Israaʸl. **52** and to_stand according_to year of_ _the to_bring the/this/who day this/he/she/it with/after joy; and ⟦προσωχύρωσε⟧ the/this/who mountain of_the temple the/this/who from_with the/this/who ⟦ἄκραν⟧, and ⟦ᾗκει⟧ there he/she/it/self and the/this/who from_with he/she/it/self/my/your/him-self/there. **53** and to_perceive Simōn the/this/who Yōannaʸn son he/she/it/self/my/your/him-self/there, that/since man he_is, and to_place he/she/it/self to_govern the/this/who power all, and ⟦ᾗκει⟧ in/on/among ⟦Γαζάροις⟧.

14:1 and in/on/among year secondly and ⟦ἑβδομηκοστῷ⟧ and ⟦ἑκατοστῷ⟧ to_assemble Daʸmaʸtrios the/this/who king the/this/who power he/she/it/self/my/your/him-self/there; and to_travel toward Maʸdeian of_the ⟦ἐπισπάσασθαι⟧ help he/she/it/self, that ⟦πολεμήσῃ⟧ the/this/who ⟦Τρύφωνα⟧. **2** and to_hear Arsakaʸs the/this/who king the/this/who ⟦Περσίδος⟧ and Maʸdeias that/since to_come/go Daʸmaʸtrios toward the/this/who region he/she/it/self/my/your/him-self/there, and to_send one the/this/who ruler he/she/it/self/my/your/him-self/there to_seize/conceive/help he/she/it/self to_live. **3** and to_travel and to_strike the/this/who barracks Daʸmaʸtriou, and to_ _seize/conceive/help he/she/it/self, and to_bring he/she/it/self to/with Arsakaʸn, and to_place he/she/it/self in/on/among prison/watch. **4** and ⟦ἡσύχασεν⟧ the/this/who earth Youda all the/this/who day Simōnos; and to_seek good-doer the/this/who Gentile_nation he/she/it/self/my/your/him-self/there, and to_please he/she/it/self the/this/who authority he/she/it/self/my/your/him-self/there and the/this/who glory he/she/it/self/my/your/him-self/there all the/this/who day. **5** and with/after all the/this/who glory he/she/it/self/my/your/him-self/there to_take the/this/who Yoppaʸn toward harbour, and to_do/make entry the/this/who ⟦νήσοις⟧ the/this/who sea. **6** and ⟦ἐπλάτυνε⟧ the/this/who region the/this/who Gentile_nation he/she/it/self/my/your/him-self/there, and to_grasp/seize the/this/who country. **7** and to_assemble captivity much, and ⟦ἐκυρίευσε⟧ Gazarōn and Baithsourōn and the/this/who ⟦ἄκρας⟧; and ⟦ἐξῆρε⟧ the/this/who impurity out_from he/she/it/self, and no to_be the/this/who be_an_opponent he/she/it/self. **8** and to_be ⟦γεωργοῦντες⟧ the/this/who earth he/she/it/self with/after peace, and the/this/who earth to_ _give the/this/who offspring he/she/it/self, and the/this/who

Readers' Version

Demetrios is captured

14:1 In the one hundred and seventy-second year,[103] King Demetrios gathered his forces together, and went into Maday (Media) to get help, that he might fight against Trufon. **2** When Arsakes, the king of Paras (Persia) and Maday, heard that Demetrios had come into his borders, he sent one of his princes to take him alive. **3** He went and struck Demetrios' army, and seized him and brought him to Arsakes, who put him under guard.

Peace and prosperity under Shim'on

4 The land had rest all the days of Shim'on. He strived for the good of his nation. His authority and his honour was pleasing to them all his days. **5** Amid all his honours, he took Yafo (Joppa) for a harbour, and made it an entrance for the islands of the sea. **6** He enlarged the borders of his nation and took possession of the country. **7** He gathered together a great number of captives, and took control of Gezer, Beyt-Tsur, and the citadel, and he removed its uncleannesses from it. There was no one who resisted him. **8** They tilled their land in peace, and the land gave her increase, and the trees of the plains gave their fruit. **9** The old men sat in the streets; they all conversed together about good things. The young men put on glorious and warlike clothing. **10** He provided food for the cities and furnished them with means of defence, until the glory of his name was known to the end of the earth. **11** He made peace in the land, and Yisrael (Israel) rejoiced with great joy. **12** Each man sat under his vine and his fig tree, and there was no one to make them afraid. **13** No one was left in the land who fought against them. The kings were defeated in those days. **14** He strengthened all those of his people who were humble. He searched out the law, and every lawless and wicked person he took away. **15** He glorified the

103 RV 14:1 · Note circa B.C. 141.

Readers' Version

sanctuary, and added to the vessels of the temple.

Romai and Sparta renew their friendship

16 It was heard at Romai that Yonatan (Jonathan) was dead, and even in Sparta, and they were extremely grieved. 17 But as soon as they heard that his brother Shim'on (Simon) was made high priest in his place, and ruled the country and the cities in it, 18 they wrote to him on brass tablets to renew with him the friendship and the alliance which they'd confirmed with his brothers Yehudah (Judas) and Yonatan. 19 These were read before the congregation at Yerushalem (Jerusalem).

20 This is the copy of the letters which the Spartans sent:

"The rulers and the city of the Spartans, to Shim'on the high priest, to the elders, the priests, and the rest of the people of the Yehudim (Jews), our kindred, greetings. 21 The ambassadors who were sent to our people reported to us about your glory and honour. We were glad for their coming, 22 and we registered the things that were spoken by them in the public records[104] as follows: 'Numenios son of Antiokos (Antiochus), and Antipater son of Yason, the Yehudim' ambassadors, came to us to renew the friendship they had with us. 23 It pleased the people to entertain the men honourably, and to put the copy of their words in the public records,[105] to the end that the people of the Spartans might have a record of them. Moreover they wrote a copy of these things to Shim'on the high priest.' "

24 After this, Shim'on sent Numenios to Romai with a great shield of gold of weighing one thousand minas,[106] in order to confirm the alliance with them.

The people honour Shim'on as their leader

25 But when the people heard these things, they said, "How can we thank Shim'on and his sons? 26 Because he and his brothers and his father's house have made themselves strong, and have fought and chased away Yisrael's (Israel's) enemies, and confirmed liberty to Yisrael."[107] 27 So they wrote on tablets of brass, and set them on pillars on Mt. Tsiyon (Zion). This is the copy of the writing:

"On the eighteenth day of Elul, in the one hundred and seventy-second year,[108] which is the third year of Shim'on the high priest, 28 in Asaramel, in a great congregation of priests and people and princes of the nation, and of the elders of the country, it was proclaimed to us:[109] 29 'Since wars often occurred in the country, Shim'on the son of Matityah (Mattathias), the son of the sons of Yoyariv, and his brothers, put themselves in jeopardy and withstood the enemies of their nation, that their sanctuary and the law might be established, and glorified their nation with great glory. 30 Yonatan (Jonathan) rallied the nation, became

Literal Version

wood the/this/who ⟦πεδίων⟧ the/this/who fruit
he/she/it/self. 9 elder in/on/among the/this/who wide
⟦ἐκάθηντο⟧, all about good-doer ⟦ἐκοινολογοῦντο⟧, and
the/this/who young_man ⟦ἐνεδύσαντο⟧ glory and robe
⟦πολέμου⟧. 10 the/this/who city ⟦ἐχορήγησε⟧ food, and
⟦ἔταξεν⟧ he/she/it/self in/on/among vessel ⟦ὀχυρώσεως⟧,
until who/which to_name the/this/who name the/this/who
glory he/she/it/self/my/your/him-self/there until end
the/this/who earth. 11 to_do/make the/this/who peace
upon/to/against the/this/who earth, and to_celebrate Israaʸl
⟦εὐφροσύνην⟧ great. 12 and to_seat each by/under
the/this/who vine he/she/it/self/my/your/him-self/there
and the/this/who fig_tree
he/she/it/self/my/your/him-self/there, and no to_be
the/this/who ⟦ἐκφοβῶν⟧ he/she/it/self. 13 and ⟦ἐξέλιπεν⟧
the/this/who war he/she/it/self upon/to/against
the/this/who earth, and the/this/who king ⟦συνετρίβησαν⟧
in/on/among the/this/who day that. 14 and to_establish all
the/this/who lowly of_the a_people
he/she/it/self/my/your/him-self/there; the/this/who law
⟦ἐξεζήτησε⟧, and ⟦ἐξῆρε⟧ all ⟦ἄνομον⟧ and evil/bad.
15 the/this/who holy to_glorify, and ⟦ἐπλήθυνε⟧ the/this/who
vessel the/this/who holy. 16 and to_hear in/on/among ʁōmaʸ
that/since to_die Yōnathan, and until ⟦Σπάρτης⟧, and to_grieve
very. 17 which/how but/and to_hear that/since Simōn
the/this/who brother he/she/it/self/my/your/him-self/there
to_be ⟦ἀντ'⟧ he/she/it/self/my/your/him-self/there
high-priest, and ⟦ἐπικρατεῖ⟧ the/this/who country and
the/this/who city the/this/who in/on/among he/she/it/self.
18 to_write to/with he/she/it/self ⟦δέλτοις⟧ ⟦χαλκαῖς⟧, of_the
⟦ἀνανεώσασθαι⟧ to/with he/she/it/self ⟦φιλίαν⟧ and
the/this/who ⟦συμμαχίαν⟧ which to_stand to/with Youdan
and Yōnathan the/this/who brother
he/she/it/self/my/your/him-self/there. 19 and
⟦ἀνεγνώσθησαν⟧ before the/this/who assembly in/on/among
Hierousalaʸm. 20 and this/he/she/it the/this/who a_transcript
the/this/who epistle which to_send the/this/who Spartiatai;
⟦Σπαρτιατῶν⟧ ruler and the/this/who city Simōni priest great,
and the/this/who elder, and the/this/who priest, and
the/this/who ⟦λοιπῷ⟧ people the/this/who Jewish brother to_
_rejoice. 21 the/this/who ⟦πρεσβεύται⟧ the/this/who
⟦ἀποσταλέντες⟧ to/with the/this/who people I/we to_
_announce I/we about the/this/who glory you and honour, and
⟦εὐφράνθημεν⟧ upon/to/against the/this/who ⟦ἐφόδῳ⟧
he/she/it/self. 22 and ⟦ἀνεγράψαμεν⟧ the/this/who by/under
he/she/it/self ⟦εἰρημένα⟧ in/on/among the/this/who
⟦βουλαῖς⟧ of_the ⟦δήμου⟧ thus(-ly), Noumaʸnios Antiokou and
Antipatros ⟦Ἰάσωνος⟧ ⟦πρεσβευταὶ⟧ Jewish ⟦ἦλθοσαν⟧ to/with
I/we ⟦ἀνανεούμενοι⟧ the/this/who to/with I/we ⟦φιλίαν⟧.
23 and to_please the/this/who people ⟦ἐπιδέξασθαι⟧

104 **RV 14:22 · Note** Grk. counsels of the people.

105 **RV 14:23 · Note** Grk. books that are appointed for the people.

106 **RV 14:24 · Note** 1,000 minas is about 499 kg or 1,098 pounds.

107 **RV 14:26 · Note** Grk. him.

108 **RV 14:27 · Note** circa B.C. 141.

109 **RV 14:28 · Note** Grk. he made known.

Literal Version

the/this/who man gloriously, and of_the ⟦θέσθαι⟧
the/this/who a_transcript the/this/who word he/she/it/self
in/on/among the/this/who ⟦ἀποδεδειγμένοις⟧ of_the ⟦δήμου⟧
scroll, of_the to_have/be memorial the/this/who people
the/this/who ⟦Σπαρτιατῶν⟧; the/this/who but/and a_
_transcript this/he/she/it ⟦ἐγράψαμεν⟧ Simōni the/this/who
high-priest. **24** with/after this/he/she/it to_send Simōn
the/this/who Nouma^{y}nion toward ʁōma^{y}n to_have/be
⟦ἀσπίδα⟧ golden great ⟦ὁλκῆς⟧ ⟦μνῶν⟧ thousand, toward
the/this/who to_stand to/with he/she/it/self the/this/who
⟦συμμαχίαν⟧. **25** which/how but/and to_hear the/this/who
people the/this/who word this/he/she/it, to_say, which?
because_of/grace ⟦ἀποδώσομεν⟧ Simōni and the/this/who son
he/she/it/self/my/your/him-self/there? **26** to_establish for
he/she/it/self and the/this/who brother
he/she/it/self/my/your/him-self/there, and the/this/who
house of_the father he/she/it/self/my/your/him-self/there,
and ⟦ἐπολέμησαν⟧ the/this/who enemy Israa^{y}l away_from
he/she/it/self, and to_stand he/she/it/self freedom. **27** and
⟦κατέγραψαν⟧ in/on/among ⟦δέλτοις⟧ ⟦χαλκαῖς⟧, and to_place
in/on/among ⟦στήλαις⟧ in/on/among mountain Siōn; and
this/he/she/it the/this/who a_transcript the/this/who a_
_writing; ⟦ὀκτωκαιδεκάτῃ⟧ Eloul, ⟦ἔτους⟧ secondly and
⟦ἑβδομηκοστοῦ⟧ and ⟦ἑκατοστοῦ⟧; and this/he/she/it third
year upon/to/against Simōnos high-priest; **28** in/on/among
⟦Σαραμὲλ⟧, upon/to/against synagogue great priest, and a_
_people, and ruler Gentile_nation, and the/this/who elder
the/this/who country to_make_known I/we. **29** since often to_
_be war in/on/among the/this/who country; Simōn but/and
the/this/who son Mattathiou the/this/who son the/this/who
son Yarib and the/this/who brother
he/she/it/self/my/your/him-self/there to_give
my/your/him-self the/this/who ⟦κινδύνῳ⟧, and to_oppose
the/this/who ⟦ὑπεναντίοις⟧ of_the Gentile_nation
he/she/it/self, that to_stand the/this/who holy he/she/it/self
and the/this/who law, and glory/to_think great to_glorify
the/this/who Gentile_nation he/she/it/self; **30** and ⟦ἤθροισεν⟧
Yōnathan the/this/who Gentile_nation he/she/it/self, and to_
_be he/she/it/self high-priest, and to_add_(to) to/with
the/this/who a_people
he/she/it/self/my/your/him-self/there. **31** and
⟦ἐβουλήθησαν⟧ the/this/who enemy he/she/it/self
⟦ἐμβατεῦσαι⟧ toward the/this/who country he/she/it/self, of_
_the ⟦ἐκτρίψαι⟧ the/this/who country he/she/it/self, and
⟦ἐκτεῖναι⟧ hand upon/to/against the/this/who holy
he/she/it/self; **32** then to_arise Simōn, and to_fight about of_
_the Gentile_nation he/she/it/self/my/your/him-self/there,
and ⟦ἐδαπάνησε⟧ money much the/this/who
my/your/him-self, and ⟦ὡπλοδότησε⟧ the/this/who man
the/this/who power of_the Gentile_nation
he/she/it/self/my/your/him-self/there, and to_give
he/she/it/self compensation, **33** and ⟦ὠχύρωσε⟧ the/this/who
city the/this/who Jewish/Judea, and the/this/who

Readers' Version

their high priest, and was gathered to his people. **31** Their enemies planned to invade their country, that they might destroy their country utterly, and stretch out their hands against their sanctuary. **32** Then Shim'on rose up and fought for his nation. He spent much of his own money to arm the valiant men of his nation and give them wages. **33** He fortified the cities of Yehudah (Judea) and Beyt-Tsur that lies on the borders of Yehudah, where the weapons of the enemies were had been stored, and there he placed a garrison of Yehudim (Jews). **34** He fortified Yafo (Joppa) which is on the sea, and Gezer which is on the borders of Azotos, where the enemies used to live, and placed Yehudim there, and set in there all things necessary for their restoration. **35** The people saw Shim'on's faith,[110] and the glory which he resolved to bring to his nation, and they made him their leader and high priest, because he'd done all these things, and for the justice and the faith which he kept to his nation, and because he tried to exalt his people in every way that he could. **36** In his days, things prospered in his hands, so that the Gentiles were taken away out of their country, and they also who were in the city of David, those who were in Yerushalem (Jerusalem), who'd made themselves a citadel, out of which they used to go, and polluted everything around the sanctuary, and did great damage to its purity. **37** He placed Yehudim in it and fortified it for the safety of the country and the city, and made high Yerushalem's walls. **38** King Demetrios confirmed to him the high priesthood according to these things, **39** and made him one of his friends,[111] and honoured him with great honour; **40** for he'd heard that the Yehudim had been called by the Romaios friends, allies, and kindred, and that they'd met the ambassadors of Shim'on honourably; **41** and that the Yehudim and the priests were well pleased that Shim'on should be their leader and high priest forever, until there should arise a faithful prophet; **42** and that he should be governor over them, and should take charge of the sanctuary, to set them over their works, and over the country, and over the weapons, and over the fortresses; and that he should take charge of the sanctuary, **43** and that he should be obeyed by all, and that all contracts in the country should be written in his name, and that he should be clothed in purple, and wear gold; **44** and that it shouldn't be lawful for any of the people or of the priests to nullify any of these things, or to oppose the words that he should speak, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold; **45** but anyone who should do otherwise, or nullify any of these things, he'll be liable to punishment.' " **46** All the people consented to ordain for Shim'on that he should do according to these words. **47** So Shim'on accepted this, and consented to be high priest, and to be captain and governor[112] of the Yehudim and of the priests, and to be protector of all.

110 **RV 14:35 · Note** Some authorities read acts.

111 **RV 14:39 · Note** See 1 Maccabees 2:18.

112 **RV 14:47 · Note** Grk. ethnarch.

Readers' Version

48 They commanded to put this writing on tablets of brass, and to set them up within the precinct of the sanctuary in a conspicuous place, **49** and moreover to put copies of them in the treasury, so that Shim'on and his sons might have them.

Literal Version

Baithsouran the/this/who upon/to/against the/this/who region the/this/who Jewish/Judea, which/whither to_be the/this/who weapon the/this/who ⟦πολεμίων⟧ ⟦τοπρότερον⟧, and to_place there ⟦φρουρὰν⟧ man Youdaious. **34** and Yoppaʸn ⟦ὠχύρωσε⟧ the/this/who upon/to/against the/this/who sea, and the/this/who Gazara the/this/who upon/to/against the/this/who region Azōtou, in/on/among which ⟦ᾤκουν⟧ the/this/who ⟦πολέμιοι⟧ ⟦τοπρότερον⟧ there, and to_settle there Youdaious, and just_as/how_much necessary to_be to/with the/this/who this/he/she/it correcting to_place in/on/among he/she/it/self. **35** and to_perceive the/this/who a_people the/this/who action of_the Simōnos, and the/this/who glory which ⟦ἐβουλεύσατο⟧ to_do/make the/this/who Gentile_nation he/she/it/self/my/your/him-self/there, and to_place he/she/it/self to_govern he/she/it/self and high-priest, through/because_of the/this/who he/she/it/self to_do/make all this/he/she/it, and the/this/who righteousness, and the/this/who faith which ⟦συνετήρησε⟧ the/this/who Gentile_nation he/she/it/self/my/your/him-self/there, and to_seek all way ⟦ὑψῶσαι⟧ the/this/who a_people he/she/it/self/my/your/him-self/there. **36** and in/on/among the/this/who day he/she/it/self/my/your/him-self/there ⟦εὐωδώθη⟧ in/on/among the/this/who hand he/she/it/self/my/your/him-self/there, of_the ⟦ἐξαρθῆναι⟧ the/this/who Gentile_nation out_from the/this/who country he/she/it/self, and the/this/who in/on/among the/this/who city Dawid the/this/who in/on/among Hierousalaʸm, the/this/who/which to_do/make my/your/him-self ⟦ἄκραν⟧, out_from which to_depart and ⟦ἐμίαινον⟧ surrounding the/this/who holy, and to_do/make plague/blow/wound great in/on/among the/this/who purity. **37** and to_settle in/on/among he/she/it/self man Youdaious, and ⟦ὠχύρωσεν⟧ he/she/it/self/my/your/him-self to/with security the/this/who country and the/this/who city, and to_lift_up the/this/who wall Hierousalaʸm. **38** and the/this/who king Daʸmaʸtrios to_stand he/she/it/self the/this/who ⟦ἀρχιερωσύνην⟧ according_to this/he/she/it, **39** and to_do/make he/she/it/self the/this/who friendly/friend he/she/it/self/my/your/him-self/there, and to_glorify he/she/it/self glory/to_think great. **40** to_hear for that/since ⟦προσηγόρευνται⟧ the/this/who Jewish by/under Roman friendly/friend and ⟦σύμμαχοι⟧ and brother, and that/since to_meet the/this/who ⟦πρεσβευταῖς⟧ Simōnos gloriously; **41** and that/since to_delight the/this/who Jewish, and the/this/who priest, of_the to_be Simōna to_govern and high-priest toward the/this/who an_age, until of_the to_arise prophet faithful; **42** and of_the to_be upon/to/against he/she/it/self ⟦στρατηγόν⟧, and that ⟦μέλοι⟧ he/she/it/self about the/this/who holy ⟦καθιστάναι⟧ he/she/it/self upon/to/against the/this/who work he/she/it/self and upon/to/against the/this/who country, and upon/to/against the/this/who weapon, and upon/to/against the/this/who stronghold; **43** and that ⟦μέλοι⟧ he/she/it/self about the/this/who holy, and that ⟦ἀκούηται⟧ by/under all, and that ⟦γράφωνται⟧ upon/to/against the/this/who name he/she/it/self/my/your/him-self/there all ⟦συγγραφαὶ⟧ in/on/among the/this/who country, and that to_clothe

Literal Version

purple_cloth, and ⟦χρυσοφορῆ⟧. **44** and no ⟦ἐξέσται⟧ none of_
_the a_people and the/this/who priest to_reject one
this/he/she/it, and to_contradict the/this/who by/under
he/she/it/self/my/your/him-self/there ⟦ῥηθησομένοις⟧, and
⟦ἐπισυστρέψαι⟧ commotion/plot in/on/among the/this/who
country without he/she/it/self/my/your/him-self/there, and
⟦περιβάλλεσθαι⟧ purple_cloth, and ⟦ἐμπορποῦσθαι⟧ ⟦πόρπην⟧
golden; **45** which but/and if from_with this/he/she/it to_
_do/make or/than ⟦ἀθετήσῃ⟧ one this/he/she/it, liable_for to_
_be. **46** and to_delight all the/this/who a_people ⟦θέσθαι⟧
Simōni, and to_do/make according_to the/this/who word
this/he/she/it. **47** and ⟦ἐπεδέξατο⟧ Simōn, and to_delight
⟦ἀρχιερατεύειν⟧, and to_be officer/magistrate and governor
the/this/who Jewish, and priest, and of_the ⟦προστατῆσαι⟧ all.
48 and the/this/who a_writing this/he/she/it to_say ⟦θέσθαι⟧
in/on/among ⟦δέλτοις⟧ ⟦χαλκαῖς⟧, and to_stand he/she/it/self
in/on/among ⟦περιβόλῳ⟧ the/this/who holy in/on/among
place ⟦ἐπισήμῳ⟧, **49** the/this/who but/and ⟦ἀντίγραφα⟧
he/she/it/self ⟦θέσθαι⟧ in/on/among the/this/who treasury,
that to_have/be Simōn, and the/this/who son
he/she/it/self/my/your/him-self/there.

15:1 and to_send the/this/who Antiokos son Da^{y}ma^{y}triou of_
_the king epistle away_from the/this/who ⟦νήσων⟧
the/this/who sea Simōni priest and ⟦ἐθνάρχῃ⟧ the/this/who
Jewish, and all the/this/who Gentile_nation. **2** and to_be
⟦περιέχουσαι⟧ the/this/who way this/he/she/it; king Antiokos
Simōni priest great, and ⟦ἐθνάρχῃ⟧, and Gentile_nation Jewish
to_rejoice. **3** since man pestilence ⟦κατεκράτησαν⟧
the/this/who kingdom the/this/who father I/we, to_plan
but/and ⟦ἀντιποιήσασθαι⟧ the/this/who kingdom, that
⟦ἀποκαταστήσω⟧ he/she/it/self/my/your/him-self
which/how to_be before/previously, ⟦ἐξενολόγησα⟧ but/and
multitude power, and ⟦κατεσκεύασα⟧ boat ⟦πολεμικά⟧, **4** to_
_plan but/and ⟦ἐκβῆναι⟧ according_to the/this/who country,
that ⟦μετέλθω⟧ the/this/who ⟦κατεφθαρκότας⟧ the/this/who
country I/we, and the/this/who ⟦ἠρημωκότας⟧ city much
in/on/among the/this/who kingdom; **5** now therefore/then
to_stand you all the/this/who ⟦ἀφαιρέματα⟧ which to_release
you the/this/who before I/we/my king, and just_as/how_much
another gift to_release you. **6** and ⟦ἐπέτρεψά⟧ you to_do/make
⟦κόμμα⟧ one's_own/private coin the/this/who country you,
7 Hierousala^{y}m but/and and the/this/who holy to_be
free/freedom; and all the/this/who weapon just_as/how_much
⟦κατεσκεύασας⟧, and the/this/who ⟦ὀχυρώματα⟧ which
⟦ᾠκοδόμησας⟧, which to_grasp/seize, to_stay you. **8** and all
debt royal, and the/this/who ⟦ἐσόμενα⟧ ⟦βασιλικὰ⟧, away_
_from of_the now and toward the/this/who all time ⟦ἀφιέσθω⟧
you; **9** which/how but/and if ⟦κρατήσωμεν⟧ the/this/who
kingdom I/we, ⟦δοξάσομέν⟧ you, and the/this/who Gentile_
_nation you, and the/this/who temple glory/to_think great, so
⟦φανερὰν⟧ to_be the/this/who glory you in/on/among all
the/this/who earth. **10** ⟦Ἔτους⟧ fourth and ⟦ἑβδομηκοστοῦ⟧
and ⟦ἑκατοστοῦ⟧ to_go_out Antiokos toward the/this/who

Readers' Version

Antiokos seeks Shim'on's support

15:1 Antiokos (Antiochus) son of Demetrios the king sent a letter from the islands of the sea to Shim'on the priest and[113] governor of the Yehudim, and to all the nation. **2** Its contents follow:

"King Antiokos to Shim'on the chief priest and[114] governor, and to the nation of the Yehudim, greetings. **3** Whereas certain troublemakers have made themselves masters of the kingdom of our fathers, but my purpose is to claim the kingdom, that I may restore it as it was before; and moreover I've raised a multitude of foreign soldiers, and have prepared warships; **4** moreover I plan to land in the country, that I may punish those who've destroyed our country, and those who've made many cities in the kingdom desolate; **5** now therefore I confirm to you all the tax remissions which the kings who were before me remitted to you, and whatever gifts besides they remitted to you, **6** and I permit you to coin money for your country with your own stamp, **7** but that Yerushalem (Jerusalem) and the sanctuary should be free. All the weapons that you've prepared, and the fortresses that you've built, which you have in your possession, let them remain yours. **8** Every debt owed to the king, and the things that'll be owed to the king from now on and forever, let them be remitted to you. **9** Moreover, when we've established our kingdom, we'll glorify you and your nation and the temple with great glory, so that your glory will be made manifest in all the earth.

10 In the one hundred and seventy-fourth year,[115] Antiokos went into the land of his fathers; and all the forces came together to him, so that there were few men with Trufon. **11** King Antiokos pursued him, and he came, as he fled, to Dor, which is

113 RV 15:1 · Note Grk. ethnarch.

114 RV 15:2 · Note Grk. ethnarch.

115 RV 15:10 · Note circa B.C. 139

Readers' Version

by the sea; 12 for he knew that troubles had come on him all at once, and that his forces had deserted him. 13 Antiokos encamped against Dor, and with him one hundred and twenty thousand men of war and eight thousand cavalry. 14 He surrounded the city, and the ships joined in the attack from the sea. He harassed the city by land and sea, and permitted no one to go out or in.

Romai confirms its support for the Yehudim

15 Numenios and his company came from Romai, having letters to the kings and to the countries, in which were written these things:

16 "Lukios, consul of the Romaios, to King Ptolemaios (Ptolemy), greetings. 17 The Yehudim' (Jews') ambassadors came to us as our friends and allies, to renew the old friendship and alliance, being sent from Shim'on (Simon) the high priest, and from the people of the Yehudim. 18 Moreover they brought a shield of gold weighing one thousand minas.[116] 19 It pleased us therefore to write to the kings and to the countries, that they shouldn't seek their harm or fight against them, their cities, and their country, or be allies with those who fight against them. 20 Moreover, it seemed good to us to receive the shield from them. 21 If therefore any troublemakers have fled from their country to you, deliver them to Shim'on the high priest, that he may take vengeance on them according to their law."

22 He wrote the same things to King Demetrios, to Atalos, to Ariarathes, to Arsakes, 23 to all the countries, to[117] Sampsames, to the Spartans, to Delos, to Mundos, to Sikuon, to Karia, to Samos, to Pamfulia, to Lukia, to Halikarnasos, to Rodos, to Faselis, to Kos, to Side, to Arvad, Gortuna, Knidos, Kupros (Cyprus), and Kurainai (Cyrene). 24 They also wrote this copy to Shim'on the high priest.

Antiokos turns against Shim'on

25 But King Antiokos (Antiochus) encamped against Dor the second day, bringing his forces up to it continually, and making engines of war; and he shut up Trufon from going in or out. 26 Shim'on sent him two thousand chosen men to fight on his side, with silver, gold, and instruments of war in abundance. 27 He wouldn't receive them, but nullified all the covenants which he'd made with him before, and was estranged from him. 28 He sent to him Athenobios, one of his friends,[118] to confer with him, saying, "You hold possession of Yafo (Joppa), Gezer, and the citadel that's in Yerushalem, cities of my kingdom. 29 You've devastated their territory, and done great harm in the land, and control of many places in my kingdom. 30 Now therefore hand over the cities which you've taken, and the tributes of the places which you've taken control of outside of the borders of Yehudah (Judea); 31 or else give me for them five hundred talents of silver; and for the harm that you've done, and the tributes of the cities, another

Literal Version

earth father he/she/it/self/my/your/him-self/there, and to_
_assemble to/with he/she/it/self all the/this/who/which
⟦δυνάσεις⟧, so ⟦ὀλίγους⟧ to_be ⟦τσὺς⟧ ⟦καταλειφθέντας⟧ with
⟦Τρύφωνι⟧. 11 and to_pursue he/she/it/self Antiokos
the/this/who king, and to_come/go ⟦φεύγων⟧ toward gift
the/this/who upon/to/against the/this/who sea. 12 to_
_perceive for that/since ⟦συνῆκται⟧ upon/to/against
he/she/it/self the/this/who evil/harm, and to_release
he/she/it/self the/this/who/which power. 13 and
⟦παρενέβαλεν⟧ Antiokos upon/to/against gift, and with
he/she/it/self twelve myriad man ⟦πολεμιστῶν⟧, and
⟦ὁκτακισχιλία⟧ horse. 14 and ⟦ἐκύκλωσεν⟧ the/this/who city,
and the/this/who boat away_from sea ⟦συνῆψαν⟧, and
⟦ἔθλιβε⟧ the/this/who city away_from the/this/who earth,
and the/this/who sea, and no to_allow none to_depart and
⟦εἰσπορεύεσθαι⟧. 15 and to_come/go Nouma^{y}nios, and
the/this/who from_with
he/she/it/self/my/your/him-self/there, out_from ῥōma^{y}s, to_
_have/be epistle the/this/who king, and the/this/who country
in/on/among which ⟦ἐγέγραπτο⟧ this; 16 Leukios supreme
Roman Ptolemaiōi king to_rejoice. 17 the/this/who
⟦πρεσβευταὶ⟧ the/this/who Jewish to_come/go to/with I/we
friendly/friend I/we, and ⟦σύμμαχοι⟧, ⟦ἀνανεούμενοι⟧
the/this/who out_from beginning ⟦φιλίαν⟧ and ⟦συμμαχίαν⟧,
to_send away_from Simōnos of_the high-priest, and of_the
⟦δήμου⟧ the/this/who Jewish. 18 to_bear/lead but/and
⟦ἀσπίδα⟧ golden away_from ⟦μνῶν⟧ thousand. 19 to_please
therefore/then I/we to_write the/this/who king, and
the/this/who country, that not to_seek_out he/she/it/self,
evil/harm and not ⟦πολεμήσωσιν⟧ he/she/it/self, and
the/this/who city he/she/it/self, and the/this/who country
he/she/it/self, and in_order_that/to not ⟦συμμαχήσωσι⟧
the/this/who ⟦πολεμοῦσιν⟧ he/she/it/self. 20 to_think
but/and I/we to_receive the/this/who ⟦ἀσπίδα⟧ from_with
he/she/it/self. 21 if one therefore/then pestilence
⟦διαπεφεύγασιν⟧ out_from the/this/who country
he/she/it/self to/with you, ⟦παράδοτε⟧ he/she/it/self Simōni
the/this/who high-priest, that ⟦ἐκδικήσῃ⟧ in/on/among
he/she/it/self according_to the/this/who law he/she/it/self.
22 and the/this/who he/she/it/self to_write Da^{y}ma^{y}triōi
the/this/who king, and Attalōi, Ariaratha^{y}, and Arsaka^{y}. 23 and
toward all the/this/who country, and ⟦Σαμψάκῃ⟧, and
⟦Σπαρτιάταις⟧, and toward clear, and toward Mundon, and
toward ⟦Σικυῶνα⟧, and toward the/this/who Karian, and
toward Samon, and toward the/this/who Pamfulian, and
toward the/this/who Lukian, and toward Alikarnasson, and
toward ῥodon, and toward ⟦Φασηλίδα⟧, and toward Kō, and
toward ⟦Σίδην⟧, and toward Aradon, and toward Gortunan, and
Knidon, and Kupron, and Kura^{y}na^{y}n. 24 the/this/who but/and
a_transcript he/she/it/self to_write Simōni the/this/who
high-priest. 25 Antiokos but/and the/this/who king
⟦παρενέβαλεν⟧ upon/to/against gift in/on/among
the/this/who secondly, ⟦προσάγων⟧ always he/she/it/self

116 RV 15:18 · Note 1,000 minas is about 499 kg. or about 1,098 pounds.

117 RV 15:23 · Note Some authorities read Sampsaces: the Latin versions have Lampsacus.

118 RV 15:28 · Note See 1 Maccabees 2:18.

Literal Version

the/this/who hand, and ⟦μηχανὰς⟧ to_do/make, and to_
_confine the/this/who ⟦Τρύφωνα⟧ of_the not ⟦εἰσπορεύεσθαι⟧
and to_depart. **26** and to_send he/she/it/self Simōn
⟦δισχιλίους⟧ man select ⟦συμμαχῆσαι⟧ he/she/it/self, and
money and gold, and vessel sufficient. **27** and no ⟦ἠβούλετο⟧
he/she/it/self to_receive, but ⟦ἠθέτησε⟧ all just_as/how_much
⟦συνέθετο⟧ he/she/it/self ⟦τοπρότερον⟧, and ⟦ἠλλοτριοῦτο⟧
he/she/it/self. **28** and to_send to/with he/she/it/self
Thaʸnobion one the/this/who friendly/friend
he/she/it/self/my/your/him-self/there ⟦κοινολογησόμενον⟧
he/she/it/self to_speak, you ⟦κατακρατεῖτε⟧ the/this/who
Yoppaʸs and Gazarōn and the/this/who ⟦ἄκρας⟧ the/this/who
in/on/among Hierousalaʸm, city the/this/who kingdom I/we.
29 the/this/who region he/she/it/self ⟦ἠρημώσατε⟧, and to_
_do/make plague/blow/wound great upon/to/against
the/this/who earth, and ⟦ἐκυριεύσατε⟧ place much
in/on/among the/this/who kingdom I/we. **30** now
therefore/then ⟦παράδοτε⟧ the/this/who city which
⟦κατελάβεσθε⟧, and the/this/who tax the/this/who place
which ⟦κατεκυριεύσατε⟧ outside/except the/this/who region
the/this/who Jewish/Judea. **31** if but/and not, to_give ⟦ἀντ'⟧
he/she/it/self five_hundred talent money, and the/this/who
⟦καταφθορᾶς⟧ which ⟦κατεφθάρκατε⟧, and the/this/who to_
_wear the/this/who city another talent five_hundred; if
but/and so, to_come ⟦ἐκπολεμήσομεν⟧ you. **32** and to_come/go
Thaʸnobios friendly/friend of_the king toward Hierousalaʸm,
and to_perceive the/this/who glory Simōnos, and ⟦κυλικεῖον⟧
with/after ⟦χρυσωμάτων⟧, and ⟦ἀργυρωμάτων⟧, and
⟦παράστασιν⟧ ⟦ἱκανὴν⟧, and to_amaze, and to_announce
he/she/it/self the/this/who word of_the king. **33** and to_
_answer Simōn to_say he/she/it/self, neither earth another's
⟦εἰλήφαμεν⟧, neither another's ⟦κεκρατήκαμεν⟧, but
the/this/who inheritance the/this/who father I/we, by/under
but/and enemy I/we in/on/among one time/right_time
⟦ἀκρίτως⟧ ⟦κατεκρατήθη⟧. **34** I/we but/and time/right_time
to_have/be ⟦ἀντεχόμεθα⟧ the/this/who inheritance
the/this/who father I/we. **35** about but/and Yoppaʸs and
Gazarōn which to_ask, this/he/she/it to_do/make
in/on/among the/this/who a_people plague/blow/wound
great according_to the/this/who country I/we, this/he/she/it
to_give talent hundred; **36** and no to_answer he/she/it/self
Thaʸnobios word. ⟦Ἀπέστρεψε⟧ but/and with/after wrath
to/with the/this/who king, and to_announce he/she/it/self
the/this/who word this/he/she/it, and the/this/who glory
Simōnos, and all just_as/how_much to_perceive; and to_anger
the/this/who king wrath great. **37** Trufōn but/and to_get_into
toward boat to_flee toward ⟦Ὀρθωσιάδα⟧. **38** and to_
_appoint/conduct the/this/who king the/this/who
Kendebaion ⟦στρατηγὸν⟧ the/this/who ⟦παραλίας⟧, and power
⟦πεζικὰς⟧ and ⟦ἱππικὰς⟧ to_give he/she/it/self. **39** and to_order
he/she/it/self ⟦παρεμβαλεῖν⟧ according_to face the/this/who
Jewish/Judea; and to_order he/she/it/self to_build
the/this/who Kidron, and ⟦ὀχυρῶσαι⟧ the/this/who gate, and
that ⟦πολεμήσῃ⟧ the/this/who a_people; the/this/who
but/and king to_pursue the/this/who ⟦Τρύφωνα⟧. **40** and

Readers' Version

five hundred talents. Otherwise we'll come and subdue you."

32 Athenobios, the king's friend,[119] came to Yerushalem (Jerusalem). When he saw the glory of Shim'on, the cupboard of gold and silver vessels, and his great attendance, he was amazed. He reported to him the king's words. **33** Shim'on answered, and said to him, "We haven't taken other men's land nor do we have possession of that which belongs to others, but of the inheritance of our fathers. However, it'd been in possession of our enemies wrongfully for a while. **34** But we, having opportunity, firmly hold the inheritance of our fathers. **35** As for Yafo and Gezer, which you demand, they did great harm among the people throughout our country. We'll give one hundred talents for them."

Athenobios didn't answer even one word, **36** but returned in a rage to the king, and reported to him these words, and Shim'on's glory, and all that he'd seen; and the king was extremely angry. **37** Meanwhile, Trufon embarked on board a ship, and fled to Orthosia.

Kendebaios attacks Yehudah

38 The king appointed Kendebaios chief captain of the sea coast, and gave him troops of infantry and cavalry. **39** He commanded him to encamp against Yehudah (Judea), and he commanded him to build up Kidron, and to fortify the gates, and that he should fight against the people; but the king pursued Trufon. **40** So Kendebaios came to Yavneh and began to provoke the people, and to invade Yehudah, and to take the people captive and kill them. **41** He built Kidron and stationed cavalry and infantry there, to the end that going out they might make raids on the highways of Yehudah, as the king had commanded him.

119 RV 15:32 · Note See 1 Maccabees 2:18.

Readers' Version

Shim'on's sons defeat Kendebaios

16:1 Yohan (John) went up from Gezer and told Shim'on his father what Kendebaios was doing. **2** Shim'on called his two oldest sons, Yehudah and Yohan, and said to them, "I and my brothers and my father's house have fought the battles of Yisrael (Israel) from our youth, even to this day; and things have prospered in our hands, that we've often delivered Yisrael. **3** But now I'm old, and you moreover, by his mercy, are of a sufficient age. Take the place of me and my brother, and go out and fight for our nation; and let the help which is from heaven be with you.

4 He chose out of the country twenty thousand men of war and cavalry, and they went against Kendebaios, and slept at Modi'in. **5** Rising up in the morning, they went into the plain, and a great army of infantry and cavalry came to meet them. There was a brook between them. **6** He encamped near them, he and his people. He saw that the people were afraid to pass over the brook, and he passed over first. When the men saw him, they passed over after him. **7** He divided the people, and placed the cavalry in the middle of the infantry; but the enemies' cavalry were very many. **8** They sounded the trumpets; and Kendebaios and his army were put to flight, and many of them fell wounded to death, but those who were left fled to the fortress. **9** At that time Yehudah, Yohan's brother, was wounded; but Yohan pursued after them until he came to Kidron, which Kendebaios had built. **10** They fled to the towers that are in Azotos' fields; and he burnt it with fire. About two thousand men of them fell. Then he returned into Yehudah in peace.

Shim'on and two of his sons are murdered

11 Ptolemaios (Ptolemy) the son of Abubus had been appointed governor over the plain of Yeriho (Jericho), and he had much silver and gold; **12** for he was the high priest's son-in-law. **13** His heart was lifted up, and he planned to make himself master of the country, and he made deceitful plans against Shim'on (Simon) and his sons, to do away with them. **14** Now Shim'on was visiting the cities that were in the country, and attending to their needs. He went down to Yeriho—himself with Matityah (Mattathias) and Yehudah his sons—in the one hundred and seventy-seventh year,[120] in the eleventh month, which is the month Shevat. **15** The son of Abubus received them deceitfully into the little fortress that's called Dok, which he'd built, and made them a great banquet, and hid men there. **16** When Shim'on and his sons had drunk freely, Ptolemaios and his men rose up, took

Literal Version

⟦παρεγενήθη⟧ Kendebaios toward Yamneian, and be_first of_ _the ⟦ἐρεθίζειν⟧ the/this/who a_people, and ⟦ἐμβατεύειν⟧ toward the/this/who Jewish/Judea, and ⟦αἰχμαλωτίζειν⟧ the/this/who a_people and ⟦φονεύειν⟧. **41** and to_build the/this/who Kidron; and ⟦ἔταξεν⟧ there horseman and power, that to_depart ⟦ἐξοδεύωσι⟧ the/this/who road the/this/who Jewish/Judea, as/just_as to_direct he/she/it/self the/this/who king.

16:1 and to_ascend Yōannaʸs out_from Gazarōn, and to_ _announce Simōni the/this/who father he/she/it/self/my/your/him-self/there which ⟦συνετέλει⟧ Kendebaios. **2** and to_call Simōn the/this/who two son he/she/it/self/my/your/him-self/there the/this/who elder Youdan and Yōannaʸn, and to_say he/she/it/self, I/we and the/this/who brother I/we, and the/this/who house of_the father I/we, ⟦ἐπολεμήσαμεν⟧ the/this/who ⟦πολεμίους⟧ Israaʸl away_from youth until the/this/who today day, and ⟦εὐωδώθη⟧ in/on/among the/this/who hand I/we ⟦ῥύσασθαι⟧ the/this/who Israaʸl many_times. **3** now but/and ⟦γεγήρακα⟧, and you but/and in/on/among the/this/who mercy sufficient to_be in/on/among the/this/who year; to_be ⟦ἀντ'⟧ I/we/my, and of_the brother I/we, and to_go_out ⟦ὑπερμαχεῖτε⟧ above/for of_the Gentile_nation I/we, the/this/who but/and out_from of_the heaven help to_be with/after you. **4** and ⟦ἐπέλεξεν⟧ out_from the/this/who country twenty ⟦χιλιάδας⟧ man ⟦πολεμιστῶν⟧, and horseman, and ⟦ἐπορεύθωσαν⟧ upon/to/against the/this/who Kendebaion, and to_sleep in/on/among Mōdein. **5** and to_arise ⟦τοπρωΐ⟧ to_travel toward the/this/who a_plain, and look! power much toward ⟦συνάντησιν⟧ he/she/it/self ⟦πεζικὴ⟧, and horseman, and to_ _be ravine ⟦ἀναμέσον⟧ he/she/it/self. **6** and ⟦παρενέβαλε⟧ according_to face he/she/it/self he/she/it/self and the/this/who a_people he/she/it/self/my/your/him-self/there; and to_perceive the/this/who a_people ⟦δειλούμενον⟧ ⟦διαπερᾶσαι⟧ the/this/who ⟦χειμάῤῥουν⟧, and to_cross first, and ⟦ἴδον⟧ he/she/it/self the/this/who man, and ⟦διεπέρασαν⟧ after he/she/it/self/my/your/him-self/there; **7** and to_distribute the/this/who a_people, and the/this/who horseman in/on/among midst the/this/who ⟦πέζῶν⟧; the/this/who but/and horse the/this/who ⟦ὑπεναντίων⟧ much very. **8** and ⟦ἐσάλπισαν⟧ the/this/who ⟦ἱεραῖς⟧ ⟦σάλπιγξι⟧, and ⟦ἐτροπώθη⟧ Kendebaios and the/this/who barracks he/she/it/self/my/your/him-self/there, and to_collapse out_ _from he/she/it/self ⟦τραυματίαι⟧ much; the/this/who but/and ⟦καταλειφθέντες⟧ to_flee toward the/this/who stronghold. **9** then ⟦ἐτραυματίσθη⟧ Youdas the/this/who brother Yōannou; Yōannaʸs but/and to_seek he/she/it/self until to_come/go toward Kidron, which to_build **10** and to_flee until toward the/this/who ⟦πύργους⟧ the/this/who in/on/among the/this/who ⟦ἀγροῖς⟧ Azōtou, and ⟦ἐνεπύρισεν⟧ he/she/it/self/my/your/him-self in/on/among fire, and to_ _collapse out_from he/she/it/self toward man ⟦δισχιλίους⟧; and ⟦ἀπέστρεψεν⟧ toward earth Youda with/after peace. **11** and Ptolemaios the/this/who of_the Aboubou to_be

120 RV 16:14 · Note circa B.C. 136.

Literal Version

⟦καθεσταμένος⟧ officer/magistrate toward the/this/who a_
_plain Hierikō, and to_have/be money and gold much; **12** to_be
for an_in-law of_the high-priest. **13** and ⟦ὑψώθη⟧ the/this/who
heart he/she/it/self/my/your/him-self/there, and
⟦ἠβουλήθη⟧ ⟦κατακρατῆσαι⟧ the/this/who country, and
⟦ἐβουλεύετο⟧ deceit according_to Simōnos, and the/this/who
son he/she/it/self/my/your/him-self/there, to_take_up
he/she/it/self. **14** Simōn but/and to_be ⟦ἐφοδεύων⟧
the/this/who city the/this/who in/on/among the/this/who
country, and ⟦φροντίζων⟧ the/this/who care he/she/it/self,
and to_come/go_down toward Hierikō he/she/it/self, and
Mattathias and Youdas the/this/who son
he/she/it/self/my/your/him-self/there, ⟦ἐτους⟧ seventh and
⟦ἑβδομηκοστοῦ⟧ and ⟦ἑκατοστοῦ⟧, in/on/among month
⟦ἑνδεκάτῳ⟧, this/he/she/it the/this/who certainly/month
Sabat. **15** and to_receive he/she/it/self the/this/who of_the
Aboubou toward the/this/who small_fort the/this/who to_call
Dōk, with/after deceit, the/this/who/which to_build, and to_
_do/make he/she/it/self ⟦πότον⟧ great, and to_mix there man.
16 and when ⟦ἐμεθύσθη⟧ Simōn and the/this/who son
he/she/it/self/my/your/him-self/there, ⟦ἐξανέστη⟧
Ptolemaios and the/this/who from_with
he/she/it/self/my/your/him-self/there, and ⟦ἐλάβοσαν⟧
the/this/who weapon he/she/it/self, and ⟦ἐπεισήλθοσαν⟧
the/this/who Simōni toward the/this/who common_meal, and
to_kill he/she/it/self and the/this/who two son
he/she/it/self/my/your/him-self/there, and one
the/this/who ⟦παιδαρίων⟧
he/she/it/self/my/your/him-self/there. **17** and to_do/make
⟦ἀθεσίαν⟧ great, and to_pay according_to for good-doer; **18** and
to_write this/he/she/it Ptolemaios, and to_send the/this/who
king that to_send he/she/it/self power toward help, and to_
_deliver he/she/it/self the/this/who country he/she/it/self,
and the/this/who city. **19** and to_send other toward Gazara to_
_take_up the/this/who Yōannaʸn, and the/this/who military_
_officer to_send epistle ⟦παραγενέσθαι⟧ to/with he/she/it/self,
that to_give he/she/it/self money and gold and gift. **20** and
other to_send to_grasp the/this/who Hierousalaʸm, and
the/this/who mountain of_the temple. **21** and to_outrun one
to_announce Yōannaʸ toward Gazara, that/since to_destroy
the/this/who father he/she/it/self/my/your/him-self/there
and the/this/who brother
he/she/it/self/my/your/him-self/there, and that/since to_
_send and you to_kill. **22** and to_hear to_amaze very; and to_
seize/conceive/help the/this/who man the/this/who to
_come/go to_destroy he/she/it/self, and to_kill he/she/it/self,
⟦ἐπέγνω⟧ for that/since to_seek he/she/it/self to_destroy.
23 and the/this/who remaining the/this/who word Yōannou,
and the/this/who war
he/she/it/self/my/your/him-self/there, and the/this/who
⟦ἀνδραγαθιῶν⟧ he/she/it/self/my/your/him-self/there which
⟦ἠνδραγάθησε⟧, and the/this/who building the/this/who
⟦τειχέων⟧ which to_build, and the/this/who ⟦πράξεων⟧
he/she/it/self/my/your/him-self/there, **24** look!
this/he/she/it to_write upon/to/against scroll day
⟦ἀρχιερωσύνης⟧ he/she/it/self/my/your/him-self/there,

Readers' Version

their weapons, rushed in against Shim'on in the banqueting place, and killed him, his two sons, and some of his servants. **17** He committed a great iniquity, and repaid evil for good.

18 Ptolemaios wrote these things and sent to the king, that he should send him forces to aid him, and should deliver him their country and the cities. **19** He sent others to Gezer to do away with Yohan. To the captains of thousands, he sent letters to come to him, that he might give them silver, gold, and gifts. **20** He sent others to take possession of Yerushalem (Jerusalem) and the temple hill. **21** One ran before to Gezer, and told Yohan that his father and kindred had perished, and he's sent to kill you also. **22** When he heard, he was greatly shocked. He seized the men who came to destroy him and killed them; for he perceived that they were seeking to destroy him.

23 And the rest of the acts of Yohan (John) and of his wars and of his valiant actions, and of the walls which he built, and of his achievements, **24** look, they're written in the records[121] of his high priesthood, from the time that he was made high priest after his father.

121 **RV 16:24 · Note** Grk. book of days.

Readers' Version

Literal Version

away_from which/whither to_be high-priest with/after the/this/who father he/she/it/self/my/your/him-self/there.

MA1 · OET-RV v0.4.3

MA1 · OET-LV v0.2.0 (DC set)



The second document about
the Maccabees

Introduction

The Second Document about the Maccabees gives another account of the struggle to preserve Jewish worship and the temple in Yerushalem (Jerusalem). Its main account overlaps the earlier part of *The First Document about the Maccabees*, concentrating on events leading up to and during the leadership of Yehudah (Judas) Makabi. The writer explains that this is a shortened version of a history written in five books by Yason of Kurainai (Cyrene).

The book opens with letters encouraging the celebration of the temple's rededication. It then describes conflict over the high priesthood, the plundering of the temple, and attempts to force the people to abandon God's instructions. Particular attention is given to Eleazar and to seven brothers and their mother, who choose death rather than disobedience and express their hope that God will raise them to life again.

The later chapters follow Yehudah's victories and the recovery of the temple. Throughout the account, prayer, God's discipline and mercy, and help from heaven are closely connected with what happens on the battlefield. The writer wants readers to honour the temple, remember those who remained faithful under suffering, and recognise God as the one who rescues his people.

The Second Document about the Maccabees is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches.

Makabi (from which the term Maccabee is derived) is an acronym formed from the first letters of Exodus 15:11: "Mi kamokha ba'elim YHWH" — "Who is like you among the gods, Yahweh?"

Main components of this account

Letters about celebrating the temple's rededication *1:1–2:18*
The writer explains the purpose of this history *2:19-32*
The temple's protection, corrupt leaders, and persecution *3:1–6:17*
Eleazar, the seven brothers, and their mother *6:18–7:42*
Yehudah's victories and the rededication of the temple *8:1–10:8*
Further campaigns, agreements, and the defeat of Nikanor *10:9–15:36*
The writer's closing words *15:37-39*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

An invitation to celebrate the temple's rededication

1:1 The kindred, the Yehudim (Jews) who are in Yerushalem (Jerusalem) and those who are in the country of Yehudah (Judea), send greetings and good peace to the kindred, the Yehudim who are throughout Mitsrayim (Egypt). **2** May God do good to you, and remember his covenant with Avraham, Yitshak (Isaac), and Ya'akov (Jacob), his faithful servants, **3** and give you all a heart to worship him and do his will with a strong heart and a willing soul. **4** May God open your heart to his law and his statutes, and make peace, **5** and listen to your requests, and be reconciled with you, and not forsake you in an evil time. **6** Now we're praying for you here.

7 In Demetrios' reign, in the one hundred and sixty-ninth year, we the Yehudim have already written to you in the suffering and in the distress that's come on us in these years, from the time that Yason and his company revolted from the holy land and the kingdom, **8** and set the gate on fire, and shed innocent blood. We prayed to the master, and were heard. We offered sacrifices and meal offerings. We lit the lamps. We set out the show bread.[1] **9** Now see that you keep the days of the feast of tabernacles in the month Kislev in the one hundred and eighty-eighth year.

A second letter to the Yehudim in Mitsrayim

10 The people of Yerushalem (Jerusalem) and those who are in Yehudah (Judea), with the senate and Yehudah, to Aristobulos, King Ptolemaios's (Ptolemy's) teacher, who's also of the stock of the anointed priests, and to the Yehudim who are in Mitsrayim (Egypt), we send greetings and health.

11 Having been saved by God out of great perils, as men arrayed against a king, we thank him greatly. **12** Because he threw out into Paras (Persia) those who fought against us in the holy city. **13** Because when the prince had come there, with an army that seemed irresistible, they were cut to pieces in Nanaia's temple by the treachery of Nanaia's priests. **14** Because Antiokos (Antiochus), on the pretence that he'd marry her, came into the place, he and his friends who were with him, that they might take a large part of the treasures as a dowry. **15** And when the priests of Nanaia's temple had set the treasures out, and he'd come there with a small company within the wall of the sacred precinct, they locked the temple when Antiokos had come in. **16** Opening the secret door of the panelled ceiling, they threw stones and struck down the prince. They cut him and his company in pieces, and cut off their heads, and threw them to the people who were outside. **17** Blessed be our god in all things, who handed over those who'd committed impiety.

The recovery of the altar's sacred fire

18 Since we're now about to celebrate the purification of the temple in the month Kislev, on the twenty-fifth day, we thought it necessary to notify you, so that you may also keep a feast of tabernacles, and remember the fire which was given when Nehemyah (Nehemiah) offered sacrifices, after he'd built both the temple and

Literal Version

1:1 the/this/who brother the/this/who according_to Aigupton Youdaiois to_rejoice; the/this/who brother the/this/who in/on/among Hierosolumois Jewish, and the/this/who in/on/among the/this/who country the/this/who Jewish/Judea, peace good-doer. **2** and to_do_ _good/to_do/make you the/this/who God, and ⟦μνησθείη⟧ the/this/who covenant he/she/it/self/my/your/him-self/there the/this/who to/with Habra'am, and Isa'ak, and Yakōb the/this/who slave he/she/it/self/my/your/him-self/there the/this/who faithful. **3** and to_give you heart all toward the/this/who be_devout he/she/it/self, and to_do/make he/she/it/self/my/your/him-self/there the/this/who will/desire heart great, and soul ⟦βουλομένῃ⟧; **4** and ⟦διανοίξαι⟧ the/this/who heart you in/on/among the/this/who law he/she/it/self/my/your/him-self/there, and in/on/among the/this/who ⟦προστάγμασι⟧, and peace to_ _do/make, **5** and ⟦ἐπακούσαι⟧ you the/this/who ⟦δεήσεων⟧, and ⟦καταλλαγείη⟧ you, and not you ⟦ἐγκαταλίποι⟧ in/on/among time/right_time evil/bad. **6** and now here to_be to_pray about you. **7** ⟦Βασιλεύοντος⟧ Da'ma'triou ⟦ἔτους⟧ ⟦ἑκατοστοῦ⟧ ⟦ἑξηκοστοῦ⟧ ⟦ἐννατου⟧, I/we the/this/who Jewish ⟦γεγραφήκαμεν⟧ you in/on/among the/this/who pressure, and in/on/among the/this/who at_this_moment the/this/who ⟦ἐπελθούσῃ⟧ I/we in/on/among the/this/who year this/he/she/it, away_from which/whither to_leave Yasōn and the/this/who with/after he/she/it/self/my/your/him-self/there away_from the/this/who holy earth, and the/this/who kingdom; **8** and ⟦ἐνεπύρισαν⟧ the/this/who gate, and to_pour_out blood innocent; and ⟦ἐδεήθημεν⟧ of_the lord, and ⟦εἰσηκούσθημεν⟧, and ⟦προσηνέγκαμεν⟧ sacrifice, and fine_flour, and ⟦ἐξήψαμεν⟧ the/this/who ⟦λύχνους⟧, and ⟦προεθήκαμεν⟧ the/this/who bread. **9** and now in_order_that/to ⟦ἄγητε⟧ the/this/who day the/this/who ⟦σκηνοπηγίας⟧ of_the Ḳaseleu ⟦μηνός⟧. **10** ⟦Ἔτους⟧ ⟦ἑκατοστοῦ⟧ ⟦ὀγδοηκοστοῦ⟧ and ⟦ὀγδόου⟧ the/this/who in/on/among Hierosolumois, and the/this/who in/on/among the/this/who Youdaia, and the/this/who council_of_elders, and Youdas Aristoboulōi ⟦διδασκάλῳ⟧ Ptolemaiou of_the king, to_be but/and away_from of_the the/this/who ⟦χριστῶν⟧ priest family, and the/this/who in/on/among Aiguptōi Youdaiois, to_rejoice and be_healthy. **11** out_from great ⟦κινδύνων⟧ by/under of_the God to_save, greatly to_thank he/she/it/self, which/how if to/with king ⟦παρατασσόμενοι⟧. **12** he/she/it/self for ⟦ἐξέβρασε⟧ the/this/who ⟦παραταξαμένους⟧ in/on/among the/this/who holy city. **13** toward for the/this/who Persida to_be the/this/who ruler, and the/this/who about he/she/it/self unsubdued to_think to_be power, ⟦κατεκόπησαν⟧ in/on/among the/this/who the/this/who Nanaias temple, ⟦παραλογισμῷ⟧ ⟦χρησαμένων⟧ the/this/who about the/this/who Nanaian priest. **14** which/how for ⟦συνοικήσων⟧ he/she/it/self to_come toward the/this/who place the/this/who/which, and/both Antiokos, and the/this/who with he/she/it/self friendly/friend, because_of/grace of_the to_take the/this/who money toward ⟦φερνῆς⟧ word; **15** and ⟦προθέντων⟧

1 RV 1:8 · Note Grk. loaves

Literal Version

he/she/it/self the/this/who priest the/this/who Nanaios, ⟦κἀκείνου⟧ ⟦προσελθόντος⟧ with/after little/few toward the/this/who ⟦περίβολον⟧ of_the ⟦τεμένους⟧, ⟦συγκλείσαντες⟧ the/this/who temple, which/how to_enter Antiokos, **16** to_ _open the/this/who of_the ⟦φατνώματος⟧ cellar door, to_ _throw ⟦πέτρους⟧ ⟦συνεκεραύνωσαν⟧ the/this/who ruler, and member to_do/make, and the/this/who head ⟦ἀφελόντες⟧, the/this/who out/outside(r) ⟦παρέῤῥιψαν⟧. **17** according_to all praiseworthy I/we the/this/who God, which to_deliver the/this/who ⟦ἀσεβήσαντας⟧. **18** to_ensue therefore/then to_ _bring in/on/among the/this/who Kaseleu ⟦πέμπτῃ⟧ and ⟦εἰκάδι⟧ the/this/who cleansing of_the temple, be_necessary ⟦ἡγησάμεθα⟧ ⟦διασαφῆσαι⟧ you, in_order_that/to and he/she/it/self ⟦ἄγητε⟧ the/this/who ⟦σκηνοπηγίας⟧ and of_ _the fire, when Ne'emias ⟦οἰκοδομήσας⟧ the/this/who, and/both temple and the/this/who altar, to_carry_up sacrifice. **19** and for when toward the/this/who ⟦Περσικὴν⟧ to_bring the/this/who father I/we, the/this/who/which then pious priest to_take away_from of_the fire of_the altar clandestinely, ⟦κατέκρυψαν⟧ in/on/among ⟦κοιλώματι⟧ well/abyss order to_ _have/be ⟦ἀνύδρον⟧, in/on/among which ⟦κατησφαλίσαντο⟧, so all ⟦ἄγνωστον⟧ to_be the/this/who place. **20** ⟦Διελθόντων⟧ but/and year sufficient, when to_think the/this/who God, ⟦ἀποσταλεὶς⟧ Ne'emias by/under of_the king the/this/who ⟦Περσίδος⟧, the/this/who ⟦ἐκγόνους⟧ the/this/who priest the/this/who ⟦ἀποκρυψάντων⟧ to_send upon/to/against the/this/who fire; **21** which/how but/and to_explain I/we not to_find/meet fire, but water ⟦παχύ⟧, to_order he/she/it/self ⟦ἀποβάψαντας⟧ to_bear/lead; which/how but/and ⟦ἀνηνέχθη⟧ the/this/who the/this/who sacrifice, to_order the/this/who priest Ne'emias ⟦ἐπιῤῥᾶναι⟧ the/this/who water the/this/who and/both wood, and the/this/who to_lay_on. **22** which/how but/and to_be this/he/she/it, and time to_pass_through when sun ⟦ἀνέλαμψε⟧ before/previously ⟦ἐπινεφὴς⟧ to_be, to_kindle fire great, so to_marvel all. **23** prayer but/and ⟦ἐποιήσαντο⟧ the/this/who priest ⟦δαπανωμένης⟧ the/this/who sacrifice, the/this/who/which and/both priest, and all, ⟦καταρχομένου⟧ Yōnathou, the/this/who but/and remaining ⟦ἐπιφωνούντων⟧, which/how Ne'emiou. **24** to_be but/and the/this/who prayer the/this/who way to_have/be this/he/she/it; lord lord the/this/who God the/this/who all creator, the/this/who fearful, and strong, and just, and merciful, the/this/who alone king and good/kind, **25** the/this/who alone ⟦χορηγός⟧, the/this/who alone just, and almighty, and eternal, the/this/who ⟦διασώζων⟧ the/this/who Israaʸl out_from all evil/harm, the/this/who to_do/make the/this/who father select, and to_sanctify he/she/it/self, **26** ⟦πρόσδεξαι⟧ the/this/who sacrifice above/for all of_the a_people you Israaʸl, and ⟦διαφύλαξον⟧ the/this/who part you and ⟦καθαγίασον⟧. **27** ⟦Ἐπισυνάγαγε⟧ the/this/who dispersion I/we, ⟦ἐλευθέρωσον⟧ the/this/who ⟦δουλεύοντας⟧ in/on/among the/this/who Gentile_nation, the/this/who to_ _reject and ⟦βδελυκτοὺς⟧ to_look_upon, and ⟦γνώτωσαν⟧ the/this/who Gentile_nation that/since you to_be the/this/who God I/we. **28** ⟦Βασάνισον⟧ the/this/who ⟦καταδυναστεύοντας⟧, and ⟦ἐξυβρίζοντας⟧ in/on/among pride; **29** ⟦Καταφύτευσον⟧ the/this/who a_people you toward the/this/who place the/this/who holy you, as/just_as to_say

Readers' Version

the altar.

19 Because indeed when our fathers were about to be led into the land of Paras, the godly priests of that time took some of the fire of the altar, and hid it secretly in the hollow of a well that was without water, where they made sure that the place was unknown to anyone. **20** Now after many years, when it pleased God, Nehemyah, having received a charge from the king of Paras, sent in quest of the fire the descendants of the priests who hid it. When they declared to us that they'd found no fire, but thick liquid, **21** he commanded them to draw some of it out and bring it to him. When the sacrifices had been offered, Nehemyah commanded the priests to sprinkle with that liquid both the wood and the things laid on it. **22** When that was done and some time had passed, and the sun shone out, which before was hidden with clouds, a great blaze was kindled, so that all men marvelled. **23** The priests made a prayer while the sacrifice was being consumed—both the priests and all the others. Yonatan (Jonathan) led and the rest responded, as Nehemyah did.

24 The prayer was like this: "O master, master God, the Creator of all things, who are awesome, strong, righteous, and merciful, who alone are King and gracious, **25** who alone supply every need, who alone are righteous, almighty, and eternal, you who save Yisrael (Israel) out of all evil, who chose the ancestors and sanctified them, **26** accept the sacrifice for all your people Yisrael, and preserve your own portion, and consecrate it. **27** Gather together our scattered people, set at liberty those who are in bondage among the heathen, look on those who are despised and abhorred, and let the heathen know that you're our god. **28** Punish those who oppress us and in arrogance shamefully entreat us. **29** Plant your people in your holy place, even as Mosheh (Moses) said."

30 Then the priests sang the hymns. **31** As soon as the sacrifice was consumed, then Nehemyah (Nehemiah) commanded that the rest of the liquid be poured on large stones. **32** When this was done, a flame was kindled; but when the light from the altar shone back, it went out. **33** When the matter became known, and it was told the king of the Persians that, in the place where the priests who were led away had hid the fire, the liquid appeared which Nehemyah and those who were with him purified the sacrifice, **34** then the king enclosed the place and made it sacred after he'd investigated the matter. **35** When the king would show favour to any, he'd exchange many presents and give them some of this liquid. **36** Nehemyah and those who were with him called this thing "Nephthar", which is by interpretation, "Cleansing"; but most men call it Nephthai.

Readers' Version

Yirmiyah hides the sacred tent and chest

2:1 It's also found in the records that the prophet Yirmiyah (Jeremiah) commanded those who were carried away to take some of the fire, as has been mentioned, **2** and how that the prophet charged those who were carried away, having given them the law, that they shouldn't forget the statutes of the master or be led astray in their minds when they saw images of gold and silver, and their adornment. **3** With other such words exhorted he them, that the law shouldn't depart from their hearts.

4 It was in the writing that the prophet, being warned by God, commanded that the tabernacle and the ark should follow with him,[2] when he went out to the mountain where Mosheh (Moses) had gone up and saw God's inheritance. **5** Yirmiyah came and found a cave, he brought the tabernacle, the ark, and the altar of incense into it; then he sealed the entrance. **6** Some of those who followed with him came there that they might mark the way, and couldn't find it. **7** But when Yirmiyah learnt about that, he rebuked them, saying, "The place will be unknown until God gathers the people together again and shows mercy. **8** Then the master will disclose these things, and the master's glory will be seen with the cloud, as it was also shown to Mosheh, also as Shelomoh (Solomon) implored that the place might be consecrated greatly, **9** and it was also declared that he, having wisdom, offered a sacrifice of dedication, and of the finishing of the temple. **10** As Mosheh prayed to the master and fire came down out of heaven and consumed the sacrifice, even so Shelomoh also prayed, and the fire came down and consumed the burnt offerings. **11** Mosheh[3] said, 'Because the sin offering hadn't been eaten, it was consumed in the same way.' **12** Likewise Shelomoh

Literal Version

Mōusaʸs. **30** the/this/who but/and priest ⟦ἐπέψαλλον⟧ the/this/who ⟦ὕμνους⟧. **31** as/just_as but/and ⟦ἀνηλώθη⟧ the/this/who the/this/who sacrifice, and the/this/who ⟦περιλειπόμενον⟧ water, the/this/who Ne'emias to_order stone great ⟦καταχεῖν⟧. **32** which/how but/and this/he/she/it to_be, flame to_kindle; of_the but/and away_from of_the altar ⟦ἀντιλάμψαντος⟧ light ⟦ἐδαπανήθη⟧. **33** which/how but/and manifest to_be the/this/who thing, and ⟦διηγγέλη⟧ the/this/who king the/this/who Persōn, that/since toward the/this/who place which/whither the/this/who fire ⟦ἄπέκρυψαν⟧ the/this/who ⟦μεταχθέντες⟧ priest, the/this/who water to_shine/appear, away_from which/whither and the/this/who about the/this/who Ne'emian ⟦ἤγνισαν⟧ the/this/who the/this/who sacrifice. **34** ⟦Περιφράξας⟧ but/and the/this/who king temple to_ _do/make, ⟦δοκιμάσας⟧ the/this/who thing. **35** and which ⟦ἐχαρίζετο⟧ the/this/who king much different ⟦ἐλάμβανε⟧ and ⟦μετεδίδου⟧. **36** ⟦Προσηγόρευσαν⟧ but/and the/this/who about the/this/who Ne'emian this/he/she/it ⟦Νέφθαρ⟧, the/this/who/which ⟦διερμηνεύεται⟧ cleansing; to_call but/and from_with the/this/who much ⟦Νεφθαεί⟧.

2:1 ⟦Εὑρίσκεται⟧ but/and in/on/among the/this/who ⟦ἀπογραφαῖς⟧ Hieremias the/this/who prophet, that/since to_ _order of_the fire to_take the/this/who ⟦μεταγινομένους⟧, which/how ⟦σεσήμανται⟧, **2** and which/how to_order the/this/who ⟦μεταγενομένοις⟧ the/this/who prophet, to_give he/she/it/self the/this/who law, in_order_that/to not ⟦ἐπιλάθωνται⟧ the/this/who ⟦προσταγμάτων⟧ of_the lord, and in_order_that/to not ⟦ἀποπλανηθῶσι⟧ the/this/who ⟦διανοίαις⟧, to_see ⟦ἀγάλματα⟧ golden and silver, and the/this/who about he/she/it/self world. **3** and other such_as_ _this to_speak, to_plead/comfort not to_leave the/this/who law away_from the/this/who heart he/she/it/self. **4** to_be but/and in/on/among the/this/who a_writing, which/how the/this/who tent and the/this/who ark to_order the/this/who prophet, ⟦χρηματισμοῦ⟧ ⟦γενηθέντος⟧, he/she/it/self ⟦συνακολουθεῖν⟧, which/how but/and to_go_ _out toward the/this/who mountain which/whither the/this/who Mōusaʸs to_ascend to_look_at the/this/who of_ _the God inheritance. **5** and to_come/go the/this/who Hieremias to_find/meet house ⟦ἀντρώδη⟧, and the/this/who tent, and the/this/who ark, and the/this/who altar of_the incense ⟦εἰσήνεγκεν⟧ there, and the/this/who door ⟦ἐνέφραξε⟧. **6** and to_come_near/agree one the/this/who ⟦συνακολουθούντων⟧ so ⟦ἐπισημήνασθαι⟧ the/this/who road, and no be_able to_find/meet. **7** which/how but/and the/this/who Hieremias to_know, ⟦μεμψάμενος⟧ he/she/it/self to_say, that/since and unknown the/this/who place to_be until if to_assemble the/this/who God gathering of_the a_people, and propitious/gracious to_be. **8** and then the/this/who lord ⟦ἀναδείξει⟧ this/he/she/it, and to_see the/this/who glory of_the lord and the/this/who cloud, which/how and upon/to/against Mōusaʸ ⟦ἐδηλοῦτο⟧, which/how and the/this/who Salōmōn ⟦ἠξίωσεν⟧ in_order_

2 **RV 2:4 · Note** Grk. and when. The Greek text here is probably corrupt.

3 **RV 2:11 · Note** See Leviticus 10:16 and 9:24.

Literal Version

_that/to the/this/who place ⟦καθαγιασθῇ⟧ greatly.
9 ⟦Διεσαφεῖτο⟧ but/and and which/how wisdom to_have/be
to_carry_up sacrifice ⟦ἐγκαινισμοῦ⟧, and the/this/who
⟦τελειώσεως⟧ of_the temple. **10** as/just_as and Mōusaʸs to_pray
to/with lord, and to_come/go_down fire out_from of_the
heaven, and the/this/who the/this/who sacrifice
⟦ἐδαπάνησεν⟧; thus(-ly) and Salōmōn to_pray, and to_
_come/go_down the/this/who fire ⟦ἀνήλωσε⟧ the/this/who
burnt_offering. **11** and to_say Mōusaʸs, through/because_of
the/this/who not ⟦βεβρῶσθαι⟧ the/this/who about
the/this/who sin, ⟦ἀνηλώθη⟧. **12** likewise and the/this/who
Salōmōn the/this/who eight day to_bring. **13** to_tell but/and
and in/on/among the/this/who ⟦ἀναγραφαῖς⟧, and
in/on/among the/this/who ⟦ὑπομνηματισμοῖς⟧ the/this/who
according_to the/this/who Ne'emian the/this/who
he/she/it/self, and which/how ⟦καταβαλλόμενος⟧
⟦βιβλιοθήκην⟧, ⟦ἐπισυνήγαγε⟧ the/this/who about
the/this/who king and prophet, and the/this/who of_the
Daueid, and epistle king about ⟦ἀναθημάτων⟧. **14** likewise
but/and and Youdas, the/this/who ⟦διαπεπτωκότα⟧
through/because_of the/this/who war the/this/who
⟦γεγονότα⟧ I/we ⟦ἐπισυνήγαγε⟧ all, and he_is from_with I/we.
15 which therefore/then if need to_have/be, the/this/who
⟦ἀποκομιοῦντας⟧ you ⟦ἀποστέλλετε⟧. **16** to_ensue
therefore/then to_bring the/this/who cleansing, ⟦ἐγράψαμεν⟧
you; well therefore/then to_do/make to_bring the/this/who
day. **17** the/this/who but/and God the/this/who to_save
the/this/who all a_people
he/she/it/self/my/your/him-self/there, and to_pay
the/this/who inheritance all, and the/this/who kingly, and
the/this/who priesthood, and the/this/who holiness.
18 as/just_as to_profess through/because_of of_the law to_
_hope/expect for upon/to/against the/this/who God,
that/since quickly I/we ⟦ἐλεήσει⟧, and to_gather out_from
the/this/who by/under the/this/who heaven toward
the/this/who holy place; to_take_out/select for I/we out_from
great evil/harm, and the/this/who place to_clean.
19 the/this/who but/and according_to the/this/who Youdan
the/this/who Makkabaion, and the/this/who this/he/she/it
brother, and the/this/who of_the temple of_the great
cleansing, and the/this/who of_the ⟦βωμοῦ⟧ ⟦ἐγκαινισμὸν⟧,
20 still and/both the/this/who to/with Antiokon the/this/who
glorious, and the/this/who this/he/she/it son Eupatora war,
21 and the/this/who out_from heaven ⟦γενομένας⟧ appearing
the/this/who above/for of_the Youdaismou ⟦φιλοτίμως⟧
⟦ἀνδραγαθήσασιν⟧, so the/this/who all country ⟦ὀλίγους⟧ to_
_be ⟦λεηλατεῖν⟧, and the/this/who ⟦βάρβαρα⟧ multitude
⟦διώκειν⟧. **22** and the/this/who ⟦περιβόητον⟧ according_to all
the/this/who world temple ⟦ἀνακομίσασθαι⟧, and
the/this/who city ⟦ἐλευθερῶσαι⟧, and the/this/who to_ensue
⟦καταλύεσθαι⟧ law ⟦ἐπανορθῶσαι⟧, of_the lord with/after all
gentleness ⟦ἵλεω⟧ to_be he/she/it/self, **23** the/this/who
by/under ⟦Ἰάσωνος⟧ of_the Kuraʸnaiou ⟦δεδηλωμένα⟧
through/because_of five ⟦βιβλίων⟧, ⟦πειρασόμεθα⟧
through/because_of one ⟦συντάγματος⟧ ⟦ἐπιτεμεῖν⟧.

Readers' Version

kept the eight days."
13 The same things were reported both in the public archives and in Nehemyah's (Nehemiah's) records, and also how he, founding a library, gathered together the books about the kings and prophets, and the writings of David, and letters of kings about sacred gifts. **14** In the same way Yehudah (Judas) also gathered together for us all those books that'd been scattered because of the war, and they're still with us. **15** If therefore you have need of them, send some people to bring them to you.
16 Seeing then that we're about to celebrate the purification, we write to you. You'll therefore do well if you celebrate the days. **17** Now God, who saved all his people, and restored the heritage to all, with the kingdom, the priesthood, and the consecration, **18** even as he promised through the law—in God have we hope, that he'll soon have mercy on us, and gather us together out of everywhere under heaven into his holy place; for he delivered us out of great evils, and purified the place.

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The writer explains the purpose of this history

19 Now the things about Yehudah (Judas) Makabi (Maccabaeus) and his brothers, the purification of the greatest temple, the dedication of the altar, **20** and further the wars against Antiokos (Antiochus) Epifanes (Epiphanes) and Eupator his son, **21** and the manifestations that came from heaven to those who fought with one another in brave actions for the religion of the Yehudim (Jews); so that, being but a few, they seized the whole country, chased the barbarous multitudes, **22** recovered again the temple renowned all the world over, freed the city, and restored the laws which were about to be overthrown, seeing the master became gracious to them with all kindness. **23** These things which have been declared by Yason of Kurainai (Cyrene) in five books, we'll attempt to abridge in one book. **24** Because having in view the confused mass of the numbers, and the[4] difficulty which awaits those who'd enter into the narratives of the history, because of the abundance of the matter, **25** we were careful that those who choose to read may be attracted, and that those who wish us well may find it easy to recall, and that all readers may benefit. **26** Although to us, who've taken on ourselves the painful labour of the abridgement, the task isn't easy, but a matter of sweat and sleeplessness, **27** even as it's no light thing to him who prepares a banquet, and seeks the benefit of others. Nevertheless, for the sake of the gratitude of the many we'll gladly endure the painful labour, **28** leaving to the historian the exact handling of every particular, and again having no strength to fill in the outlines of our abridgement. **29** Because as the master-builder of a new house must care for the whole structure, and again he who undertakes to decorate and paint it must seek out the things fit for its adorning; even so I think it's also with us. **30** To occupy the ground, and to indulge in long discussions, and to be curious in particulars, is fitting for the first

4 **RV 2:24 · Note** Or, weariness

Readers' Version

author of the history; **31** but to strive after brevity of expression, and to avoid a laboured fullness in the treatment, is to be granted to him who'd bring a writing into a new form. **32** Here then let's begin the narration, only adding this much to that which has already been said; for it's a foolish thing to make a long prologue to the history, and to abridge the history itself.

Heliodoros tries to seize the temple's money

3:1 When the holy city was inhabited with unbroken peace and the laws were kept very well because of the godliness of Honyo (Onias) the high priest and his hatred of wickedness, **2** it happened that even the kings themselves honoured the place and glorified the temple with the noblest presents, **3** so that even King Seleukos (Seleucus) of Asia bore all the costs belonging to the services of the sacrifices out of his own revenues. **4** But a man named Shim'on (Simon) of the tribe of Benyamin, having been made guardian of the temple, disagreed with the high priest about the ruling of the market in the city. **5** When he couldn't overcome Honyo, he went to Apolonios of Tarsos,[5] who at that time was governor of Coele-Syria and Foinikai. **6** He brought him word how that the treasury in Yerushalem was full of untold sums of money, so that the multitude of the funds was

Literal Version

24 ⟦Συνορῶντες⟧ for the/this/who an_increase the/this/who ⟦ἀριθμῶν⟧, and the/this/who to_be ⟦δυσχέρειαν⟧ the/this/who to_will/desire ⟦εἰσκυκλεῖσθαι⟧ the/this/who the/this/who ⟦ἱστορίας⟧ ⟦διηγήμασι⟧ through/because_of the/this/who multitude the/this/who ⟦ὕλης⟧, **25** ⟦ἐφροντίσαμεν⟧ the/this/who on_one_hand ⟦βουλομένοις⟧ ⟦ἀναγινώσκειν⟧ ⟦ψυχαγωγίαν⟧, the/this/who but/and ⟦φιλοφρονοῦσιν⟧ toward the/this/who through/because_of ⟦μνήμης⟧ ⟦ἀναλαβεῖν⟧ ⟦εὐκοπίαν⟧, all but/and the/this/who ⟦ἐντυγχάνουσιν⟧ ⟦ὠφέλειαν⟧. **26** and I/we on_one_hand the/this/who the/this/who ⟦κακοπάθειαν⟧ ⟦ἐπιδεδεγμένοις⟧ the/this/who ⟦ἐπιτομῆς⟧ no ⟦ῥᾴδιον⟧, ⟦ἱδρῶτος⟧ but/and and ⟦ἀγρυπνίας⟧ the/this/who thing; **27** just_as the/this/who ⟦παρασκευάζοντι⟧ common_meal, and to_seek the/this/who other ⟦λυσιτέλειαν⟧ no ⟦εὐχερές⟧ on_one_hand, just_as through/because_of the/this/who the/this/who much thankfulness, gladly the/this/who ⟦κακοπάθειαν⟧ ⟦ὑποίσομεν⟧, **28** the/this/who on_one_hand ⟦διακριβοῦν⟧ about ⟦ἑκάστων⟧ the/this/who ⟦συγγραφεῖ⟧ ⟦παραχωρήσαντες⟧, the/this/who but/and ⟦ἐπιπορεύεσθαι⟧ the/this/who ⟦ὑπογραμμοῖς⟧ the/this/who ⟦ἐπιτομῆς⟧ ⟦διαπονοῦντες⟧. **29** just_as for the/this/who new home ⟦ἀρχιτέκτονι⟧ the/this/who all beginning ⟦φροντιστέον⟧, the/this/who but/and ⟦ἐγκαίειν⟧ and ⟦ζωγραφεῖν⟧ ⟦ἐπιχειροῦντι⟧, the/this/who necessary to/with ⟦διακόσμησιν⟧ ⟦ἐξεταστέον⟧; thus(-ly) to_think and upon/to/against I/we. **30** the/this/who on_one_hand ⟦ἐμβατεύειν⟧, and about all to_ _do/make word and ⟦πολυπραγμονεῖν⟧ in/on/among the/this/who ⟦καταμέρος⟧, the/this/who the/this/who ⟦ἱστορίας⟧ ⟦ἀρχηγέτῃ⟧ ⟦καθήκει⟧; **31** the/this/who but/and ⟦σύντομον⟧ the/this/who ⟦λέξεως⟧ ⟦μεταδιώκειν⟧, and the/this/who ⟦ἐξεργαστικὸν⟧ the/this/who ⟦πραγματείας⟧ to_ _refuse/excuse, the/this/who the/this/who ⟦μετάφρασιν⟧ ⟦ποιουμένῳ⟧ ⟦συγχωρητέον⟧. **32** from_here therefore/then ⟦ἀρξώμεθα⟧ the/this/who ⟦διηγήσεως⟧, the/this/who ⟦προειρημένοις⟧ so_great ⟦ἐπιζεύξαντες⟧; ⟦εὔηθες⟧ for the/this/who on_one_hand before the/this/who ⟦ἱστορίας⟧ ⟦πλεονάζειν⟧, the/this/who but/and ⟦ἱστορίαν⟧ ⟦ἐπιτεμεῖν⟧.

3:1 the/this/who holy then city ⟦κατοικουμένης⟧ with/after all peace, and the/this/who ⟦νόμων⟧ still ⟦κάλλιστα⟧ ⟦συντηρουμένων⟧ through/because_of the/this/who Oniou of_ _the high-priest piety and/both and ⟦μισοπονηρίαν⟧, **2** to_ _happen and he/she/it/self the/this/who king ⟦τιμᾷν⟧ the/this/who place, and the/this/who temple ⟦ἀποστολαῖς⟧ the/this/who ⟦κρατίσταις⟧ to_glorify, **3** so and Seleukon the/this/who the/this/who Asias king ⟦χορηγεῖν⟧ out_from the/this/who one's_own/private ⟦προσόδων⟧ all the/this/who to/with the/this/who ministry the/this/who sacrifice ⟦ἐπιβάλλοντα⟧ ⟦δαπανήματα⟧. **4** Simōn but/and one out_from the/this/who Beniamin tribe a_superintendent of_the temple ⟦καθεσταμένος⟧, ⟦διηνέχθη⟧ the/this/who high-priest about the/this/who according_to the/this/who city lawlessness; **5** and to_conquer the/this/who Onian not be_able, to_come/go to/with Apollōnion ⟦Θρασαίου⟧, the/this/who according_to that the/this/who time/right_time ⟦κοιλῆς⟧ Surias and

5 **RV 3:5 · Note** Greek Thraseas

Literal Version

Foinikaʸs [[στρατηγόν]]. 6 and [[προσήγγειλε]] about of_the money [[ἀμυθήτων]] [[γέμειν]] the/this/who in/on/among Hierosolumois treasury, so the/this/who multitude the/this/who [[διαφόρων]] [[ἐναρίθμητον]] to_be, and not [[προσήκειν]] he/she/it/self to/with the/this/who the/this/who sacrifice word, to_be but/and able by/under the/this/who of_the king authority to_collapse all this/he/she/it. 7 [[Συμμίξας]] but/and the/this/who Apollōnios the/this/who king, about the/this/who [[μηνυθέντων]] he/she/it/self money [[ἐνεφάνισεν]]; the/this/who but/and [[προχειρισάμενος]] Haʸliodōron the/this/who upon/to/against the/this/who thing, to_send to_give commandment, the/this/who the/this/who to_predict money [[ἐκκομιδὴν]] to_ _do/make. 8 immediately but/and the/this/who Haʸliodōros [[ἐποιεῖτο]] the/this/who [[παρείαν]], the/this/who on_one_ _hand [[ἐμφάσει]] which/how the/this/who according_to [[κοίλην]] Surian and Foinikaʸn city [[ἐφοδεύσων]], the/this/who thing but/and the/this/who of_the king purpose [[ἐπιτελέσων]]. 9 [[Παραγενηθεὶς]] but/and toward Hierosoluma, and hospitably by/under of_the high-priest the/this/who city [[ἀποδεχθείς]], to_set_before about of_the [[γεγονότος]] [[ἐμφανισμοῦ]], and which? because_of [[πάρεστι]] [[διεσάφήσεν]]; to_inquire but/and if the/this/who [[ἀληθείαις]] this/he/she/it thus(-ly) to_have/be [[τυγχάνει]]. 10 of_the but/and high-priest [[ὑποδείξαντος]] [[παραθήκας]] to_be widow and/both and [[ὀρφανῶν]], 11 one but/and and Hurkanou of_the Tōbiou very man in/on/among authority [[κειμένου]], no just_as to_be [[διαβάλλων]] the/this/who [[δυσσεβὴς]] Simōn, the/this/who but/and all money four_hundred talent, gold but/and [[διακόσια]]; 12 [[ἀδικηθῆναι]] but/and the/this/who to_trust_ _(in) the/this/who of_the place holiness, and the/this/who of_ _the to_honour according_to the/this/who [[σύμπαντα]] world temple dignity and [[ἀσυλίᾳ]], [[παντελῶς]] [[ἀμήχανον]] to_be. 13 the/this/who but/and Haʸliodōros through/because_of which to_have/be [[βασιλικὰς]] commandment, surely to_speak toward the/this/who royal [[ἀναληπτέα]] this/he/she/it to_be. 14 [[Ταξάμενος]] but/and day to_enter the/this/who about this/he/she/it [[ἐπίσκεψιν]] [[οἰκονομήσων]]; to_be but/and no small according_to all the/this/who city a_struggle. 15 the/this/who but/and priest before of_the altar in/on/among the/this/who [[ἱερατικαῖς]] robe to_throw/lay_ _down my/your/him-self, [[ἐπεκαλοῦντο]] toward heaven the/this/who about [[παραθήκης]] [[νομοθετήσαντα]] the/this/who [[παρακαταθεμένοις]] this/he/she/it [[σῶα]] to_ _protect. 16 to_be but/and [[ὁρῶντα]] the/this/who of_the high-priest [[ἰδέαν]], [[τιτρώσκεσθαι]] the/this/who mind; the/this/who for face and the/this/who the/this/who [[χρόας]] [[παρηλλαγμένον]] [[ἐνέφαινε]] the/this/who according_to soul [[ἀγωνίαν]]. 17 [[Περιεκέχυτο]] for about the/this/who man fear one and shuddering,_shivering body, through/because_of which obvious to_be the/this/who to_see/experience the/this/who according_to heart [[ἐνεστὸς]] pain. 18 the/this/who but/and out_from the/this/who home [[ἀγεληδὸν]] [[ἐξεπήδων]] upon/to/against [[πάνδημον]] [[ἱκετείαν]], through/because_of the/this/who to_ensue toward [[καταφρόνησιν]] to_come/go the/this/who place.

Readers' Version

innumerable, and that they didn't pertain to the account of the sacrifices, but that it was possible that these should fall under the king's power. 7 When Apolonios met the king, he informed him of the money about which he'd been told. So the king appointed Heliodoros, who was his chancellor, and sent him with a command to accomplish the removal of the reported money. 8 So Heliodoros set out on his journey at once, ostensibly to visit the cities of Coele-Syria and Foinikai, but in fact to execute the king's purpose.

9 When he'd come to Yerushalem (Jerusalem) and had been courteously received by the high priest of the city, he told him about the information which had been given, and declared why he'd come; and he enquired if in truth these things were so. 10 The high priest explained to him that there were in the treasury deposits of widows and orphans, 11 and moreover some money belonging to Hurkanos the son of Toviyah (Tobias), a man in very high place, not as that impious Shim'on falsely alleged; and that in all there were four hundred talents of silver and two hundred of gold, 12 and that it was altogether impossible that wrong should be done to those who'd put trust in the holiness of the place, and in the majesty and inviolable sanctity of the temple, honoured over all the world. 13 But Heliodoros, because of the king's command given him, said that in any case this money must be confiscated for the king's treasury.

14 So having appointed a day, he entered in to direct the enquiry about these matters; and there was no small distress throughout the whole city. 15 The priests, prostrating themselves before the altar in their priestly clothes, and called towards heaven on him who gave the law about deposits, that he should preserve these treasures safe for those who'd deposited them. 16 Anyone who saw the appearance of the high priest was wounded in mind; for his face and the change of his colour betrayed the distress of his soul. 17 Because a terror and a shuddering of the body had come over the man, by which the pain that was in his heart was plainly shown to those who looked at him. 18 Those who were in the houses rushed out in crowds to make a universal supplication, because the place was about to come into dishonour. 19 The women, girded with sackcloth under their breasts, thronged the streets. The virgins who were kept indoors ran together, some to the gates, others to the walls, and some looked out through the windows. 20 All, stretching out their hands towards heaven, made their solemn supplication. 21 Then it was pitiful to see the multitude prostrating themselves all mixed together, and the anxiety of the high priest in his great distress.

God protects the temple treasury

22 While therefore they called on the Almighty master to keep the things entrusted to them safe and secure[6] for those who'd entrusted them, 23 Heliodoros went on to execute that which had been decreed. 24 But when he was already present there with his guards

6 **RV 3:22 · Note** Grk. safe with all security.

Readers' Version

near the treasury, the Sovereign of spirits and of all authority caused a great manifestation, so that all who'd presumed to come with him, stricken with dismay at God's power, fainted in terror. 25 Because they saw a horse with a frightening rider, adorned with beautiful trappings, and he rushed fiercely and struck at Heliodoros with his forefeet. It seemed like he who sat on the horse had complete armour of gold. 26 Two others also appeared to him, young men notable in their strength, and beautiful in their glory, and splendid in their clothing, who stood by him on either side, and scourged him unceasingly, inflicting on him many sore stripes. 27 When he'd fallen suddenly to the ground, and great darkness had come over him, his guards picked him up and put him on a stretcher, 28 and carried him—this man who'd just now entered with a great retinue and all his guard into the aforesaid treasury, himself now brought to utter helplessness, manifestly made to recognise the sovereignty of God. 29 So, while he, through the working of God, speechless and bereft of all hope and deliverance, lay prostrate, 30 they blessed the master who acted marvellously for his own place. The temple, which a little before was full of terror and alarm, was filled with joy and gladness after the Almighty master appeared.

31 But quickly some of Heliodoros's familiar friends implored Honyo (Onias) to call on the Most High to grant life to him who lay quite at the last gasp. 32 The high priest, secretly afraid that the king might think that some treachery towards Heliodoros had been perpetrated by the Yehudim (Jews), brought a sacrifice for the recovery of the man. 33 But as the high priest was making the atoning sacrifice, the same young men appeared again to Heliodoros, arrayed in the same clothes. They stood and said, "Give Honyo the high priest great thanks, for his sake the master has granted you life. 34 See that you, since you've been scourged from heaven, proclaim to all men the sovereign majesty of God." When they'd spoken these words, they vanished out of sight. 35 So Heliodoros, having offered a sacrifice to the master and vowed great[7] vows to him who'd saved his life, and having bidden Honyo farewell, returned with his army to the king. 36 He testified to all men the works of the greatest God, which he'd seen with his eyes.

37 When the king asked Heliodoros what sort of man was fit to be sent yet once again to Yerushalem (Jerusalem), he said, 38 "If you have any enemy or conspirator against the state, send him there, and you'll receive him back well scourged, if he even escapes with his life; because truly there's some power of God in that place. 39 Because he who has his dwelling in heaven himself has his eyes on that place and helps it. Those who come to hurt it, he strikes and destroys."

40 This was the history of Heliodoros and the keeping of the treasury.

Literal Version

19 ⟦Ὑπεζωσμέναι⟧ but/and by/under the/this/who ⟦μαστοὺς⟧ the/this/who/which woman sackcloth according_to the/this/who road ⟦ἐπλήθυον⟧; the/this/who/which but/and ⟦κατάκλειστοι⟧ the/this/who virgin, the/this/who/which on_ _one_hand ⟦συνέτρεχον⟧ upon/to/against the/this/who gate, the/this/who/which but/and upon/to/against the/this/who wall, one but/and through/because_of the/this/who ⟦θυρίδων⟧ ⟦διεξέκυπτον⟧. 20 all but/and ⟦προτείνουσαι⟧ the/this/who hand toward the/this/who heaven, to_do/make the/this/who ⟦λιτανείαν⟧; 21 ⟦Ἐλεεῖν⟧ but/and to_be the/this/who of_the multitude ⟦παμμιγῆ⟧ ⟦πρόπτωσιν⟧, the/this/who and/both of_the greatly ⟦διαγωνιῶντος⟧ high-priest ⟦προσδοκίαν⟧. 22 the/this/who on_one_hand therefore/then ⟦ἐπεκαλοῦντο⟧ the/this/who ⟦παντοκράτορα⟧ God the/this/who ⟦πεπιστευμένα⟧ the/this/who ⟦πεπιστευκόσι⟧ ⟦σῶα⟧ ⟦διαφυλάγγειν⟧ with/after all ⟦ἀσφαλείας⟧. 23 the/this/who but/and Haʸliodōros the/this/who ⟦διεγνωσμένον⟧ ⟦ἐπετέλει⟧. 24 at_that_time but/and he/she/it/self/my/your/him-self/there with the/this/who ⟦δορυφόροις⟧ according_to the/this/who treasury already be_present, the/this/who the/this/who father lord and all authority ruler appearing great to_do/make, so all the/this/who ⟦κατατολμήσαντας⟧ to_assemble, ⟦καταπλαγέντας⟧ the/this/who of_the God power, toward ⟦ἔκλυσιν⟧ and ⟦δειλίαν⟧ ⟦τραπῆναι⟧. 25 to_see for one horse he/she/it/self fearful to_have/be the/this/who ⟦ἐπιβάτην⟧, and ⟦καλλίστῃ⟧ padding ⟦διακεκοσμημένος⟧, ⟦φερόμενος⟧ but/and ⟦ῥύδην⟧ ⟦ἐνέσεισε⟧ the/this/who Haʸliodōrōi the/this/who ⟦ἐμπροσθίους⟧ ⟦ὁπλάς⟧; the/this/who but/and ⟦ἐπικαθήμενος⟧ ⟦ἐφαίνετο⟧ golden complete_armour to_ _have/be. 26 other but/and two ⟦προεφάνησαν⟧ he/she/it/self ⟦νεανίαι⟧, the/this/who Rome on_one_hand ⟦ἐκπρεπεῖς⟧, ⟦κάλλιστοι⟧ but/and the/this/who glory/to_think, ⟦διαπρεπεῖς⟧ but/and the/this/who ⟦περιβολήν⟧; the/this/who/which and ⟦παρασταντες⟧ out_from ⟦ἑκατέρου⟧ part, ⟦ἐμαστίγουν⟧ he/she/it/self unceasingly, much ⟦ἐπιῤῥιπτοῦντες⟧ he/she/it/self plague/blow/wound. 27 suddenly but/and to_collapse to/with the/this/who earth, and much darkness ⟦περιχυθέντα⟧, to_seize, and toward a_ _carriage ⟦ἐνθέντες⟧, 28 the/this/who now with/after much ⟦παραδρομῆς⟧ and all ⟦δορυφορίας⟧ toward the/this/who ⟦προειρημένον⟧ to_enter treasury, to_bear/lead ⟦ἀβοήθητον⟧ my/your/him-self ⟦καθεστῶτα⟧, plainly the/this/who of_the God ⟦δυναστείαν⟧ ⟦ἐπεγνωκότες⟧. 29 and the/this/who on_ _one_hand through/because_of the/this/who ⟦θείαν⟧ active_ _energy mute and all ⟦ἐστερημένος⟧ hope and salvation ⟦ἔῤῥιπτο⟧. 30 the/this/who but/and the/this/who lord ⟦εὐλόγουν⟧ the/this/who ⟦παραδοξάζοντα⟧ the/this/who my/your/him-self place; and the/this/who small before/previously fear and ⟦ταραχῆς⟧ be_full temple, of_the almighty ⟦ἐπιφανέντος⟧ lord, joy and joy ⟦ἐπεπλήρωτο⟧. 31 quick/quickly but/and one the/this/who of_the Haʸliodōrou ⟦συνήθων⟧ ⟦ἠξίουν⟧ the/this/who Onian to_call_(on)/name the/this/who ⟦ὕψιστον⟧, and the/this/who to_live ⟦χαρίσασθι⟧ the/this/who ⟦παντελῶς⟧ in/on/among last/least

7 **RV 3:35 · Note** Grk. greatest.

Literal Version

wind/breath ⟦κειμένῳ⟧. 32 ⟦Ὕποπτος⟧ but/and to_be
the/this/who high-priest, lest ⟦διάληψιν⟧ the/this/who king
⟦σχῇ⟧, ⟦κακουργίαν⟧ one about the/this/who Haʸliodōron
by/under the/this/who Jewish ⟦συντετελέσθαι⟧, ⟦προσήγαγε⟧
sacrifice above/for the/this/who of_the man salvation.
33 ⟦Ποιουμένου⟧ but/and of_the high-priest the/this/who
propitiation, the/this/who he/she/it/self ⟦νεανίαι⟧ again to_
_shine/appear the/this/who Haʸliodōrōi in/on/among
the/this/who he/she/it/self ⟦ἐσθήσεσιν⟧ ⟦ἐστολισμένοι⟧, and
⟦στάντες⟧ to_say, much the/this/who Onia the/this/who
high-priest ⟦χάριτας⟧ to_have/be, through/because_of for
he/she/it/self you to_give_grace the/this/who to_live
the/this/who lord. 34 you but/and by/under
he/she/it/self/my/your/him-self/there ⟦μεμαστιγωμένος⟧
⟦διάγγελε⟧ all the/this/who ⟦μεγαλεῖον⟧ of_the God power;
this/he/she/it but/and to_say ⟦ἀφανεῖς⟧ to_be.
35 the/this/who but/and Haʸliodōros sacrifice to_carry_up
the/this/who lord, and ⟦εὐχὰς⟧ ⟦μεγίστας⟧ ⟦εὐξάμενος⟧
the/this/who the/this/who to_live ⟦περιποιήσαντι⟧, and
the/this/who Onian to_receive, ⟦ἀνεστρατοπέδευσε⟧ to/with
the/this/who king. 36 ⟦Ἐξεμαρτύρει⟧ but/and all ⟦ἅπερ⟧ to_be
by/under face ⟦τεθεαμένος⟧ work of_the ⟦μεγίστου⟧ God. 37 of_
_the but/and king ⟦ἐπερωτήσαντος⟧ the/this/who
Haʸliodōron, what? one to_be necessary still once
⟦διαπεμφθῆναι⟧ toward Hierosoluma, ⟦ἔφησεν⟧, 38 if one to_
_have/be ⟦πολέμιον⟧ or/than thing ⟦ἐπίβουλον⟧, to_send
he/she/it/self there, and ⟦μεμαστιγωμένον⟧ he/she/it/self
⟦προσδέξῃ⟧, if_indeed and ⟦διασωθείη⟧, through/because_of
the/this/who about the/this/who place truly to_be one God
power. 39 he/she/it/self for the/this/who the/this/who
⟦κατοικίαν⟧ heavenly to_have/be, eyewitness he_is and a_
_helper that of_the place, and the/this/who ⟦παραγινομένους⟧
upon/to/against ⟦κακώσει⟧, ⟦τύπτων⟧ ⟦ἀπόλλυσι⟧. 40 and
the/this/who on_one_hand according_to Haʸliodōron, and
the/this/who of_the treasury jail/keeping thus(-ly)
⟦ἐχώρησεν⟧.

4:1 the/this/who but/and ⟦προειρημένος⟧ Simōn
the/this/who the/this/who money and the/this/who
⟦πατρίδος⟧ informer,_complainant to_be, ⟦ἐκακολόγει⟧
the/this/who Onian, which/how he/she/it/self and/both to_
_be the/this/who Haʸliodōron ⟦ἐπισεσεικὼς⟧, and
the/this/who evil/harm builder ⟦καθεστηκώς⟧. 2 and
the/this/who ⟦εὐεργέτην⟧ the/this/who city, and
the/this/who ⟦κηδεμόνα⟧ the/this/who ⟦ὁμοεθνῶν⟧, and
zealot the/this/who ⟦νόμων⟧, ⟦ἐπίβουλον⟧ the/this/who thing
be_bold to_speak. 3 the/this/who but/and ⟦ἔχθρας⟧
upon/to/against so_great ⟦προβαινούσης⟧, so and
through/because_of one the/this/who by/under of_the
Simōnos ⟦δεδοκιμασμένων⟧ ⟦φόνους⟧ to_complete,
4 ⟦συνορῶν⟧ the/this/who Onias the/this/who ⟦χαλεπὸν⟧
the/this/who ⟦φιλονεικίας⟧, and Apollōnion ⟦μαίνεσθαι⟧,
which/how the/this/who ⟦κοίλης⟧ Surias and Foinikaʸs
⟦στρατηγὸν⟧, ⟦συναύξοντα⟧ the/this/who evil of_the Simōnos,

Readers' Version

Conflict over the high priesthood

4:1 The previously mentioned Shim'on (Simon), who'd given information about the money against his country, slandered Honyo (Onias), saying that it was he who'd incited Heliodoros and had been the real cause of these evils. 2 He dared to call him a conspirator against the state who was actually the benefactor of the city, the guardian of his fellow countrymen, and a zealot for the laws. 3 When his hatred grew so great that even murders were perpetrated through one of Shim'on's approved agents, 4 Honyo, seeing the danger of the contention, and that Apolonios[8] the son of Menestheus, the governor of Coele-Syria and Foinikai, was increasing Shim'on's malice, 5 appealed to the king, not to be an accuser of his fellow-citizens, but looking to the good of all the[9] people, both public and private; 6 for he saw that without the king's involvement it was impossible for the state to obtain

8 **RV 4:4 · Note** Compare 2 Maccabees 4:21. See also 2 Maccabees 3:5. The Greek as commonly read means Apollonius, as being the governor...Phoenicia, did rage, and increase etc.

9 **RV 4:5 · Note** Grk. multitude.

Readers' Version

peace any more, and that Shim'on wouldn't cease from his madness.

Yason introduces Greek customs

7 When Seleukos (Seleucus) was deceased, and Antiokos (Antiochus), who was called Epifanes (Epiphanes), succeeded to the kingdom, Yason the brother of Honyo supplanted his brother in the high priesthood, **8** having promised to the king at an audience three hundred and sixty talents of silver, and out of another fund eighty talents. **9** In addition to this, he undertook to assign one hundred and fifty more, if it might be allowed him through[10] the king's authority to set him up a gymnasium and a body of youths to be trained in it, and to register the inhabitants of Yerushalem (Jerusalem) as citizens of Antiokeia. **10** When the king had assented, and Yason had taken possession of the office, he immediately shifted those of his own race to the Greek way of life. **11** Setting aside the royal ordinances of special favour to the Yehudim (Jews), granted by the means of Yohan (John) the father of Eupolemos, who went on the mission to the Romaios to establish friendship and alliance, and seeking to overthrow the lawful ways of living, he brought in new customs forbidden by the law. **12** Because he eagerly established a gymnasium under the citadel itself, and caused the noblest of the young men to wear the Greek hat. **13** Thus there was an extreme of hellenisation, and an advance of a foreign religion, because of the exceeding profaneness of Yason, who was an ungodly man and not a high priest; **14** so that the priests had no more any zeal for the services of the altar; but despising the sanctuary and neglecting the sacrifices, they hastened to enjoy that which was unlawfully provided in the wrestling arena, after the summons to the discus-throwing. **15** They despised the honours of their fathers, and valued the prestige of the Hellains (Greeks) best of all. **16** Because this reason, severe calamity overtook them. The men whose ways of living they earnestly followed, and to whom they desired to be made like in all things, these became their enemies and punished them. **17** Because it isn't a light thing to show irreverence to God's laws, but later events will make this clear.

18 Now when certain games that came every fifth year were kept at Tsor (Tyre), and the king was present, **19** the vile Yason sent sacred envoys,[11] as being Antiochians of Yerushalem, bearing three hundred drachmas of silver to the sacrifice of Herakles, which even those carrying it didn't think was right to use for any sacrifice, because it wasn't fit, but to spend it for another purpose. **20** Although the intended purpose of the sender this money was for the sacrifice of Herakles, yet on account of present[12] circumstances it went to the construction of trireme warships.

21 Now when Apolonios the son of Menestheus was sent into

Literal Version

5 which/how the/this/who king ⟦διεκομίσθη⟧, no ⟦γινόμενος⟧ the/this/who citizen accuser, the/this/who but/and to_be_ _profitable ⟦κοινῇ⟧ according_to one's_own/private all the/this/who multitude to_watch_out. **6** ⟦Ἑώρα⟧ for without royal foresight unable to_be to_obtain/happen peace still the/this/who ⟦πράγματα⟧, and the/this/who Simōna ⟦παῦλαν⟧ no ⟦ληψόμενον⟧ the/this/who folly.
7 ⟦Μεταλλάξαντος⟧ but/and the/this/who life Seleukou, and ⟦παραλαβόντος⟧ the/this/who kingdom Antiokou of_the ⟦προσαγορευθέντος⟧ ⟦Ἐπιφανοῦς⟧, ⟦ὑπενόθευσεν⟧ Yasōn the/this/who brother Oniou the/this/who ⟦ἀρχιερωσύνην⟧, **8** to_profess the/this/who king through/because_of intercession ⟦ἀργυοίου⟧ talent sixty to/with the/this/who ⟦τριακοσίοις⟧, and ⟦προσόδου⟧ one another talent eighty, **9** to/with but/and this/he/she/it ⟦ὑπισχνεῖτο⟧ and other ⟦διαγράψαι⟧ fifty to/with the/this/who hundred, if ⟦συγχωρηθῇ⟧ through/because_of the/this/who authority he/she/it/self/my/your/him-self/there, ⟦γυμνάσιον⟧ and ⟦ἐφηβίαν⟧ he/she/it/self ⟦συστήσασθαι⟧, and the/this/who in/on/among Yerosolumois ⟦Ἀντιοχεῖς⟧ ⟦ἀναγράψαι⟧.
10 ⟦Ἐπινεύσαντος⟧ but/and of_the king, and the/this/who beginning to_grasp/seize, immediately upon/to/against the/this/who ⟦Ἑλληνικὸν⟧ ⟦χαρακτῆρα⟧ the/this/who ⟦ὁμοφύλους⟧ ⟦μετῆγε⟧. **11** and the/this/who to_lay/be_ _appointed the/this/who Youdaiois ⟦φιλάνθρωπα⟧ ⟦βασιλικὰ⟧ through/because_of Yōannou of_the father Eupolemou, of_the ⟦ποιησαμένου⟧ the/this/who delegation above/for ⟦φιλίας⟧ and ⟦συμμαχίας⟧ to/with the/this/who Roman, ⟦παρώσατο⟧; and the/this/who on_one_hand ⟦νομίμους⟧ to_destroy/lodge citizenship, ⟦παρανόμους⟧ ⟦ἐθισμοὺς⟧ ⟦ἐκαίνιζεν⟧. **12** gladly for by/under he/she/it/self/my/your/him-self the/this/who ⟦ἀκρόπολιν⟧ ⟦γυμνάσιον⟧ ⟦καθίδρυσε⟧, and the/this/who ⟦κρατίστους⟧ the/this/who ⟦ἐφήβων⟧ ⟦ὑποτάσσων⟧, by/under ⟦πέτασον⟧ to_bring. **13** to_be but/and thus(-ly) at_this_moment one Hellaʸnismou, and ⟦πρόσβασις⟧ ⟦ἀλλοφυλισμοῦ⟧ through/because_of the/this/who of_the ⟦ἀσεβοῦς⟧ and no high-priest ⟦Ἰάσωνος⟧ to_surpass ⟦ἀναγνείαν⟧, **14** so never_ _again about the/this/who of_the altar ministry ⟦προθύμους⟧ to_be the/this/who priest, but of_the on_one_hand temple ⟦καταφρονοῦντες⟧, and the/this/who sacrifice ⟦ἀμελοῦντες⟧ ⟦ἔσπευδον⟧ to_share the/this/who in/on/among ⟦παλαίστρᾳ⟧ ⟦παρανόμου⟧ ⟦χορηγίας⟧, with/after the/this/who of_the ⟦δίσκου⟧ ⟦πρόκλησιν⟧. **15** and the/this/who on_one_hand ⟦πατρῴους⟧ honour in/on/among none ⟦τιθέμενοι⟧, the/this/who but/and ⟦Ἑλληνικὰς⟧ glory ⟦καλλίστας⟧ to_ _govern. **16** which because_of/grace to_contain he/she/it/self ⟦χαλεπὴ⟧ a_surrounding_space, and which ⟦ἐζήλουν⟧ the/this/who ⟦ἀγωγὰς⟧, and on_the_whole to_will/desire ⟦ἐξομοιοῦσθαι⟧, this/he/she/it ⟦πολεμίους⟧ and ⟦τιμωρητὰς⟧ to_have/be. **17** ⟦Ἀσεβεῖν⟧ for toward the/this/who ⟦θείους⟧ law no ⟦ῥᾴδιον⟧, but this/he/she/it the/this/who ⟦ἀκόλουθος⟧ time/right_time to_make_clear. **18** ⟦Ἀγομένου⟧ but/and

10 **RV 4:9 · Note** Grk. through his.

11 **RV 4:19 · Note** See ver. 9.

12 **RV 4:20 · Note** Some authorities read the bearers.

Literal Version

⟦πενταετηρικοῦ⟧ ⟦ἀγῶνος⟧ in/on/among Turōi, and of_the king be_present, **19** to_send Yasōn the/this/who ⟦μιαρὸς⟧ ⟦θεωροὺς⟧ away_from Hierosolumōn ⟦Ἀντιοχεῖς⟧ to_be, ⟦παρακομίζοντας⟧ money drachma ⟦τριακοσίας⟧ toward the/this/who of_the ⟦Ἡρακλέους⟧ sacrifice; which and ⟦ἠξίωσαν⟧ the/this/who ⟦παρακομίσαντες⟧ not ⟦χρῆσθαι⟧ to/with sacrifice through/because_of the/this/who not ⟦καθήκειν⟧, toward other but/and to_attain cost. **20** to_send therefore/then this/he/she/it, through/because_of on_one_hand the/this/who to_send toward the/this/who of_the ⟦Ἡρακλέους⟧ sacrifice, because_of but/and the/this/who ⟦παρακομιζόντων⟧, toward the/this/who the/this/who ⟦τριήρων⟧ ⟦κατασκευάς⟧. **21** ⟦Ἀποσταλέντος⟧ but/and toward Aigupton Apollōniou of_the ⟦Μενεσθέως⟧ through/because_of the/this/who place_of_honour Ptolemaiou of_the ⟦Φιλομήτορος⟧ king, to_partake Antiokos another's he/she/it/self ⟦τῶυ⟧ he/she/it/self to_be thing, the/this/who according_to he/she/it/self/my/your/him-self ⟦ἀσφαλείας⟧ ⟦ἐφρόντιζεν⟧; whence toward Yoppaʸn to_come, to_come_to toward Yerosoluma. **22** ⟦Μεγαλοπρεπῶς⟧ but/and by/under of_the ⟦Ἰάσωνος⟧ and the/this/who city ⟦παραδεχθεὶς⟧, with/after ⟦δᾳδουχίας⟧ and ox ⟦εἰσπεπόρευται⟧ ⟦εἶθ'⟧ thus(-ly) toward the/this/who Foinikaʸn ⟦κατεστρατοπέδευσε⟧. **23** with/after but/and ⟦τριετῆ⟧ time to_send Yasōn Menelaon the/this/who of_the ⟦προσημαινομένου⟧ Simōnos brother, ⟦παρακομίζοντα⟧ the/this/who money the/this/who king, and about thing ⟦ἀναγκαίων⟧ ⟦ὑπομνηματισμοὺς⟧ ⟦τελέσοντα⟧. **24** the/this/who but/and ⟦συσταθεὶς⟧ the/this/who king, and ⟦δοξάσας⟧ he/she/it/self the/this/who face the/this/who authority, toward my/your/him-self to_come_to the/this/who ⟦ἀρχιερωσύνην⟧, ⟦ὑπερβαλὼν⟧ the/this/who ⟦Ἰάσωνα⟧ talent money ⟦τριακόσια⟧. **25** to_take but/and the/this/who ⟦βασιλικὰς⟧ commandment to_come, the/this/who on_one_hand ⟦ἀρχιερωσύνης⟧ none worthy to_bear/lead, ⟦θυμοὺς⟧ but/and ⟦ὠμοῦ⟧ tyrant, and ⟦θηρὸς⟧ ⟦βαρβάρου⟧ ⟦ὀργὰς⟧ to_have/be. **26** and the/this/who on_one_hand Yasōn the/this/who the/this/who one's_own/private brother ⟦ὑπονοθεύσας⟧, ⟦ὑπονοθευθεὶς⟧ by/under other an_exile toward the/this/who ⟦Ἀμμανῖτιν⟧ country ⟦συνήλαστο⟧. **27** the/this/who but/and Menelaos the/this/who on_one_hand beginning ⟦ἐκράτει⟧, the/this/who but/and ⟦ἐπηγγελμένων⟧ the/this/who king money none ⟦εὐτάκτει⟧, **28** ⟦ποιουμένου⟧ but/and the/this/who ⟦ἀπαίτησιν⟧ Sōstratou of_the the/this/who ⟦ἀκροπόλεως⟧ ⟦ἐπάρχου⟧; to/with this/he/she/it for to_be the/this/who the/this/who to_wear action; through/because_of which cause/charge the/this/who two by/under of_the king ⟦προσεκλήθησαν⟧. **29** and the/this/who on_one_hand Menelaos ⟦ἀπέλιπε⟧ the/this/who ⟦ἀρχιερωσύνης⟧ successor Lusimaḳon the/this/who my/your/him-self brother, Sōstratos but/and, ⟦Κράτητα⟧ the/this/who upon/to/against the/this/who Kupriōn. **30** such_as_this but/and ⟦συνεστηκότων⟧, to_happen Tarseis, and ⟦Μαλλώτας⟧ ⟦στασιάζειν⟧, through/because_of the/this/who ⟦Ἀντιοχίδι⟧ the/this/who a_concubine of_the king

Readers' Version

Mitsrayim (Egypt) for the enthronement[13] of Filometor as king, Antiokos (Antiochus), learning that Filometor had shown himself hostile towards the government, took precautions for the security of his realm. Therefore, going to Yafo (Joppa), he travelled on to Yerushalem (Jerusalem). **22** Being magnificently received by Yason and the city, he was brought in with torches and shouting. Then he led his army down into Foinikai.

Menelaos buys the high priesthood

23 Now after a space of three years, Yason sent Menelaos, the previously mentioned Shim'on's (Simon's) brother, to carry the money to the king, and to make reports about some necessary matters. **24** But he being commended to the king, and having been glorified by the display of his authority, secured the high priesthood for himself, outbidding Yason by three hundred talents of silver. **25** After receiving the royal mandates, he returned bringing nothing worthy of the high priesthood, but having the passion of a cruel tyrant and the rage of a savage animal. **26** So Yason, who'd supplanted his own brother, was supplanted by another and driven as a fugitive into the country of the Amonim, **27** Menelaos had possession of the office; but of the money that'd been promised to the king nothing was regularly paid, even though Sostratos the governor of the citadel demanded it— **28** for his job was the gathering of the revenues—so they were both called by the king to his presence. **29** Menelaos left his own brother Lusimakos for his[14] deputy in the high priesthood; and Sostratos left Krates, who was over the Cyprians.

The murder of Honyo

30 Now while this was the state of things, it happened that the people of Tarsos and Malos revolted because they were to be given as a present to Antiokis, the king's concubine. **31** The king therefore quickly came to settle matters, leaving for his deputy[15] Andronikos, a man of high rank. **32** Then Menelaos, supposing that he had gotten a favourable opportunity, presented to Andronikos certain vessels of gold belonging to the temple, which he'd stolen. He'd already sold others into Tsor (Tyre) and the neighbouring cities. **33** When Honyo (Onias) had sure knowledge of this, he sharply reproved him, having withdrawn himself into a sanctuary at Dafne, that lies by Antiokeia. **34** Therefore Menelaos, taking Andronikos aside, asked him to kill Honyo. Coming to Honyo, and being persuaded to use treachery, and being received as a friend, Andronikos gave him his right hand with oaths and, though he was suspicious, persuaded him to come out of the sanctuary. Then, with no regard for justice, he immediately put him to death. **35** Because this reason not only Yehudim (Jews), but many also of the other nations, had indignation and displeasure at the unjust murder of the man. **36** And when the king had come back from the places in Kilikia, the Yehudim who were in the city appealed to him against Andronikos (the Hellains (Greeks) also

13 **RV 4:21 · Note** The exact meaning of the Greek word is uncertain.

14 **RV 4:29 · Note** Grk. successor.

15 **RV 4:31 · Note** Grk. successor.

Readers' Version

joining with them in hatred of the wickedness), urging that Honyo had been wrongfully slain. 37 Antiokos (Antiochus) therefore was heartily sorry, and was moved to pity, and wept, because of the sober and well ordered life of him who was dead. 38 Being inflamed with anger, he immediately stripped off Andronikos's purple robe, and tore off his under clothes, and when he'd led him round through the whole city to that very place where he'd committed the outrage against Honyo, there he put the murderer out of the way, the master rendering to him the punishment he'd deserved.

The people protest against temple theft

39 Now when many sacrileges had been committed in the city by Lusimakos with the consent of Menelaos, and when the report of them had spread abroad outside, the people gathered themselves together against Lusimakos, after many vessels of gold had already been stolen. 40 When the multitudes were rising against him and were filled with anger, Lusimakos armed about three thousand men, and with unrighteous violence began the attack under the leadership of Havran, a man far gone in years and no less also in folly. 41 But when they perceived the assault of Lusimakos, some caught up stones, others logs of wood, and some took handfuls of the ashes that lay near, and they flung them all in wild confusion at Lusimakos and those who were with him. 42 As a result, they wounded many of them, they killed some, and they forced the rest of them to flee, but the author of the sacrilege himself they killed beside the treasury.

43 But about these matters, there was an accusation laid against Menelaos. 44 When the king had come to Tsor (Tyre), the three men who were sent by the senate pleaded the cause before him. 45 But Menelaos, seeing himself now defeated, promised much money to Ptolemaios (Ptolemy) the son of Dorumenes, that he might win over the king. 46 Therefore Ptolemaios taking the king aside into a cloister, as if to get some fresh air, convinced him to change his mind. 47 He who was the cause of all the evil, Menelaos, he discharged from the accusations; but these hapless men, who, if they'd pleaded even before Scythians, would have been discharged uncondemned, them he sentenced to death. 48 Those who were spokesmen for the city and the families of Yisrael (Israel) and the holy vessels soon suffered that unrighteous penalty. 49 Therefore even certain Tsorim (Tyrians), moved with hatred of the wickedness, provided magnificently for their burial. 50 But Menelaos, through the covetous dealings of those who were in power, remained still in his office, growing in wickedness, established as a great conspirator against his fellow-citizens.

Literal Version

in/on/among free_gift ⟦δεδόσθαι⟧. 31 ⟦Θᾶττον⟧ therefore/then the/this/who king ⟦ἦκε⟧ ⟦καταστεῖλαι⟧ the/this/who ⟦πράγματα⟧, to_leave_behind the/this/who ⟦διαδεχόμενον⟧ Andronikon, the/this/who in/on/among ⟦ἀξιώματι⟧ ⟦κειμένων⟧. 32 ⟦Νομίσας⟧ but/and the/this/who Menelaos ⟦εἰληφέναι⟧ time/right_time ⟦εὐφυῆ⟧, ⟦χρυσώματά⟧ one the/this/who of_the temple ⟦νοσφισάμενος⟧ to_give_grace the/this/who Andronikōi, and other ⟦ἐτύγχανε⟧ ⟦πεπρακὼς⟧ toward and/both Turon and the/this/who surrounding city. 33 which and clearly ⟦ἐπεγνωκὼς⟧ the/this/who Onias, ⟦παρήλεγχεν⟧ ⟦ἀποκεχωρηκὼς⟧ toward ⟦ἄσυλον⟧ place, upon/to/against ⟦Δάφνης⟧ the/this/who to/with Antiokeian ⟦κειμένης⟧. 34 whence the/this/who Menelaos to_take one's_ _own/private the/this/who Andronikon, to_plead/comfort ⟦χειρώσασθαι⟧ the/this/who Onian; the/this/who but/and to_ _come upon/to/against the/this/who Onian, and ⟦πεισθεὶς⟧ upon/to/against deceit, and right with/after ⟦ὅρκων⟧ to_give, although in/on/among ⟦ὑποψίᾳ⟧ to_lay/be_appointed ⟦ἔπεισεν⟧ out_from of_the ⟦ἀσύλου⟧ ⟦προελθεῖν⟧, which and instantly ⟦παρέκλεισεν⟧, no ⟦αἰδεσθεὶς⟧ the/this/who just. 35 through/because_of which cause/charge no alone/only Jewish, much but/and and the/this/who another Gentile_ _nation ⟦ἐδείναζον⟧, and ⟦ἐδυσφόρουν⟧ upon/to/against the/this/who of_the man unjust murder. 36 of_the but/and king ⟦ἐπανελθόντος⟧ away_from the/this/who according_to Kilikian place, ⟦ἐνετύγχανον⟧ the/this/who according_to city Jewish ⟦συμισοπονηρούντων⟧ and the/this/who Hellaʸnōn, above/for of_the from_with word the/this/who Onian ⟦ἀπεκτάνθαι⟧. 37 ⟦Ψυχικῶς⟧ therefore/then the/this/who Antiokos ⟦ἐπιλυπηθεὶς⟧, and ⟦τραπεὶς⟧ toward mercy, and ⟦δακρύσας⟧ through/because_of the/this/who of_the ⟦μετηλλαχότος⟧ ⟦σωφροσύνην⟧, and much ⟦εὐταξίαν⟧, 38 and ⟦πυρωθεὶς⟧ the/this/who ⟦θυμοῖς⟧, instantly the/this/who of_ _the Andronikou purple_cloth ⟦περιελόμενος⟧, and the/this/who tunic ⟦περιῤῥήξας⟧, ⟦περιαγαγὼν⟧ according_to all the/this/who city, upon/to/against he/she/it/self the/this/who place ⟦οὗπερ⟧ toward the/this/who Onian ⟦ἠσέβησεν⟧, there the/this/who ⟦μιαιφόνον⟧ ⟦ἀπεκόσμησε⟧, of_the lord the/this/who ⟦ἀξίαν⟧ he/she/it/self punishment ⟦ἀποδόντος⟧. 39 to_be but/and much ⟦ἱεροσυλημάτων⟧ according_to the/this/who city by/under of_the Lusimakou with/after the/this/who Menelaou resolution, and ⟦διαδοθείσης⟧ out/outside(r) the/this/who ⟦φήμης⟧, ⟦ἐπισυνήχθη⟧ the/this/who multitude upon/to/against the/this/who Lusimakon, ⟦χρυσωμάτων⟧ already much ⟦διενηνεγμένων⟧. 40 ⟦Ἐπεγειρομένων⟧ but/and the/this/who crowd, and the/this/who ⟦ὀργαῖς⟧ ⟦διεμπιπλαμένων⟧, ⟦καθοπλίσας⟧ the/this/who Lusimakos to/with ⟦τρισχιλίους⟧, ⟦κατήρξατο⟧ hand unjust, ⟦προηγησαμένου⟧ one tyrant ⟦προβεβηκότος⟧ the/this/who age/height, none but/and worse,_less and the/this/who ⟦ἄνοιαν⟧. 41 ⟦Συνιδότες⟧ but/and and the/this/who ⟦ἐπίθεσιν⟧ of_the Lusimakou, to_ _seize the/this/who on_one_hand ⟦πέτρους⟧, the/this/who but/and wood ⟦πάχη⟧, one but/and out_from the/this/who ⟦παρακειμένης⟧ ⟦σποδοῦ⟧ ⟦δρασσόμενοι⟧, ⟦φύρδην⟧ ⟦ἐνετίνασσον⟧ toward the/this/who about the/this/who Lusimakon. 42 through/because_of which cause/charge much

Literal Version

on_one_hand he/she/it/self slain to_do/make, one but/and and ⟦κατέβαλον⟧, all but/and toward ⟦φυγὴν⟧ ⟦συνήλασαν⟧, he/she/it/self but/and the/this/who ⟦ἱερόσυλον⟧ from_with the/this/who treasury ⟦ἐχειρώσαντο⟧. **43** about but/and this/he/she/it ⟦ἐνέστη⟧ judgement to/with the/this/who Menelaon. **44** ⟦Καταντήσαντος⟧ but/and of_the king toward Turon, upon/to/against he/she/it/self/my/your/him-self/there the/this/who ⟦δικαιολογίαν⟧ ⟦ἐποιήσαντο⟧ the/this/who to_send man three by/under the/this/who ⟦γερουσίας⟧. **45** already but/and ⟦λελειμμένος⟧ the/this/who Menelaos to_profess money sufficient the/this/who Ptolemaiōi the/this/who ⟦Δορυμένους⟧ to/with the/this/who ⟦πεῖσαι⟧ the/this/who king. **46** whence ⟦ἀπολαβὼν⟧ the/this/who Ptolemaios toward one ⟦περίστυλον⟧ which/how ⟦ἀναψύξοντα⟧ the/this/who king, to_transport. **47** and the/this/who on_one_hand the/this/who all evil causer Menelaon to_release the/this/who ⟦κατηγορημάτων⟧, the/this/who but/and ⟦ταλαιπώροις⟧, who/which if and upon/to/against Skuthōn to_speak, to_ _release if ⟦ἀκατάγνωστοι⟧, this/he/she/it death to_decide. **48** quickly therefore/then the/this/who ⟦ἄδικον⟧ damage/loss ⟦ὑπέσχον⟧ the/this/who above/for city and ⟦δήμων⟧ and the/this/who ⟦ἱερῶν⟧ ⟦σκευῶν⟧ ⟦προαγορεύσαντες⟧. **49** through/because_of which cause/charge and Turioi ⟦μισοπονηρήσαντες⟧ the/this/who to/with the/this/who ⟦κηδείαν⟧ he/she/it/self ⟦μεγαλοπρεπῶς⟧ ⟦ἐχορήγησαν⟧. **50** the/this/who but/and Menelaos through/because_of the/this/who the/this/who ⟦κρατούντων⟧ greediness, to_stay upon/to/against the/this/who beginning, ⟦ἐπιφυόμενος⟧ the/this/who evil, great the/this/who citizen a_plotter ⟦καθεστώς⟧.

5:1 about but/and the/this/who time/right_time this/he/she/it the/this/who secondly ⟦ἔφοδον⟧ the/this/who Antiokos toward Aigupton ⟦ἐστείλατο⟧. **2** to_happen but/and according_to all the/this/who city nearly upon/to/against day forty ⟦φαίνεσθαι⟧ through/because_of of_the air ⟦τρέχοντας⟧ horseman ⟦διαχρύσους⟧ robe to_have/be, and ⟦λόγχας⟧ in_ _maniples,_manipulatim ⟦ἐξωπλισμένους⟧, **3** and ⟦ἵλας⟧ horse ⟦διατεταγμένας⟧, and ⟦προσβολὰς⟧ to_be, and ⟦καταδρομὰς⟧ ⟦ἑκατέρων⟧, and asp ⟦κινήσεις⟧, and ⟦καμάκων⟧ multitude, and sword ⟦σπασμούς⟧, and ⟦βελῶν⟧ ⟦βολὰς⟧, and golden ⟦κόσμων⟧ ⟦ἐκλάμψεις⟧, and ⟦παντοίους⟧ ⟦θωρακισμούς⟧. **4** for all ⟦ἠξίουν⟧ upon/to/against good-doer the/this/who appearing to_be. **5** to_be but/and ⟦λαλιᾶς⟧ lie, which/how ⟦μετηλλαχότος⟧ the/this/who life Antiokou, to_take the/this/who Yasōn no ⟦ἐλάττους⟧ the/this/who thousand, ⟦αἰφνιδίως⟧ upon/to/against the/this/who city ⟦συνετελέσατο⟧ ⟦ἐπίθεσιν⟧; the/this/who but/and upon/to/against the/this/who ⟦τείχει⟧ ⟦συνελασθέντων⟧, and goal/tax already ⟦καταλαμβανομένης⟧ the/this/who city, the/this/who Menelaos toward the/this/who ⟦ἀκρόπολιν⟧ ⟦ἐφυγάδευσεν⟧. **6** the/this/who but/and Yasōn ⟦ἐποιεῖτο⟧ ⟦σφαγὰς⟧ the/this/who citizen the/this/who one's_ _own/private unsparingly, no ⟦συννοῶν⟧ the/this/who toward the/this/who kindred ⟦εὐημερίαν⟧, ⟦δυσημερίαν⟧ to_be the/this/who ⟦μεγίστην⟧; to_think but/and ⟦πολεμίων⟧ and no ⟦ὁμοεθνῶν⟧ ⟦τρόπαια⟧ ⟦καταβάλλεσθαι⟧, **7** the/this/who on_one_hand beginning no to_grasp/seize, the/this/who

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Yason attacks Yerushalem

5:1 Now about this time Antiokos (Antiochus) made his second invasion into Mitsrayim (Egypt). **2** It happened that throughout all the city, for almost forty days, cavalry appeared in the middle of the sky in swift motion, wearing robes woven with gold and carrying spears, equipped with troops for battle— **3** drawing swords, squadrons of cavalry in array, encounters and pursuits of both armies, shaking shields, multitudes of lances, throwing of missiles, flashing of golden trappings, and putting on all sorts of armour. **4** Therefore everyone prayed that the manifestation might have been given for good.

5 When a false rumour had arisen that Antiokos was dead, Yason took not less than a thousand men, and suddenly made an assault on the city. When those who were on the wall were being routed, and the city was at length nearly taken, Menelaos took refuge in the citadel. **6** But Yason slaughtered his own citizens without mercy, not considering that good success against kinsmen is the greatest misfortune, but supposing himself to be setting up trophies over enemies, and not over fellow-countrymen. **7** He didn't win control of the government, but receiving shame as the result of his conspiracy, he fled again as a fugitive into the country of the Amonim. **8** At last therefore he met with a miserable end. Having been imprisoned at the court of Aretas the prince of the Aravim, fleeing from city to city, pursued by all

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men, hated as an rebel against the laws, and abhorred as the executioner of his country and his fellow citizens, he was thrown ashore in Mitsrayim. **9** He who'd driven many from their own country into exile perished in exile, having crossed the sea to the Spartans, hoping to find shelter there because they were[16] near of kin. **10** He who'd thrown out a multitude unburied had none to mourn for him. He didn't have any funeral at all and no place in the tomb of his ancestors.

Antiokos plunders Yerushalem and the temple

11 Now when news came to the king about that which was done, he thought that Yehudah (Judea) was in revolt. So, setting out from Mitsrayim in a rage, he took the city by force of weapons, **12** and commanded his soldiers to cut down without mercy those who came in their way, and to kill those who went into their houses. **13** Then there was killing of young and old, destruction of boys, women, and children, and slaying of virgins and infants. **14** In a total of three days, eighty thousand were destroyed, of which forty thousand were slain in close combat, and no fewer were sold into slavery than slain.

15 Not content with this, he presumed to enter into the most holy temple of all the earth, having Menelaos for his guide (who'd proved himself a traitor both to the laws and to his country), **16** even taking the sacred vessels with his polluted hands, and dragging down with his profane hands the offerings that'd been dedicated by other kings to enhance the glory and honour of the place. **17** Antiokos was lifted up in mind, not seeing that because of the sins of those who lived in the city the Sovereign master had been provoked to anger a little while, and therefore his eye was turned away from the place. **18** But had it not been so that they were already bound by many sins, this man, even as Heliodoros who was sent by King Seleukos (Seleucus) to view the treasury, would, as soon as he came forward, have been scourged and turned back from his daring deed. **19** However the master didn't choose the nation for the place's sake, but the place for the nation's sake. **20** Therefore also the place itself, having shared in the calamities that happened to the nation, did afterward share in its benefits; and the place which was forsaken in the Almighty's anger was, at the reconciliation of the great Sovereign, restored again with all glory.

21 As for Antiokos (Antiochus), when he'd carried away out of the temple one thousand and eight hundred talents, he hurried away to Antiokeia, thinking in his arrogance that he could sail on land and walk on the sea, because his heart was lifted up. **22** Moreover he left governors to afflict the race: at Yerushalem (Jerusalem), Filippos (Philip), by race a Phrygian, and in character more barbarous than him who set him there; **23** and at Gerizim, Andronikos; and besides these, Menelaos, who worse than all the rest, exalted himself against his fellow-citizens. Having a

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but/and goal/tax the/this/who plot ⟦αἰσχύνην⟧ to_take, an_ _exile again toward the/this/who ⟦Ἀμμανίτιν⟧ to_go_away. **8** end therefore/then ⟦κακῆς⟧ behaviour ⟦ἔτυχεν⟧ ⟦ἐγκλεισθεὶς⟧ to/with Aretan the/this/who the/this/who Arabōn tyrant, city out_from city ⟦φεύγων⟧, ⟦διωκόμενος⟧ by/under all, and ⟦στυγούμενος⟧ which/how the/this/who ⟦νόμων⟧ a_defector, and to_abhor which/how ⟦πατρίδος⟧ and citizen ⟦δήμιος⟧, toward Aigupton ⟦συνεβράσθη⟧. **9** and the/this/who ⟦συχνοὺς⟧ the/this/who ⟦πατρίδος⟧ ⟦ἀποξενώσας⟧, upon/to/against ⟦ξένης⟧ to_destroy to/with ⟦Λακεδαιμονίους⟧ ⟦ἀναχθείς⟧, which/how through/because_of the/this/who kindred ⟦τευξόμενος⟧ a_shelter. **10** and the/this/who multitude ⟦ἀτάφων⟧ ⟦ἐκρίψας⟧ unlamented to_ _be, and ⟦κηδείας⟧ and_not ⟦ἠστινοσοῦν⟧ neither ancestral grave to_share. **11** ⟦Προσπεσόντων⟧ but/and the/this/who king about the/this/who ⟦γεγονότων⟧, ⟦διέλαβεν⟧ ⟦ἀποστατεῖν⟧ the/this/who Jewish/Judea; whence ⟦ἀναζεύξας⟧ out_from Aiguptou ⟦τεθηριωμένος⟧ the/this/who soul, to_take the/this/who on_one_hand city ⟦δορυάλωτον⟧. **12** and to_ _order the/this/who soldier ⟦κόπτειν⟧ unsparingly the/this/who ⟦ἐμπίπτοντας⟧, and the/this/who toward the/this/who home to_ascend ⟦κατασφάζειν⟧. **13** ⟦Ἐγίνοντο⟧ but/and ⟦νέων⟧ and elder ⟦ἀναιρέσιες⟧, man and/both and woman and child disappearance, virgin and/both and child ⟦σφαγαί⟧. **14** eight but/and myriad in/on/among the/this/who all day three ⟦κατεφθάρησαν⟧, four on_one_hand in/on/among hand ⟦νομαῖς⟧, no worse,_less but/and the/this/who to_ _slaughter ⟦ἐπράθησαν⟧. **15** and no ⟦ἀρκεσθεὶς⟧ but/and this/he/she/it, ⟦κατετόλμησεν⟧ toward the/this/who all the/this/who earth ⟦ἁγιώτατον⟧ temple to_enter, guide/leader to_have/be the/this/who Menelaon, the/this/who and the/this/who ⟦νόμων⟧ and the/this/who ⟦πατρίδος⟧ ⟦προδότην⟧ ⟦γεγονότα⟧. **16** and the/this/who ⟦μιαραῖς⟧ hand the/this/who sacred vessel to_take, and the/this/who by/under another king ⟦ἀνατεθέντα⟧ to/with growth and glory of_the place and honour, the/this/who profane hand ⟦συσσύρων⟧ to_give/deliver. **17** and ⟦ἐμετεωρίζετο⟧ the/this/who mind the/this/who Antiokos, no ⟦συνορῶν⟧ that/since through/because_of the/this/who sin the/this/who the/this/who city ⟦οἰκούντων⟧ ⟦ἀπώργισται⟧ ⟦βραχέως⟧ the/this/who master, for to_be about the/this/who place overlooking. **18** if but/and not to_happen ⟦προενέχεσθαι⟧ much ⟦ἁμαρτήμασι⟧, just_as the/this/who Haʸliodōros the/this/who ⟦πεμφθεὶς⟧ by/under Seleukou of_the king upon/to/against the/this/who ⟦ἐπίσκεψιν⟧ of_the treasury, this/he/she/it ⟦προαχθεὶς⟧ instantly ⟦μαστιγωθεὶς⟧ ⟦ἀνετράπη⟧ of_the ⟦θράσους⟧. **19** but no through/because_of the/this/who place the/this/who Gentile_nation, but through/because_of the/this/who Gentile_nation the/this/who place the/this/who lord to_select. **20** therefore and he/she/it/self the/this/who place ⟦συμμετασχὼν⟧ the/this/who of_the Gentile_nation ⟦δυσπετημάτων⟧ to_be, later ⟦εὐεργετημάτων⟧ by/under of_ _the lord to_participate; and the/this/who ⟦καταλειφθεὶς⟧

16 RV 5:9 · Note See 1 Maccabees 12:7.

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in/on/among the/this/who of_the almighty wrath, again
in/on/among the/this/who of_the great ⟦Δεσπότου⟧
reconciliation with/after all glory ⟦ἐπανωρθώθη⟧.
21 the/this/who ⟦γοῦν⟧ Antiokos ⟦ὀκτακόσια⟧ to/with
the/this/who ⟦χιλίοις⟧ ⟦ἀπενεγκάμενος⟧ out_from of_the
temple talent, ⟦θᾶττον⟧ toward Antiokeian to_separate/leave,
⟦οἰόμενος⟧ away_from the/this/who ⟦ὑπερηφανίας⟧
the/this/who on_one_hand earth ⟦πλωτὴν⟧, and the/this/who
sea ⟦πορευτὸν⟧ ⟦θέσθαι⟧ through/because_of the/this/who
⟦μετεωρισμὸν⟧ the/this/who heart. **22** to_leave_behind
but/and and ⟦ἐπιστάτας⟧ of_the ⟦κακοῦν⟧ the/this/who family,
in/on/among on_one_hand Hierosolumois Filippon,
the/this/who on_one_hand family ⟦Φρύγα⟧, the/this/who
but/and way ⟦βαρβαρώτερον⟧ to_have/be of_the
⟦καταστήσαντος⟧; **23** in/on/among but/and Garizin
Andronikon, to/with but/and this/he/she/it Menelaon, which
⟦χείριστα⟧ the/this/who another ⟦ὑπερῄρετο⟧ the/this/who
⟦πολίταις⟧, ⟦ἀπεχθῆ⟧ but/and to/with the/this/who ⟦πολίτας⟧
Youdaious to_have/be ⟦διάθεσιν⟧. **24** to_send but/and
the/this/who ⟦μυσάρχην⟧ Apollōnion with/after troops
⟦δισμυρίων⟧ to/with the/this/who ⟦δισχιλίοις⟧, ⟦προστάξας⟧
the/this/who in/on/among age/height all ⟦κατασφάξαι⟧,
the/this/who but/and woman and new ⟦πωλεῖν⟧.
25 this/he/she/it but/and to_come toward Hierosoluma, and
the/this/who peaceful ⟦ὑποκριθείς⟧, to_hold_fast/out until
the/this/who holy day of_the Sabbath; and to_take
⟦ἀργοῦντας⟧ the/this/who Youdaious, the/this/who by/under
my/your/him-self ⟦ἐξοπλησίαν⟧ to_order. **26** and the/this/who
⟦ἐξελθόντας⟧ all upon/to/against the/this/who sight
⟦συνεξεκέντησε⟧, and toward the/this/who city with
the/this/who ⟦ὅπλοις⟧ ⟦εἰσδραμὼν⟧ sufficient ⟦κατέστρωσε⟧
multitude. **27** Youdas but/and the/this/who Makkabaios tenth
how/somewhere ⟦γενηθεὶς⟧, and to_leave toward
the/this/who deserted, wild_animal way in/on/among
the/this/who mountain ⟦διέζη⟧ with the/this/who with/after
he/she/it/self/my/your/him-self/there, and the/this/who
⟦χορτώδη⟧ food ⟦σιτούμενοι⟧ ⟦διατέλουν⟧, to/with
the/this/who not ⟦μετασχεῖν⟧ of_the defilement

6:1 with/after no much but/and time to_send_out/away
the/this/who king ⟦γέροντα⟧ Athaynaion, ⟦ἀναγκάζειν⟧
the/this/who Youdaious ⟦μεταβαίνειν⟧ out_from the/this/who
⟦πατρῴων⟧ ⟦νόμων⟧, and the/this/who of_the God ⟦νόμοις⟧
not ⟦πολιτεύεσθαι⟧, **2** ⟦μολῦναι⟧ but/and and the/this/who
in/on/among Hierosolumois ⟦νεὼν⟧, and ⟦προσονομάσαι⟧ Dios
Olumpiou, and the/this/who in/on/among Garizin, as/just_as
⟦ἐτύγχανον⟧ the/this/who the/this/who place ⟦οἰκοῦντες⟧,
Dios Xeniou. **3** ⟦Χαλεπὴ⟧ but/and and the/this/who crowd to_
_be and ⟦δυσχερὴς⟧ the/this/who insurrection/stoppage
the/this/who evil. **4** the/this/who on_one_hand for temple
debauchery and ⟦κώμων⟧ ⟦ἐπεπλήρωτο⟧ by/under
the/this/who Gentile_nation ⟦ῥαθυμούντων⟧ with/after

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malicious mind[17] towards the Yehudim[18] whom he'd made his citizens, **24** he sent that[19] lord of pollutions Apolonios with an army of twenty-two thousand, commanding him to kill all those who were of full age, and to sell the women and the boys as slaves. **25** He came to Yerushalem, and pretending to be a man of peace, waited till the holy day of the Sabbath, and finding the Yehudim at rest from work, he commanded his men to parade fully armed. **26** He put to the sword all those who came out to the spectacle. Running into the city with the armed men, he killed great multitudes. **27** But Yehudah (Judas), who's also called Makabi (Maccabaeus), with about nine others, withdrew himself, and with his company kept himself alive in the mountains like wild animals do. They continued feeding on what grew wild, that they might not be partakers of the defilement.

The king forbids obedience to God's law

6:1 Not long after this, the king sent out an[20] old man of Athainai to compel the Yehudim (Jews) to depart from the laws of their fathers and not to live by God's laws, **2** and also to pollute the sanctuary in Yerushalem and to call it by the name of Olympian Zeus, and to call the sanctuary in Gerizim by the name of Zeus the Protector of foreigners, even as the people who lived in that place did.

3 The visitation of this evil was harsh and utterly grievous. **4** Because the temple was filled with debauchery and revelling by the heathen, who dallied with prostitutes,[21] and had inter-

17 **RV 5:23 · Note** Some authorities read towards the Jews, he sent. The Greek text of this sentence is uncertain.

18 **RV 5:23 · Note** Compare 2 Maccabees 4:9, 19; 9:19.

19 **RV 5:24 · Note** Grk. Μυσάρχην, which also may mean ruler of the Mysians.

20 **RV 6:1 · Note** Or, Geron an Athenian

21 **RV 6:4 · Note** Or, idled with their fellows

Readers' Version

course with women within the sacred precincts, and moreover brought inside things that weren't appropriate. 5 The altar was filled with those abominable things which had been prohibited by the laws. 6 A man could neither keep the Sabbath, nor observe the feasts of their ancestors, nor so much as confess himself to be a Yehudi (Jew).

7 On the day of the king's birth every month, they were led along with bitter constraint to eat of the sacrifices. When the feast of Dionusia came, they were compelled to go in procession in honour of Dionusos, wearing wreaths of ivy. 8 A decree went out to the neighbouring Greek cities, by the suggestion of Ptolemaios (Ptolemy), that they should observe the same conduct against the Yehudim, and should make them eat of the sacrifices, 9 and that they should kill those who didn't choose to go over to the Greek rites. So the present misery was for all to see. 10 Because example, two women were brought in for having circumcised their children. These, when they'd led them publicly around the city with the babes hung from their breasts, they threw down headlong from the wall. 11 Others who'd run together into the caves nearby to keep the seventh day secretly, were betrayed to Filippos (Philip) and were all burnt together, because their piety kept them from defending themselves, in view of the honour of that most solemn day.

God's discipline and mercy

12 I urge those who read this book to not be discouraged because of the calamities, but recognise that these punishments weren't for the destruction, but for the chastening of our race. 13 Because indeed it's a sign of great kindness that those who act impiously aren't let alone for a long time, but immediately meet with retribution. 14 Because in the case of the other nations, the Sovereign master waits patiently to punish them until they've attained to the full measure of their sins; but not with us, 15 that he may not take vengeance on us afterward,[22] when we've come to the[23] height of our sins. 16 Therefore he never withdraws his mercy from us; but though he chastens with calamity, he doesn't forsake his own people. 17 However let this that we've spoken suffice to remind you; but after a few words, we must come to the narrative.

Eleazar chooses death over disobedience

18 Eleazar, one of the principal scribes, a man already well advanced in years, and of a noble face, was compelled to open his mouth to eat swine's flesh. 19 But he, welcoming death with honour rather than life with defilement, advanced of his own accord to the instrument of torture, but first spat out the flesh, 20 as men ought to come who are resolute to repel such things as not even for the natural love of life is it lawful to taste.

21 But those who had the charge of that forbidden sacrificial feast took the man aside, for the acquaintance which of old times they had with him, and privately implored him to bring flesh of his own providing, such as was proper for him to use,

Literal Version

⟦ἑταιρῶν⟧, and in/on/among the/this/who ⟦ἱεροῖς⟧ ⟦περιβόλοις⟧ ⟦γυναιξὶ⟧ ⟦πλησιαζόντων⟧, still but/and the/this/who not be_fit inside ⟦φερόντων⟧. 5 the/this/who but/and altar the/this/who ⟦ἀποδιεσταλμένοις⟧ away_from the/this/who ⟦νόμων⟧ unlawful ⟦ἐπεπλήρωτο⟧. 6 to_be but/and neither ⟦σαββατίζειν⟧, neither ⟦πατρῴους⟧ ⟦ἑορτὰς⟧ ⟦διαφυλάττειν⟧, neither without_reserve Jewish ⟦ὁμολογεῖν⟧ to_be. 7 to_bring but/and with/after ⟦πικρᾶς⟧ necessity toward the/this/who according_to month of_the king ⟦γενέθλιον⟧ day upon/to/against ⟦σπλαγχνισμόν⟧; to_be but/and Dionusiōn festival, ⟦ἠναγκάζοντο⟧ the/this/who Jewish ⟦κισσοὺς⟧ to_ _have/be ⟦πομπεύειν⟧ the/this/who Dionusōi. 8 a_referendum but/and to_fall_out toward the/this/who ⟦ἀστυγείτονας⟧ city ⟦Ἑλληνίδας⟧, Ptolemaiōn ⟦ὑποτιθεμένων⟧ the/this/who he/she/it/self/my/your/him-self ⟦ἀγωγὴν⟧ according_to the/this/who Jewish, to_bring and ⟦σπλαγχνίζειν⟧; 9 the/this/who but/and not ⟦προαιρουμένους⟧ ⟦μεταβαίνειν⟧ upon/to/against the/this/who ⟦Ἑλληνικὰ⟧, ⟦κατασφάζειν⟧; ⟦παρῆν⟧ therefore/then ⟦ὁρᾷν⟧ the/this/who be_present ⟦ταλαιπωρίαν⟧. 10 two for woman ⟦ἀνηνέγθησαν⟧ ⟦περιτετμηκυῖαι⟧ the/this/who child he/she/it/self; this/he/she/it but/and out_from the/this/who ⟦μαστῶν⟧ to_ _hang the/this/who infant, and public ⟦περιαγαγόντες⟧ he/she/it/self the/this/who city, according_to of_the wall ⟦ἐκρήμνισαν⟧. 11 other but/and near/neighbour ⟦συνδραμόντες⟧ toward the/this/who cave, secretly to_bring the/this/who ⟦ἑβδομάδα⟧, ⟦μηνυθέντες⟧ the/this/who Filippōi ⟦συνεφλογίσθησαν⟧, through/because_of the/this/who ⟦εὐλαβῶς⟧ to_have/be to_help my/your/him-self according_to the/this/who glory the/this/who ⟦σεμνοτάτης⟧ day. 12 to_ _plead/comfort therefore/then the/this/who ⟦ἐντυγχάνοντας⟧ this the/this/who book, not ⟦συστέλλεσθαι⟧ through/because_ _of the/this/who ⟦συμφορὰς⟧, to_count but/and the/this/who punishment not to/with destructive, but to/with discipline of_ _the family I/we ⟦εὖναι⟧. 13 and the/this/who not much time ⟦ἐᾶσθαι⟧ the/this/who ⟦δυσσεβοῦντας⟧, but immediately ⟦περιπίπτειν⟧ ⟦ἐπιτιμίοις⟧, great good_deed sign to_be. 14 no for, just_as and upon/to/against the/this/who another Gentile_nation ⟦ἀναμένει⟧ to_have_patience the/this/who master, until of_the ⟦καταντήσαντας⟧ he/she/it/self to/with fulfillment sin, ⟦κολάσαι⟧, thus(-ly) and upon/to/against I/we to_judge 15 to_be, in_order_that/to not to/with goal/tax ⟦ἀφικομένων⟧ I/we the/this/who sin, later I/we ⟦ἐκδικᾷ⟧. 16 therefore and_not once/when on_one_hand the/this/who mercy he/she/it/self/my/your/him-self/there away_from I/we ⟦ἀφίστησι⟧; ⟦παιδεύων⟧ but/and with/after ⟦συμφορᾶς⟧, no ⟦ἐγκαταλείπει⟧ the/this/who my/your/him-self a_people. 17 but/however until ⟦ὑπομνήσεως⟧ ⟦ταῦθ'⟧ I/we ⟦εἰρήσθω⟧; through/because_of little/few but/and one_must_come upon/to/against the/this/who narrative. 18 Eleazaros one the/this/who ⟦πρωτευόντων⟧ scribe, man already ⟦προβεβηκὼς⟧ the/this/who age/height, and the/this/who ⟦πρόσοψιν⟧ of_the face ⟦κάλλιστος⟧ ⟦τυγχάνων⟧, ⟦ἀναχανὼν⟧ ⟦ἠναγκάζετο⟧ to_eat ⟦ὕειον⟧ meat. 19 the/this/who but/and

22 **RV 6:15 · Note** Or, when our sins have come to their height

23 **RV 6:15 · Note** Grk. end.

Literal Version

the/this/who with/after ⟦εὐκλείας⟧ death more or/than
the/this/who with/after ⟦μύσους⟧ life to_receive,
⟦αὐθαιρέτως⟧ upon/to/against the/this/who a_tambourine
⟦προσῆγε⟧; **20** ⟦προπτύσας⟧ but/and, according_to which be_
_necessary way to_come_near/agree the/this/who
⟦ὑπομένοντας⟧ ⟦ἀμύνεσθαι⟧, which no ⟦θέμις⟧ to_taste
through/because_of the/this/who to/with the/this/who to_
_live ⟦φιλοστοργίαν⟧. **21** the/this/who but/and to/with
the/this/who ⟦παρανόμῳ⟧ ⟦σπλαγχνισμῷ⟧ to_appoint,
through/because_of the/this/who out_from the/this/who
⟦παλαιῶν⟧ time to/with the/this/who man knowledge/to_
know, ⟦ἀπολαβόντες⟧ he/she/it/self ⟦κατιδίαν⟧ to
_plead/comfort, ⟦ἐνέγκαντα⟧ meat which ⟦καθῆκον⟧
he/she/it/self ⟦χρήσασθαι⟧ through/because_of
he/she/it/self/my/your/him-self/there ⟦παρασκευασθέντα⟧,
⟦ὑποκριθῆναι⟧ but/and which/how to_eat the/this/who
by/under of_the king to_order the/this/who away_from
the/this/who sacrifice ⟦κρεῶν⟧, **22** in_order_that/to
this/he/she/it to_do/require ⟦ἀπολυθῇ⟧ of_the death, and
through/because_of the/this/who ⟦ἀρχαίαν⟧ to/with
he/she/it/self ⟦φιλίαν⟧ good_luck ⟦φιλανθρωπίας⟧.
23 the/this/who but/and ⟦λογισμὸν⟧ beautiful to_take_up and
worthy the/this/who age/height, and the/this/who of_the
⟦γήρως⟧ ⟦ὑπεροχῆς⟧, and the/this/who ⟦ἐπικτήτου⟧ and
⟦ἐπιφανοῦς⟧ ⟦πολιᾶς⟧, and the/this/who out_from child
⟦καλλίστης⟧ ⟦ἀνατροφῆς⟧, more but/and the/this/who holy
and ⟦θεοκτίστου⟧ ⟦νομοθεσίας⟧, ⟦ἀκολούθως⟧ ⟦ἀπεφήνατο⟧,
quickly to_speak ⟦προπέμπειν⟧ toward the/this/who Hades.
24 no for the/this/who our age/height worthy to_be
⟦ὑποκριθῆναι⟧, in_order_that/to much the/this/who ⟦νέων⟧
⟦ὑπολαβόντες⟧ Eleazaron the/this/who ⟦ἐννενηκονταετῆ⟧
⟦μεταβεβηκέναι⟧ toward ⟦ἀλλοφυλισμόν⟧, **25** and
he/she/it/self through/because_of the/this/who my
hypocrisy, and through/because_of the/this/who small and
⟦ἀκαριαῖον⟧ to_live ⟦πλανηθῶσι⟧ through/because_of I/we,
and ⟦μῦσος⟧ and ⟦κηλίδα⟧ of_the ⟦γήρως⟧ ⟦κατακτήσομαι⟧.
26 if for and upon/to/against of_the be_present ⟦ἐξελοῦμαι⟧
the/this/who out_from a_human ⟦τιμωρίαν⟧, but
the/this/who of_the almighty hand neither to_live neither to_
_die ⟦ἐκφεύξομαι⟧. **27** therefore ⟦ἀνδρείως⟧ on_one_hand now
⟦διαλλάξας⟧ the/this/who life, of_the on_one_hand ⟦γήρως⟧
worthy ⟦φανήσομαι⟧, **28** the/this/who but/and ⟦νέοις⟧
example ⟦γενναῖον⟧ ⟦καταλελοιπὼς⟧, toward the/this/who
eagerly and ⟦γενναίως⟧ above/for the/this/who ⟦σεμνῶν⟧ and
holy ⟦νόμων⟧ ⟦ἀπευθανατίζειν⟧; so_great but/and to_say.
upon/to/against the/this/who a_tambourine immediately to_
_come/go. **29** the/this/who but/and ⟦ἀγόντων⟧ the/this/who
small before/previously ⟦εὐμένειαν⟧ to/with he/she/it/self
toward ⟦δυσμένειαν⟧ ⟦μεταβαλόντων⟧ through/because_of
the/this/who the/this/who ⟦προειρημένους⟧ word,

Readers' Version

and to make as if he did eat of the flesh from the sacrifice, as had been commanded by the king; **22** that by so doing he might be delivered from death, and so his ancient friendship with them might be treated kindly. **23** But he, having formed a high resolve, and one that became his years, the dignity of old age, and the grey hairs[24] which he'd reached with honour, and his excellent[25] education from a child, or rather the holy laws[26] of God's ordaining, declared his mind accordingly, bidding them to quickly send him to Haidais.

24 "Because it doesn't become our years to dissemble," he said, "that many of the young should suppose that Eleazar, the man of ninety years, had gone over to an alien religion; **25** and so they, because of my deception, and for the sake of this brief and momentary life, would be led astray because of me, and I defile and disgrace myself in my old age. **26** Because even if for the present time I'd remove from me the punishment of men, yet whether I live or die, I wouldn't escape the Almighty's hands. **27** Therefore, by bravely parting with my life now, I'll show myself worthy of my old age, **28** and leave[27] behind a noble example to the young to die willingly and nobly a glorious death for the revered and holy laws."

When he'd said these words, he went immediately to the instrument of torture. **29** When they changed the good will they bore towards him a little before into ill will because these words of his were, as they thought, sheer madness,[28] **30** and when he was at the point to die with the[29] blows, he groaned aloud and said, "To the master, who has the holy knowledge, it's manifest that, while I might have been delivered from death, I endure severe pains in my body by being scourged; but in soul I gladly suffer these things because of my fear of him."

31 So this man also died like this, leaving his death for an example of nobleness and a memorial of virtue, not only to the young but also to the great body of his nation.

24 **RV 6:23 · Note** The Greek text appears to be corrupt.

25 **RV 6:23 · Note** Some authorities read manner of life.

26 **RV 6:23 · Note** Grk. legislation.

27 **RV 6:28 · Note** Grk. one that has left behind.

28 **RV 6:29 · Note** The Greek text of this verse is uncertain.

29 **RV 6:30 · Note** Or, blows

Readers' Version

Seven brothers die for God's law

7:1 It happened that seven brothers and their mother were at the king's command taken and shamefully handled with scourges and cords, to compel them to taste of the abominable swine's flesh. **2** One of them made himself the spokesman and said, "What'd you ask and learn from us? Because we're ready to die rather than transgress the laws of our ancestors."

3 The king fell into a rage, and commanded that pans and cauldrons be heated. **4** When these were immediately heated, he gave orders to cut out the tongue of him who'd been their spokesman, and to scalp him, and to cut off his extremities, with the rest of his brothers and his mother looking on. **5** And when he was utterly[30] maimed, the king gave orders to bring him to the fire, being yet alive, and to fry him in the pan. And as the smoke from the pan spread far, they and their mother also exhorted one another to die nobly, saying this: **6** "The master God sees, and in truth is[31] entreated for us, as Mosheh (Moses) declared in his[32] song, which witnesses against the people to their faces, saying, 'And he'll have compassion on his servants.' "

7 And when the first had died like this, they brought the second to the mocking; and they pulled off the skin of his head with the hair and asked him, "Will you eat, before your body is punished in every limb?"

8 But he answered in the language of his ancestors and said to them, "No." Therefore he also underwent the next torture in succession, as the first had done. **9** When he was at the last gasp, he said, "You, miscreant, release us out of this present life, but the King of the world will raise us who've died for his laws up to an eternal renewal of life."

10 After him, the third was made a victim of their mocking. When he was required, he quickly put out his tongue, and stretched out his hands courageously, **11** and nobly said, "I got these from heaven. Because his laws' sake I treat these with contempt. From him, I hope to receive these back again." **12** As a result, the king himself and those who were with him were aston-

Literal Version

which/how he/she/it/self ⟦διελάμβανον⟧, ⟦ἀπόνοιαν⟧ to_be; **30** to_ensue but/and the/this/who plague/blow/wound to_ _decease, to_sigh_deeply to_say, the/this/who lord the/this/who the/this/who holy knowledge/to_know to_ _have/be manifest to_be, that/since be_able ⟦ἀπολυθῆναι⟧ of_ _the death, ⟦σκληρὰς⟧ to_endure according_to the/this/who body ⟦ἀλγηδόνας⟧ ⟦μαστιγούμενος⟧, according_to soul but/and gladly through/because_of the/this/who he/she/it/self/my/your/him-self/there fear this/he/she/it to_suffer. **31** and this/he/she/it therefore/then this/he/she/it the/this/who way ⟦μετήλλαξεν⟧, no alone/only the/this/who ⟦νέοις⟧, but and the/this/who ⟦πλείστοις⟧ of_the Gentile_ _nation the/this/who my/your/him-self death example ⟦γενναιότητος⟧ and memorial ⟦ἀρετῆς⟧ to_leave_behind.

7:1 to_happen but/and and seven brother with/after the/this/who ⟦μητρὸν⟧ ⟦συλληφθέντας⟧ ⟦ἀναγκάζεσθαι⟧ by/under of_the king away_from the/this/who ⟦ἀθεμίτων⟧ ⟦ὑείων⟧ ⟦κρεῶν⟧ ⟦ἐφάπτεσθαι⟧, ⟦μάστιξι⟧ and ⟦νευραῖς⟧ ⟦αἰκιζομένους⟧. **2** one but/and he/she/it/self to_be defender,_ _advocate, thus(-ly) to_say, one/which? to_ensue to_ask, and ⟦μανθάνειν⟧ from_with I/we? ready for to_die to_be or/than ⟦παραβαίνειν⟧ the/this/who ⟦πατρίους⟧ law. **3** ⟦Ἔκθυμος⟧ but/and to_be the/this/who king, to_order ⟦τήγανα⟧, and ⟦λέβητας⟧ ⟦ἐκπυροῦν⟧. **4** the/this/who but/and ⟦ἐκπυρωθέντων⟧, instantly the/this/who to_be he/she/it/self ⟦προήγορον⟧ to_order ⟦γλωσσοτομεῖν⟧, and ⟦περισκυθίσαντας⟧ ⟦ἀκρωτηριάζειν⟧, the/this/who remaining brother, and the/this/who ⟦μετρὸς⟧, ⟦συνορώντων⟧. **5** useless but/and he/she/it/self the/this/who ⟦ὅλοις⟧ to_be, to_order the/this/who fire to_bring_near ⟦ἔμπνουν⟧, and ⟦τηγανίζειν⟧; the/this/who but/and ⟦ἀτμίδος⟧ upon/to/against sufficient ⟦διαδιδούσης⟧ of_the ⟦τηγάνου⟧, one_another to_ _plead/comfort with the/this/who mother ⟦γενναίως⟧ to_ _decease, to_speak thus(-ly). **6** the/this/who lord the/this/who God ⟦ἐφορᾷ⟧, and the/this/who ⟦ἀληθείαις⟧ upon/to/against I/we to_plead/comfort, just_as through/because_of the/this/who according_to face ⟦ἀντιμαρτυρούσης⟧ ⟦ᾠδῆς⟧ ⟦διεσάφησε⟧ Mōusaʸs, to_speak, and upon/to/against the/this/who slave he/she/it/self/my/your/him-self/there ⟦παρακληθήσεται⟧. **7** ⟦Μεταλλάξαντος⟧ but/and of_the first the/this/who way this/he/she/it, the/this/who secondly ⟦ἦγον⟧ upon/to/against the/this/who ⟦ἐμπαιγμόν⟧; and the/this/who the/this/who head leather with the/this/who ⟦θριξὶ⟧ ⟦περισύραντες⟧, to_question, if to_eat before of_the ⟦τιμωρηθῆναι⟧ the/this/who body according_to member? **8** the/this/who but/and to_answer the/this/who ⟦πατρίῳ⟧ voice/sound to_say, not; therefore and **9** this/he/she/it the/this/who next/afterward to_take ⟦βάσανον⟧, which/how the/this/who first. in/on/among last/least but/and wind/breath to_be, to_say, you on_one_hand ⟦ἀλάστωρ⟧ out_ _from of_the be_present I/we to_live to_release, the/this/who but/and of_the world king ⟦ἀποθανόντας⟧ I/we above/for the/this/who he/she/it/self/my/your/him-self/there

30 RV 7:5 · Note Grk. useless.

31 RV 7:6 · Note Or, comforted in

32 RV 7:6 · Note See Deuteronomy 31:21 and 32:36.

Literal Version

⟦νόμων⟧ toward eternal ⟦ἀναβίωσιν⟧ life I/we to_arise.
10 with/after but/and this/he/she/it the/this/who third
⟦ἐνεπαίζετο⟧, and the/this/who tongue ⟦αἰτηθεὶς⟧ quickly
⟦προέβαλε⟧, and the/this/who hand ⟦εὐθαρσῶς⟧ ⟦προέτεινε⟧,
11 and ⟦γενναίως⟧ to_say, out_from heaven this/he/she/it
⟦κέκτημαι⟧, and through/because_of the/this/who
he/she/it/self/my/your/him-self/there law ⟦ὑπερορῶ⟧
this/he/she/it, and from_with
he/she/it/self/my/your/him-self/there this/he/she/it again
to_hope/expect ⟦κομίσασθαι⟧. **12** so he/she/it/self
the/this/who king and the/this/who with he/she/it/self be_
_astonished the/this/who of_the ⟦νεανίσκου⟧ soul, which/how
in/on/among none the/this/who ⟦ἀλγηδόνας⟧ ⟦ἐτίθετο⟧.
13 and this/he/she/it but/and ⟦μεταλλάξαντος⟧, the/this/who
fourth likewise ⟦ἐβασάνιζον⟧ ⟦αἰκιζόμενοι⟧. **14** and
⟦γεννόμενος⟧ to/with the/this/who to_decease, thus(-ly) to_
_say, ⟦αἱρετὸν⟧ ⟦μεταλλάσσοντας⟧ by/under a_human
the/this/who by/under of_the God ⟦προσδοκᾷν⟧ ⟦ἐλπίδας⟧,
again ⟦ἀναστήσεσθαι⟧ by/under
he/she/it/self/my/your/him-self/there; you/your on_one_
_hand for resurrection toward life no to_be. **15** ⟦Ἐχομένως⟧
but/and the/this/who ⟦πέμπτον⟧ ⟦προσάγοντες⟧ ⟦ᾐκίζοντο⟧.
16 the/this/who but/and to/with he/she/it/self to_perceive,
to_say, authority in/on/among a_human to_have/be perishable
to_be, the/this/who/which to_will/desire to_do/make; not to_
_think but/and the/this/who family I/we by/under of_the God
⟦καταλελεῖφθαι⟧. **17** you but/and ⟦καρτέρει⟧, and to_
_see/experience the/this/who ⟦μεγαλεῖον⟧
he/she/it/self/my/your/him-self/there power, which/how
you and the/this/who seed you ⟦βασανίσει⟧. **18** with/after
but/and this/he/she/it ⟦ἦγον⟧ the/this/who ⟦ἕκτον⟧, and to_
_ensue to_die, to_say, not ⟦πλανῶ⟧ in_vain, I/we for
through/because_of my/your/him-self this/he/she/it to_
_suffer to_sin toward the/this/who my/your/him-self God, for
worthy ⟦θαυμασμοῦ⟧ to_be. **19** you but/and not ⟦νομίσῃς⟧
innocent to_be, ⟦θεομαχεῖν⟧ ⟦ἐπιχειρήσας⟧. **20** exceedingly
but/and the/this/who mother marvellous and ⟦μνήμης⟧
good-doer worthy, who/which ⟦ἀπολλυμένους⟧ son seven
⟦συνορῶσα⟧ one by/under time/right_time day, confidently
to_bear/lead through/because_of the/this/who
upon/to/against lord ⟦ἐλπίδας⟧. **21** each but/and
he/she/it/self to_plead/comfort the/this/who ⟦πατρίῳ⟧
voice/sound, ⟦γενναίῳ⟧ to_fulfill ⟦φρονήματι⟧, and
the/this/who ⟦θῆλυν⟧ ⟦λογισμὸν⟧ ⟦ἄρσενι⟧ ⟦θυμῷ⟧
⟦διεγείρασα⟧, to_speak to/with he/she/it/self, **22** and_not
⟦οἶδ'⟧ that toward the/this/who my ⟦ἐφάνητε⟧
belly/womb/stomach, and_not I/we the/this/who
spirit/breath and the/this/who life you ⟦ἐχαρισάμην⟧, and
the/this/who each ⟦στοιχείωσιν⟧ no I/we ⟦διερύθμισα⟧.
23 therefore the/this/who of_the world creator the/this/who
⟦πλάσας⟧ a_human ⟦γένεσιν⟧, and all ⟦ἐξευρὼν⟧ ⟦γένεσιν⟧, and

Readers' Version

ished at the young man's soul, for he regarded the pains as nothing.

13 When he too was dead, they shamefully handled and tortured the fourth in the same way. **14** Being near to death he said this: "It's good to die at the hands of men and look for the hope which is given by God, that we'll be raised up again by him. Because as for you, you'll have no resurrection to life."

15 Next after him, they brought the fifth and shamefully handled him. **16** But he looked towards the[33] king and said, "Because you have authority among men, though you're corruptible, you do what you please. But don't think that our race has been forsaken by God. **17** But hold on to your ways, and see how his sovereign majesty will torture you and your descendants!"

18 After him they brought the sixth. When he was about to die, he said, "Don't be vainly deceived, for we suffer these things for our own doings, as sinning against our own God. Astounding things have happen; **19** but don't think you that you'll be unpunished, having tried to fight against God!"

A mother encourages her sons to remain faithful

20 But above all, the mother was marvellous and worthy of honourable memory; for when she watched seven sons perishing within the space of one day, she bore the sight with a good courage because of her hope in the master. **21** She exhorted each one of them in the language of their fathers, filled with a noble spirit and stirring up her woman's thoughts with manly courage, saying to them, **22** "I don't know how you came into my womb. It wasn't I who gave you your spirit[34] and your life. It wasn't I who brought into order the first elements of each one of you. **23** Therefore the Creator of the world, who shaped the first origin of man and devised the first origin of all things, in mercy gives back to you again both your spirit[35] and your life, as you now treat yourselves with contempt for his laws' sake."

24 But Antiokos (Antiochus), thinking himself to be despised, and suspecting the reproachful voice, while the youngest was yet alive didn't only make his appeal to him by words, but also at the same time promised with oaths that he'd enrich him and[36] raise him to high honour if he'd turn from the ways of his ancestors, and that he'd take him for his friend[37] and entrust him with public affairs. **25** But when the young man would in no way listen, the king called to him his mother, and urged her to advise the youth to save himself. **26** When he'd urged her with many words, she undertook to persuade her son. **27** But bending towards him, laughing the cruel tyrant to scorn, she spoke this in the language of her fathers: "My son, have pity on me who carried you nine months in my womb, and nursed you three years, and nourished and brought you up to this age, and sustained

33 **RV 7:16 · Note** Grk. him.

34 **RV 7:22 · Note** Or, breath

35 **RV 7:23 · Note** Or, breath

36 **RV 7:24 · Note** Grk. make him one that is counted happy.

37 **RV 7:24 · Note** See 2 Maccabees 8:9.

Readers' Version

you. 28 I beg you, my child, to lift your eyes to the sky and the earth, and to see all things that are in it, and thus to recognise that God made them not of things that were, and that the race of men in this way comes into being. 29 Don't be afraid of this butcher, but, proving yourself worthy of your brothers, accept your death, that in God's mercy I may receive you again with your brothers."

30 But before she'd finished speaking, the young man said, "What are you all waiting for? I don't obey the king's commandment, but I listen to the commandment of the law that was given to our fathers through Mosheh (Moses). 31 But you, who've devised all kinds of evil against the Ivrim (Hebrews), will in no way escape God's hands. 32 Because we're suffering because of our own sins. 33 If for rebuke and chastening, our living master has been angered a little while, yet he'll again be reconciled with his own servants. 34 But you, Oh unholy man and of all most vile, don't be vainly lifted up in your wild pride with uncertain hopes, raising your hand against the heavenly children. 35 Because you haven't yet escaped the judgement of the Almighty God who sees all things. 36 Because these our brothers, having endured a short pain that brings eternal life,[38] have now died under God's covenant.[39] But you, through God's judgement, will receive in just measure the penalties of your arrogance. 37 But I, as my brothers, give up both body and soul for the laws of our fathers, calling on God that he may speedily become gracious[40] to the nation, and that you, amidst trials and deadly diseases, may confess that he alone is God, 38 and that in me and my brothers you may bring to an end[41] the Almighty's anger which has been justly brought on our whole race."

39 But the king, falling into a rage, handled him worse than all the rest, being exasperated at his mocking. 40 So he also died pure, putting his whole trust in the master.

41 Last of all, after her sons, the mother died.

42 Let it then suffice to have said thus much about the sacrificial feasts and the extreme tortures.

Literal Version

the/this/who spirit/breath and the/this/who life you again to_
_pay with/after mercy, which/how now ⟦ὑπερορᾶτε⟧
my/your/him-self through/because_of the/this/who
⟦αὐτοῦνόμους⟧. 24 the/this/who but/and Antiokos ⟦οἰόμενος⟧
⟦καταφρονεῖσθαι⟧, and the/this/who ⟦ὀνειδίζουσαν⟧
⟦ὑφορώμενος⟧ voice/sound, still of_the ⟦νεωτέρου⟧
⟦περιόντος⟧, no alone/only through/because_of word
⟦ἐποιεῖτο⟧ the/this/who encouragement, but and
through/because_of ⟦ὅρκων⟧ ⟦ἐπίστου⟧, together ⟦πλουτιεῖν⟧
and ⟦μακαριστὸν⟧ ⟦ποιήσειν⟧ ⟦μεταθέμενον⟧ away_from
the/this/who ⟦πατρίων⟧ ⟦νόμων⟧, and friendly/friend ⟦ἔξειν⟧,
and need ⟦ἐμπιστεύσειν⟧. 25 of_the but/and young_man surely_
_not ⟦προσέχοντος⟧, to_call_to/summon the/this/who king
the/this/who mother, to_urge of_the ⟦μειρακίου⟧ to_be
⟦σύμβουλον⟧ upon/to/against salvation. 26 much but/and
he/she/it/self/my/your/him-self/there ⟦παραινέσαντος⟧,
⟦ἐπεδέξατο⟧ ⟦πείσειν⟧ the/this/who son. 27 ⟦Προσκύψασα⟧
but/and he/she/it/self, ⟦χλευάσασα⟧ the/this/who ⟦ὠμὸν⟧
tyrant, thus(-ly) ⟦ἔφησε⟧ the/this/who ⟦πατρῴᾳ⟧ voice/sound,
son, to_have_mercy I/we the/this/who in/on/among belly
⟦περιενέγκασάν⟧ you month nine, and ⟦θηλάσασάν⟧ you year
three, and ⟦ἐκθρέψασάν⟧ you and ⟦ἀγαγοῦσαν⟧ toward
the/this/who age/height this/he/she/it, and
⟦τροφοφορήσασαν⟧. 28 ⟦Ἀξιῶ⟧ you, child, ⟦ἀναβλέψαντα⟧
toward the/this/who heaven and the/this/who earth, and
the/this/who in/on/among he/she/it/self all ⟦ἰδόντα⟧, to_
_know that/since out_from no to_be to_do/make
he/she/it/self the/this/who God, and the/this/who
the/this/who a_human family thus(-ly) ⟦γεγένηται⟧, 29 not to_
_fear the/this/who ⟦δήμιον⟧ this/he/she/it, but the/this/who
brother worthy to_be, ⟦ἐπίδεξαι⟧ the/this/who death, in_
_order_that/to in/on/among the/this/who mercy with
the/this/who brother you ⟦κομίσωμαί⟧ you. 30 still but/and
this/he/she/it ⟦καταλεγούσης⟧ the/this/who young_man to_
_say, which? to_stay? no to_obey of_the ⟦προστάγματος⟧ of_the
king; of_the but/and ⟦προστάγματος⟧ to_hear of_the law of_the
to_give the/this/who father I/we through/because_of
Mōuseōs. 31 you but/and all evil an_inventor to_be toward
the/this/who Hebraious, no not ⟦διαφύγῃς⟧ the/this/who
hand of_the God. 32 I/we for through/because_of the/this/who
my/your/him-self sin to_suffer. 33 if but/and because_of/grace
⟦ἐπιπλήξεως⟧ and discipline the/this/who to_live lord I/we
⟦βραχέως⟧ ⟦ἐπώργισται⟧, and again ⟦καταλλαγήσεται⟧
the/this/who my/your/him-self slave. 34 you but/and oh!/to_
_be ⟦ἀνόσιε⟧, and all a_human ⟦μιαρώτατε⟧, not in_vain
⟦μετεωρίζου⟧ ⟦φρυαττόμενος⟧ ⟦ἀδήλοις⟧ ⟦ἐλπίσιν⟧,
upon/to/against the/this/who slave
he/she/it/self/my/your/him-self/there ⟦ἐπαιρόμενος⟧ hand.
35 not_yet for the/this/who of_the almighty ⟦ἐπόπτου⟧ God
judgement ⟦ἐκπέφευγας⟧. 36 the/this/who on_one_hand for
now our brother ⟦βραχὺν⟧ ⟦ὑπενέγκαντες⟧ travail, ⟦ἀεννάου⟧
life by/under covenant God ⟦πεπτώκασι⟧; you but/and

38 **RV 7:36 · Note** Grk. short pain of ever-flowing life.

39 **RV 7:36 · Note** Grk. died. By the omission of one Greek letter the words would signify having endured a short pain, have now drunk of ever-flowing life under God's covenant.

40 **RV 7:37 · Note** Grk. propitious.

41 **RV 7:38 · Note** Some authorities read may be stayed.

Literal Version

the/this/who of_the God judgement just the/this/who ⟦πρόστιμα⟧ the/this/who ⟦ὑπετηφανίας⟧ ⟦ἀποίσῃ⟧. 37 I/we but/and just_as the/this/who brother I/we, and body and soul to_give_in_advance about the/this/who ⟦πατρίων⟧ ⟦νόμων⟧, to_call_(on)/name the/this/who God ⟦ἵλεων⟧ quick/quickly the/this/who Gentile_nation to_be, and you with/after ⟦ἐτασμῶν⟧ and whip ⟦ἐξομολογήσασθαι⟧, because alone he/she/it/self God to_be, 38 in/on/among I/we/my but/and and the/this/who brother I/we to_stand the/this/who of_the almighty wrath the/this/who upon/to/against the/this/who ⟦σύμπαν⟧ I/we family rightly ⟦ἐπηγμένην⟧. 39 ⟦Ἔκθυμος⟧ but/and to_be the/this/who king, this/he/she/it from_with the/this/who another ⟦χειρίστως⟧ ⟦ἀπήντησε⟧, bitterly to_ _bear/lead upon/to/against the/this/who ⟦μυκτηρισμῷ⟧. 40 and this/he/she/it therefore/then clean the/this/who life ⟦μετήλλαξε⟧, ⟦παντελῶς⟧ upon/to/against the/this/who lord to_persuade. 41 last/least but/and the/this/who son the/this/who mother to_decease. 42 the/this/who on_one_ _hand therefore/then about ⟦σπλαγχνισμοὺς⟧, and the/this/who ⟦ὑπερβαλλούσας⟧ ⟦αἰκίας⟧ upon/to/against so_ _great ⟦δεδηλώσθω⟧.

8:1 Youdas but/and the/this/who Makkabaios and the/this/who with he/she/it/self, ⟦παρεισπορευόμενοι⟧ secretly toward the/this/who village, ⟦προσεκαλοῦντο⟧ the/this/who kindred, and the/this/who ⟦μεμενηκότας⟧ in/on/among the/this/who Youdaismōi to_take, to_assemble toward ⟦ἑξακισχιλίους⟧. 2 and ⟦ἐπεκαλοῦντο⟧ the/this/who lord ⟦ἐπιδεῖν⟧ upon/to/against the/this/who by/under all ⟦καταπατούμενον⟧ a_people, ⟦οἰκτεῖραι⟧ but/and and the/this/who temple, the/this/who by/under the/this/who ungodly a_human ⟦βεβηλωθέντα⟧, 3 to_have_mercy but/and and the/this/who ⟦καταφθειρομένην⟧ city and to_ensue ⟦ἰσόπεδον⟧ to_be, and the/this/who ⟦καταβοώντων⟧ to/with he/she/it/self blood ⟦εἰσακοῦσαι⟧, 4 to_remember but/and and the/this/who the/this/who ⟦ἀναμαρτήτων⟧ child ⟦παρανόμου⟧ destruction, and about the/this/who to_be toward the/this/who name he/she/it/self/my/your/him-self/there ⟦βλασφημιῶν⟧, and ⟦μισοπονηρῆσαι⟧. 5 to_be but/and in/on/among ⟦συστήματι⟧ the/this/who Makkabaios, unsubdued already the/this/who Gentile_nation to_be, the/this/who wrath of_the lord toward mercy ⟦τραπείσης⟧. 6 city but/and and village ⟦ἀπροσδοκήτως⟧ to_come/go ⟦ἐνεπίμπρα⟧, and the/this/who ⟦ἐπικαίρους⟧ place ⟦ἀπολαμβάνων⟧, no ⟦ὀλίγους⟧ the/this/who ⟦πολεμίων⟧ ⟦ἐνίκα⟧ ⟦τροπούμενος⟧. 7 especially the/this/who night to/with the/this/who such_as_this ⟦ἐπιβουλὰς⟧ co-worker ⟦ἐλάμβανε⟧; and speech one the/this/who ⟦εὐανδρίας⟧ he/she/it/self/my/your/him-self/there ⟦διεχεῖτο⟧ everywhere. 8 ⟦Συνορῶν⟧ but/and the/this/who Filippos according_to small toward progress to_come/go the/this/who man often but/and in/on/among the/this/who ⟦εὐημερίαις⟧ ⟦προβαίνοντα⟧, to/with Ptolemaion the/this/who ⟦κοίλης⟧ Surias and Foinikaʸs ⟦στρατηγὸν⟧ to_write ⟦ἐπιβοηθεῖν⟧ the/this/who of_the king ⟦πράγμασιν⟧. 9 the/this/who

Readers' Version

Yehudah Makabi gathers a resistance force

8:1 But Yehudah (Judas), who's also called Makabi (Maccabaeus), and those who were with him, making their way secretly into the villages, called to them their kindred. Taking to them those who'd continued in the Yehudim' (Jews') religion, gathered together about six thousand. 2 They called on the master to look at the people who were oppressed by all, and to have compassion on the sanctuary that'd been profaned by the ungodly men, 3 and to have pity on the city that was suffering ruin and ready to be levelled to the ground, and to listen to the blood that cried out to him, 4 and to remember the lawless destruction of the innocent infants, and about the blasphemies that'd been committed against his name, and to show his hatred of wickedness.

5 When Makabi had trained his men for service, the heathen at once found him irresistible, for the master's anger was turned into mercy. 6 Coming[42] without warning, he set fire to cities and villages. And in winning back the most important positions, putting to flight no small number of the enemies, 7 he especially took advantage of the nights for such assaults. His courage was loudly talked of everywhere.

Yehudah defeats Nikanor's army

8 But when Filippos (Philip) saw the man gaining ground little by little, and increasing more and more in his success, he wrote to Ptolemaios (Ptolemy), the governor of Coele-Syria and Foinikai, that he should support the king's cause. 9 Ptolemaios quickly appointed Nikanor the son of Patroklos, one of the king's chief friends,[43] and sent him, in command of no fewer than twenty thousand of all nations, to destroy the whole race of Yehudah. With him he joined Gorgias also, a captain and one who had experience in

42 **RV 8:6 · Note** The Greek text of verses 6 and 7 is uncertain.

43 **RV 8:9 · Note** See 1 Maccabees 10:65. Compare 2 Maccabees 1:14; 7:24; 10:13; 14:11; 1 Maccabees 2:18.

Readers' Version

matters of war. 10 Nikanor resolved by the sale of the captive Yehudim (Jews) to make up for the king the tribute of two thousand talents which he was to pay to the Romaios. 11 Immediately he sent to the cities on the sea coast, inviting them to buy Jewish slaves,[44] promising to deliver seventy slaves[45] for a talent, not expecting the judgement that was to overtake him from the Almighty.

12 News came to Yehudah (Judas) about Nikanor's invasion. When he communicated to those who were with him the presence of the army, 13 those who were cowardly and distrustful of God's judgement ran[46] away and left the country. 14 Others sold all that they'd left, and at the same time implored the master to deliver those who'd been sold as slaves by the impious Nikanor before he ever met them, 15 if not for their own sakes, then for the covenants made with their ancestors, and because he'd called them by his holy and glorious name. 16 So Makabi (Maccabaeus) gathered his men together, six thousand in number, and exhorted them not to be frightened by the enemy, nor to fear the great multitude of the heathen who came wrongfully against them, but to fight nobly, 17 setting before their eyes the outrage that'd been lawlessly perpetrated on the holy place, and the torture of the city that'd been turned to mockery, and further the overthrow of the way of life received from their ancestors. 18 "Because they," he said, "trust their weapons and daring actions, but we trust in the almighty God, since he's able at a nod to throw down those who are coming against us, and even the whole world." 19 Moreover, he recounted to them the help given from time to time in the days of their ancestors, both in the days of Sanheriv (Sennacherib), when one hundred and eighty-five thousand perished, 20 and in the land of Bavel (Babylon), in the battle that was fought against the[47] Gauls, how they came to the battle with eight thousand in all, with four thousand people from Makedonia, and how, the people from Makedonia being hard pressed, the six[48] thousand destroyed the hundred and twenty thousand because of the help which they had from heaven, and took a great deal of plunder.

21 And when he had with these words filled them with courage and made them ready to die for the laws and their country, he divided his army into four parts. 22 He appointed his brothers, Shim'on (Simon), Yosef (Joseph), and Yonatan (Jonathan), to be leaders of the divisions with him, giving each the command of one thousand and five hundred men. 23 Moreover Eleazar also, having read aloud the sacred book, and having given as watchword, "THE HELP OF GOD", leading the first band himself, joined battle with Nikanor.

24 Since the Almighty fought on their side, they killed more

Literal Version

but/and quickly ⟦προχειρισάμενος⟧, Nikanora the/this/who of_
_the Patroklou, the/this/who first ⟦φίλως⟧, to_send,
⟦ὑποτάξας⟧ ⟦παμφύλων⟧ Gentile_nation no ⟦ἐλάττους⟧
the/this/who ⟦δισμυρίων⟧, the/this/who ⟦σύμπαν⟧
the/this/who ⟦Ἰουδαίως⟧ ⟦ἐξᾶραι⟧ family; ⟦συνέστησε⟧
but/and he/she/it/self and Gorgian man ⟦στρατηγὸν⟧, and
in/on/among ⟦πολεμικαῖς⟧ need test to_have/be.
10 ⟦Διεστήσατο⟧ but/and the/this/who Nikanōr the/this/who
tax the/this/who king the/this/who Roman to_be talent
⟦δισχιλίων⟧ out_from the/this/who the/this/who Jewish
⟦αἰχμαλωσίας⟧ ⟦ἐκπληρώσειν⟧. 11 immediately but/and
toward the/this/who ⟦παραθαλασσίους⟧ city to_send
⟦προσκαλούμενος⟧ upon/to/against ⟦ἀγορασμὸν⟧
⟦Ἰουδαϊκῶν⟧ body, ⟦ὑπισχνούμενον⟧ ninety body ⟦ταλάντου⟧
⟦παραχωρήσειν⟧; no to_wait_for/welcome the/this/who from_
_with of_the almighty to_ensue ⟦παρακολουθήσειν⟧
upon/to/against he/she/it/self condemnation.
12 the/this/who but/and ⟦Ἰούδᾳ⟧ to_fall/beat about
the/this/who of_the ⟦Νικάνορος⟧ ⟦ἐφόδου⟧; and ⟦μεταδόντος⟧
he/she/it/self/my/your/him-self/there with he/she/it/self
the/this/who coming of_the ⟦στρατοπέδου⟧, 13 the/this/who
be_necessary ⟦λανδροῦντες⟧ and ⟦ἀπιστοῦντες⟧ the/this/who
of_the God condemnation, ⟦διεδίδρασκον⟧, and ⟦ἐξετόπιζον⟧
my/your/him-self. 14 the/this/who but/and the/this/who
⟦περιλελειμμένα⟧ all to_sell, together but/and the/this/who
lord ⟦ἠξίουν⟧ ⟦ῥύσασθαι⟧ the/this/who by/under of_the
⟦δυσσεβοῦς⟧ ⟦Νικάνορος⟧ before to_meet_with ⟦πεπραμένους⟧.
15 and if not through/because_of he/she/it/self, but
through/because_of the/this/who to/with the/this/who
father he/she/it/self ⟦διαθήκας⟧, and because_of the/this/who
upon/to/against he/she/it/self ⟦ἐπικλήσεως⟧ of_the ⟦σεμνοῦ⟧
and majestic name he/she/it/self/my/your/him-self/there.
16 to_assemble but/and the/this/who Makkabaios
the/this/who about he/she/it/self to_be the/this/who number
⟦ἑξακισχιλίους⟧, to_plead/comfort not ⟦καταπλαγῆναι⟧
the/this/who ⟦πολεμίους⟧, nor ⟦εὐλαβεῖσθαι⟧ the/this/who
the/this/who unjustly ⟦παραγινομένων⟧ upon/to/against
he/she/it/self Gentile_nation ⟦πολυπληθίαν⟧, ⟦ἀγωνίσασθαι⟧
but/and ⟦γενναίως⟧, 17 before eye to_take the/this/who
without_law toward the/this/who holy place
⟦συντετελεσμένην⟧ by/under he/she/it/self mistreatment,
and the/this/who the/this/who ⟦ἐμπεπαιγμένης⟧ city
⟦αἰκισμόν⟧, still but/and the/this/who the/this/who
⟦προγονικῆς⟧ citizenship ⟦κατάλυσιν⟧. 18 the/this/who on_
_one_hand for ⟦ὅπλοις⟧ ⟦πεποίθασιν⟧ together and ⟦τόλμαις⟧,
⟦ἔφησεν⟧, I/we but/and upon/to/against the/this/who
⟦παντοκράτορι⟧ God be_able and the/this/who to_come/go
upon/to/against I/we, and the/this/who all world
in/on/among one ⟦νεύματι⟧ ⟦καταβαλεῖν⟧, to_persuade.
19 ⟦Προσαναλεξάμενος⟧ but/and he/she/it/self and
the/this/who upon/to/against the/this/who parent/ancestor

44 **RV 8:11 · Note** Grk. bodies.

45 **RV 8:11 · Note** Grk. bodies.

46 **RV 8:13 · Note** The Greek text here is uncertain.

47 **RV 8:20 · Note** Grk. Galatians.

48 **RV 8:20 · Note** Some authorities read eight.

Literal Version

⟦γενομένας⟧ help, and the/this/who upon/to/against ⟦Σενναχηρεὶμ⟧ the/this/who hundred eighty five thousand which/how to_destroy. **20** and the/this/who in/on/among the/this/who Babulōnia the/this/who to/with he/she/it/self Galatas ⟦παράταξιν⟧ to_be, which/how the/this/who all upon/to/against the/this/who need to_come/go eight_ _thousand with Macedonian ⟦τετρακισχιλίοις⟧, the/this/who ⟦Μακεδόνων⟧ ⟦ἀπορουμένων⟧, the/this/who eight_thousand the/this/who twelve myriad ⟦ἀπώλεσαν⟧ through/because_of the/this/who to_be he/she/it/self away_from heaven help, and ⟦ὠφέλειαν⟧ much to_take. **21** upon/to/against which ⟦εὐθαρσεῖς⟧ he/she/it/self ⟦παραστήσας⟧, and ready above/for the/this/who ⟦νόμων⟧ and the/this/who ⟦πατρίδος⟧ to_die, ⟦τετραμερές⟧ one the/this/who troops to_do/make; **22** ⟦τάξας⟧ and the/this/who brother he/she/it/self/my/your/him-self/there ⟦προηγουμένους⟧ ⟦ἑκατέρας⟧ ⟦τάξεως⟧, Simōna and ⟦Ἰώσηφον⟧ and Yōnathan, ⟦ὑποτάξας⟧ each ⟦χιλίους⟧ to/with the/this/who five_ _hundred, **23** still but/and and Eleazaron, ⟦παραγνοὺς⟧ the/this/who ⟦ἱερὰν⟧ ⟦βίβλον⟧, and to_give ⟦σύνθημα⟧ God ⟦βοηθείας⟧, the/this/who first to_sow he/she/it/self ⟦προηγούμενος⟧, ⟦συνέβαλε⟧ the/this/who ⟦Νικάνορι⟧. **24** to_ _be but/and he/she/it/self of_the almighty ⟦συμμάχου⟧, ⟦κατέσφαξαν⟧ the/this/who ⟦πολεμίων⟧ above/for the/this/who ⟦ἐννακισχιλίους⟧, slain but/and and the/this/who member crippled the/this/who most part the/this/who of_the ⟦Νικάνορος⟧ army to_do/make, all but/and to_flee ⟦ἠνάγκασαν⟧. **25** the/this/who but/and money the/this/who ⟦παραγεγονότων⟧ upon/to/against the/this/who ⟦ἀγορασμὸν⟧ he/she/it/self to_take; ⟦συνδιώξαντες⟧ but/and he/she/it/self upon/to/against sufficient, ⟦ἀνέλυσαν⟧ by/under the/this/who hour to_ _confine. **26** to_be for the/this/who before of_the Sabbath, through/because_of which cause/charge no ⟦ἐμακροθύμησαν⟧ ⟦κατατρέχοντες⟧ he/she/it/self. **27** ⟦Ὁπλολογήσαντες⟧ but/and he/she/it/self, and the/this/who plunder to_strip the/this/who ⟦πολεμίων⟧, about the/this/who Sabbath ⟦ἐγίνοντο⟧, abundantly/excess/superabundantly to_ _praise/bless, and to_agree the/this/who lord the/this/who ⟦διασώσαντι⟧ he/she/it/self toward the/this/who day this/he/she/it, beginning mercy ⟦τάξαντος⟧ he/she/it/self.

Readers' Version

than nine thousand of the enemy, and wounded and[49] disabled most of Nikanor's army, and compelled them all to flee. **25** They took the money of those who'd come there to buy them as slaves. After they'd pursued them for some distance,[50] they returned, being constrained by the time of the day; **26** for it was the day before the Sabbath, and for this reason they made no effort to chase them far. **27** When they'd gathered the weapons of the enemy[51] together,[52] and had stripped off their spoils, they kept the Sabbath, greatly blessing and thanking the master who'd saved them to this day, because he'd begun to show mercy to them. **28** After the Sabbath, when they'd given some of the spoils to the maimed,[53] and to the widows and orphans, they distributed the rest among themselves and their children. **29** When they'd accomplished these things and had made a common supplication, they implored the merciful master to be wholly reconciled with his servants.

Further victories and Nikanor's escape

30 Having had an encounter with the forces of Timotheos and Bakides, they killed more than twenty thousand of them, and made themselves masters of extremely high fortresses, and divided very much plunder, giving the maimed,[54] orphans, widows, and the aged an equal share with themselves. **31** When they'd gathered the weapons of the enemy[55] together,[56] they stored them all up carefully in the most strategic positions, and they carried the rest of the spoils to Yerushalem (Jerusalem). **32** They killed the phylarch[57] of Timotheos's forces, a most unholy man, and one who'd done the Yehudim much harm. **33** As they celebrated the feast of victory in the city[58] of their fathers, they burnt those who'd set the sacred gates[59] on fire, including Kalisthenes, who'd fled into a[60] little house. So they received the proper reward for their impiety.[61]

34 The thrice-accursed Nikanor, who'd brought the thousand merchants to buy the Yehudim (Jews) as slaves, **35** being through the help of the master humbled by them who in his eyes were held to be of least account, took off his glorious clothing, and passing through the country, shunning[62] all company like a fugitive slave, arrived at Antiokeia, having, as he thought, had the

49 RV 8:24 · Note Grk. disabled in their limbs.
50 RV 8:25 · Note Or, while
51 RV 8:27 · Note Grk. their weapons...the spoils of the enemy.
52 RV 8:27 · Note The exact meaning of this clause is uncertain.
53 RV 8:28 · Note Or, wounded Grk. shamefully handled.
54 RV 8:30 · Note Or, wounded Grk. shamefully handled.
55 RV 8:31 · Note Grk. of them.
56 RV 8:31 · Note The exact meaning of this clause is uncertain.
57 RV 8:32 · Note That is, probably, the captain of an irregular auxiliary force. Some write Phylarches, as a proper name.
58 RV 8:33 · Note Or, country
59 RV 8:33 · Note Or, porches
60 RV 8:33 · Note Or, a solitary hut
61 RV 8:33 · Note The Greek text here is perhaps corrupt.
62 RV 8:35 · Note Grk. having made himself solitary.

Readers' Version

greatest possible good fortune, though his army was destroyed.[63] **36** He who'd taken on himself to make tribute sure for the Romaios by the captivity of the men of Yerushalem published abroad that the Yehudim had One who fought for them, and that because[64] this was so, the Yehudim were invulnerable, because they followed the laws ordained by him.

Antiokos' suffering and death

9:1 Now about that time, Antiokos (Antiochus) retreated in[65] disorder from the region of Paras (Persia). **2** Because he'd entered into the city called Persepolis, and he attempted to rob a[66] temple and to control the city. Therefore the multitudes rushed in and the people of

Literal Version

28 with/after but/and the/this/who Sabbath the/this/who ⟦ἠκισμένοις⟧, and the/this/who widow, and ⟦ὀρφανοῖς⟧, ⟦μερίσαντες⟧ away_from the/this/who ⟦σκύλων⟧, the/this/who remaining he/she/it/self and the/this/who child ⟦ἐμερίσαντο⟧. **29** this/he/she/it but/and ⟦διαπραξάμενοι⟧, and common ⟦ἱκετείαν⟧ to_do/make, the/this/who ⟦ἐλεήμονα⟧ lord ⟦ἠξίουν⟧ toward goal/tax, ⟦καταλλαγῆναι⟧ the/this/who he/she/it/self/my/your/him-self/there slave. **30** and the/this/who about Timotheon and Bakḵida^{y}n ⟦συνεριζοντων⟧, above/for the/this/who ⟦δισμυρίους⟧ he/she/it/self to_do_away_with, and stronghold ⟦ὑψηλῶν⟧ well/well_done! by_all_means ⟦ἐγκρατεῖς⟧ to_be; and bounty ⟦πλεῖστα⟧ ⟦ἐμερίσαντο⟧, ⟦ἰσομοίρους⟧ my/your/him-self and the/this/who ⟦ἠκισμένοις⟧, and ⟦ὀρφανοῖς⟧, and widow, still but/and and elder to_do/make. **31** ⟦Ὁπλολογήσαντες⟧ but/and he/she/it/self, carefully all ⟦συνέθηκαν⟧ toward the/this/who ⟦ἐπικαίρους⟧ place, the/this/who but/and remaining the/this/who ⟦σκύλων⟧ to_bear/lead toward Hierosoluma. **32** the/this/who but/and ⟦φυλάρχην⟧ the/this/who about Timotheon to_do_away_with, ⟦ἀνοσιώτατον⟧ man and much the/this/who Youdaious ⟦ἐπιλελυπηκότα⟧. **33** ⟦Ἐπινίκια⟧ but/and to_bring in/on/among the/this/who fatherland, the/this/who ⟦ἐμπρήσαντας⟧ the/this/who ⟦ἱεροὺς⟧ gate, Kallisthena^{y}n, and one another ⟦ὑφῆψαν⟧ toward in/on/among/one ⟦οἰκίδιον⟧ ⟦πεφευγότας⟧, the/this/who/which one worthy the/this/who ⟦δυσσεβείας⟧ ⟦ἐκομίσαντομισθόν⟧. **34** the/this/who but/and thrice-sinful Nikanōr, the/this/who the/this/who ⟦χιλίους⟧ ⟦ἐμπόρους⟧ upon/to/against the/this/who ⟦πράσιν⟧ the/this/who Jewish ⟦ἀγαγὼν⟧, **35** ⟦ταπεινωθεὶς⟧ by/under the/this/who according_to he/she/it/self/my/your/him-self ⟦νομιζομένων⟧ least to_be, the/this/who of_the lord help, the/this/who ⟦δοξικὴν⟧ ⟦ἀποθέμενος⟧ clothing, through/because_of the/this/who ⟦μεσογείου⟧, ⟦δραπέτου⟧ way deserted my/your/him-self to_do/make, ⟦ἦκεν⟧ toward Antioḵeian, ⟦ὑπεράγαν⟧ ⟦δυσημερήσας⟧ upon/to/against the/this/who of_the ⟦στρατοῦ⟧ decay. **36** and the/this/who the/this/who Roman to_receive tax away_from the/this/who the/this/who in/on/among Hierosolumois ⟦αἰχμαλωσίας⟧ ⟦κατορθώσασθαι⟧, ⟦κατήγγελλεν⟧ ⟦ὑπέρμαχον⟧ to_have/be the/this/who God the/this/who Youdaious, and through/because_of the/this/who way this/he/she/it ⟦ἀτρώτους⟧ to_be the/this/who Youdaious, through/because_of the/this/who to_follow the/this/who by/under he/she/it/self/my/your/him-self/there ⟦προτεταγμένοις⟧ ⟦νόμοις⟧.

9:1 about but/and the/this/who time/right_time that ⟦ἐτύγχανεν⟧ Antioḵos ⟦ἀναλελυκὼς⟧ ⟦ἀκόσμως⟧ out_from the/this/who according_to the/this/who Persida place. **2** ⟦Εἰσεληλύθει⟧ for toward the/this/who to_speak ⟦Περσέπολιν⟧, and ⟦ἐπεχείρησεν⟧ ⟦ἱεροσυλεῖν⟧, and the/this/who city ⟦συνέχειν⟧; for so the/this/who ⟦πληθῶν⟧

63 RV 8:35 · Note Or, having won the greatest possible favour by reason of the destruction of his army

64 RV 8:36 · Note Or, because of this their way of life Grk. because of this manner.

65 RV 9:1 · Note Or, with dishonour

66 RV 9:2 · Note Or, temples

Literal Version

⟦ὁρμησάντων⟧, upon/to/against the/this/who the/this/who weapon help ⟦ἐτράπησαν⟧; and to_happen ⟦τροπωθέντα⟧ the/this/who Antiokon by/under the/this/who ⟦ἐγχωρίων⟧, indecent the/this/who ⟦ἀναζυγὴν⟧ to_do/make. 3 to_be but/and he/she/it/self according_to Ekbatana, to_fall/beat the/this/who according_to Nikanora, and the/this/who about Timotheon, ⟦γεγονότα⟧. 4 ⟦Ἐπαρθεὶς⟧ but/and the/this/who ⟦θυμῷ⟧, ⟦ᾤετο⟧ and the/this/who the/this/who ⟦πεφυγαδευκότων⟧ he/she/it/self evil toward the/this/who Youdaious ⟦ἐναπερείσασθαι⟧; for to_direct the/this/who ⟦ἁρματηλάτην⟧ unceasingly ⟦ἐλαύνοντα⟧ ⟦κατανύειν⟧ the/this/who journey, the/this/who out_from heaven so judgement ⟦συνούσης⟧ he/she/it/self; thus(-ly) for ⟦ὑπερηφάνως⟧ to_say, a_cemetery Jewish Hierosoluma to_ _do/make to_come there. 5 the/this/who but/and all-observing lord the/this/who God of_the Israaʸl to_strike he/she/it/self ⟦ἀνιάτῳ⟧ and invisible plague/blow/wound; now but/and he/she/it/self/my/your/him-self/there ⟦καταλήξαντος⟧ the/this/who word, to_take he/she/it/self ⟦ἀνήκεστος⟧ the/this/who ⟦σπλάγχνων⟧ suffering, and ⟦πικραὶ⟧ the/this/who inside ⟦βάσανοι⟧, 6 ⟦πάνυ⟧ rightly, the/this/who much and ⟦ξενιζούσαις⟧ ⟦συμφοραῖς⟧ other affection/entrails ⟦βασανίσαντα⟧. 7 the/this/who but/and by_ _no_means the/this/who ⟦ἀγερωχίας⟧ ⟦ἔληγεν⟧; still but/and and the/this/who ⟦ὑπερηφανίας⟧ ⟦ἐπεπλήρωτο⟧, fire ⟦πνέων⟧ the/this/who ⟦θυμοῖς⟧ upon/to/against the/this/who Youdaious, and ⟦κελεύων⟧ ⟦ἐποξύνειν⟧ the/this/who journey; to_happen but/and and to_collapse he/she/it/self away_from of_the chariot ⟦φερομένου⟧ ⟦ῥοίζῳ⟧, and ⟦δυσχερεῖ⟧ ⟦πτώματι⟧ ⟦περιπεσόντα⟧, all the/this/who member of_the body ⟦ἀποστρεβλοῦσθαι⟧. 8 the/this/who but/and now to_think the/this/who the/this/who sea ⟦κύμασιν⟧ to_command, through/because_of the/this/who above/for a_human ⟦ἀλαζονείαν⟧, and ⟦πλάστιγγι⟧ the/this/who the/this/who mountain ⟦οἰόμενος⟧ ⟦ὕψη⟧ ⟦στήσειν⟧, according_to earth to_ _be, in/on/among ⟦φορείῳ⟧ ⟦παρεκομίζετο⟧, ⟦φανερὰν⟧ of_the God all the/this/who power ⟦ἐνδεικνύμενος⟧; 9 so and out_ _from of_the body of_the ⟦δυσσεβοῦς⟧ ⟦σκώληκας⟧ ⟦ἀναζεῖν⟧, and to_live in/on/among anguish and ⟦ἀλγηδόσι⟧ the/this/who flesh he/she/it/self/my/your/him-self/there ⟦διαπίπτειν⟧, by/under but/and the/this/who aroma he/she/it/self/my/your/him-self/there all the/this/who army_camp ⟦βαρύνεσθαι⟧ the/this/who rottenness. 10 and the/this/who small before/previously the/this/who ⟦οὐρανίων⟧ star to_kindle to_think, ⟦παρακομίζειν⟧ none be_ _able, through/because_of the/this/who the/this/who aroma ⟦ἀφόρητον⟧ burden. 11 here therefore/then be_first the/this/who much the/this/who ⟦ὑπερηφανίας⟧ ⟦λήγειν⟧ ⟦ὑποτεθραυσμένος⟧, and toward knowledge to_come/go ⟦θείᾳ⟧ ⟦μάστιγι⟧ according_to ⟦στιγμὴν⟧ ⟦ἐπιτεινόμενος⟧ the/this/who ⟦ἀλγηδόσι⟧. 12 and nor the/this/who aroma he/she/it/self/my/your/him-self/there be_able ⟦ἀνέχεσθαι⟧, ⟦ταῦτ᾽⟧ to_say, just to_subject the/this/who God, and not

Readers' Version

the country turned to defend themselves with weapons; and it happened that Antiokos was put to flight by the people of the country and broke his camp with disgrace. 3 While he was at Ahmeta, news was brought to him about what had happened to Nikanor and the forces of Timotheos. 4 Being overcome by his anger, he planned to make the Yehudim suffer for the evil activities of those who'd put him to flight. Therefore, with judgement from heaven even now accompanying him, he ordered his charioteer to drive without ceasing until he completed the journey; for he arrogantly said this: "I'll make Yerushalem a common graveyard of Yehudim when I come there."

5 But the All-seeing master, the god of Yisrael (Israel), struck him with a fatal[67] and invisible stroke. As soon as he'd finished speaking this word, an incurable pain of the bowels seized him, with bitter torments of the inner parts— 6 and that most justly, for he'd tormented other men's bowels with many and strange sufferings. 7 But he in no way ceased from his rude insolence. No, he was filled with even more arrogance, breathing fire in his passion against the Yehudim, and giving orders to hasten the journey. But it happened moreover that he fell from his chariot as it rushed along, and having a grievous fall was tortured in all of the members of his body. 8 He who'd just supposed himself to have the waves of the sea at his bidding because he was so superhumanly arrogant, and who thought to weigh the heights of the mountains in a balance, was now brought to the ground and carried in a litter, showing[68] to all that the power was obviously God's, 9 so that worms swarmed out of the impious man's body, and while he was still living in anguish and pains, his flesh fell off, and because of the stench all the army turned with loathing from his decay. 10 The man who a little before supposed himself to touch the stars of heaven, no one could endure to carry because of his intolerable stench. 11 Therefore he began in great part to cease from his arrogance, being broken in spirit, and to come to knowledge under the scourge of God, his pains increasing every moment. 12 When he himself couldn't stand his own smell, he said these words: "It's right to be subject to God, and that one who's mortal shouldn't think they're equal to God."

13 The vile man vowed to the sovereign master, who now no more would have pity on him, saying 14 that the holy city, to which he was going in haste to lay it even with the ground and to make[69] it a common graveyard, he'd declare free. 15 About the Yehudim, whom he'd decided not even to count worthy of burial, but to throw them out to the animals with their infants for the birds to devour, he'd make them all equal to citizens of Athainai. 16 The holy sanctuary, which before he'd plundered, he'd adorn with best offerings, and would restore all the sacred vessels many times multiplied, and out of his own revenues would defray the charges that were required for the sacrifices.

67 **RV 9:5 · Note** Grk. remediless.

68 **RV 9:8 · Note** Or, showing manifestly to all the power of God

69 **RV 9:14 · Note** Grk. build.

Readers' Version

17 Beside all this, he said that he'd become a Yehudi (Jew) and would visit every inhabited place, proclaiming God's power. 18 But when his sufferings did in no way cease, for God's judgement had come on him in righteousness, having given up all hope for himself, he wrote to the Yehudim the letter written below, having the nature of a supplication, to this effect:

19 "To the worthy Jewish citizens, Antiokos (Antiochus), king and general, wishes much joy and health and prosperity. 20 May you and your children fare well, and may your affairs be as you wish. Having my hope in heaven, 21 I remembered with affection your honour and good will. Returning out of the region of Paras (Persia), and being taken with an annoying sickness, I deemed it necessary to take thought for the common safety of all, 22 not despairing of myself, but having great hope to escape from the sickness. 23 But considering that my father also, at the time he led an army into the upper country, appointed his successor, 24 to the end that, if anything fell out contrary to expectation, or if any unwelcome tidings were brought, the people in the country, knowing to whom the state had been left, might not be troubled, 25 and, moreover, observing how the princes who are along the borders and neighbours to my kingdom watch for opportunities and look for the future event, I've appointed my son Antiokos to be king, whom I often entrusted and commended to most of you when I was hurrying to the upper provinces. I've written to him what's written below. 26 I therefore urge you and beg you, having in your remembrance the benefits done to you in common and severally, to preserve your present good will, each of you, towards me and my son. 27 Because I'm persuaded that he in gentleness and kindness will follow my purpose and treat you with moderation and kindness.

28 So the murderer and blasphemer, having endured the most intense sufferings, even as he had dealt with other men, ended his life among the mountains by a most piteous fate in a strange land. 29 Filippos (Philip) his foster brother took the body home and then, fearing the son of Antiokos, he withdrew himself to Ptolemaios (Ptolemy) Filometor in Mitsrayim (Egypt).

Literal Version

mortal to_be ⟦ἰσόθεα⟧ to_reason ⟦ὑπερηφανῶς⟧. 13 ⟦Ἤχετο⟧ but/and the/this/who ⟦μιαρὸς⟧ to/with the/this/who not_ _any_more he/she/it/self ⟦ἐλεήσοντα⟧ master, thus(-ly) to_ _speak, 14 the/this/who on_one_hand holy city which ⟦σπεύδων⟧ ⟦παρεγίνετο⟧ ⟦ἰσόπεδον⟧ to_do/make, and a_ _cemetery to_build, ⟦ἐλευθέραν⟧ ⟦ἀναδεῖξαι⟧; 15 the/this/who but/and Youdaious, which ⟦διεγνώκει⟧ nor ⟦ταφῆς⟧ ⟦ἀξιῶσαι⟧, ⟦οἰωνοβρώτους⟧ but/and with the/this/who child ⟦ἐκρίψειν⟧ ⟦θηρίοις⟧, all he/she/it/self equal Atha^{y}naiois ⟦ποιήσειν⟧; 16 which but/and before/previously ⟦ἐσκύλευσεν⟧ holy ⟦νεὼν⟧, ⟦καλλίστοις⟧ devoted ⟦κοσμήσειν⟧, and the/this/who sacred vessel ⟦πολυπλάσια⟧ all ⟦ἀποδώσειν⟧, the/this/who but/and ⟦ἐπιβαλλούσας⟧ to/with the/this/who sacrifice ⟦συντάξεις⟧ out_from the/this/who one's_own/private ⟦προσόδων⟧ ⟦χορηγήσειν⟧; 17 to/with but/and this/he/she/it, and ⟦Ἰουδαῖο⟧ to_be, and all place ⟦οἰκητὸν⟧ ⟦ἐπελεύσεσθαι⟧ ⟦καταγγέλλοντα⟧ the/this/who of_the God power. 18 by_no_ _means but/and ⟦ληγόντων⟧ the/this/who travail, ⟦ἐπελήλυθει⟧ for upon/to/against he/she/it/self just the/this/who of_the God judgement, the/this/who according_ _to he/she/it/self ⟦ἀπελπίσας⟧, to_write to/with the/this/who Youdaious the/this/who ⟦ὑπογεγραμμένην⟧ epistle, supplication order to_have/be, ⟦περιέχουσαν⟧ but/and thus(-ly); 19 the/this/who ⟦χρηστοῖς⟧ Youdaiois the/this/who ⟦πολίταις⟧ much to_rejoice, and be_healthy, and well/well_ _done! to_do/require, king and officer/magistrate Antiokos. 20 if farewell, and the/this/who child and the/this/who one's_ _own/private according_to resolution to_be you, to_pray/wish_ _for on_one_hand the/this/who God the/this/who ⟦μεγίστην⟧ because_of/grace, toward heaven the/this/who hope to_ _have/be. 21 I/we/and_I but/and ⟦ἀσθενῶς⟧ ⟦διεκείμην⟧, you the/this/who honour and the/this/who enthusiasm if to_ _remember ⟦φιλοστόργως⟧; to_put_up/back/off out_from the/this/who about the/this/who Persida place, and ⟦περιπεσὼν⟧ weakness ⟦δυσχέρειαν⟧ to_have/be, necessary to_ _govern ⟦φροντίσαι⟧ the/this/who common all ⟦ἀσφαλείας⟧; 22 no ⟦ἀπογινώσκων⟧ the/this/who according_to myself, but to_have/be much hope ⟦ἐκφεύξεσθαι⟧ the/this/who weakness, 23 to_see/experience but/and that/since and the/this/who father according_to which time/right_time toward the/this/who above place ⟦ἐστρατοπέδευσεν⟧, to_appoint the/this/who ⟦διαδεξόμενον⟧, 24 that if one ⟦παράδοξον⟧ ⟦ἀποβαίνῃ⟧, or/than and ⟦προσαγγελθῇ⟧ one ⟦δυοχερὲς⟧, to_ _perceive the/this/who according_to the/this/who country which ⟦καταλέλειπται⟧ the/this/who ⟦πράγματα⟧, not ⟦ἐπιταράσσωνται⟧; 25 to/with but/and this/he/she/it ⟦κατανοῶν⟧ the/this/who ⟦παρακειμένους⟧ ruler, and ⟦γειτνιῶντας⟧ the/this/who kingdom the/this/who time/right_time ⟦ἐπέχοντας⟧, ⟦προσδεχομένους⟧ the/this/who ⟦ἀποβησόμενον⟧, ⟦ἀναδέδειχα⟧ the/this/who son I/we Antiokon king, which often ⟦ἀνατρέχων⟧ toward the/this/who above ⟦σατραπείας⟧ the/this/who ⟦πλείστοις⟧ you ⟦παρακατετιθέμην⟧ and to_commend; to_write but/and to/with he/she/it/self the/this/who ⟦ὑπογεγραμμένα⟧. 26 to_ _plead/comfort therefore/then you and ⟦ἀξιῶ⟧, ⟦μεμνημένους⟧ the/this/who ⟦εὐεργεσιῶν⟧ ⟦κοινῇ⟧ and ⟦κατιδίαν⟧, each ⟦συντηρεῖν⟧ the/this/who to_be enthusiasm toward I/we and the/this/who son I/we. 27 to_persuade for

Literal Version

he/she/it/self please and benevolently ⟦παρακολουθοῦντα⟧ the/this/who my ⟦προαιρέσει⟧, ⟦συμπεριενεχθήσεσθαι⟧ you. **28** the/this/who on_one_hand therefore/then murderer and blasphemous the/this/who ⟦χείριστα⟧ to_suffer, which/how other ⟦διέθηκεν⟧, upon/to/against ⟦ξένης⟧ in/on/among the/this/who mountain ⟦οἰκτίστῳ⟧ ⟦μόρῳ⟧ ⟦κατέσπρεψε⟧ the/this/who life. **29** ⟦Παρεκομίζετο⟧ but/and the/this/who body Filippos the/this/who brought_up_with he/she/it/self/my/your/him-self/there; which and ⟦διευλαβηθεὶς⟧ the/this/who son Antiokou, to/with Ptolemaion the/this/who ⟦Φιλομήτορα⟧ toward Aigupton ⟦διεκομίσθη⟧.

10:1 Makkabaios but/and and the/this/who with he/she/it/self, of_the lord ⟦προάγοντος⟧ he/she/it/self, the/this/who on_one_hand temple to_bring/be_repaid and the/this/who city, **2** the/this/who but/and according_to the/this/who marketplace ⟦βωμοὺς⟧ by/under the/this/who ⟦ἀλλοφύλων⟧ ⟦δεδημιουργημένους⟧, still but/and ⟦τεμένη⟧ ⟦καθεῖλον⟧. **3** and the/this/who ⟦νεὼν⟧ ⟦καθαρίσαντες⟧, other altar to_do/make, and ⟦πυρώσαντες⟧ stone, and fire out_from this/he/she/it to_take, ⟦ἀνήνεγκαν⟧ sacrifice with/after ⟦διετῆ⟧ time, and incense and ⟦λύχνους⟧, and the/this/who bread the/this/who purpose ⟦ἐποιήσαντο⟧. **4** this/he/she/it but/and to_do/make ⟦ἠξίωσαν⟧ the/this/who lord to_collapse upon/to/against belly/womb/stomach, never_again ⟦περιπεσεῖν⟧ such_as_this ⟦κακοῖς⟧, but if once/when and ⟦ἁμάρτωσιν⟧, by/under he/she/it/self/my/your/him-self/there with/after gentleness ⟦παιδεύεσθαι⟧, and not ⟦βλασφήμοις⟧ and barbarian Gentile_ _nation to_deliver. **5** in/on/among which but/and day the/this/who ⟦νεὼς⟧ by/under ⟦ἀλλοφύλων⟧ ⟦ἐβεβηλώθη⟧, to_happen according_to the/this/who he/she/it/self/my/your/him-self day the/this/who cleansing to_be of_the temple, the/this/who ⟦πέμπτῃ⟧ and ⟦εἰκάδι⟧ of_ _the he/she/it/self/my/your/him-self/there ⟦μηνὸς⟧, which he_is Kaseleu. **6** and with/after joy ⟦ἦγον⟧ day eight ⟦σκηνωμάτων⟧ way, to_remember which/how before small time the/this/who the/this/who ⟦σκηνῶν⟧ festival in/on/among the/this/who mountain and in/on/among the/this/who cave wild_animal way to_be ⟦νεμόμενοι⟧. **7** for ⟦θύρσους⟧ and branch ⟦ὡραίους⟧, still but/and ⟦φοίνικας⟧ to_ _have/be, ⟦ὕμνους⟧ ⟦ἀνέφερον⟧ the/this/who ⟦εὐοδώσαντι⟧ ⟦καθαρισθῆναι⟧ the/this/who my/your/him-self place. **8** ⟦Ἐδογμάτισαν⟧ but/and with/after to_profane ⟦προστάγματος⟧ and ⟦ψηφίσματος⟧ all the/this/who the/this/who Jewish Gentile_nation according_to year to_bring ⟦τάσδε⟧ the/this/who day. **9** and the/this/who on_one_hand the/this/who Antiokou of_the ⟦προσαγορευθέντος⟧ ⟦Ἐπιφανοῦς⟧ death thus(-ly) to_have/be. **10** now but/and the/this/who according_to the/this/who Eupatora Antiokon, son but/and of_the ⟦ἀσεβοῦς⟧ to_be, ⟦δηλώσομεν⟧, he/she/it/self ⟦συντέμνοντες⟧ the/this/who the/this/who

Readers' Version

The temple is cleansed and rededicated

10:1 Then Makabi (Maccabaeus) and those who were with him, the master leading them on, recovered the temple and the city. **2** They pulled down the altars that'd been built in the marketplace by the foreigners, and also the sacred enclosures. **3** Having cleansed the sanctuary, they made another altar of sacrifice. Striking[70] flint and starting a fire, they offered sacrifices after they'd ceased for two years, burnt incense, lit lamps, and set out the show bread. **4** When they'd done these things, they fell prostrate and implored the master that they might fall no more into such evils; but that, if they ever did sin, they might be chastened by him with forbearance, and not be delivered to blaspheming and barbarous heathen. **5** Now on the same day that the sanctuary was profaned by foreigners, on that very day it happened that the sanctuary was cleansed, even on the twenty-fifth day of the same month, which is Kislev. **6** They observed eight days with gladness in the manner of the feast of tabernacles, remembering how not[71] long before, during the feast of tabernacles, they were wandering in the mountains and in the caves like wild animals. **7** Therefore carrying wands wreathed with leaves, and beautiful branches, and palm fronds also, they offered up hymns of thanksgiving to him who'd successfully brought to pass the cleansing of his own place. **8** They ordained also with a public statute and decree, for all the nation of the Yehudim (Jews), that they should observe these days every year.

9 Such were the events of the end of Antiokos (Antiochus), who was called Epifanes (Epiphanes).

Fighting under the new King Antiokos

10 Now we'll declare what happened under Antiokos Eupator,[72] who proved himself a son of that ungodly man, and will summarise the main evils of the wars. **11** Because this man, when he succeeded to the kingdom, appointed one Lusias to be chancellor and supreme governor of Coele-Syria and Foinikai. **12** Because Ptolemaios (Ptolemy) who was called Makron, setting an example of observing justice towards the Yehudim because of the wrong that'd

70 **RV 10:3 · Note** Grk. firing.

71 **RV 10:6 · Note** Or, not long before they kept the feast of tabernacles by wandering

72 **RV 10:10 · Note** That is, son of a good father.

Readers' Version

been done to them, endeavoured to deal with them on peaceful terms. 13 Whereupon being accused by the king's friends[73] before Eupator, and hearing himself called traitor at every turn because he'd abandoned Kupros (Cyprus) which Filometor had entrusted to him, and had withdrawn himself to Antiokos Epifanes, and failing to uphold the honour of his office,[74] he took poison and did away with himself.

14 But when Gorgias was made governor of the district, he maintained a force of mercenaries, and at every turn kept up war with the Yehudim. 15 Together with him the Edomim also, being masters of important fortresses, harassed the Yehudim; and received those who'd taken refuge from Yerushalem (Jerusalem), they endeavoured to keep up the war. 16 But Makabi (Maccabaeus) and his men, having made solemn supplication and having implored God to fight on their side, rushed on the fortresses of the Edomim. 17 Assaulting them vigorously, they took control of the positions, and kept off all who fought on the wall, and killed those whom they encountered, killing no fewer than twenty thousand.

18 Because no fewer than nine thousand had fled into two very strong towers having everything needed for a siege, 19 Makabi, having left Shim'on (Simon) and Yosef (Joseph), and also Zakay and those who were with him, a force sufficient to besiege them, departed himself to places where he was most needed. 20 But Shim'on and those who were with him, yielding to covetousness, were bribed by some of those who were in the towers, and receiving seventy thousand drachmas, let some of them slip away. 21 But when word was brought to Makabi of what was done, he gathered the people's leaders together, and accused those men of having sold their kindred for money by setting their enemies free to fight against them. 22 So he killed these men for having turned traitors, and immediately took possession of the two towers. 23 Prospering with his weapons in everything he undertook, he destroyed more than twenty thousand in the two fortresses.

Yehudah defeats Timotheos

24 Now Timotheos, who'd been defeated by the Yehudim (Jews) before, having gathered together foreign forces in great multitudes, and having collected the cavalry which belonged to Asia, not a few, came as though he'd take Yehudah (Judea) by force of weapons. 25 But as he drew near, Makabi and his men sprinkled dirt on their heads and girded their loins with sackcloth, in supplication to God, 26 and falling down on the step in front of the altar, implored him to become gracious[75] to them, and be[76] an enemy to their enemies and an adversary to their adversaries, as the law declares. 27 Rising from their prayer they took up their weapons, and advanced some distance from the city. When they'd come

Literal Version

war evil/harm. 11 he/she/it/self for to_take kingdom, to_
_appoint upon/to/against the/this/who thing Lusian one,
⟦κοίλης⟧ but/and Surias and Foinikaʸs ⟦στρατηγὸν⟧
⟦πρώταρχον⟧. 12 Ptolemaios for the/this/who to_call Makrōn
the/this/who just ⟦συντηρεῖν⟧ ⟦προηγούμενος⟧ toward
the/this/who Youdaious through/because_of the/this/who
⟦γεγονυῖαν⟧ toward he/she/it/self unrighteousness, and
⟦ἐπειρᾶτο⟧ the/this/who to/with he/she/it/self ⟦εἰρηνικῶς⟧
⟦διεξάγειν⟧. 13 whence to_accuse by/under the/this/who
friendly/friend to/with the/this/who Eupatora, and traitor
⟦παρέκαστα⟧ to_hear, through/because_of the/this/who
the/this/who Kupron ⟦ἐμπιστευθέντα⟧ by/under of_the
⟦Φιλομήτορος⟧ ⟦ἐκλιπεῖν⟧, and to/with Antiokon
the/this/who glorious ⟦ἀναχωρῆσαι⟧, ⟦μήτ'⟧ ⟦εὐγενῆ⟧
the/this/who authority to_have/be, by/under ⟦ἀθυμίας⟧
⟦φαρμακεύσας⟧ my/your/him-self ⟦ἐξέλιπε⟧ the/this/who life.
14 Gorgias but/and to_be officer/magistrate the/this/who
place, ⟦ἐξενοτρόφει⟧, and ⟦παρέκαστα⟧ to/with the/this/who
Youdaious ⟦ἐπολεμοτρόφει⟧, 15 together but/and
this/he/she/it and the/this/who Idoumaioi ⟦ἐγκρατεῖς⟧
⟦ἐπικαίρων⟧ stronghold to_be, ⟦ἐγύμναζον⟧ the/this/who
Youdaious, and the/this/who ⟦φυγαδευθέντας⟧ away_from
Yerosolumōn to_take ⟦πολεμοτροφεῖν⟧ to_attempt.
16 the/this/who but/and about the/this/who Makkabaion, to_
_do/make ⟦λιτανείαν⟧, and ⟦ἀξιώσαντες⟧ the/this/who God
⟦σύμμαχον⟧ he/she/it/self to_be, upon/to/against
the/this/who the/this/who Idoumaiōn ⟦ὀχυρώματα⟧ to_
_stampede, 17 which and ⟦προσβαλόντες⟧ ⟦εὐρώστως⟧,
⟦ἐγκρατεῖς⟧ to_be the/this/who place, all and/both
the/this/who upon/to/against the/this/who ⟦τείχει⟧
⟦μαχομένους⟧ ⟦ἠμύναντο⟧; ⟦κατέσφαζόν⟧ but/and
the/this/who ⟦ἐμπίπτοντας⟧, to_do_away_with but/and no
worse,_less the/this/who ⟦δισμυρίων⟧. 18 ⟦Συμφυγόντων⟧
but/and no lesser the/this/who ⟦ἐννακισχιλίων⟧ toward two
⟦πύργους⟧ ⟦ὀχυροὺς⟧ well/well_done! by_all_means, and all
the/this/who to/with ⟦πολιορκίαν⟧ to_have/be,
19 the/this/who Makkabaios toward ⟦ἐπείγοντας⟧ place
⟦ἀπολιπὼν⟧ Simōna and ⟦Ἰώσηφον⟧, still but/and and
Zakkaion and the/this/who with he/she/it/self sufficient
to/with the/this/who this/he/she/it ⟦πολιορκίαν⟧,
he/she/it/self to_separate/leave. 20 the/this/who but/and
about the/this/who Simōna ⟦φιλαργυρήσαντες⟧ by/under one
the/this/who in/on/among the/this/who ⟦πύργοις⟧ to_
_persuade money; seven_times but/and myriad drachma to_
_take, to_allow one ⟦διαῤῥυῆναι⟧. 21 ⟦Προσαγγελθέντος⟧
but/and the/this/who Makkabaiōi about of_the ⟦γεγονότος⟧,
to_assemble the/this/who to_govern of_the a_people,
⟦κατηγόρησεν⟧ which/how money ⟦πεπράκασι⟧ the/this/who
brother, the/this/who ⟦πολεμίους⟧ according_to
he/she/it/self ⟦ἀπολύσαντες⟧. 22 this/he/she/it on_one_hand
therefore/then ⟦προδότας⟧ ⟦γενομένους⟧ to_kill, and instantly
the/this/who two ⟦πύργους⟧ ⟦κατελάβετο⟧. 23 the/this/who
but/and ⟦ὅπλοις⟧ the/this/who all in/on/among the/this/who

73 **RV 10:13 · Note** See 2 Maccabees 8:9

74 **RV 10:13 · Note** The Greek text here is corrupt.

75 **RV 10:26 · Note** Grk. propitious.

76 **RV 10:26 · Note** See Exodus 23:22.

Literal Version

hand ⟦εὐοδούμενος⟧, to_destroy in/on/among the/this/who two ⟦ὀχυρώμασι⟧ greater/much the/this/who ⟦δισμυρίων⟧. 24 Timotheos but/and the/this/who before/previously ⟦ἡττηθεὶς⟧ by/under the/this/who Jewish, to_assemble ⟦ξένας⟧ power ⟦παμπληθεῖς⟧, and the/this/who the/this/who Asias ⟦γενομένους⟧ horse to_assemble no ⟦ὀλίγους⟧, ⟦παρῆν⟧ which/how ⟦δοριάλωτον⟧ ⟦ληψόμενος⟧ the/this/who Jewish/Judea. 25 the/this/who but/and about the/this/who Makkabaion, ⟦συνεγγίζοντος⟧ he/she/it/self/my/your/him-self/there, to/with ⟦ἱκετείαν⟧ of_the God ⟦ἐτράπησαν⟧, earth the/this/who head ⟦καταπάσαντες⟧, and the/this/who loins ⟦σάκκοις⟧ ⟦ζώσαντες⟧, 26 upon/to/against the/this/who opposite of_the altar ⟦κρηπίδα⟧ ⟦προσπεσόντες⟧, ⟦ἠξίουν⟧ ⟦ἵλεων⟧ he/she/it/self to_be ⟦ἐχθρεῦσαι⟧ the/this/who ⟦ἐχθροῖς⟧ he/she/it/self, and ⟦ἀντικεῖσθαι⟧ the/this/who ⟦ἀντικειμένοις⟧, as/just_as the/this/who law ⟦διασαφεῖ⟧. 27 to_be but/and away_from the/this/who petition, to_take_up the/this/who weapon, ⟦προῆγον⟧ away_from the/this/who city upon/to/against greater; ⟦συνεγγίσαντες⟧ but/and the/this/who ⟦πολεμίοις⟧, upon/to/against my/your/him-self to_be. 28 now but/and the/this/who east ⟦διαδεχομένης⟧, ⟦προσέβαλον⟧ ⟦ἑκάτεροι⟧; the/this/who on_one_hand ⟦ἔγγυον⟧ to_have/be ⟦εὐημερίας⟧ and ⟦νίκης⟧ with/after ⟦ἀρετῆς⟧ the/this/who upon/to/against the/this/who lord ⟦καταφυγὴν⟧, the/this/who but/and ⟦καθηγεμόνα⟧ the/this/who ⟦ἀγώνων⟧ ⟦ταττόμενοι⟧ the/this/who wrath. 29 to_be but/and ⟦καρτερᾶς⟧ ⟦μάχης⟧, to_shine/appear the/this/who ⟦ὑπεναντίοις⟧ out_from heaven upon/to/against horse ⟦χρυσοχαλίνων⟧ man five ⟦διαπρεπεῖς⟧, and ⟦ἀφηγούμενοι⟧ the/this/who Jewish the/this/who two, 30 and the/this/who Makkabaion midst to_take, and ⟦σκεπάζοντες⟧ the/this/who my/your/him-self ⟦πανοπλίαις⟧, ⟦ἄτρωτον⟧ ⟦διεφύλαττον⟧; toward but/and the/this/who opposed ⟦τοξεύματα⟧ and ⟦κεραυνοὺς⟧ ⟦ἐξερρίπτουν⟧; for ⟦συγχυθέντες⟧ inability_to_see, ⟦κατεκόπτοντο⟧ ⟦ταραχῆς⟧ to_ _fulfill. 31 ⟦Κατεσφάγησαν⟧ but/and ⟦δισμύριοι⟧ to/with the/this/who five_hundred, horseman but/and six_hundred. 32 he/she/it/self but/and the/this/who Timotheos ⟦συνέφυγεν⟧ toward Gazara to_speak stronghold, well/well_ _done! by_all_means ⟦φρούριον⟧, ⟦στρατηγοῦντος⟧ there Kaireou. 33 the/this/who but/and about the/this/who Makkabaion ⟦ἄσμενοι⟧ ⟦περιεκάθισαν⟧ the/this/who ⟦φρούριον⟧ day four. 34 the/this/who but/and inside the/this/who ⟦ἐρυμνότητι⟧ of_the place to_persuade, ⟦ὑπεράγαν⟧ to_blaspheme, and word ⟦ἀθεμίτους⟧ ⟦προΐοντο⟧. 35 ⟦Ὑποφαινούσης⟧ but/and the/this/who ⟦πέμπτης⟧ day, twenty ⟦νεανίαι⟧ the/this/who about the/this/who Makkabaion ⟦πυρωθέντες⟧ the/this/who ⟦θυμοῖς⟧ through/because_of the/this/who blasphemy, ⟦προσβαλόντες⟧ the/this/who ⟦τείχει⟧, ⟦ἀῤῥενωδῶς⟧ and ⟦θηριώδει⟧ ⟦θυμῷ⟧ the/this/who ⟦ἐμπίπτοντα⟧ to_cut/mourn, 36 other but/and

Readers' Version

near to their enemies, they[77] halted. 28 When the dawn was now breaking, the two armies joined in battle, the one part having this, beside virtue, for a pledge of success and victory, that they'd fled to the master for refuge, the others making their passion their leader in the fight.

29 When the battle became strong, there appeared out of heaven to their adversaries five splendid men on horses with bridles of gold, and[78] two of them, leading on the Yehudim, 30 and taking Makabi in the middle of them, and covering him with their own armour, guarded him from wounds, while they shot arrows and thunderbolts at the enemies. Because this reason, they were blinded and thrown into confusion, and were cut to pieces, filled with bewilderment. 31 Twenty thousand and five hundred were slain, beside six hundred cavalry.

32 Timotheos himself fled into a fortress called Gezer, a fortress of great strength, where[79] Kaireas was in command. 33 Then Makabi and his men were glad and laid siege to the fortress for four days. 34 Those who were within, trusting in the strength of the place, blasphemed greatly, and hurled out impious words. 35 But at dawn of the fifth day, certain young men of Makabi' company, inflamed with anger because of the blasphemies, assaulted the wall with masculine force and with furious[80] anger, and cut down whoever came in their way. 36 Others climbing up in the same way, while the enemies were distracted with those who'd made their way within, set fire to the towers, and kindled fires that burnt the blasphemers alive, while others broke open the gates, and, having given entrance to the rest of the band, occupied the city. 37 They killed Timotheos, who was hidden in a cistern, and his brother Kaireas, and Apolofanes. 38 When they'd accomplished these things, they blessed the master with hymns and thanksgiving, blessing him who provides great benefits to Yisrael (Israel) and gives them the victory.

77 **RV 10:27 · Note** Grk. were by themselves.

78 **RV 10:29 · Note** Some authorities read and leading on the Jews; who also, taking.

79 **RV 10:32 · Note** See ver. 37.

80 **RV 10:35 · Note** Grk. passion as of wild animals.

Readers' Version

Lusias is defeated and seeks peace

11:1 Now after a very little time, Lusias, the king's guardian, kinsman, and chancellor, being very displeased about the things that'd happened, **2** collected about eighty thousand infantry and all his cavalry and came against the Yehudim (Jews), planing to make the city a home for Hellains (Greeks), **3** and to levy tribute on the temple, as on[81] the other sacred places of the nations, and to put up the high priesthood for sale every year. **4** He took no account of God's power, but was puffed up with his ten thousands of infantry, his thousands of cavalry, and his eighty elephants. **5** Coming into Yehudah (Judea) and approaching Beyt-Tsur, which was a strong place and about five stadia[82] away from Yerushalem (Jerusalem), he pressed it hard.

6 When Makabi (Maccabaeus) and his men learnt that he was besieging the fortresses, they and all the people with lamentations and tears made supplication to the master to send a good angel to save Yisrael. **7** Makabi himself took up weapons first, and exhorted the others to put themselves in jeopardy together with him and help their kindred; and they went out with him very willingly. **8** As they were there, close to Yerushalem, a horseman appeared at their head in white clothing, brandishing[83] weapons of gold. **9** They all together praised the merciful God, and were yet more strengthened in heart, being ready to assail[84] not only men but the wildest animals and walls of iron, **10** they advanced in array, having him who's in heaven to fight on their side, for the master had mercy on them. **11** Hurling themselves like lions against the enemy, they killed eleven thousand infantry and one thousand and six hundred cavalry, and forced all the rest to flee. **12** Most of them escaped wounded and naked. Lusias himself also escaped by shameful flight. **13** But as he was a man not void of understanding, pondering the defeat which had befallen him, and considering that the Ivrim (Hebrews) couldn't be overcome because the Almighty God fought on their side, he sent again **14** and persuaded them to come to

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similarly ⟦προσαναβάντες⟧ in/on/among the/this/who ⟦περισπασμῷ⟧ to/with the/this/who inside, ⟦ἐνεπίμπρων⟧ the/this/who ⟦πύργους⟧, and ⟦πυρὰς⟧ ⟦ἀνάψαντες⟧ to_live the/this/who ⟦βλασφήμους⟧ to_burn; the/this/who but/and the/this/who gate ⟦διέκοπτον⟧, ⟦εἰσδεξάμενοι⟧ but/and the/this/who ⟦λοιπὴν⟧ order, ⟦προκατελάβοντο⟧ the/this/who city, **37** and the/this/who Timotheon to_conceal in/on/among one ⟦λάκκῳ⟧ ⟦κατέσφαξαν⟧, and the/this/who this/he/she/it brother Ⱪairean, and the/this/who Apollofana[y].
38 this/he/she/it but/and ⟦διαπραξάμενοι⟧, with/after ⟦ὕμνων⟧ and ⟦ἐξομολογήσεων⟧ ⟦εὐλόγουν⟧ the/this/who lord the/this/who greatly ⟦εὐεργετοῦντι⟧ the/this/who Israa[y]l, and the/this/who victory he/she/it/self to_give.

11:1 with/after little/few but/and ⟦παντελῶς⟧ time Lusias manager of_the king and kindred, and upon/to/against the/this/who thing, greatly difficultly to_bear/lead upon/to/against the/this/who ⟦γεγονόσι⟧, **2** to_assemble about the/this/who eight myriad and the/this/who ⟦ἵππον⟧ all, to_come upon/to/against the/this/who Youdaious, to_ _count the/this/who on_one_hand city Hella[y]sin dwelling ⟦ποιήσειν⟧, **3** the/this/who but/and temple ⟦ἀργυρολόγητον⟧ as/just_as the/this/who remaining the/this/who Gentile_ _nation ⟦τεμένη⟧, ⟦πρατὴν⟧ but/and the/this/who ⟦ἀρχιερωσύνην⟧ according_to year ⟦ποιήσειν⟧, **4** by_no_means ⟦ἐπιλογιζόμενος⟧ the/this/who of_the God power, ⟦πεφρενωμένος⟧ but/and the/this/who myriad the/this/who ⟦πεζῶν⟧ and the/this/who thousand the/this/who ⟦ἱππέων⟧ and the/this/who ⟦ἐλέφασι⟧ the/this/who eighty. **5** to_enter but/and toward the/this/who Jewish/Judea, and ⟦συνεγγίσας⟧ the/this/who Baithsoura, to_be on_one_hand ⟦ἐρυμνῷ⟧ ⟦χωρίῳ⟧, away_from but/and Hierosolumōn ⟦ἀπέχοντι⟧ like/as/about stadium five, this/he/she/it ⟦ἔθλιβεν⟧.
6 which/how but/and ⟦μετέλαβον⟧ the/this/who about the/this/who Makkabaion ⟦πολιορκοῦντα⟧ he/she/it/self the/this/who ⟦ὀχυρώματα⟧, with/after ⟦ὀδύρμῶν⟧ and teardrop ⟦ικέτευον⟧ with the/this/who crowd the/this/who lord, good-doer angel to_send to/with salvation the/this/who Israa[y]l. **7** he/she/it/self but/and first the/this/who Makkabaios to_take_up the/this/who weapon ⟦προετρέψατο⟧ the/this/who another, together he/she/it/self ⟦διακινδυνεύοντας⟧, ⟦ἐπιβοηθεῖν⟧ the/this/who brother he/she/it/self; together but/and and eagerly ⟦ἐξώρμησαν⟧. **8** at_that_time but/and and to/with the/this/who Hierosolumois to_be, to_shine/appear ⟦προηγούμενος⟧ he/she/it/self ⟦ἔφιππος⟧ in/on/among white clothing, complete_armour golden ⟦κραδαίνων⟧. **9** together but/and all ⟦εὐλόγησαν⟧ the/this/who ⟦ἐλεήμονα⟧ God, and ⟦ἐπερῤῥώσθησαν⟧ the/this/who soul, no alone/only a_human but and ⟦θῆρας⟧ the/this/who ⟦ἀγριωτάτους⟧, and iron wall ⟦τιτρώσκειν⟧ to_be ready. **10** ⟦Προσῆγον⟧ in/on/among equipment the/this/who away_from heaven ⟦σύμμαχον⟧ to_ _have/be, ⟦ἐλεήσαντος⟧ he/she/it/self of_the lord. **11** like_a_

81 RV 11:3 · Note Or, on all the sacred places of the heathen

82 RV 11:5 · Note One stadia was roughly 189 metres or 618 feet, so 5 stadia was about a little less than 1 km or a little more than half a mile.

83 RV 11:8 · Note Grk. a panoply.

84 RV 11:9 · Note Grk. wound.

Literal Version

_lion but/and ⟦ἐντινάξαντες⟧ toward the/this/who ⟦πολεμίους⟧, ⟦κατέστρωσαν⟧ he/she/it/self ⟦χιλίους⟧ to/with the/this/who ⟦μυρίοις⟧, horseman but/and ⟦ἑξακοσίους⟧ to/with the/this/who ⟦χιλίοις⟧; the/this/who but/and all ⟦ἠνάγκασαν⟧ to_flee. 12 the/this/who greater but/and he/she/it/self ⟦τραυματίαι⟧ naked to_save; and he/she/it/self but/and the/this/who Lusias disgracefully ⟦φεύγων⟧ ⟦διεσώθη⟧. 13 no mindless but/and to_be, to/with my/your/him-self ⟦ἀντιβάλλων⟧ the/this/who to_be about my/your/him-self ⟦ἐλάσσωμα⟧, and ⟦συννοήσας⟧ ⟦ἀνικήτους⟧ to_be the/this/who Hebraious, of_the all be_able God ⟦συμμαχοῦντος⟧ he/she/it/self, 14 ⟦προσαποστείλας⟧ ⟦ἔπεισε⟧ ⟦συλλύσεσθαι⟧ upon/to/against all the/this/who just; and because and the/this/who king ⟦πείσειν⟧ friendly/friend he/she/it/self ⟦ἀναγκάζειν⟧ to_be. 15 to_accept but/and the/this/who Makkabaios upon/to/against all which the/this/who Lusias to_plead/comfort of_the ⟦συμφέροντος⟧ ⟦φροντίζων⟧; just_as/how_much for the/this/who Makkabaios ⟦ἐπέδωκε⟧ the/this/who Lusia through/because_of ⟦γραπτῶν⟧ about the/this/who Jewish, ⟦συνεχώρησεν⟧ the/this/who king. 16 to_be for the/this/who/which ⟦γεγραμμέναι⟧ the/this/who Youdaiois ⟦ἐπιστολαὶ⟧ from_with on_one_hand Lusiou ⟦περιέχουσαι⟧ the/this/who way this/he/she/it; Lusias the/this/who multitude the/this/who Jewish to_rejoice. 17 Yōannaʸs and Abessalōm the/this/who to_send from_with you, to_give/deliver the/this/who ⟦ὑπογεγραμμένον⟧ ⟦χρηματισμὸν⟧, ⟦ἠξίουν⟧ about the/this/who through/because_of he/she/it/self/my/your/him-self/there ⟦σημαινομένων⟧. 18 just_as/how_much on_one_hand therefore/then be_necessary and the/this/who king ⟦προσενεχθῆναι⟧ ⟦διεσάφησα⟧, which but/and to_be ⟦ἐνδεχόμενα⟧, ⟦συνεχώρησεν⟧. 19 if on_one_hand therefore/then ⟦συντηρήσητε⟧ the/this/who toward the/this/who ⟦πράγματα⟧ enthusiasm, and toward the/this/who henceforth ⟦πειράσομαι⟧ ⟦παραίτιος⟧ you good-doer to_be. 20 above/for but/and the/this/who according_to part ⟦ἐντέταλμαι⟧ this/he/she/it and/both and the/this/who from_with I/we/my ⟦διαλεχθῆναι⟧ you. 21 farewell; ⟦ἔτους⟧ ⟦ἑκατοστοῦ⟧ ⟦τεσσαρακοστοῦ⟧ ⟦ὀγδόου⟧, ⟦Διοσκορινθίου⟧ ⟦εἰκοστῇ⟧ fourth. 22 the/this/who but/and of_the king epistle ⟦περιεῖχεν⟧ thus(-ly); king Antiokos the/this/who brother Lusia to_rejoice. 23 of_the father I/we toward God ⟦μεταστάντος⟧, to_plan the/this/who out_from the/this/who kingdom ⟦ἀταράχους⟧ to_be to_be to/with the/this/who the/this/who one's_own/private ⟦ἐπιμέλειαν⟧, 24 ⟦ἀκηκοότες⟧ the/this/who Youdaious not ⟦συνευδοκοῦντας⟧ the/this/who of_the father upon/to/against the/this/who ⟦Ἑλληνικὰ⟧ ⟦μεταθέσει⟧, but the/this/who my/your/him-self ⟦ἀγωγὴν⟧ ⟦αἱρετίζοντας⟧, and through/because_of this/he/she/it ⟦ἀξιοῦντας⟧ ⟦συγχωρηθῆναι⟧ he/she/it/self the/this/who ⟦νόμιμα⟧

Readers' Version

terms on condition that all their rights were acknowledged, and promised that he'd also persuade the king to become their friend.[85] 15 Makabi gave consent on all the conditions which Lusias proposed to him, being careful of the common good; for whatever requests Makabi delivered in writing to Lusias about the Yehudim the king allowed.

Letters confirming the peace agreement

16 The letter written to the Yehudim (Jews) from Lusias was to this effect:

"Lusias to the people[86] of the Yehudim, greetings. 17 Yohan (John) and Avshalom (Absalom), who were sent from you, having delivered the document written below, made request about the things written there. 18 Whatever things therefore needed to be brought before the king I declared to him, and what things were possible he allowed. 19 If then you'll all preserve your good will towards the government, I'll also endeavour in the future to contribute to your good. 20 About this, I've given order in detail, both to these men and to those who are sent from me, to confer with you. 21 Farewell. Written in the one hundred and forty-eighth year, on the twenty-fourth day of the month Dioskorinthios."[87]

22 And the king's letter contained these words:

"King Antiokos (Antiochus) to his brother Lusias, greetings. 23 Seeing that our father passed to the gods having the wish that the subjects of his kingdom should[88] be undisturbed and give themselves to the care of their own affairs, 24 we, having heard that the Yehudim (Jews) don't consent to our father's purpose to turn them to the customs of the Hellains (Greeks), but choose rather their own way of living, and make request that the customs of their law be allowed to them— 25 choosing therefore that this nation also should be free from disturbance, we determine that their temple is to be restored to them, and that they live according to the customs that were in the days of their ancestors. 26 You'll therefore do well to send messengers to them and give them the right hand of friendship, that they, knowing our mind, may be of good heart, and gladly occupy themselves with the conduct of their own affairs."

27 And to the nation, the king's letter was as follows:

"King Antiokos to the senate of the Yehudim and to the other Yehudim, greetings. 28 If you're all well, it's as we desire. We ourselves also are in good health. 29 Menelaos informed us that your desire was to return home and follow your own business. 30 They therefore who depart home up to the thirtieth day of Xanthikos will have our friendship,[89] with full permission 31 that the Yehudim use their own foods and observe their own laws, even as formerly. None of them will be in any way molested for the things that have been done in ignorance. 32 Moreover I've

85 **RV 11:14 · Note** The Greek text here is corrupt.

86 **RV 11:16 · Note** Grk. multitude.

87 **RV 11:21 · Note** This month name is not found elsewhere, and is perhaps corrupt.

88 **RV 11:23 · Note** Or, should not be disquieted but

89 **RV 11:30 · Note** Grk. right hand.

Readers' Version

sent Menelaos also, that he may encourage you. 33 Farewell. Written in the one hundred and forty-eighth year, on the fifteenth day of Xanthikos."

34 The Romaios also sent to them a letter in these words:

"Kointos Memios and Titos Manios, ambassadors of the Romaios, to the people of the Yehudim, greetings. 35 In regard to the things which Lusias the king's kinsman granted you, we also give consent. 36 But as for the things which he judged should be referred to the king, send someone promptly, after you've considered them, that we may publish such decrees as are appropriate for your case; for we're on our way to Antiokeia. 37 Therefore send someone with speed, that we also may learn what's your mind. 38 Farewell.[90] Written in the one hundred and forty-eighth year, on the fifteenth day of Xanthikos.

Yehudah punishes attacks on the Yehudim

12:1 So when this agreement had been made, Lusias departed to the king, and the Yehudim went about their farming.

2 But some of the governors of districts, Timotheos and Apolonios the son of Gennaios, and also Hieronumos and Demofon, and beside them Nikanor Kupros' (Cyprus') governor, wouldn't allow them to enjoy tranquillity and live in peace. 3 Men of Yafo (Joppa) perpetrated this great impiety: they invited the Yehudim who lived among them to go with their wives and children into the boats which they'd provided, as though they had no ill will towards them. 4 When[91] the Yehudim,[92] relying on the

Literal Version

he/she/it/self; 25 ⟦Αἱρούμενοι⟧ therefore/then and this/he/she/it the/this/who Gentile_nation outside/except ⟦ταραχῆς⟧ to_be, ⟦κρίνομεν⟧ the/this/who, and/both temple he/she/it/self ⟦ἀποκατασταθῆναι⟧, and ⟦πολιτεύεσθαι⟧ according_to the/this/who upon/to/against the/this/who parent/ancestor he/she/it/self custom. 26 well/well_done! therefore/then to_do/make ⟦διαπεμψάμενος⟧ to/with he/she/it/self and to_give right, that to_perceive the/this/who our ⟦προαίρεσιν⟧, cheerful and/both to_be, and gladly ⟦διαγίνωνται⟧ to/with the/this/who the/this/who one's_ _own/private ⟦ἀντίληψιν⟧. 27 to/with but/and the/this/who Gentile_nation the/this/who of_the king epistle such_as_this to_be; king Antiokos the/this/who council_of_elders the/this/who Jewish and the/this/who another Youdaiois to_ _rejoice. 28 if farewell, to_be if which/how to_plan; and he/she/it/self but/and ⟦ὑγιαίνομεν⟧. 29 ⟦Ἐνεφάνισεν⟧ I/we the/this/who Menelaos ⟦βούλεσθαι⟧ ⟦κατελθόντας⟧ you to_be to/with the/this/who one's_own/private. 30 the/this/who therefore/then ⟦καταπορευομένοις⟧ until ⟦τριακάδος⟧ Xanthikou ⟦ὑπάρξει⟧ right with/after the/this/who ⟦ἀδείας⟧, 31 ⟦χρῆσθαι⟧ the/this/who Youdaious the/this/who my/your/him-self ⟦δαπανήμασι⟧ and ⟦νόμοις⟧ as/just_as and the/this/who before/previously, and none he/she/it/self according_to none way ⟦παρενοχληθήσεται⟧ about the/this/who ⟦ἠγνοημένων⟧. 32 ⟦Πέπομφα⟧ but/and and the/this/who Menelaon ⟦παρακαλέσοντα⟧ you. 33 farewell; ⟦ἔτους⟧ ⟦ἑκατοστοῦ⟧ ⟦τεσσαρακοστοῦ⟧ ⟦ὀγδόου⟧, Xanthikou ⟦πέμπτῃ⟧ and tenth. 34 ⟦Ἔπεμψαν⟧ but/and and the/this/who Roman to/with he/she/it/self epistle to_have/be thus(-ly); Kointos Memmios, Titos ⟦Μάνλιος⟧, ⟦πρεσβύται⟧ Roman, the/this/who people the/this/who Jewish to_rejoice. 35 above/for which Lusias the/this/who kindred of_the king ⟦συνεχώρησεν⟧ you, and I/we ⟦συνευδοκοῦμεν⟧. 36 which but/and to_judge ⟦προσανενεχθῆναι⟧ the/this/who king, ⟦πέμψατέ⟧ one instantly ⟦ἐπισκεψάμενοι⟧ about this/he/she/it, in_order_that/to ⟦ἐκθῶμεν⟧ which/how ⟦καθήκει⟧ you; I/we for ⟦προσάγομεν⟧ to/with Antiokeian. 37 for ⟦σπεύσατε⟧, and ⟦πέμψατέ⟧ one, that and I/we ⟦ἐπιγνῶμεν⟧ ⟦ὁποίας⟧ to_be resolution. 38 ⟦Ὑγιαίνετε⟧; ⟦ἔτους⟧ ⟦ἑκατοστοῦ⟧ ⟦τεσσαρακοστοῦ⟧ ⟦ὀγδόου⟧, Xanthikou ⟦πέμπτῃ⟧ and tenth.

12:1 to_be the/this/who ⟦συνθηκῶν⟧ this/he/she/it, the/this/who on_one_hand Lusias ⟦ἀπῄει⟧ to/with the/this/who king, the/this/who but/and Jewish about the/this/who ⟦γεωργίαν⟧ ⟦ἐγίνοντο⟧. 2 the/this/who but/and according_to place ⟦στρατηγῶν⟧ Timotheos and Apollōnios the/this/who of_the Gennaiou, still but/and Hierōnumos and Daʸmofōn, to/with but/and this/he/she/it Nikanōr the/this/who Kupriarkaʸs, no to_allow he/she/it/self ⟦εὐσταθεῖς⟧, and the/this/who the/this/who quietness to_ _bring. 3 Yoppitai but/and ⟦τηλικοῦτο⟧ ⟦συνετέλεσαν⟧ the/this/who impious_act; ⟦παρακαλέσαντες⟧ the/this/who with he/she/it/self ⟦οἰκοῦντας⟧ Youdaious to_get_into toward the/this/who ⟦παρασταθέντα⟧ by/under he/she/it/self

90 **RV 11:38 · Note** Grk. Be in good health.

91 **RV 12:4 · Note** Grk. they also.

92 **RV 12:4 · Note** Grk. after.

Literal Version

lifeboat with ⟦γυναιξὶ⟧ and child, which/how ⟦μηδεμιᾶς⟧ ⟦ἐνεστώσης⟧ to/with he/she/it/self ⟦δυσμενείας⟧, **4** according_ _to but/and the/this/who common the/this/who city a_ _referendum, and this/he/she/it ⟦ἐπιδεξαμένων⟧ which/how if ⟦εἰρηνεύειν⟧ to_will/desire, and nothing ⟦ὕποπτον⟧ to_ _have/be, ⟦ἐπαναχθέντας⟧ he/she/it/self ⟦ἐβύθισαν⟧, to_be no lesser the/this/who two_hundred. **5** to_partake but/and Youdas the/this/who ⟦γεγονυῖαν⟧ toward the/this/who ⟦ὁμοεθνεῖς⟧ ⟦ὠμότητα⟧, to_order the/this/who about he/she/it/self man, **6** and to_call_(on)/name the/this/who just judge God, to_come upon/to/against the/this/who ⟦μιαιφόνους⟧ the/this/who brother; and the/this/who on_ _one_hand harbour ⟦νύκτωρ⟧ to_burn, and the/this/who lifeboat ⟦κατέφλεξε⟧, the/this/who but/and there ⟦συμφυγόντας⟧ ⟦ἐξεκέντησε⟧. **7** of_the but/and place ⟦συγκλεισθέντος⟧, ⟦ἀνέλυσεν⟧, which/how again ⟦ἤξων⟧ and the/this/who ⟦σύμπαν⟧ the/this/who Yoppitōn ⟦ἐκριζῶσαι⟧ citizenship. **8** to_partake but/and and the/this/who in/on/among Yamneia the/this/who he/she/it/self to_ _complete to_plan way the/this/who ⟦παροικοῦσιν⟧ Youdaiois, **9** and the/this/who Yamnitais night to_put_on/seize, ⟦ὑφῆψε⟧ the/this/who harbour with the/this/who ⟦στόλῳ⟧, so ⟦φαίνεσθαι⟧ the/this/who ⟦αὐγὰς⟧ of_the ⟦φέγγους⟧ toward the/this/who Hierosoluma, stadium to_be two_hundred forty. **10** from_there but/and ⟦ἀποσπασθέντων⟧ stadium nine, ⟦ποιουμένων⟧ the/this/who journey upon/to/against the/this/who Timotheon, ⟦προσέβαλον⟧ Arabes he/she/it/self no ⟦ἐλάττους⟧ the/this/who five_thousand, horseman but/and five_hundred. **11** to_be but/and ⟦καρτερᾶς⟧ ⟦μάχης⟧, and the/this/who about the/this/who Youdan through/because_of the/this/who from_with of_the God help ⟦εὐημερησάντων⟧, ⟦ἐλαττωθέντες⟧ the/this/who ⟦Νομάδες⟧ Arabes ⟦ἠξίουν⟧ to_ _give the/this/who Youdan right he/she/it/self, ⟦ὑπισχνούμενοι⟧ and ⟦βοσκήματα⟧ ⟦δώσειν⟧, and in/on/among the/this/who remaining ⟦ὠφελήσειν⟧ he/she/it/self. **12** Youdas but/and to_take_up/suppose which/how truly in/on/among much he/she/it/self ⟦χρησίμους⟧, ⟦ἐπεχώρησεν⟧ peace ⟦ἄξειν⟧ to/with he/she/it/self; and to_take right, toward the/this/who tent he/she/it/self ⟦ἐχωρίσθησαν⟧. **13** to_put_on/seize but/and and upon/to/against one city ⟦γεφυροῦν⟧ ⟦ὀχυρὰν⟧ and ⟦τείχεσι⟧ ⟦περιπεφραγμένην⟧, and ⟦παμμιγέσιν⟧ Gentile_nation ⟦κατοικουμένην⟧, name but/and Kaspin. **14** the/this/who but/and inside to_persuade the/this/who the/this/who ⟦τειχέων⟧ ⟦ἐρυμνότητι⟧, the/this/who and/both the/this/who food ⟦παραθέσει⟧, ⟦ἀναγωγότερον⟧ to_use, the/this/who about the/this/who Youdan ⟦λοιδοροῦντες⟧, and moreover to_ _blaspheme, and to_speak which not ⟦θέμις⟧. **15** the/this/who but/and about the/this/who Youdan ⟦ἐπικαλεσάμενοι⟧ the/this/who great of_the world ⟦δυνάστην⟧, the/this/who

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public vote of the city, accepted the invitation, as men desiring to live in peace and suspecting nothing, they took them out to sea and drowned not less than two hundred of them. **5** When Yehudah (Judas) heard of the cruelty done to his fellow-countrymen, giving command to the men that were with him **6** and calling on God the righteous Judge, he came against the murderers of his kindred, and set the harbour on fire at night, burnt the boats, and put to the sword those who'd fled there. **7** But when the town gates were closed, he withdrew, intending to come again to root out the whole community of the men of Yafo. **8** But learning that the men of Yavneh intended to do the same thing to the Yehudim who lived among them, **9** he attacked the Jamnites at night, and set fire to the harbour together with the fleet, so that the glare of the light was seen at Yerushalem (Jerusalem), two hundred and forty furlongs[93] distant.

Victories in the east

10 Now when they'd drawn off nine furlongs[94] from there, as they marched against Timotheos, an army of Aravim attacked him, no fewer than five thousand infantry and five hundred cavalry. **11** And when a hard battle had been fought, and Yehudah and his company, by the help of God, had good success, the nomads being overcome implored Yehudah to grant them friendship, promising to give him livestock, and to help his[95] people in all other ways. **12** So Yehudah, thinking that they'd indeed be profitable in many things, agreed to live in peace with them; and receiving pledges of friendship they departed to their tents.

13 He also attacked a certain city, strong and fenced with earthworks and walls, and inhabited by a mixed multitude of various nations. It was named Kaspin. **14** Those who were within, trusting in the strength of the walls and their store of provisions, behaved themselves rudely towards Yehudah and those who were with him, railing, and furthermore blaspheming and speaking impious words. **15** But Yehudah and his company, calling on the great Sovereign of the world, who without rams and cunning engines of war hurled down Yeriho (Jericho) in the times of Yeshua (Jesus), rushed wildly against the wall. **16** Having taken the city by God's will, they made unspeakable slaughter, so much that the adjoining lake, which was two furlongs[96] broad, appeared to be filled with the deluge of blood.

Another victory over Timotheos

17 When they'd gone seven hundred and fifty furlongs[97] from there, they made their way to Karax, to the Yehudim (Jews) that are called Tubieni.[98] **18** They didn't find Timotheos in that district, for he had by then departed from the district without accomplishing anything, but had left behind a very strong garrison in one place.

93 **RV 12:9 · Note** a furlong is about 201 metres or 220 yards, so 240 furlongs is about 48 km. or 30 miles

94 **RV 12:10 · Note** a furlong is about 201 metres or 220 yards, so 9 furlongs is about 1.8 km. or 1 1/8 miles

95 **RV 12:11 · Note** Grk. them.

96 **RV 12:16 · Note** a furlong is about 201 metres or 220 yards, so 2 furlongs is about 402 metres or 1/4 mile

97 **RV 12:17 · Note** a furlong is about 201 metres or 220 yards, so 750 furlongs is about 151 km. or 94 miles

98 **RV 12:17 · Note** That is, men of Tob: see Judges 11:3, 2 Samuel 10:6, and compare 1 Maccabees 5:13.

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19 But Dositheos and Sosipatros, who were captains under Makabi (Maccabaeus), went out and destroyed those who'd been left by Timotheos in the fortress, more than ten thousand men. 20 Makabi, arranging his own army in divisions, set these[99] two over the bands, and marched in haste against Timotheos, who had with him one hundred and twenty thousand infantry and two thousand and five hundred cavalry. 21 When Timotheos heard of the approach of Yehudah, he at once sent away the women and the children with the baggage into the fortress called Karnayim;[100] for the place was hard to besiege and difficult of access because of the narrowness of the approaches on all sides. 22 When the band of Yehudah, who led the first division, appeared in sight, and when terror and fear came on the enemy, because the manifestation of him who sees all things came on them, they fled in every direction, carried this way and that, so that they were often injured by their own men, and pierced with the points of their own swords. 23 Yehudah continued the pursuit more vigorously, putting the wicked wretches to the sword, and he destroyed as many as thirty thousand men.

24 Timotheos himself, falling in with the company of Dositheos and Sosipatros, implored them with much crafty guile to let him go with his life, because he had in his power the parents of many of them and the kindred of some. "Otherwise, he said, little regard will be shown[101] to these."[102] 25 So when he had with many words confirmed the agreement to restore them without harm, they let him go that they might save their kindred.

26 Then Yehudah, marching against Karnayim[103] and Atergatis' temple, killed twenty-five thousand people. 27 After he'd put these to flight and destroyed them, he marched against Efron also, a strong city, wherein[104] were multitudes of people of all nations. Stalwart young men placed on[105] the walls made a vigorous defence. There were great stores of war engines and darts there. 28 But calling on the Sovereign who with might shatters the strength[106] of the[107] enemy, they took the city into their hands, and killed as many as twenty-five thousand of those who were in it.

29 Setting out from there, they marched in haste against Beyt-Shean, which is six hundred furlongs[108] away from Yerushalem (Jerusalem). 30 But when the Yehudim (Jews) who were settled there testified of the good will that the Scythopolitans had shown towards them, and of their kind treatment of

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without ⟦κριῶν⟧ and ⟦μηχανῶν⟧ ⟦ὀργανικῶν⟧ ⟦κατακρημνίσαντα⟧ the/this/who Hierikō according_to the/this/who Yaʸsou time, ⟦ἐνέσεισαν⟧ ⟦θηριωδῶς⟧ the/this/who ⟦τείχει⟧. 16 to_grasp and/both the/this/who city the/this/who of_the God ⟦θελήσει⟧, ⟦ἀμυθήτους⟧ ⟦ἐποιήσαντο⟧ ⟦σφαγὰς⟧, so the/this/who ⟦παρακειμένην⟧ lake the/this/who width to_have/be stadium two, ⟦κατάῤῥυτον⟧ blood to_fulfill ⟦φαίνεσθαι⟧. 17 from_there but/and ⟦ἀποσπάσαντες⟧ stadium ⟦ἑπτακοσίους⟧ fifty ⟦διήνυσαν⟧ toward the/this/who barricade, to/with the/this/who ⟦λεγομένους⟧ ⟦Τουβιήνους⟧ Youdaious. 18 and Timotheon on_ _one_hand upon/to/against the/this/who place no ⟦κατέλαβον⟧, ⟦ἄπρακτόν⟧ and/both away_from the/this/who place ⟦ἐκλελυκότα⟧, ⟦καταλελοιπότα⟧ but/and ⟦φρουρὰν⟧ in/on/among one place, and by_all_means ⟦ὀχυράν⟧. 19 Dōsitheos but/and and Sōsipatros the/this/who about the/this/who Makkabaion ruler, ⟦ἐξοδεύσαντες⟧ ⟦ἀπώλεσαν⟧ the/this/who by/under Timotheou ⟦καταλειφθέντας⟧ in/on/among the/this/who ⟦ὀχυρώματι⟧ greater/much the/this/who myriad man. 20 the/this/who but/and Makkabaios ⟦διατάξας⟧ the/this/who my/your/him-self ⟦στρατιὰν⟧ in_maniples,_manipulatim, to_appoint/conduct he/she/it/self upon/to/against the/this/who to_sow, and upon/to/against the/this/who Timotheon to_stampede to_ _have/be about he/she/it/self myriad twelve ⟦πεζῶν⟧, horseman but/and ⟦χιλίους⟧ to/with the/this/who five_ _hundred. 21 the/this/who but/and ⟦ἔφοδον⟧ to_partake Youda, the/this/who Timotheos ⟦προεξαπέστειλε⟧ the/this/who woman, and the/this/who child, and the/this/who another ⟦ἀποσκευὴν⟧ toward the/this/who to_ _speak Karnion; to_be for ⟦δυσπολιόρκητον⟧ and ⟦δυσπρόσιτον⟧ the/this/who place through/because_of the/this/who the/this/who all the/this/who place ⟦στενότητα⟧. 22 ⟦Ἐπιφανείσης⟧ but/and the/this/who Youda to_sow first, and to_be fear upon/to/against the/this/who ⟦πολεμίους⟧, fear and/both out_from the/this/who of_the all ⟦ἐφορῶντος⟧ appearing to_be upon/to/against he/she/it/self, toward ⟦φυγὴν⟧ to_stampede another ⟦ἀλλαχῃ⟧ ⟦φερόμενος⟧, so often by/under the/this/who one's_own/private ⟦βλάπτεσθαι⟧, and the/this/who the/this/who ⟦ξιφῶν⟧ ⟦ἀκμαῖς⟧ ⟦ἀναπείρεσθαι⟧. 23 ⟦Ἐποιεῖτο⟧ but/and the/this/who persecution ⟦εὐτονώτερον⟧ Youdas, ⟦συγκεντῶν⟧ the/this/who ⟦ἀλιτηρίους⟧, ⟦διέφθειρέ⟧ and/both toward myriad three man. 24 he/she/it/self but/and the/this/who Timotheos ⟦ἐμπεσὼν⟧ the/this/who about the/this/who

99 **RV 12:20 · Note** Grk. them.

100 **RV 12:21 · Note** Compare Carnain, 1 Maccabees 5:26, 43, 44.

101 **RV 12:24 · Note** Or, have been shown

102 **RV 12:24 · Note** Grk. and the result will be that these be disregarded. The Greek text here is perhaps corrupt.

103 **RV 12:26 · Note** Compare Carnain, 1 Maccabees 5:26, 43, 44.

104 **RV 12:27 · Note** The Greek text here is perhaps corrupt.

105 **RV 12:27 · Note** Grk. in front of.

106 **RV 12:28 · Note** Some authorities read weight.

107 **RV 12:28 · Note** Or, his enemies

108 **RV 12:29 · Note** a furlong is about 201 metres or 220 yards, so 600 furlongs is about 121 km. or 75 miles

Literal Version

Dōsitheon and Sōsipatron, to_deem_worthy with/after much ⟦γοητείας⟧ ⟦ἐξαφεῖναι⟧ ⟦σῶον⟧ he/she/it/self; through/because_of the/this/who greater on_one_hand parent, which but/and brother to_have/be, and this/he/she/it ⟦ἀλογηθῆναι⟧ ⟦συμβήσεται⟧, if ⟦ἀποθάνοι⟧. **25** ⟦Πιστώσαντος⟧ but/and he/she/it/self/my/your/him-self/there through/because_of greater the/this/who ⟦ὁρισμὸν⟧ ⟦ἀποκαταστήσειν⟧ this/he/she/it ⟦ἀπημάντους⟧, to_release he/she/it/self because_of the/this/who the/this/who brother salvation. **26** to_go_out but/and upon/to/against the/this/who Karnion and the/this/who ⟦Ἀταργατεῖον⟧, ⟦κατέσφαξε⟧ myriad body two and five_thousand. **27** and with/after the/this/who this/he/she/it ⟦τροπὴν⟧ and destruction ⟦ἐπεστράτευσεν⟧ Youdas and upon/to/against Efrōn, city ⟦ὀχυρὰν⟧, in/on/among which ⟦κατῴκει⟧ Lusias, and ⟦πάμφυλα⟧ multitude; ⟦νεανίαι⟧ but/and before the/this/who ⟦τειχῶν⟧ ⟦καθεστῶτες⟧ ⟦ῥωμαλέοι⟧ ⟦ἀπεμάχοντο⟧ ⟦εὐρώστως⟧, in/to_ _this_place ⟦ὀργάνων⟧ and ⟦βελῶν⟧ much ⟦παραθέσεις⟧ to_be. **28** ⟦Ἐπικαλεσάμενοι⟧ but/and the/this/who ⟦Δυνάστην⟧ the/this/who with/after power ⟦συντρίβοντα⟧ the/this/who the/this/who ⟦πολεμίων⟧ ⟦ἀλκὰς⟧, to_take the/this/who city ⟦ὑποχείριον⟧, and ⟦κατέστρωσαν⟧ the/this/who inside toward myriad two and five_thousand. **29** ⟦Ἀναζεύξαντες⟧ but/and from_there, to_stampede upon/to/against Skuthōn city, to_ _have_in_full away_from Hierosolumōn stadium ⟦ἑξακοσίους⟧. **30** ⟦Ἀπομαρτυρησάντων⟧ but/and the/this/who there to_dwell Jewish, which the/this/who Skuthopolitai to_have/be to/with he/she/it/self enthusiasm, and in/on/among the/this/who the/this/who ⟦ἀτυχίας⟧ time/right_time ⟦ἦμερον⟧ meeting to_ _do/make, **31** ⟦εὐχαριστήσαντες⟧ he/she/it/self, and ⟦προσπαρακαλέσαντες⟧ and toward the/this/who remaining to/with the/this/who family ⟦εὐμενεῖς⟧ to_be, to_come toward Hierosoluma, the/this/who the/this/who ⟦ἑβδομάδων⟧ festival to_be ⟦ὑπογύου⟧. **32** with/after but/and the/this/who to_speak ⟦Πεντηκοστὴν⟧, to_stampede upon/to/against Gorgian the/this/who the/this/who Idoumaias ⟦στρατηγόν⟧. **33** to_go_out but/and with/after ⟦πεζῶν⟧ ⟦τρισχιλίων⟧, ⟦ἱππέων⟧ but/and four_hundred. **34** and ⟦παραταξαμένων⟧ to_ _happen to_collapse ⟦ὀλίγους⟧ the/this/who Jewish. **35** Dōsitheos but/and one the/this/who of_the ⟦Βακήνορος⟧, ⟦ἔφιππος⟧ man and resolutely, ⟦εἶχετο⟧ of_the Gorgiou, and ⟦λαβόμενος⟧ the/this/who ⟦χλαμύδος⟧, to_bring he/she/it/self ⟦εὐρώστως⟧, and to_plan the/this/who ⟦κατάρατον⟧ to_take ⟦ζωγρίαν⟧, the/this/who ⟦ἱππέων⟧ ⟦Θρακῶν⟧ one ⟦ἐπενεχθέντος⟧ he/she/it/self and the/this/who ⟦ὦμον⟧ ⟦καθελόντος⟧, ⟦διέφυγεν⟧ the/this/who Gorgias toward Marisa. **36** the/this/who but/and about the/this/who ⟦Ἔσδριν⟧ ⟦ἐπιπλεῖον⟧ ⟦μαχομένων⟧, and ⟦κατακόπων⟧ to_be, to_call_(on)/name the/this/who Youdas the/this/who lord ⟦σύμμαχον⟧ ⟦φανῆναι⟧ and ⟦προοδηγὸν⟧

Readers' Version

them in the times of their misfortune, **31** they gave thanks, and further exhorted them to remain well disposed towards the race for the future. Then they went up to Yerushalem, the feast of weeks being close at hand.

Yehudah fights Gorgias

32 But after the feast called Pentecost, they marched in haste against Gorgias Edom's governor. **33** He came out with three thousand infantry and four hundred cavalry. **34** When they'd set themselves in array, it happened that a few of the Yehudim fell. **35** A certain Dositheos, one of Bacenor's company,[109] who was on horseback and was a strong man, pressed hard on Gorgias, and taking hold of his cloak dragged him along by main force. While he planned to take the accursed man alive, one of the Thracian cavalry bore down on him and disabled his shoulder, and so Gorgias escaped to Mareshah.[110]

36 When those who were with Ezra had been fighting long and were weary, Yehudah (Judas) called on the master to show himself, fighting on their side and leading in the battle. **37** Then in the language of his ancestors he raised the battle cry joined with hymns. Then he rushed against Gorgias' troops when they weren't expecting it, and put them to flight.

Prayers and an offering for the dead

38 Yehudah gathered his army and came to the city of Adulam.[111] As the seventh day was coming on, they purified themselves according to the custom, and kept the Sabbath there.

39 On the following day, when[112] it'd become necessary, Yehudah and his company came to take up the bodies of those who'd fallen, and[113] in company with their kinsmen to bring them back to the sepulchres of their ancestors. **40** But under the clothes of each one of the dead they found consecrated[114] tokens of the idols of Yavneh, which the law forbids the Yehudim to have anything to do with. It became clear to all that it was for this cause that they'd fallen. **41** All therefore, blessing the ways of the master, the righteous Judge, who makes manifest the things that are hidden, **42** turned themselves to supplication, praying that the sin committed might be wholly blotted out. The noble Yehudah exhorted the multitude to keep themselves from sin, for they'd seen with their own eyes what happened because of the sin of those who'd fallen. **43** When he'd made a collection man by man to the sum of two thousand drachmas of silver, he sent to Yerushalem (Jerusalem) to offer a sacrifice for sin, doing very well and honourably in this, in that he took thought for the resurrection. **44** Because if he wasn't expecting that those who'd fallen would rise again, it'd be superfluous and idle to pray for the dead. **45** But if he was looking forward to an honourable

109 **RV 12:35 · Note** The Greek text is uncertain.

110 **RV 12:35 · Note** Compare 1 Maccabees 5:65.

111 **RV 12:38 · Note** Grk. Odollam.

112 **RV 12:39 · Note** The Greek text here is uncertain.

113 **RV 12:39 · Note** Or, and to bring them back to be with their kinsmen in the sepulchres

114 **RV 12:40 · Note** Perhaps these were consecrated images of the idols.

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memorial of gratitude laid up for those who die[115] in[116] godliness, then the thought was holy and godly. Therefore he made the atoning sacrifice for those who'd died, that they might be released from their sin.

Antiokos invades and Menelaos is executed

13:1 In the one hundred and forty-ninth year, news was brought to Yehudah and his company that Antiokos (Antiochus) Eupator was coming with multitudes against Yehudah, **2** and with him Lusias his guardian and chancellor, each having a Greek force of one hundred and ten thousand infantry, five thousand and three hundred cavalry, twenty-two elephants, and three hundred chariots armed with scythes.

3 And Menelaos also joined himself with them, and with great hypocrisy encouraged Antiokos, not for the saving of his country, but because he thought that he'd be set over the government. **4** But the King of kings stirred up Antiokos' anger against the wicked wretch. When Lusias informed him that this man was

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of_the ⟦πολέμου⟧, **37** ⟦καταρξάμενος⟧ the/this/who ⟦πατρίῳ⟧ voice/sound the/this/who with/after ⟦ὕμνων⟧ ⟦κραυγὴν⟧, ⟦ἀναβοήσας⟧, and ⟦ἐνσείσας⟧ ⟦ἀπροσδοκήτως⟧ the/this/who about the/this/who Gorgian, ⟦τροπὴν⟧ he/she/it/self ⟦ἐποιήσατο⟧. **38** Youdas but/and to_take_up the/this/who troops, to_bring toward Odollam city; the/this/who but/and ⟦ἑβδομάδος⟧ ⟦ἐπιβαλλούσης⟧, according_to the/this/who ⟦ἐθισμὸν⟧ ⟦ἁγνισθέντες⟧ at_that_time the/this/who Sabbath ⟦διήγαγον⟧. **39** the/this/who but/and to_have/be to_come/go the/this/who about the/this/who Youdan according_to which way the/this/who the/this/who need to_be, the/this/who the/this/who ⟦προπεπτωκότων⟧ body ⟦ἀνακομίσασθαι⟧, and with/after the/this/who kindred ⟦ἀποκαταστῆσαι⟧ toward the/this/who ⟦πατρῴους⟧ grave. **40** to_find/meet but/and each the/this/who ⟦τεθνηκότων⟧ by/under the/this/who tunic ⟦ἱερώματα⟧ the/this/who away_from Yamneias idol, away_ _from which the/this/who law ⟦ἀπείργει⟧ the/this/who Youdaious; the/this/who but/and all ⟦σαφὲς⟧ to_be through/because_of this the/this/who cause/charge ⟦τούσδε⟧ ⟦πεπτωκέναι⟧. **41** all therefore/then ⟦εὐλογήσαντες⟧ of_the ⟦δικαιοκρίτου⟧ lord of_the the/this/who to_hide manifest to_ _do/make, **42** toward ⟦ἱκετείαν⟧ ⟦ἐτράπησαν⟧, ⟦ἀξιώσαντες⟧ the/this/who to_be sin completely to_blot_out; the/this/who but/and ⟦γενναῖος⟧ Youdas to_plead/comfort the/this/who multitude ⟦συντηρεῖν⟧ my/your/him-self ⟦ἀναμαρτήτους⟧ to_ _be, by/under face ⟦ἑωρακότας⟧ the/this/who ⟦γεγονότα⟧, through/because_of the/this/who the/this/who ⟦προπεπτωκότων⟧ sin. **43** to_do/make and/both according_to ⟦ἀνδραλογίαν⟧ ⟦κατασκευάσματα⟧ toward money drachma number_of_twenty_thousand, to_send toward Hierosoluma ⟦προσαγαγεῖν⟧ about sin sacrifice, ⟦πάνυ⟧ well and ⟦ἀστείως⟧ ⟦πράττων⟧, above/for resurrection ⟦διαλογιζόμενος⟧; **44** if for not the/this/who ⟦προπεπτωκότας⟧ to_arise ⟦προσεδόκα⟧, excessive/abundant if to_be and ⟦ληρῶδες⟧ above/for dead to_ _pray; **45** ⟦εἶτ'⟧ ⟦ἐμβλέπων⟧ the/this/who with/after piety ⟦κοιμωμένοις⟧ ⟦κάλλιστον⟧ ⟦ἀποκείμενον⟧ ⟦χαριστήριον⟧; sacred and pious the/this/who thought; whence about the/this/who ⟦τεθνηκότων⟧ the/this/who ⟦ἐξιλασμὸν⟧ ⟦ἐποιήσατο⟧, the/this/who sin ⟦ἀπολυθῆναι⟧.

13:1 the/this/who but/and ⟦ἐννάτῳ⟧ and ⟦τεσσαρακοστῷ⟧ and ⟦ἑκατοστῷ⟧ year to_fall/beat the/this/who about the/this/who Youdan, Antiokon the/this/who Eupatora ⟦παραγενέσθαι⟧ with ⟦πλήθεσιν⟧ upon/to/against the/this/who Jewish/Judea, **2** and with he/she/it/self Lusian the/this/who ⟦ἐπίτροπον⟧ and upon/to/against the/this/who thing, each to_have/be power ⟦Ἑλληνικὴν⟧ ⟦πεζῶν⟧ myriad eleven, and horseman five_thousand ⟦τριακοσίους⟧, and ⟦ἐλέφαντας⟧ twenty-two, ⟦ἅρματα⟧ but/and ⟦δρεπανηφόρα⟧ ⟦τριακόσια⟧. **3** and Menelaos but/and ⟦συνέμιξεν⟧ he/she/it/self, and to_plead/comfort with/after much ⟦εἰρωνείας⟧ the/this/who Antiokon, no upon/to/against salvation the/this/who ⟦πατρίδος⟧, ⟦οἰόμενος⟧ but/and upon/to/against the/this/who beginning ⟦κατασταθήσεσθαι⟧. **4** the/this/who but/and king the/this/who king ⟦ἐξήγειρε⟧

115 RV 12:45 · Note Grk. fall asleep.

116 RV 12:45 · Note Or, on the side of godliness

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the/this/who wrath of_the Antiokou upon/to/against the/this/who ⟦ἀλιτήριον⟧, and Lusiou ⟦ὑποδείξαντος⟧ this/he/she/it causer to_be all the/this/who evil/harm, to_ _order, which/how custom to_be in/on/among the/this/who place, ⟦προσαπολέσαι⟧ ⟦ἀγαγόντας⟧ he/she/it/self toward Beroian. 5 he_is but/and in/on/among the/this/who place tower fifty cubit/hour full ⟦σποδοῦ⟧ this/he/she/it but/and an_instrument to_have/be ⟦περιφερὲς⟧ from_all_sides ⟦ἀπόκρημνον⟧ toward the/this/who ⟦σποδόν⟧. 6 here the/this/who ⟦ἱεροσυλίας⟧ liable_for to_be, or/than and one another evil/harm authority ⟦πεποιημένον⟧, all ⟦προσωθοῦσιν⟧ toward destructive. 7 such_as_this ⟦μόρῳ⟧ the/this/who ⟦παράνομον⟧ to_happen ⟦θανεῖν⟧, nor the/this/who earth ⟦τυχόντα⟧ Menelaon; 8 ⟦πάνυ⟧ rightly. since for ⟦συνετελέσατο⟧ much about the/this/who altar sin, which/whither the/this/who fire pure to_be and the/this/who ashes, in/on/among ashes the/this/who death to_bring/be_ _repaid. 9 the/this/who but/and ⟦φρονήμασιν⟧ the/this/who king ⟦βεβαρβαρωμένος⟧ to_come/go, the/this/who ⟦χείριστα⟧ the/this/who upon/to/against of_the father he/she/it/self/my/your/him-self/there ⟦γεγονότων⟧ ⟦ἐνδειξόμενος⟧ the/this/who Youdaiois. 10 to_partake but/and Youdas this/he/she/it, to_order the/this/who multitude through/because_of day and night to_call_(on)/name the/this/who lord, ⟦εἴποτε⟧ ⟦ἄλλοτε⟧, and now ⟦ἐπιβοηθεῖν⟧ the/this/who of_the law and ⟦πατρίδος⟧ and temple holy ⟦στερεῖσθαι⟧ to_ensue, 11 and the/this/who now ⟦βραχέως⟧ ⟦ἀνεψυχότα⟧ a_people not ⟦ἐᾶσαι⟧ the/this/who ⟦δυσφήμοις⟧ Gentile_nation ⟦ὑποχειρίους⟧ to_be. 12 all but/and the/this/who he/she/it/self ⟦ποιησάντων⟧ together and ⟦καταξιωσάντων⟧ the/this/who ⟦ἐλεήμονα⟧ lord with/after ⟦κλαυθμοῦ⟧ and fasting and ⟦προπτώσεως⟧ upon/to/against day three unceasingly, to_plead/comfort he/she/it/self the/this/who Youdas to_order ⟦παραγίνεσθαι⟧. 13 according_to my/your/him-self but/and with the/this/who elder to_be, ⟦ἐβουλεύσατο⟧ before ⟦εἰσβαλεῖν⟧ of_the king the/this/who troops toward the/this/who Jewish/Judea, and to_be the/this/who city ⟦ἐγκρατεῖς⟧, ⟦ἐξελθόντας⟧ to_judge the/this/who ⟦πράγματα⟧ the/this/who of_the lord help. 14 to_give but/and the/this/who ⟦ἐπιτροπὴν⟧ the/this/who creator of_the world, to_plead/comfort the/this/who with he/she/it/self ⟦γενναίως⟧ ⟦ἀγωνίσασθαι⟧ until death about ⟦νόμων⟧, about temple, city, ⟦πατρίδος⟧, citizenship, ⟦ἐποιήσατο⟧ about Mōdein the/this/who ⟦στρατοπεδείαν⟧. 15 to_give but/and the/this/who about he/she/it/self

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the cause of all the evils, the king commanded to bring him to Beroia, and to put him to death in the way customary in that place. 5 Now there's in that place a tower that's fifty cubits high, full of ashes, and it had all around it a circular[117] rim sloping steeply on every side into the ashes. 6 Here one who's guilty of sacrilege or notorious for other crimes is pushed down to destruction. 7 By such a fate it happened that the breaker of the law, Menelaos, died, without obtaining so much as a grave in the earth, and that justly; 8 for since he'd perpetrated many sins against[118] the altar, whose fire and whose ashes were holy, he received his death in ashes.

Yehudah resists the invasion

9 Now the king,[119] infuriated in spirit, was coming with intent to inflict on the Yehudim (Jews) the very worst of the sufferings that'd been done in his father's time. 10 But when Yehudah heard of these things, he commanded the multitude to call on the master day and night, if ever at any other time, so now to help those who were at the point of being deprived of the law, their country, and the holy temple, 11 and not to allow the people who'd just begun to be revived to fall into the hands of those profane heathen. 12 So when they had all done the same thing together, begging[120] the merciful master with weeping and fastings and prostration for three days without ceasing, Yehudah exhorted them and commanded they should join him.

13 Having consulted privately with the elders, he resolved that before the king's army entered into Yehudah (Judea) and made themselves masters of the city, they should go out and decide the matter by the help of God.[121] 14 And committing the decision to the master[122] of the world, and exhorting those who were with him to contend nobly even to death for laws, temple, city, country, and way of life, he pitched his camp by Modi'in. 15 He gave out to his men the watchword, "VICTORY IS GOD'S", with a chosen force of the bravest young men he attacked by the king's pavilion by night, and killed of his army as many as two thousand men, and brought[123] down the leading elephant with him who was in the tower[124] on him. 16 At last they filled the army[125] with terror and alarm, and departed with good success. 17 This had been accomplished when the day was just dawning, because of the master's protection that gave Yehudah[126] help.

The king makes peace

18 But the king, having had a taste of the exceeding boldness of the Yehudim (Jews),

117 RV 13:5 · Note Grk. contrivance or machine.

118 RV 13:8 · Note Grk. about.

119 RV 13:9 · Note Some authorities read indignant.

120 RV 13:12 · Note Grk. and implored.

121 RV 13:13 · Note Some authorities read the master.

122 RV 13:14 · Note Some authorities read Creator.

123 RV 13:15 · Note The Greek text here is probably corrupt.

124 RV 13:15 · Note Grk. house.

125 RV 13:16 · Note Grk. camp.

126 RV 13:17 · Note Grk. him.

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made strategic attacks on their positions, **19** and on a strong fortress of the Yehudim at Beyt-Tsur. He advanced, was turned back, failed, and was defeated. **20** Yehudah sent the things that were necessary to those who were within. **21** But Rodokos, from the Jewish ranks, made secrets known to the enemy. He was searched for, arrested, and shut up in prison. **22** The king negotiated with them in Beyt-Tsur the second time, gave his hand, took theirs, departed, attacked the forces of Yehudah, was put to the worse, **23** heard that Filippos (Philip) who'd been left as chancellor in Antiokeia had become reckless, was confounded, made to the Yehudim an overture of peace, submitted himself and swore to acknowledge all their rights, came to terms with them and offered sacrifice, honoured the sanctuary and the place, **24** showed kindness and graciously received Makabi (Maccabaeus), left Hegemonides governor from Ptolemais even to the Gerrenians,[127] **25** and came to Ptolemais. The men of Ptolemais were displeased at the treaty, for they had very great indignation against the Yehudim. They desired to annul the articles of the agreement. **26** Lusias came[128] forward to speak, made the best defence that was possible, persuaded, pacified, gained their good will, and departed to Antiokeia. This was the issue of the attack and departure of the king.

Alkimos persuades Demetrios to send Nikanor

14:1 Three years later, news was brought to Yehudah and his company that Demetrios the son of Seleukos (Seleucus), having sailed into the harbour of Tripolis with a mighty army and a fleet, **2** had taken possession of the country, having made away with Antiokos (Antiochus) and his guardian Lusias.

3 But one Alkimos, who'd formerly been high priest, and had wilfully polluted himself in the times when there was no mingling with the Gentiles, considering that there was no deliverance for him in any way, nor any more access to the holy altar,

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⟦σύνθημα⟧ God ⟦νίκης⟧, with/after ⟦νεανίσκων⟧ ⟦ἀρίστων⟧ ⟦κεκριμένων⟧ to_put_on/seize ⟦νύκτωρ⟧ upon/to/against the/this/who royal palace/courtyard, in/on/among the/this/who barracks to_do_away_with toward man four_ _thousand, and the/this/who ⟦πρωτεύοντα⟧ the/this/who ⟦ἐλεφάντων⟧ with the/this/who according_to home crowd ⟦συνέθηκε⟧, **16** and the/this/who goal/tax the/this/who barracks fear and ⟦ταραχῆς⟧ to_fulfill, and ⟦ἐξέλυσαν⟧ ⟦εὐημεροῦντες⟧. **17** ⟦Ὑποφαινούσης⟧ but/and already the/this/who day this/he/she/it to_be, through/because_of the/this/who ⟦ἐπαρήγουσαν⟧ he/she/it/self of_the lord ⟦σκέπην⟧. **18** the/this/who but/and king to_take ⟦γεῦσιν⟧ the/this/who the/this/who Jewish ⟦εὐτολμίας⟧, ⟦κατεπείρασε⟧ through/because_of ⟦μεθόδων⟧ the/this/who place. **19** and upon/to/against Baithsoura ⟦φρούριον⟧ ⟦ὀχυρὸν⟧ the/this/who Jewish ⟦προσῆγεν⟧; and ⟦ἐτροποῦτο⟧, ⟦προσέκρουεν⟧, ⟦ἠλαττονοῦτο⟧. **20** the/this/who but/and inside Youdas the/this/who be_necessary ⟦εἰσέπεμψε⟧. **21** ⟦Προσήγγειλε⟧ but/and the/this/who mystery the/this/who ⟦πολεμίοις⟧ Rodokos out_from the/this/who ⟦Ἰουδαϊκῆς⟧ ⟦τάξεως⟧; ⟦ἀνεζητήθη⟧ but/and, and to_grasp, and ⟦κατεκλείσθη⟧. **22** ⟦Ἐδευτερολόγησεν⟧ the/this/who king the/this/who in/on/among Baithsoura right to_give, to_take, ⟦ἀπῄει⟧, ⟦προσέβαλε⟧ the/this/who about the/this/who Youdan, ⟦ἦττων⟧ to_be, **23** ⟦μετέλαβεν⟧ ⟦ἀπονενοῆσθαι⟧ the/this/who Filippon in/on/among Antiokeia the/this/who ⟦ἀπολελειμμένον⟧ upon/to/against the/this/who thing, to_ _confound; the/this/who Youdaious to_plead/comfort, to_ _subject, and to_swear upon/to/against all the/this/who just; ⟦συνελύθη⟧ and sacrifice ⟦προσήγαγεν⟧, ⟦ἐτίμησε⟧ the/this/who ⟦νεὼν⟧, and the/this/who place ⟦ἐφιλανθρώπησε⟧, **24** and the/this/who Makkabaion to_ _receive; to_leave_behind ⟦στρατηγὸν⟧ away_from ⟦Πτολεμαΐδος⟧ until the/this/who ⟦Γερρηνῶν⟧ ⟦ἡγεμονίδην⟧, **25** to_come/go toward Ptolemaida; ⟦ἐδυσφόρουν⟧ about the/this/who ⟦συνθηκῶν⟧ the/this/who ⟦Πτολεμαεῖς⟧, ⟦ἐδείναζον⟧ for above/for which to_will/desire ⟦ἀθετεῖν⟧ the/this/who ⟦διαστάλσεις⟧. **26** to_come_near/agree upon/to/against the/this/who judgement_seat Lusias, ⟦ἀπελογήσατο⟧ to_the_best_of_his_ability, ⟦συνέπεισε⟧, ⟦κατεπράϋνεν⟧, ⟦εὐμενεῖς⟧ to_do/make, ⟦ἀνέζευξεν⟧ toward Antiokeian; thus(-ly) the/this/who of_the king the/this/who ⟦ἐφόδου⟧ and the/this/who ⟦ἀναζυγῆς⟧ ⟦ἐχώρησε⟧.

14:1 with/after but/and ⟦τριετῆ⟧ time to_fall/beat the/this/who about the/this/who Youdan, Daʸmaʸtrion the/this/who of_the Seleukou through/because_of of_the according_to ⟦Τρίπολιν⟧ harbour ⟦εἰσπλεύσαντα⟧ with/after multitude strong and ⟦στόλου⟧, **2** to_grasp/seize the/this/who country, ⟦ἐπανελόμενον⟧ Antiokon and the/this/who this/he/she/it ⟦ἐπίτροπον⟧ Lusian. **3** Alkimos but/and one ⟦προγενόμενος⟧ high-priest, voluntarily but/and ⟦μεμολυμμένος⟧ in/on/among the/this/who the/this/who ⟦ἐπιμιξίας⟧ time, ⟦συννοήσας⟧ that/since according_to ⟦ὀντιναοῦν⟧ way no to_be he/she/it/self salvation, and_not to/with holy altar still revenue, **4** ⟦ἦκε⟧ to/with the/this/who

127 RV 13:24 · Note The form of this word is uncertain. Compare Girzites (or Gizrites), 1 Samuel 27:8. One manuscript reads Gerarenes.

128 RV 13:26 · Note Grk. came forward to the tribune or judgement seat.

Literal Version

king Daʸmaʸtrion first and ⟦πεντηκοστῷ⟧ and ⟦ἑκατοστῷ⟧ year, ⟦προσάγων⟧ he/she/it/self crown golden and Phenice, to/with but/and this/he/she/it the/this/who ⟦νομιζομένων⟧ ⟦θαλλῶν⟧ of_the temple; and the/this/who day that quietness to_have/be. 5 time/right_time but/and to_take the/this/who one's_own/private folly co-worker, ⟦προσκληθεὶς⟧ toward council by/under of_the Daʸmaʸtriou, and to_question in/on/among which? ⟦διαθέσει⟧ and plan ⟦καθεστήκασιν⟧ the/this/who Jewish, to/with this/he/she/it to_say, 6 the/this/who to_speak the/this/who Jewish ⟦Ἀσιδαῖοι⟧, which ⟦ἀφηγεῖται⟧ Youdas the/this/who Makkabaios, ⟦πολεμοτροφοῦσι⟧ and ⟦στασιάζουσιν⟧, no ⟦ἐῶντες⟧ the/this/who kingdom ⟦εὐσταθείας⟧ to_obtain/happen. 7 whence ⟦ἀφελόμενος⟧ the/this/who ⟦προγονικὴν⟧ glory, to_ _speak so the/this/who ⟦ἀρχιερωσύνην⟧, come now to_ _come/go. 8 first on_one_hand above/for the/this/who ⟦ἀνηκόντων⟧ the/this/who king genuinely to_reason, secondly but/and and the/this/who one's_own/private citizen ⟦στοχαζόμενος⟧; the/this/who on_one_hand for the/this/who to_predict ⟦ἀλογιστίᾳ⟧ the/this/who ⟦σύμπαν⟧ I/we family no ⟦μικρῶς⟧ ⟦ἀκληρεῖ⟧. 9 ⟦Ἕκαστα⟧ but/and this/he/she/it ⟦ἐπεγνωκὼς⟧ you king, and the/this/who country and of_the ⟦περιϊσταμένου⟧ family I/we ⟦προνοήθητι⟧, according_to which to_have/be to/with all ⟦εὐαπάντητον⟧ benevolence. 10 until for Youdas ⟦περίεστιν⟧, unable peace to_ _obtain/happen the/this/who ⟦πράγματα⟧. 11 such_as_this but/and ⟦ῥηθέντων⟧ by/under this/he/she/it, ⟦θᾶττον⟧ the/this/who remaining friendly/friend ⟦δυσμενῶς⟧ to_ _have/be the/this/who to/with the/this/who Youdan ⟦προσεπύρωσαν⟧ the/this/who Daʸmaʸtrion. 12 to_call_ _to/summon but/and immediately Nikanora the/this/who to_ _be ⟦ἐλεφαντάρχην⟧, and ⟦στρατηγὸν⟧ ⟦ἀναδείξας⟧ the/this/who Jewish/Judea, to_send_out/away, 13 to_give commandment, he/she/it/self on_one_hand the/this/who Youdan ⟦ἐπανελέσθαι⟧, the/this/who but/and with he/she/it/self ⟦σκορπίσαι⟧, ⟦καταστῆσαι⟧ but/and Alkimon high-priest of_the ⟦μεγίστου⟧ temple. 14 the/this/who but/and out_from the/this/who Jewish/Judea ⟦πεφυγαδευκότα⟧ the/this/who Youdan Gentile_nation ⟦συνέμισγον⟧ ⟦ἀγεληδὸν⟧ the/this/who ⟦Νικάνορι⟧, the/this/who the/this/who Jewish ⟦ἀτυχίας⟧ and ⟦συμφορὰς⟧, one's_ _own/private ⟦εὐημερίας⟧ to_think to_be. 15 to_hear but/and the/this/who of_the ⟦Νικάνορος⟧ ⟦ἔφοδον⟧ and the/this/who ⟦ἐπίθεσιν⟧ the/this/who Gentile_nation, ⟦καταπασάμενοι⟧ earth ⟦ἐλιτάνευον⟧ the/this/who until an_age ⟦συστήσαντα⟧ the/this/who my/your/him-self a_people, always but/and with/after appearing ⟦ἀντιλαμβανόμενον⟧ the/this/who my/your/him-self part. 16 ⟦Προστάξαντος⟧ but/and of_the

Readers' Version

4 came to King Demetrios in about the one hundred and fifty-first year, presenting to him a crown of gold and a palm, and beside these some of the festal olive boughs of the temple. Because that day, he held his peace; 5 but having gotten opportunity to further his own madness, being called by Demetrios into a meeting of his council, and asked how the Yehudim stood affected and what they intended, he answered:

6 "Those of the Yehudim called Hasidim,[129] whose leader is Yehudah Makabi (Maccabaeus), keep up war and are seditious, not allowing the kingdom to find tranquillity. 7 Therefore, having laid aside my ancestral glory—I mean the high priesthood—I've now come here,[130] 8 first for the genuine care I have for the things that concern the king, and secondly because I have regard also to my own fellow citizens. Because through the unadvised dealing of those of whom I spoke before, our whole race is in no small misfortune. 9 Oh king, having informed yourself of these things, take thought both for our country and for our race, which is surrounded by enemies, according to the gracious kindness with which you receive all. 10 Because as long as Yehudah remains alive, it's impossible for the government to find peace. 11 When he'd spoken such words as these, at once the[131] rest of the king's friends,[132] having ill will against Yehudah, inflamed Demetrios yet more. 12 He immediately appointed Nikanor, who'd been master of the elephants, and made him governor of Yehudah. He sent him out, 13 giving him written instructions to kill Yehudah himself and to scatter those who were with him, and to set up Alkimos as high priest of the great[133] temple. 14 Those in Yehudah who had[134] driven Yehudah into exile thronged to Nikanor in flocks, supposing that the misfortunes and calamities of the Yehudim would be successes to themselves.

15 But when the Yehudim heard of Nikanor's advance and the assault of the heathen, they sprinkled dirt on their heads and made solemn prayers to him who'd established his own people forever, and who always, making manifest his presence, upholds those who are his own heritage. 16 When[135] the leader had given orders, he immediately set out from there and joined battle with them at a village called Lessau. 17 But Shim'on (Simon), the brother of Yehudah, had encountered Nikanor, yet not till late, having been delayed because of the sudden consternation caused by his adversaries.

Nikanor makes peace with Yehudah

18 Nevertheless Nikanor, hearing of the valour of those who were with Yehudah, and their courage in fighting for their country, shrank from

129 RV 14:6 · Note That is, Chasidim.

130 RV 14:7 · Note Some authorities read a second time.

131 RV 14:11 · Note Or, the king's friends likewise

132 RV 14:11 · Note See 2 Maccabees 8:9.

133 RV 14:13 · Note Grk. greatest.

134 RV 14:14 · Note See 2 Maccabees 5:27.

135 RV 14:16 · Note The Greek text of this verse and the next is corrupt.

Readers' Version

bringing the matter to the decision of the sword. **19** Therefore he sent Posidonios, Theodotos, and Matityah (Mattathias) to give and receive pledges of friendship. **20** So when these proposals had been long considered, and the leader had made the troops[136] acquainted with them, and it appeared that they were all of like mind, they consented to the covenants. **21** They appointed a day on which to meet together by themselves. A chariot came forward from each army. They set up seats of honour. **22** Yehudah stationed armed men ready in convenient places, in case the enemy suddenly betrayed them. They held a conference as was appropriate. **23** Nikanor waited in Yerushalem (Jerusalem), and did nothing to cause disturbance, but dismissed the flocks of people that'd gathered together. **24** He kept Yehudah always in his presence. He'd gained a hearty affection for the man. **25** He urged him to marry and have children. He married, settled quietly, and took part in common life.

Nikanor turns against Yehudah

26 But Alkimos, perceiving the good will that was between them, and[137] having taken possession of the covenants that'd been made, came to Demetrios and told him that Nikanor was disloyal to the government, for he'd appointed that conspirator against his kingdom, Yehudah, to be his successor. **27** The king, falling into a rage, and being exasperated by the false accusations of that most wicked man, wrote to Nikanor, signifying that he was displeased at the covenants, and commanding him to send Makabi (Maccabaeus) prisoner to Antiokeia in all haste. **28** When this message came to Nikanor, he was confounded, and was very troubled at the thought of annulling the articles that'd been agreed on, the man having done no wrong; **29** but because there was no opposing the king, he watched his time to execute this purpose by strategy. **30** But Makabi, when he perceived that Nikanor was behaving more harshly in his dealings with him, and that he'd become ruler in his customary bearing, understanding that this harshness came not of good, gathered together not a few of his men, and concealed himself from Nikanor.

31 But the other,[138] when he became aware that he'd been bravely defeated by the strategy of Yehudah,[139] came to the great[140] and holy temple, while the priests were offering the usual sacrifices, and commanded them to hand over the man. **32** When they declared with oaths that they had no idea where the man who he was searching for was, **33** he stretched out his right hand towards the sanctuary, and swore this oath: "If you won't deliver up to me Yehudah as a prisoner, I'll level this temple[141] of God even with the ground, break down the altar, and I'll erect here a temple to Dionusos for all to see.

Literal Version

⟦ἡγουμένου⟧, from_there immediately ⟦ἀνέζευξαν⟧, and ⟦συμμίσγουσιν⟧ he/she/it/self upon/to/against village Dessaou. **17** Simōn but/and the/this/who brother Youda ⟦συμβεβληκῶς⟧ to_be the/this/who ⟦Νικάνορι⟧, ⟦βραχέως⟧ but/and through/because_of the/this/who ⟦αἰφνίδιον⟧ the/this/who ⟦ἀντιπάλων⟧ ⟦ἀφασίαν⟧ ⟦ἐπταικώς⟧. **18** just_as but/and to_hear the/this/who Nikanōr which to_have/be the/this/who about the/this/who Youdan ⟦ἀνδραγαθίαν⟧, and in/on/among the/this/who above/for the/this/who ⟦πατρίδος⟧ to_bring ⟦εὐψυχίαν⟧, ⟦ἐπευλαβεῖτο⟧ the/this/who judgement through/because_of blood to_do/make; **19** therefore to_send Posidōnion and Theodoton and Mattathian, to_give and to_take right. **20** greater but/and to_be about this/he/she/it ⟦ἐπισκέψεως⟧, and of_the ruler the/this/who ⟦πλήθεσιν⟧ ⟦ἀνακοινωσαμένου⟧, and ⟦φανείσης⟧ ⟦ὁμοψήφου⟧ resolution, ⟦ἐπένευσαν⟧ the/this/who ⟦συνθήκαις⟧. **21** ⟦Ἐτάξαντο⟧ but/and day in/on/among which according_to one's_own/private to_come/be_present toward the/this/who he/she/it/self; and ⟦προῆλθε⟧, and from_with each ⟦διαφόρους⟧ ⟦ἔθεσαν⟧ ⟦δίφρους⟧. **22** to_direct Youdas ⟦ἐνόπλους⟧ ready in/on/among the/this/who ⟦ἐπικαίροις⟧ place, lest out_from the/this/who ⟦πολεμίων⟧ ⟦αἰφνιδίως⟧ evil_actions to_be; the/this/who ⟦ἁρμόζουσαν⟧ ⟦ἐποιήσαντο⟧ ⟦κοινολογίαν⟧. **23** to_remain but/and the/this/who Nikanōr in/on/among Hierosolumois, and ⟦ἔπραττεν⟧ none wrong; the/this/who but/and ⟦συναχθέντας⟧ ⟦ἀγελαίους⟧ crowd to_ _release. **24** and to_have/be the/this/who Youdan always in/on/among face, ⟦ψυχικῶς⟧ the/this/who man ⟦προσεκέκλιτο⟧. **25** to_plead/comfort he/she/it/self ⟦γῆμαι⟧ and ⟦παιδοποιήσασθαι⟧; to_marry, ⟦εὐστάθησεν⟧, to_ _participate life. **26** the/this/who but/and Alkimos be_aware the/this/who to/with one_another enthusiasm and the/this/who ⟦γενομένας⟧ ⟦συνθήκας⟧, to_take_up, ⟦ἦκε⟧ to/with the/this/who Daʸmaʸtrion, and to_speak the/this/who Nikanora another's to_reason the/this/who thing; the/this/who for ⟦ἐπίβουλον⟧ the/this/who kingdom Youdan successor ⟦ἀναδέδειχεν⟧ my/your/him-self. **27** the/this/who but/and king ⟦ἔκθυμος⟧ to_be, and the/this/who of_the ⟦παμπονήρου⟧ ⟦ἐρεθισθεὶς⟧ ⟦διαβολαῖς⟧, to_write ⟦Νικάνορι⟧ ⟦φάσκων⟧, above/for on_one_hand the/this/who ⟦συνθηκῶν⟧ difficultly to_bear/lead, ⟦κελεύων⟧ but/and the/this/who Makkabaion prisoner ⟦ἐξαποστέλλειν⟧ quickly toward Antiokeian. **28** ⟦Προσπεσόντων⟧ but/and this/he/she/it the/this/who ⟦Νικάνορι⟧, ⟦συνεκέχυτο⟧ and ⟦δυσφόρως⟧ to_ _bear/lead, if the/this/who ⟦διεσταλμένα⟧ ⟦ἀθετήσει⟧ nothing ⟦τ'⟧ man ⟦ἠδικηκότος⟧. **29** since but/and the/this/who king ⟦ἀντιπράττειν⟧ no to_be, opportune ⟦ἐτήρει⟧ ⟦στρατηγήματι⟧ this/he/she/it to_complete. **30** the/this/who but/and Makkabaios ⟦αὐστηρότερον⟧ ⟦διεξάγοντα⟧ be_aware the/this/who Nikanora to/with he/she/it/self, and

136 RV 14:20 · Note Or, people Grk. multitudes.

137 RV 14:26 · Note Or, and the covenants that had been made, took occasion and came

138 RV 14:31 · Note Or, though he was conscious that he had been nobly defeated by

139 RV 14:31 · Note Grk. the man

140 RV 14:31 · Note Grk. greatest.

141 RV 14:33 · Note Or, chapel Grk. enclosure.

Literal Version

the/this/who ⟦εἰθισμένην⟧ meeting ⟦ἀγριωτέραν⟧ to_have/be, ⟦νοήσας⟧ no away_from of_the ⟦βελτίστου⟧ the/this/who ⟦αὐστηρίαν⟧ to_be, ⟦συστρέψας⟧ no ⟦ὀλίγους⟧ the/this/who about my/your/him-self, ⟦συνεκρύπτετο⟧ the/this/who Nikanora. **31** ⟦Συγγνοὺς⟧ but/and the/this/who other that/since ⟦γενναίως⟧ by/under of_the man ⟦ἐστρατήγηται⟧, to_come upon/to/against the/this/who ⟦μέγιστον⟧ and holy temple, the/this/who priest the/this/who ⟦καθηκούσας⟧ sacrifice ⟦προσαγόντων⟧, to_order to_deliver the/this/who man. **32** the/this/who but/and with/after ⟦ὅρκων⟧ ⟦φασκόντων⟧ not to_know where? ⟦ποτ'⟧ to_be the/this/who ⟦ζητούμενος⟧, **33** ⟦προτείνας⟧ the/this/who right toward the/this/who ⟦νεὼν⟧, this/he/she/it to_swear, if not prisoner I/we the/this/who Youdan ⟦παραδῶτε⟧, ⟦τόνδε⟧ of_the God ⟦σηκὸν⟧ toward a_plain to_do/make, and the/this/who altar ⟦κατασκάφω⟧, and temple here the/this/who Dionusōi ⟦ἐπιφανὲς⟧ to_arise. **34** so_great but/and to_say to_go_away; the/this/who but/and priest ⟦προτείναντες⟧ the/this/who hand toward the/this/who heaven, ⟦ἐπεκαλοῦντο⟧ the/this/who always ⟦ὑπέρμαχον⟧ of_the Gentile_nation I/we, this/he/she/it to_speak, **35** you, lord, the/this/who ⟦ὅλων⟧ self-sufficient to_be, to_delight temple the/this/who your ⟦κατασκηνώσεως⟧ in/on/among I/we to_be. **36** and now, holy all ⟦ἁγιασμοῦ⟧ lord ⟦διατήρησον⟧ toward an_age pure ⟦τόνδε⟧ the/this/who recently ⟦κεκαθαρισμένον⟧ house. **37** Razis but/and one the/this/who away_from Hierosolumōn elder, ⟦ἐμηνύθη⟧ the/this/who ⟦Νικάνορι⟧, man loving_one's_ _fellow-citizens and very well to_hear, and according_to the/this/who enthusiasm father the/this/who Jewish ⟦προσαγορευόμενος⟧. **38** to_be for in/on/among the/this/who before time the/this/who ⟦ἀμιξίας⟧ judgement ⟦εἰσενηνεγμένος⟧ Youdaismou, and body and soul above/for of_the Youdaismou ⟦παραβεβλημένος⟧ with/after all ⟦ἐκτενίας⟧. **39** to_plan but/and Nikanōr obvious to_do/make which to_have/be to/with the/this/who Youdaious ⟦δυσμένειαν⟧, to_send soldier above/for the/this/who ⟦πεντακοσίους⟧ to_seize/conceive/help he/she/it/self. **40** to_ _think for, that ⟦συλλαβὼν⟧, this/he/she/it ⟦ἐργάσασθαι⟧ ⟦συμφοράν⟧, **41** the/this/who but/and ⟦πληθῶν⟧ to_ensue the/this/who tower to_grasp, and the/this/who ⟦αὐλαίαν⟧ door ⟦βιαζομένων⟧, and ⟦κελευόντων⟧ fire to_bring_near and the/this/who door ⟦ὑφάπτειν⟧, detected to_be ⟦ὑπέθηκεν⟧ my/your/him-self a_knife-blade, **42** ⟦εὐγενῶς⟧ to_will/desire to_die, than the/this/who ⟦ἁλιτηρίοις⟧ under_one's_hand to_ _be, and the/this/who one's_own/private ⟦εὐγενείας⟧ unworthily ⟦ὑβρισθῆναι⟧. **43** the/this/who but/and plague/blow/wound not ⟦κατευθικτήσας⟧ through/because_of the/this/who of_the ⟦ἀγῶνος⟧ diligence, and the/this/who crowd ⟦εἴσω⟧ the/this/who ⟦θυρωμάτων⟧ ⟦εἰσβαλόντων⟧, ⟦ἀναδραμὼν⟧ ⟦γενναίως⟧ upon/to/against the/this/who wall, ⟦κατεκρήμνισεν⟧ my/your/him-self ⟦ἀνδρείως⟧ toward the/this/who crowd. **44** the/this/who but/and quickly ⟦ἀναποδισάντων⟧, to_be ⟦διαστήματος⟧ to_come/go according_

Readers' Version

34 And having said this, he departed. But the priests, stretching forth their hands towards heaven, called on him who always fights for our nation, in these words: **35** "You, Oh master of the universe, who in yourself have need of nothing, were well pleased that a sanctuary of your habitation[142] should be set among us. **36** So now, Oh holy master of all holiness, keep undefiled forever this house that's been recently cleansed."

The death of Razis

37 Now information was given to Nikanor against one Razis, an elder of Yerushalem (Jerusalem), who was a lover of his countrymen and a man of very good report, and one called Father of the Yehudim (Jews) for his good will. **38** Because in the former times when there was no mingling with the Gentiles, he'd been accused of following the Yehudim' religion, and had risked body and life with all earnestness for the religion of the Yehudim. **39** Nikanor, wishing to make evident the ill will that he bore against the Yehudim, sent above five hundred soldiers to seize him; **40** for he thought by seizing him to inflict an injury on them. **41** But when the troops[143] were at the point of taking the tower, and were forcing the courtyard door, and asked for fire to burn the doors, he, being surrounded on every side, fell onto his sword, **42** choosing rather to die nobly than to fall into the hands of the wicked wretches, and suffer outrage unworthy of his own nobleness. **43** But since he missed his stroke through the excitement of the struggle, and the crowds were now rushing within the door, he ran bravely up to the wall and threw himself down bravely among the crowds. **44** But as they quickly gave back, a space was made, and he fell on the middle of his[144] side. **45** Still having breath within him, and being inflamed with anger, he rose up, and though his blood gushed out in streams and his wounds were grievous, he ran through the crowds, and standing on a steep rock, **46** when as his blood was now well near spent, he drew forth his bowels through the wound, and taking them in both his hands he shook them at the crowds. Calling on him who's master of life and spirit to restore him these[145] again, he died like this.

142 **RV 14:35 · Note** Grk. tabernacling.

143 **RV 14:41 · Note** Or, people Grk. multitudes.

144 **RV 14:44 · Note** Or, the void place

145 **RV 14:46 · Note** Some authorities read the same.

Readers' Version

Nikanor's threats and Yehudah's confidence

15:1 But Nikanor, hearing that Yehudah (Judas) and his company were in the region of Shomron (Samaria), resolved to attack them with complete safety on the day of rest. **2** When the Yehudim (Jews) who were compelled to follow him said, "Don't destroy so savagely and barbarously, but give due glory to the day which he who sees all things has honoured and hallowed above other days."

3 Then the thrice-accursed wretch asked if there were a Sovereign in heaven who'd commanded to keep the Sabbath day.

4 When they declared, "There's the master, living himself as Sovereign in heaven, who told us observe the seventh day."

5 He replied, "I also am a sovereign on the earth, who commands you to take up weapons and execute the king's business." Nevertheless he didn't prevail to execute his cruel plan.

6 And Nikanor, in his utter boastfulness and arrogance,[146] had determined to set up a monument of complete victory over Yehudah and all those who were with him. **7** But Makabi (Maccabaeus) still trusted unceasingly, with all hope that he should obtain help from the master. **8** He exhorted his company not to be fearful at the assault of the heathen, but keeping in mind the help which in former times they'd often received from heaven, so now also to look for the victory which would come to them from the Almighty, **9** and encouraging them out of the law and the prophets, and reminding them of the conflicts that they'd won, he made them more eager. **10** And when he'd aroused their courage, he gave them orders, at the same time pointing out the faithlessness of the heathen and their breach of their oaths. **11** Arming each one of them, not so much with the sure defence of shields and spears as with the encouragement of good words, and moreover relating to them a dream worthy to be believed, he made them all extremely glad.

12 The vision of that dream was this: Honyo (Onias), he who'd been high priest, a leading citizen and good man, modest in bearing, yet gentle in manner and well-spoken, and trained from a child in all points of virtue, with outstretched hands invoking blessings on the whole body of the Yehudim (Jews). **13** Then he saw a man appear, of venerable age and exceeding glory, and the

Literal Version

_to midst the/this/who ⟦κενεῶνα⟧. **45** still but/and ⟦ἔμπνους⟧ to_be and ⟦πεπυρωμένος⟧ the/this/who ⟦θυμοῖς⟧, ⟦ἐξαναστὰς⟧ ⟦φερομένων⟧ ⟦κρουνηδὸν⟧ the/this/who blood, and ⟦δυσχερῶν⟧ to_be the/this/who ⟦τραυμάτων⟧, ⟦δρόμῳ⟧ the/this/who crowd to_pass_through, and to_stand upon/to/against one rock ⟦ἀποῤῥωγάδος⟧, **46** ⟦παντελῶς⟧ ⟦ἔξαιμος⟧ already to_be, ⟦προβαλὼν⟧ the/this/who ⟦ἕντερα⟧, and to_take ⟦ἑκατέραις⟧ the/this/who hand, ⟦ἐνέσεισε⟧ the/this/who crowd; and to_call_(on)/name the/this/who ⟦δεσπόζοντα⟧ the/this/who life and of_the spirit/breath, this/he/she/it he/she/it/self again to_pay, ⟦τόνδε⟧ the/this/who way ⟦μετήλλαξεν⟧.

15:1 the/this/who but/and Nikanōr to_partake the/this/who about the/this/who Youdan to_be in/on/among the/this/who according_to Samareian place, ⟦ἐβουλεύσατο⟧ the/this/who the/this/who rest day with/after all ⟦ἀσφαλείας⟧ he/she/it/self to_put_on/seize. **2** the/this/who but/and according_to necessity ⟦συνεπομένων⟧ he/she/it/self Jewish, to_speak, surely_not thus(-ly) ⟦ἀγρίως⟧ and ⟦βαρβάρως⟧ ⟦ἀπολέσῃς⟧, glory but/and ⟦ἀπομέρισον⟧ the/this/who ⟦προτετιμημένῃ⟧ by/under of_the all ⟦ἐθορῶντος⟧ with/after holiness day. **3** the/this/who but/and thrice-sinful to_question, if to_be in/on/among heaven ruler the/this/who ⟦προστεταχὼς⟧ to_bring the/this/who the/this/who Sabbath day? **4** the/this/who but/and ⟦ἀποφηναμένων⟧, to_be the/this/who lord to_live he/she/it/self in/on/among heaven ruler, the/this/who to_order ⟦ἀσκεῖν⟧ the/this/who ⟦ἑβδομάδα⟧. **5** the/this/who but/and other, I/we/and_I to_say, ruler upon/to/against the/this/who earth the/this/who ⟦προστάσσων⟧ ⟦αἴρειν⟧ weapon, and the/this/who ⟦βασιλικὰς⟧ need to_complete; just_as no ⟦κατέσχεν⟧ to_complete the/this/who ⟦σχέτλιον⟧ he/she/it/self/my/your/him-self/there plan. **6** and the/this/who on_one_hand Nikanōr with/after all ⟦ἀλαζονείας⟧ ⟦ὑψαυχενῶν⟧, ⟦διεγνώκει⟧ common the/this/who about the/this/who Youdan ⟦συστήσασθαι⟧ ⟦τρόπαιον⟧. **7** the/this/who but/and Makkabaios to_be unceasingly to_persuade with/after all hope ⟦ἀντιλήψεως⟧ ⟦τεύξασθαι⟧ from_with of_the lord. **8** and to_plead/comfort the/this/who with he/she/it/self not ⟦δειλιᾷν⟧ the/this/who the/this/who Gentile_nation ⟦ἔφοδον⟧, to_have/be but/and according_to mind the/this/who ⟦προγεγονότα⟧ he/she/it/self away_from heaven ⟦βοηθήματα⟧, and now ⟦προσδοκᾷν⟧ the/this/who from_with of_the almighty ⟦ἐσομένην⟧ he/she/it/self ⟦νίκην⟧ and help. **9** and ⟦παραμυθούμενος⟧ he/she/it/self out_from of_the law and the/this/who prophet, ⟦προσυπομνήσας⟧ but/and he/she/it/self and the/this/who ⟦ἀγῶνας⟧ which to_be ⟦ἐκτετελεκότες⟧, ⟦προθυμοτέρους⟧ he/she/it/self to_appoint/conduct. **10** and the/this/who ⟦θυμοῖς⟧ ⟦διεγείρας⟧ he/she/it/self, to_order, together ⟦παρεπιδεικνὺς⟧ the/this/who the/this/who Gentile_nation ⟦ἀθεσίαν⟧ and the/this/who the/this/who ⟦ὅρκων⟧ ⟦παράβασιν⟧. **11** each but/and he/she/it/self ⟦καθοπλίσας⟧, no the/this/who asp and ⟦λογχῶν⟧ security, which/how the/this/who in/on/among the/this/who good-doer word

146 RV 15:6 · Note Grk. carrying his neck high.

Literal Version

encouragement, and ⟦προσεξηγησάμενος⟧ ⟦ὄνειρον⟧ ⟦ἀξιόπιστον⟧ ⟦ὕπαρ⟧ one all ⟦εὔφρανεν⟧. **12** to_be but/and the/this/who this/he/she/it sight ⟦τοιάδε⟧; Onian the/this/who to_be high-priest, man good and good-doer, ⟦αἰδήμονα⟧ on_one_hand the/this/who meeting, ⟦πρᾳ̃ον⟧ but/and the/this/who way, and speech ⟦προϊέμενον⟧ ⟦πρεπόντως⟧, and out_from child ⟦ἐκμεμελετηκότα⟧ all the/this/who the/this/who ⟦ἀρετῆς⟧ ⟦οἰκεῖα⟧, this/he/she/it the/this/who hand ⟦προτείναντα⟧ ⟦κατεύχεσθαι⟧ the/this/who all the/this/who Jewish ⟦συστήματι⟧. **13** ⟦Εἶθ'⟧ thus(-ly) ⟦ἐπιφανῆναι⟧ man greyness_of_hair and glory/to_ _think to_spread/surpass, ⟦θαυμαστὴν⟧ but/and one and ⟦μεγαλοπρεπεστάτην⟧ to_be the/this/who about he/she/it/self authority. **14** ⟦Ἀποκριθέντα⟧ but/and the/this/who Onian to_ _say, the/this/who loving_the_brothers this/he/she/it to_be the/this/who much to_pray about of_the a_people and the/this/who holy city, Hieremias the/this/who of_the God prophet. **15** ⟦Προτείναντα⟧ but/and the/this/who Hieremian the/this/who right to_deliver the/this/who Youda sword golden, to_give but/and ⟦προσφωνῆσαι⟧ this, **16** to_take the/this/who holy sword gift from_with of_the God, through/because_of which ⟦θραύσεις⟧ the/this/who opposed. **17** ⟦Παρακληθέντες⟧ but/and the/this/who Youda word ⟦πάνυ⟧ good and ⟦δυναμένοις⟧ upon/to/against virtue ⟦παρορμῆσαι⟧, and soul ⟦νέων⟧ ⟦ἐπανορθῶσαι⟧, ⟦διέγνωσαν⟧ not ⟦στρατοπεδεύεσθαι⟧, ⟦γενναίως⟧ but/and ⟦ἐμφέρεσθαι⟧, and with/after all ⟦εὐανδρίας⟧ to_entangle/involve to_judge the/this/who ⟦πράγματα⟧, through/because_of the/this/who and the/this/who city, and the/this/who holy, and the/this/who temple ⟦κινδυνεύειν⟧. **18** to_be for the/this/who about woman and child, still but/and brother and kindred in/on/among ⟦ἥττονι⟧ part to_lay/be_appointed he/she/it/self fight, greatest but/and and first the/this/who about of_the ⟦καθηγιασμένου⟧ temple fear. **19** to_be but/and and the/this/who in/on/among the/this/who city ⟦κατειλημμένοις⟧ no ⟦πάρεργος⟧ a_struggle ⟦ταρασσομένοις⟧ the/this/who in/on/among ⟦ὑπαίθρῳ⟧ ⟦προσβολῆς⟧. **20** and all already to_look_for the/this/who ⟦ἐσομένην⟧ judgement, and already ⟦συμμιξάντων⟧ the/this/who ⟦πολεμίων⟧, and the/this/who army ⟦ἐκταγείσης⟧, and the/this/who wild_ _animal upon/to/against part opportune ⟦ἀποκατασταθέντων⟧, the/this/who and/both horse according_to horn ⟦τεταγμένης⟧, **21** be_aware the/this/who Makkabaios the/this/who the/this/who ⟦πληθῶν⟧ coming, and the/this/who weapon the/this/who ⟦ποικίλην⟧ Preparation_Day, the/this/who and/both the/this/who wild_ _animal ⟦ἀγριότητα⟧, ⟦προτείνας⟧ the/this/who hand toward the/this/who heaven, ⟦ἐπεκαλέσατο⟧ the/this/who ⟦τερατοποιὸν⟧ lord the/this/who ⟦κατόπτην⟧, to_know that/since no he_is through/because_of weapon the/this/who victory, as/just_as but/and if he/she/it/self ⟦κριθείη⟧,

147 **RV 15:20 · Note** Grk. animals.

148 **RV 15:20 · Note** Or, stationed for convenient action

149 **RV 15:21 · Note** Grk. multitudes.

150 **RV 15:21 · Note** Grk. animals.

151 **RV 15:22 · Note** Grk. camp.

Readers' Version

dignity around him was wonderful and most majestic. **14** Honyo replied, "This is the lover of the kindred, he who prays much for the people and the holy city: Yirmiyah (Jeremiah) God's prophet. **15** Yirmiyah stretched out his right hand and delivered to Yehudah a gold sword, and in giving it addressed him thus: **16** "Take this holy sword, a gift from God, with which you'll strike down the adversaries."

17 Being encouraged by Yehudah's (Judas') words, which were noble and effective, and able to incite to virtue and to stir the souls of the young to manly courage, they determined not to carry on a campaign, but nobly to bear down on the enemy, and fighting hand to hand with all courage bring the matter to a conclusion, because the city, the sanctuary, and the temple were in danger. **18** Because their fear for wives and children, and furthermore for family and relatives, was less important to them; but greatest and first was their fear for the consecrated sanctuary. **19** Also those who were shut up in the city were in no light distress, being troubled because of the encounter in the open country.

Nikanor is defeated and killed

20 When all were now waiting for the decision of the issue, and the enemy had already joined battle, and the army had been set in array, and the elephants[147] brought back to a convenient post,[148] and the cavalry deployed on the flanks, **21** Makabi (Maccabaeus), perceiving the presence of the troops,[149] and the various weapons with which they were equipped, and the savageness of the elephants,[150] holding up his hands to heaven called on the master who works wonders, knowing that success comes not by weapons, but that, according to how the master judges, he gains the victory for those who are worthy. **22** And calling on God, he said this: "You, Oh Sovereign master, sent your angel in the time of King Hizkiyah (Hezekiah) of Yehudah, and he killed of the army[151] of Sanheriv (Sennacherib) as many as one hundred and eighty-five thousand. **23** So now also, Oh Sovereign of the heavens, send a good angel before us to bring terror and trembling. **24** Through the greatness of your arm let them be stricken with dismay who with blasphemy have come here against your holy people." As he finished these words, **25** Nikanor and his company advanced with trumpets and victory songs; **26** but Yehudah and his company joined battle with the enemy with invocation and prayers. **27** Fighting with their hands and praying to God with their hearts, they killed no less than thirty-five thousand men, being made extremely glad by the manifestation of God.

28 When the engagement was over and they were returning again with joy, they recognised Nikanor lying dead in full armour. **29** Then there was shouting and noise, and they blessed

Readers' Version

the Sovereign master in the language of their ancestors. **30** He who in all things was in body and soul the foremost champion of his fellow-citizens, he who kept through life the good will of his youth towards his countrymen, ordered that Nikanor's head be cut off with his hand and arm, and that they be brought to Yerushalem (Jerusalem). **31** When he'd arrived there and had called his countrymen together and set the priests before the altar, he sent for those who were in the citadel. **32** Showing the head of the vile Nikanor and the hand of that profane man, which with proud brags he'd stretched out against the holy house of the Almighty, **33** and cutting out the tongue of the impious Nikanor, he said that he'd give it in pieces to the birds, and hang up these rewards of his folly near the sanctuary. **34** They all, looking up to heaven, blessed the master who'd manifested himself, saying, "Blessed is he who's preserved his own place undefiled!" **35** He hung Nikanor's head and shoulder from the citadel, a clear sign evident to all of the help of the master. **36** They all ordained with a common decree to in no way let this day pass undistinguished, but to mark with honour the thirteenth day of the twelfth month (it's called Adar in the Arami (Syrian) language), the day before the day of Mordekai.

The writer's closing words

37 This then having been the account of the attempt of Nikanor, and the city having from those times been held by the Ivrim (Hebrews), I also will here make an end of my book. **38** If I've written well and to the point in my story, this is what I myself desired; but if it's poorly done and mediocre, this is the best I could do. **39** Because as it's distasteful[152] to drink wine alone and likewise to drink water alone, while[153] the mingling of wine with water at once gives full pleasantness to the flavour; so also the fashioning of the language delights the ears of those who read the story.

Here is the end.

Literal Version

the/this/who ⟦ἀξίοις⟧ ⟦περιποιεῖται⟧ the/this/who ⟦νίκην⟧. **22** to_speak but/and to_call_(on)/name ⟦τόνδε⟧ the/this/who way, you, master, to_send the/this/who angel you upon/to/against Hezekiou of_the king the/this/who Jewish/Judea, and to_do_away_with out_from the/this/who barracks ⟦Σενναχηρεὶμ⟧ toward hundred eighty-five ⟦χιλιάδας⟧. **23** and now, ⟦Δυνάστα⟧ the/this/who heaven, to_ _send angel good-doer before I/we toward fear and ⟦τρόμον⟧. **24** ⟦Μεγέθει⟧ arm you ⟦καταπλαγείησαν⟧ the/this/who with/after blasphemy to_come upon/to/against the/this/who holy you a_people; and this/he/she/it on_one_hand in/on/among this/he/she/it ⟦ἔληξεν⟧. **25** the/this/who but/and about the/this/who Nikanora with/after ⟦σαλπίγγων⟧ and ⟦παιάνων⟧ ⟦προσῆγον⟧, **26** the/this/who but/and about the/this/who Youdan with/after ⟦ἐπικλήσεως⟧ and ⟦εὐχῶν⟧ ⟦συνέμιξαν⟧ the/this/who ⟦πολεμίοις⟧. **27** and the/this/who on_one_hand hand ⟦ἀγωνιζόμενοι⟧, the/this/who but/and heart to/with the/this/who God ⟦εὐχόμενοι⟧, ⟦κατέστρωσαν⟧ none worse,_less myriad three and five_thousand, the/this/who of_the God greatly ⟦εὐφρανθέντες⟧ appearing. **28** to_be but/and away_from the/this/who need, and with/after joy ⟦ἀναλύοντες⟧, to_come_to_know ⟦προπεπτωκότα⟧ Nikanora with the/this/who complete_ _armour. **29** to_be but/and shouting and ⟦ταραχῆς⟧, ⟦εὐλόγουν⟧ the/this/who ⟦Δυνάστην⟧ the/this/who ⟦πατρίῳ⟧ voice/sound. **30** and to_order the/this/who according_to all body and soul ⟦πρωταγωνιστὴς⟧ above/for the/this/who citizen, the/this/who the/this/who the/this/who age/height enthusiasm toward ⟦ὁμοεθνεῖς⟧ ⟦διαφυλάξας⟧, the/this/who of_the ⟦Νικάνορος⟧ head ⟦ἀποτεμόντας⟧, and the/this/who hand with the/this/who ⟦ὤμῳ⟧ to_bear/lead toward Hierosoluma. **31** to_come but/and there, and ⟦συγκαλέσας⟧ the/this/who ⟦ὁμοεθνεῖς⟧, and the/this/who priest before of_ _the altar ⟦στήσας⟧, to_summon the/this/who out_from the/this/who ⟦ἄκρας⟧. **32** and ⟦ἐπιδειξάμενος⟧ the/this/who of_the ⟦μιαροῦ⟧ ⟦Νικάνορος⟧ head, and the/this/who hand of_ _the ⟦δυσφήμου⟧, which to_stretch_out upon/to/against the/this/who holy of_the almighty house ⟦ἐμεγαλαύχησε⟧. **33** and the/this/who tongue of_the ⟦δυσσεβοῦς⟧ ⟦Νικάνορος⟧ ⟦ἐκτεμὼν⟧, to_say according_to part ⟦δώσειν⟧ the/this/who bird, the/this/who but/and ⟦ἐπίχειρα⟧ the/this/who folly before of_the temple ⟦κρεμᾶσαι⟧. **34** the/this/who but/and all toward the/this/who heaven ⟦εὐλόγησαν⟧ the/this/who glorious lord, to_speak, praiseworthy the/this/who ⟦διατηρήσας⟧ the/this/who my/your/him-self place pure. **35** ⟦Ἐξέδησε⟧ but/and the/this/who of_the ⟦Νικάνορος⟧ head out_from the/this/who ⟦ἄκρας⟧, ⟦ἐπίδηλον⟧ all and manifest the/this/who of_the lord ⟦βοηθείας⟧ sign. **36** and ⟦ἐδογμάτισαν⟧ all with/after to_profane ⟦ψηφίσματος⟧ surely_ _not ⟦ἐᾶσαι⟧ ⟦ἀπαρασήμαντον⟧ this the/this/who day; to_ _have/be but/and notable the/this/who ⟦τρισκαιδεκάτην⟧ of_ _the ⟦δωδεκάτου⟧ ⟦μηνὸς⟧, Adar to_speak the/this/who Suriaka^{y} voice/sound, before one day the/this/who ⟦Μαρδοχαϊκῆς⟧ day. **37** the/this/who therefore/then

152 RV 15:39 · Note Or, hurtful

153 RV 15:39 · Note Grk. but even as.

Literal Version

according_to Nikanora ⟦χωρησάντων⟧ thus(-ly), and away_
_from that the/this/who time/right_time ⟦κρατηθείσης⟧
the/this/who city by/under the/this/who Hebraiōn. and
he/she/it/self at_that_time ⟦καταπαύσω⟧ the/this/who word.
38 and if on_one_hand well and ⟦εὐθίκτως⟧ the/this/who
⟦συντάξει⟧, this/he/she/it and he/she/it/self to_will/desire; if
but/and ⟦εὐτελῶς⟧ and moderately, this/he/she/it ⟦ἐφικτὸν⟧
to_be I/we. **39** just_as for wine alone to_drink, likewise but/and
and water again, ⟦πολέμιον⟧; which but/and way wine water
⟦συγκερασθεὶς⟧ agreeable, and ⟦ἐπιτερπῆ⟧ the/this/who
because_of/grace ⟦ἀποτελεῖ⟧, thus(-ly) and the/this/who
the/this/who ⟦κατασκευῆς⟧ of_the word ⟦τέρπει⟧
the/this/who hearing the/this/who ⟦ἐντυγχανόντων⟧
the/this/who ⟦συντάξει⟧; here but/and to_be the/this/who
death.

MA2 · OET-LV v0.2.0 (DC set)

Readers' Version

MA2 · OET-RV v0.4.2

The fourth document about
the Maccabees

Introduction

The Fourth Document about the Maccabees is a sustained argument about faith, clear thinking, and self-control. The writer asks whether reason guided by devotion to God can govern desires and emotions such as greed, anger, fear, and pain. The point isn't that faithful people feel nothing, but that they can choose to obey God's instructions even when their feelings pull them strongly in another direction.

After explaining this argument and giving examples, the writer retells the suffering of Eleazar, seven brothers, and their mother under King Antiokos (Antiochus). These are the people whose deaths are also described in chapters 6–7 of *The Second Document about the Maccabees*. Here their speeches and endurance become the main examples supporting the argument.

The closing chapters dwell on the brothers' love for one another and their mother's love for them. The writer praises their faithfulness, presents their endurance as a victory over the king's cruelty, and encourages readers to follow their devotion to God. This is a reflection on the meaning of their suffering, with the argument and the account woven together throughout.

The Fourth Document about the Maccabees appears in an appendix to the Greek Septuagint. It is considered to be apocrypha by most church traditions. It is preserved here for its supplementary historical value.

Makabi (from which the term Maccabee is derived) is an acronym formed from the first letters of Exodus 15:11: "Mi kamokha ba'elim YHWH" — "Who is like you among the gods, Yahweh?"

Main components of this document

How faithful reasoning can govern the emotions *1:1–3:18*
The background to Antiokos' persecution *3:19–4:26*
Eleazar's refusal, suffering, and example *5:1–7:25*
The seven brothers remain faithful through torture and death *8:1–12:20*
The brothers' unity and their mother's courage *13:1–17:24*
The closing appeal and the family's teaching *18:1-24*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Literal Version

1:1 ⟦ΦΙΛΟΣΟΦΩΤΑΤΟΝ⟧ word ⟦ἐπιδείκνυσθαι⟧ to_ensue, if absolute_master to_be the/this/who to_suffer the/this/who pious thought; ⟦συμβουλεύσαιμ᾽⟧ if you correctly, that eagerly ⟦προσέχητε⟧ the/this/who philosophy. **2** and for necessary toward ⟦ἐπιστήμην⟧ all the/this/who word, and otherwise the/this/who ⟦μεγίστης⟧ ⟦ἀρετῆς⟧ ⟦ἀρετῆς⟧, to_speak so ⟦φρονήσεως⟧, to_contain praise; **3** if therefore the/this/who mental_soundness ⟦κωλυτικῶν⟧ to_suffer the/this/who thought to_shine/appear ⟦ἐπικρατεῖν⟧, ⟦γαστριμαργίας⟧ and/both and desire; **4** but and the/this/who the/this/who righteousness ⟦ἐμποδιστικῶν⟧ to_suffer ⟦κυριεύειν⟧ ⟦ἀναφαίνεται⟧, such_as malice; and the/this/who the/this/who ⟦ἀνδρείας⟧ ⟦ἐμποδιστικῶν⟧ to_suffer, wrath and/both, and travail and fear. **5** how?/how?! therefore/then, perhaps ⟦εἴποιεν⟧ if one, if the/this/who to_suffer the/this/who thought power/to_grasp/seize, ⟦λήθης⟧ and ignorance no ⟦δεσπόζει⟧? **6** ⟦γελοῖον⟧ ⟦ἐπιχειροῦντες⟧ to_ _speak; no for the/this/who my/your/him-self to_suffer the/this/who thought power/to_grasp/seize, but the/this/who the/this/who righteousness and ⟦ἀνδρείας⟧ and mental_soundness, and ⟦φρονήσεως⟧ against; and this/he/she/it, no so he/she/it/self to_destroy/lodge, but so he/she/it/self not ⟦εἶξαι⟧. **7** ⟦Πολλαχόθεν⟧ on_one_hand therefore/then and from_elsewhere ⟦ἔχοιμ᾽⟧ if you to_ _show/prove, that/since ⟦αὐτοκράτωρ⟧ to_be the/this/who to_ _suffer the/this/who pious thought. **8** much but/and greater/to_sail this/he/she/it ⟦ἀποδείξαιμι⟧ away_from the/this/who ⟦ἀνδραγαθείας⟧ the/this/who above/for virtue ⟦ἀποθανόντων⟧, Eleazarou and/both and seven brother and the/this/who this/he/she/it mother. **9** all for this/he/she/it the/this/who until death travail ⟦ὑπεριδοντες⟧, ⟦ὑπεριδόντες⟧ ⟦ἐπεδείξαντο⟧ that/since ⟦περικρατεῖ⟧ the/this/who to_suffer the/this/who thought. **10** the/this/who on_one_hand therefore/then ⟦ἀρετῶν⟧, ⟦ἔπεστί⟧ I/we ⟦ἐπαινεῖν⟧ the/this/who according_to this/he/she/it the/this/who time/right_time above/for the/this/who ⟦καλοκἀγαθίας⟧ ⟦ἀποθανόντας⟧ with/after the/this/who mother man; **11** the/this/who but/and to_honour ⟦μακαρίσαιμ᾽⟧ if; ⟦θαυμασθέντες⟧ for that no alone/only by/under all a_human upon/to/against the/this/who courage and the/this/who perseverance, but and by/under the/this/who ⟦αἰκισαμένων⟧, ⟦αἴτιοι⟧ ⟦κατέστησαν⟧ of_the ⟦καταλυθῆναι⟧ the/this/who according_to of_the Gentile_nation ⟦τυραννίδα⟧, ⟦νικήσαντες⟧ the/this/who tyrant the/this/who perseverance, so through/because_of he/she/it/self ⟦καθαρισθῆναι⟧ the/this/who fatherland. **12** but and about this/he/she/it now ⟦αὐτίκα⟧ so to_speak ⟦ἐξέσται⟧, ⟦ἀρξαμένων⟧ the/this/who ⟦ὑποθέσεως⟧, just_as to_be_accustomed to_do/make, and thus(-ly) toward the/this/who about he/she/it/self ⟦τρέψομαι⟧ word, glory to_give the/this/who ⟦πανσόφῳ⟧ God. **13** ⟦Ζητοῦμεν⟧ so then, if ⟦αὐτοκράτωρ⟧ to_be to_suffer the/this/who thought. **14** ⟦Διακρίνωμεν⟧ but/and, one/which? once/when to_be thought? and one/which? passion? and how_ _much/many to_suffer ⟦ἰδέαι⟧? and if all ⟦ἐπικρατεῖ⟧ this/he/she/it the/this/who thought? **15** thought on_one_ _hand so then to_be mind with/after ⟦ὀρθοῦς⟧ life; ⟦πρωτιμῶν⟧ the/this/who wisdom word. **16** wisdom so then to_be knowledge ⟦θείων⟧ and human thing, and the/this/who

Readers' Version

Faith and reason can govern our emotions

1:1 As I'm going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the emotions. I'd willingly advise you to give the utmost heed to philosophy. **2** Because reason is necessary to everyone as a step to science. In addition, it embraces the praise of self-control, the highest virtue. **3** If, then, reasoning appears to hold the mastery over the emotions which stand in the way of temperance, such as gluttony and lust, **4** it surely also and manifestly rules over the affections which are contrary to justice, such as malice, and of those which are hindrances to courage, such as anger, pain, and fear. **5** Perhaps some may ask, "How is it, then, that reasoning, if it rules the emotions, isn't also master of forgetfulness and ignorance?" They attempt a ridiculous argument. **6** Because reasoning doesn't rule over its own emotions, but over those that are contrary to justice, courage, temperance, and self-control; and yet over these, so as to withstand, without destroying them.

7 I might prove to you from many other considerations, that religious reasoning is sole master of the emotions; **8** but I'll prove it with the greatest force from the fortitude of Eleazar, and seven kindred, and their mother, who suffered death in defence of virtue. **9** Because all these, treating pains with contempt even to death, by this contempt, demonstrated that reasoning has command over the emotions. **10** Because their virtues, then, it's right that I should commend those men who died with their mother at this time on behalf of nobility and goodness; and for their honours, I may count them blessed. **11** Because they, winning admiration not only from men in general, but even from the persecutors, for their courage and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified. **12** But we may now at once enter on the question, having commenced, as is our custom, with laying down the doctrine, and so proceed to the account of these people, giving glory to the all-wise God.

Reason, wisdom, and the emotions

13 Therefore the question whether reasoning is absolute master of the emotions. **14** Let's determine, then, what reasoning is and what emotion is, and how many forms of emotion there are, and whether reasoning rules over all of these. **15** Reasoning is intellect accompanied by a life of righteousness, putting foremost the consideration of wisdom. **16** Wisdom is a knowledge of divine and human things, and of their causes. **17** This is contained in the education of the law, by means of which we learn divine things reverently and human things profitably. **18** The forms of wisdom are self-control, justice, courage, and temperance. **19** The leading one of these is self-control, by whose means, indeed, it's that reasoning rules over the emotions. **20** Of the emotions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul. **21** There are many attendant affections surrounding pleasure and pain. **22** Before pleasure is lust; and after pleasure,

Readers' Version

joy. 23 Before pain is fear; and after pain is sorrow. 24 Anger is an affection, common to pleasure and to pain, if any one will pay attention when it comes on him. 25 There exists in pleasure a malicious disposition, which is the most complex of all the affections. 26 In the soul, it's arrogance, love of money, thirst for honour, contention, faithlessness, and the evil eye. 27 In the body, it's greediness, indiscriminate eating, and solitary gluttony.

28 As pleasure and pain are, therefore, two growths out of the body and the soul, so there are many offshoots of these emotions. 29 Reasoning, the universal farmer, purging and pruning each of these, tying up, watering, and transplanting, in every way improves the materials of the morals and affections. 30 Because reasoning is the leader of the virtues, but it's the sole ruler of the emotions.

Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the emotions. 31 Now temperance consists of a command over the lusts. 32 But of the lusts, some belong to the soul and others to the body. Reasoning appears to rule over both. 33 Otherwise, how is it that when urged on to forbidden meats, we reject the gratification which would come from them? Isn't it because reasoning is able to command the appetites? I believe so. 34 Hence it is, then, that when craving seafood, birds, four-footed animals, and all kinds of food which are forbidden to us by the law, we withhold ourselves through the mastery of reasoning. 35 Because the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by reasoning.

Literal Version

this/he/she/it ⟦αἰτίων⟧. 17 this/he/she/it so then to_be or/than/the/this/who/to_be/which of_the law ⟦παιδσεία⟧; through/because_of which the/this/who ⟦θεῖα⟧ ⟦σεμνῶς⟧, and the/this/who ⟦ἀνθρώπινα⟧ ⟦συμφερόντως⟧ ⟦μανθάνομεν⟧. 18 the/this/who but/and wisdom ⟦ἰδέαι⟧ ⟦καθεστᾶσιν⟧, understanding and righteousness and courage and mental_ _soundness. 19 ⟦Κυριωτάτη⟧ all the/this/who understanding; out_from which so the/this/who to_suffer the/this/who thought ⟦ἐπικρατεῖ⟧. 20 to_suffer but/and ⟦φύσεις⟧ to_be the/this/who/which ⟦περιεκτικώταται⟧ two, pleasure and/both and travail; this/he/she/it but/and ⟦ἑκάτερον⟧ and about the/this/who soul ⟦πέφυκεν⟧. 21 much but/and and about the/this/who pleasure and the/this/who travail to_ _suffer to_be ⟦ἀκολουθίαι⟧. 22 before on_one_hand therefore/then the/this/who ⟦ἡδονῆς⟧ to_be desire; with/after but/and the/this/who pleasure, joy. 23 before but/and of_the travail to_be fear; with/after but/and the/this/who travail, grief. 24 wrath but/and common passion to_be ⟦ἡδονῆς⟧ and travail, if ⟦ἐννοηθῇ⟧ one when he/she/it/self to_fall_upon. 25 in/on/among but/and the/this/who pleasure to_be and the/this/who ⟦κακοήθης⟧ a_ _disposition, ⟦πολυτροπωτάτη⟧ all the/this/who to_suffer to_ _be. 26 according_to on_one_hand soul boasting, and love_of_ _money, and ⟦φιλοδοξία⟧, and love_of_dispute, unbelief and jealousy; 27 according_to but/and the/this/who body, indiscriminate_eating, and ⟦λαιμαργία⟧, and ⟦νομοφαγία⟧. 28 just_as therefore/then ⟦δυοῖν⟧ of_the body and the/this/who soul ⟦φυτῶν⟧ to_be ⟦ἡδονῆς⟧ and/both and travail, much this/he/she/it the/this/who to_suffer to_be ⟦παραφυάδες⟧. 29 which each the/this/who ⟦πανγέωργος⟧ thought ⟦περικαθαίρων⟧ and/both and ⟦ἀποκνίζων⟧, and ⟦περιπλέκων⟧, and ⟦ἐπάρδων⟧, and all way ⟦μεταχέων⟧, ⟦ἐξημεροῖ⟧ the/this/who the/this/who ⟦ἠθῶν⟧ and to_suffer ⟦ὕλας⟧. 30 the/this/who for thought the/this/who on_one_ _hand ⟦ἀρετῶν⟧ to_be ruler, the/this/who but/and to_suffer ⟦αὐτοκράτωρ⟧. ⟦Ἐπιθεώρει⟧ indeed then first through/because_of he/she/it/self ⟦κωλυτικῶν⟧ the/this/who mental_soundness work, that/since absolute_master to_be the/this/who to_suffer the/this/who thought. 31 mental_ _soundness so then to_be ⟦ἐπικράτεια⟧ the/this/who desire. 32 the/this/who but/and desire the/this/who/which on_one_ _hand to_be ⟦ψυχικαὶ⟧, the/this/who/which but/and ⟦σωματικαί⟧; and this/he/she/it both the/this/who thought ⟦ἐπικρατεῖν⟧ to_shine/appear. 33 since whence/how ⟦κινούμενοι⟧ to/with the/this/who ⟦ἀπειρημένας⟧ ⟦τοοφὰς⟧, ⟦ἀποτρεπόμεθα⟧ the/this/who out_from my/your/him-self ⟦ἡδονάς⟧? no that/since be_able the/this/who ⟦ὀρὲξεων⟧ ⟦ἐπικρατεῖν⟧ the/this/who thought? I/we on_one_hand to_ _suppose. 34 therefore ⟦ἐνύδρων⟧ ⟦ἐπιθυμοῦντες⟧ and ⟦ὀρνέων⟧ and four-footed, ⟦παντοίων⟧ food the/this/who ⟦ἀπηγορευμένων⟧ I/we according_to the/this/who law ⟦ἀπεχόμεθα⟧ through/because_of the/this/who of_the ⟦λογισμοῦ⟧ ⟦ἐπικράτειαν⟧. 35 ⟦Ἀντέχεται⟧ for the/this/who the/this/who ⟦ὀρέξεων⟧ passion by/under of_the ⟦σώφρονος⟧ mind ⟦ἀνακαμπτόμενα⟧; and ⟦φιλοτιμοῦνται⟧ all the/this/who of_the body ⟦κινήματα⟧ by/under of_the ⟦λογισμοῦ⟧.

Literal Version

2:1 and one/which? marvellous? if the/this/who/which the/this/who soul desire to/with the/this/who of_the ⟦κάλλους⟧ ⟦μετουσίαν⟧ ⟦ἀκυροῦνται⟧. **2** this/he/she/it ⟦γοῦν⟧ the/this/who self-controlled Yōsaʸf ⟦ἐπαινεῖται⟧, that/since the/this/who ⟦λογισμῷ⟧, mind ⟦περιεκράτησεν⟧ the/this/who ⟦ἡδυπαθείας⟧. **3** new for to_be and ⟦ἀκμάζων⟧ to/with ⟦συνουσιασμὸν⟧ ⟦ἠκύρωσεν⟧ the/this/who ⟦λογισμῷ⟧ the/this/who the/this/who to_suffer ⟦οἶστρον⟧. **4** no alone/only but/and the/this/who the/this/who ⟦ἡδυπαθείας⟧ ⟦οἰστρηλασίαν⟧ ⟦ἐπικρατεῖν⟧ the/this/who thought to_ _shine/appear, but and all desire. **5** to_speak ⟦γοῦν⟧ the/this/who law; no to_long_for the/this/who woman of_the near/neighbour you, and_not just_as/how_much the/this/who near/neighbour you to_be. **6** and_yet/although when not ⟦ἐπιθυμεῖν⟧ to_say I/we the/this/who law, much greater/to_ _sail ⟦πείσαιμ'⟧ if you, that/since the/this/who desire to_ _grasp/seize be_able the/this/who thought, just_as and the/this/who ⟦κωλυτικῶν⟧ the/this/who righteousness to_ _suffer. **7** since which? way eating_alone one to_be the/this/who moral, and ⟦γαστρίμαργος⟧, and drunkard, ⟦μεταπαιδεύεται⟧, if not clear, that/since lord to_be the/this/who to_suffer the/this/who thought? **8** ⟦Αὐτίκα⟧ ⟦γοῦν⟧ the/this/who law ⟦πολιτευόμενος⟧, and/even_if/if money-loving one to_be, to_force the/this/who my/your/him-self way, the/this/who ⟦δεομένοις⟧ ⟦δανείζων⟧ without ⟦τόκων⟧, and the/this/who debt the/this/who ⟦ἑβδομάδων⟧ ⟦ἐντάσσων⟧ ⟦χρεοκοπούμενος⟧. **9** and/even_if/if ⟦φειδωλός⟧ one to_be, by/under of_the law ⟦κρατεῖται⟧ through/because_of the/this/who ⟦λογισμὸν⟧, neither ⟦ἐπικαρπούμενος⟧ the/this/who ⟦ἀμητοὺς⟧, neither ⟦ἐπιῤῥωγολογούμενος⟧ the/this/who ⟦ἀμπελῶνας⟧, and upon/to/against the/this/who other to_be to_come_to_know this/he/she/it, that/since the/this/who to_suffer to_be the/this/who thought to_grasp/seize. **10** the/this/who for law and the/this/who to/with parent enthusiasm power/to_ _grasp/seize, not ⟦καταπροδιδοὺς⟧ the/this/who virtue through/because_of he/she/it/self; **11** and the/this/who ⟦προσγαμετῆς⟧ ⟦φιλίας⟧ ⟦ἐπικρατεῖ⟧, through/because_of ⟦παρανομίαν⟧ he/she/it/self/my/your/him-self ⟦ἀπελέγχων⟧. **12** and the/this/who child ⟦φιλίας⟧ to_lord_over, through/because_of evil he/she/it/self ⟦κολάζων⟧, and the/this/who friendly/friend ⟦συνηθείας⟧ ⟦δεσπόζει⟧, through/because_of evil he/she/it/self ⟦ἐξελέγχων⟧. **13** and not to_think ⟦παράδοξον⟧ to_be, where(-ever) and hostility the/this/who thought ⟦ἐπικρατεῖν⟧ be_able through/because_ _of the/this/who law, **14** nor ⟦δενδροτομῶν⟧ the/this/who day the/this/who ⟦πολεμίων⟧ ⟦φυτὰ⟧, the/this/who but/and the/this/who enemy the/this/who ⟦ἀπολέσασιν⟧ ⟦διασώζων⟧, and the/this/who to_collapse ⟦συνεγείρων⟧. **15** and the/this/who ⟦βιοτέρων⟧ but/and to_suffer to_grasp/seize the/this/who thought to_shine/appear, ⟦φιλαρχίας⟧, and ⟦κενοδοξίας⟧, and ⟦ἀλαζονείας⟧, and ⟦μεγαλαυχίας⟧, and ⟦βασκανίας⟧. **16** all for this/he/she/it the/this/who ⟦κακοήθη⟧ passion the/this/who self-controlled mind ⟦ἀπωθεῖται⟧, just_ _as and the/this/who wrath; and for this/he/she/it ⟦δεσπόζει⟧. **17** ⟦Θυμούμενος⟧ indeed actually Mōsaʸs according_to Dathan and ⟦Ἀβειρῶν⟧, no ⟦θυμῷ⟧ one according_to he/she/it/self to_ _do/make, but ⟦λογισμῷ⟧ the/this/who wrath ⟦διήτησεν⟧.

Readers' Version

Controlling desire and anger

2:1 Is it any wonder? If the lusts of the soul, after participation with what's beautiful, are frustrated, **2** on this ground, therefore, the temperate Yosef (Joseph) is praised in that by reasoning, he subdued, on reflection, the indulgence of the senses. **3** Because, although young, and ripe for sexual intercourse, he nullified by reasoning the stimulus of his emotions. **4** It isn't merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master. **5** For example, the law says, "You mustn't desire your neighbour's wife, nor anything that belongs to your neighbour." **6** Now, then, since it's the law which has forbidden us to desire, I'll much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice. **7** Since in what way is a solitary eater, a glutton, and a drunkard reclaimed, unless it's clear that reasoning is lord of the emotions? **8** Therefore, a man who regulates his course by the law, even if he's a lover of money, immediately puts pressure on his own disposition by lending to the needy without interest, and cancelling the debt on the seventh year. **9** If a man is greedy, he's ruled by the law acting through reasoning, so that he doesn't glean his harvest crops or vintage. In reference to other points we may perceive that it's reasoning that conquers his emotions. **10** Because the law conquers even affection towards parents, not surrendering virtue on their account. **11** It prevails over love for one's wife, rebuking her when she breaks the law. **12** It lords it over the love of parents towards their children, for they punish them for vice. It domineers over the intimacy of friends, reproving them when wicked. **13** Don't think it's a strange assertion that reasoning can on behalf of the law conquer even enmity. **14** It doesn't allow cutting down the fruit trees of an enemy, but preserves them from the destroyers, and collects their fallen ruins. **15** Reason appears to be master of the more violent emotions, like love of empire, empty boasting, and slander. **16** Because the temperate understanding repels all these malignant emotions, as it does anger; for it masters even this. **17** Thus Mosheh (Moses), when angered against Datan and Aviram, did nothing to them in anger, but regulated his anger by reasoning. **18** Because the temperate mind is able, as I said, to be superior to the emotions, and to correct some and destroy others. **19** Because why else did our most wise father Ya'akov (Jacob) blame Shim'on (Simeon) and Levi for having irrationally slain the whole race of the Shechemites, saying, "Cursed be their anger!"? **20** Because if reasoning didn't possess the power of subduing angry affections, he wouldn't have said this. **21** Because at the time when God created man, he implanted within him his emotions and moral nature. **22** At that time he enthroned the mind above all as the holy leader, through the medium of the senses. **23** He gave a law to this mind, by living according to which it'll maintain a temperate, just, good, and courageous reign. **24** How, then, a man may say, if reasoning is master of the emotions, has it no control over forgetfulness and ignorance?

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3:1 The argument is extremely ridiculous, for reasoning doesn't appear to rule over its own affections, but over those of the body, 2 in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it. 3 One may not be able to root out anger from the soul, but it's possible to withstand anger. 4 Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent you yielding to malice. 5 Because reasoning isn't an eradicator, but an antagonist of the emotions.

David's example of self-control

6 This may be more clearly comprehended from the thirst of King David. 7 Because after David had been attacking the Pelishtim the whole day, he with the soldiers of his nation killed many of them; 8 then when evening came, sweating and very weary, he came to the royal tent, around which the entire army of our ancestors was encamped. 9 Now all the rest of them were at supper; 10 but the king, being very much thirsty, although he had numerous springs, couldn't by their means quench his thirst; 11 but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer on him, undid and consumed him. 12 Therefore his bodyguards being troubled at this longing of the king, two valiant young soldiers, respecting the desire of the king, fully armed themselves, and taking a pitcher, got over the ramparts of the enemies. 13 Unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest. 14 Having boldly discovered the fountain, they filled out of it the drink for the king. 15 But he, though parched with thirst, reasoned that a drink regarded of equal value to blood would be terribly dangerous to his soul. 16 Therefore, setting up reasoning in opposition to his desire, he poured out the drink to God. 17 Because the temperate mind has power to conquer the pressure of the emotions, to quench the fires of excitement,

Literal Version

18 able for the/this/who self-controlled mind, which/how ⟦ἔφην⟧, according_to the/this/who ⟦παθῶι⟧ ⟦ἀριστεῦσαι⟧, and the/this/who on_one_hand he/she/it/self ⟦μεταθεῖναι⟧, the/this/who but/and and ⟦ἀκυρῶσαι⟧. 19 since why? the/this/who ⟦πάνσοφος⟧ I/we father Yakōb the/this/who about Sumeōn and Leuin ⟦αἰτιᾶται⟧, not ⟦λογισμῷ⟧ the/this/who ⟦Σικιμίτας⟧ by_nations,_as_a_whole_nation ⟦ἀποσφάξαντας⟧, to_speak, cursed the/this/who wrath he/she/it/self? 20 if not for ⟦ἐδύνετο⟧ the/this/who ⟦θυμῶν⟧ the/this/who thought to_grasp/seize, no if to_say thus(-ly). 21 when_once for the/this/who God the/this/who a_human ⟦κατεσκεύαζεν⟧, the/this/who passion he/she/it/self/my/your/him-self/there and the/this/who moral ⟦περιεφύτευσεν⟧. 22 and ⟦τηνικαῦτα⟧ but/and about all the/this/who temple ruler mind through/because_of the/this/who ⟦αἰσθητηρίων⟧ ⟦ἐνεθρόνισεν⟧; 23 and this/he/she/it law to_give, according_to which ⟦πολιτευόμενος⟧ to_reign kingdom self-controlled and/both, and just, and good-doer, and ⟦ἀνδρείαν⟧. 24 how?/how?! therefore/then, ⟦εἴποι⟧ one if, if the/this/who to_suffer the/this/who thought power/to_grasp/seize, ⟦λήθης⟧ and ignorance no power/to_grasp/seize?

3:1 he_is but/and ⟦κομιδῆ⟧ ⟦γελοῖος⟧ the/this/who thought no for the/this/who my/your/him-self to_suffer the/this/who thought ⟦ἐπικρατεῖν⟧ to_shine/appear, but the/this/who ⟦σωματικῶν⟧. 2 such_as desire one you no be_able ⟦ἐκκόψαι⟧, but not ⟦δουλωθῆναι⟧ the/this/who desire be_able the/this/who thought ⟦παρασχέσθαι⟧. 3 wrath one no be_able ⟦ἐκκόψαι⟧ I/we the/this/who soul, but the/this/who ⟦θυμῷ⟧ able to_help. 4 ⟦Κακοήθειάν⟧ one you no be_able ⟦ἐκκόψαι⟧, but the/this/who not ⟦καμφθῆναι⟧ the/this/who malice able the/this/who thought ⟦συμμαχῆσαι⟧. 5 no for rooter_out,_ _destroyer the/this/who to_suffer the/this/who thought to_ _be, but ⟦ἀνταγωνιστής⟧. 6 to_be ⟦γοῦν⟧ this/he/she/it through/because_of the/this/who Daueid of_the king ⟦δίψης⟧ ⟦σαφέστερον⟧ ⟦ἐπιλογίσασθαι⟧. 7 since for through/because_of all day ⟦προσβαλὼν⟧ the/this/who ⟦ἀλλοφύλοις⟧ the/this/who Dawid, much he/she/it/self to_kill with/after the/this/who of_the Gentile_nation soldier; 8 then but/and to_ _be evening, ⟦ὑδρῶν⟧ and very ⟦κεκμηκὼς⟧, upon/to/against the/this/who kingly tent to_come/go, about which the/this/who all the/this/who parent/ancestor ⟦στρατὸς⟧ ⟦ἐστρατοπέδευκεν⟧. 9 the/this/who on_one_hand therefore/then another all upon/to/against the/this/who dinner to_be. 10 the/this/who but/and king which/how especially to_thirst, although ⟦ἀφθόνους⟧ to_have/be flow, no be_able through/because_of he/she/it/self to_heal the/this/who ⟦δίψαν⟧; 11 but one he/she/it/self ⟦ἀλόγιστος⟧ desire of_the from_with the/this/who ⟦πολεμίοις⟧ water ⟦ἐπιτείνουσα⟧ ⟦συνέφρυγεν⟧, and ⟦λύουσα⟧ ⟦κατέφλεγεν⟧. 12 whence the/this/who ⟦ὑπερασπιστῶν⟧ upon/to/against the/this/who of_the king desire ⟦σχετλιαζόντων⟧, two young_ _man soldier ⟦καρτεροὶ⟧ ⟦καταιδεσθέντες⟧ the/this/who of_the king desire, the/this/who ⟦πανοπλίας⟧ ⟦καθωπλίσαντο⟧, and ⟦κάλπην⟧ to_take ⟦ὑπερέβησαν⟧ the/this/who the/this/who ⟦πολεμίων⟧ ⟦χάρακας⟧; 13 and ⟦λαθόντες⟧ the/this/who the/this/who gate ⟦ἀκροφύλακας⟧, ⟦διεξῆεσαν⟧ ⟦εὑράμενοι⟧ according_to all the/this/who the/this/who ⟦πολεμίων⟧

Literal Version

army_camp. **14** and ⟦ἀνευράμενοι⟧ ⟦θαῤῥαλέως⟧ the/this/who ⟦πηγὴν⟧, out_from he/she/it/self to_fill the/this/who king the/this/who ⟦ποτόν⟧. **15** the/this/who but/and and about the/this/who ⟦δίψαν⟧ ⟦διαπυρούμενος⟧, ⟦ἐλογίσατο⟧ ⟦πάνδεινον⟧ to_be ⟦κίνδυνον⟧ the/this/who soul ⟦λογισθὲν⟧ ⟦ἰσοδύναμον⟧ the/this/who ⟦ποτὸν⟧ blood. **16** whence ⟦ἀντιθεὶς⟧ the/this/who desire the/this/who ⟦λογισμὸν⟧, ⟦ἔσπεισεν⟧ the/this/who drink the/this/who God. **17** able for the/this/who self-controlled mind to_conquer the/this/who the/this/who to_suffer ⟦ἀνάγκας⟧, and to_extinguish the/this/who the/this/who ⟦οἴστρων⟧ ⟦φλεγμονὰς⟧, and the/this/who the/this/who body ⟦ἀλγηδόνας⟧ according_to surpassing ⟦οὔσας⟧ ⟦καταπαλαῖσαι⟧, **18** and the/this/who ⟦καλοκᾳγαθίας⟧ of_the ⟦λογισμοῦ⟧ ⟦ἀποπτῦσαι⟧ all the/this/who the/this/who to_suffer ⟦ἐπικρατείας⟧. **19** already but/and and the/this/who time/right_time I/we to_call upon/to/against the/this/who ⟦ἀπόδειξιν⟧ the/this/who ⟦ἱστορίας⟧ of_the ⟦σώφρονος⟧ ⟦λογισμοῦ⟧. **20** since for ⟦βαθεῖαν⟧ peace through/because_of the/this/who ⟦εὐνομίαν⟧ the/this/who father I/we to_have/be, and ⟦ἔπραττον⟧ well, so and the/this/who the/this/who Asias king Seleukon the/this/who Nikanora and money toward the/this/who ⟦ἱερουργίαν⟧ he/she/it/self ⟦ἀποφορίσαι⟧, and the/this/who citizenship he/she/it/self ⟦ἀποδέχεσθαι⟧; **21** then so one to/with the/this/who common ⟦νεωτερίσαντες⟧ ⟦ὁμόνοιαν⟧, ⟦πυλυτρόπως⟧ ⟦ἐχρήσαντο⟧ ⟦συμφοραῖς⟧.

4:1 Simōn for one to/with Onian ⟦ἀντιπολιτεύομενος⟧ the/this/who once/when the/this/who ⟦ἀρχιερωσύνην⟧ to_have/be through/because_of life, good and good-doer man, since all way ⟦διαβάλλων⟧ above/for of_the Gentile_nation no be_strong to_harm, an_exile ⟦ᾤχετο⟧, the/this/who fatherland ⟦προδώσων⟧. **2** whence ⟦ἥκων⟧ to/with Apollōnios, the/this/who Surias and/both and Foinikaʸs and Kilikias ⟦στρατηγὸν⟧, to_speak, **3** ⟦εὔνους⟧ to_be the/this/who of_the king ⟦πράγμασιν⟧ to_come/be_present, ⟦μηνύων⟧ much ⟦ἰδιωτικῶν⟧ money myriad in/on/among the/this/who Hierosolumōn ⟦γαζοφυλακίοις⟧ ⟦τεθησαύρισται⟧, the/this/who temple not ⟦ἐπικοινωνούσας⟧, but ⟦προσήκειν⟧ this/he/she/it Seleukōi the/this/who king. **4** this/he/she/it ⟦ἕκαστα⟧ to_know the/this/who Apollōnios, the/this/who on_ _one_hand Simōna the/this/who toward the/this/who king ⟦κηδεμονίας⟧ ⟦ἐπαινεῖ⟧, to/with but/and the/this/who Seleukon to_ascend ⟦κατεμήνυε⟧ the/this/who the/this/who money treasure; **5** and to_take the/this/who about he/she/it/self authority, quick/quickly toward the/this/who fatherland I/we with/after of_the ⟦καταράτου⟧ Simōnos and ⟦βαρυτάτου⟧ ⟦στρατοῦ⟧ to_come_near/agree, **6** the/this/who of_the king commandment ⟦ἥκειν⟧ to_speak, that the/this/who ⟦ἰδιωτικὰ⟧ of_the treasury to_take money. **7** and of_the Gentile_nation to/with the/this/who word ⟦σχετλιάζοντος⟧, ⟦ἀντιλέγοντός⟧ and/both, ⟦πάνδεινον⟧ to_be to_think, if the/this/who the/this/who ⟦παρακαταθήκας⟧ to_ _trust_(in) the/this/who temple treasure ⟦στερηθήσονται⟧, which/how such_as and/both to_be ⟦ἐκώλυον⟧. **8** with/after threat but/and the/this/who Apollōnios ⟦ἀπῄει⟧ toward the/this/who temple. **9** the/this/who but/and priest with/after woman and child in/on/among the/this/who temple ⟦ἱκετευσάντων⟧ the/this/who God ⟦ὑπερασπίσαι⟧ of_

Readers' Version

18 and to wrestle down the pains of the body, however excessive, and through the excellency of reasoning, to spurn all the assaults of the emotions. **19** But the occasion now invites us to give an illustration of temperate reasoning from history. **20** Because at a time when our fathers were in possession of undisturbed peace through obedience to the law and were prosperous, so that Seleukos (Seleucus) Nikanor, the king of Asia, both assigned them money for divine service, and accepted their form of government, **21** then certain people, bringing in new things contrary to the public harmony, in various ways fell into calamities.

Corruption and conflict in Yerushalem

4:1 Because a certain man named Shim'on (Simon), who was in opposition to an honourable and good man who once held the high priesthood for life, named Honyo (Onias). After slandering Honyo in every way, Shim'on couldn't injure him with the people, so he went away as an exile, with the intention of betraying his country. **2** When coming to Apolonios, the military governor of Aram (Syria), Foinikai, and Kilikia, he said, **3** "Having good will to the king's affairs, I've come to inform you that tens of thousands in private wealth is laid up in the treasuries of Yerushalem (Jerusalem) which don't belong to the temple, but belong to King Seleukos." **4** Apolonios, acquainting himself with the particulars of this, praised Shim'on for his care of the king's interests, and going up to Seleukos informed him of the treasure. **5** Getting authority about it, and quickly advancing into our country with the accursed Shim'on and a very heavy force, **6** he said that he came with the king's commands that he should take the private money of the treasury. **7** The nation, indignant at this proclamation, and replying to the effect that it was extremely unfair that those who'd committed deposits to the sacred treasury should be deprived of them, resisted as well as they could. **8** But Apolonios went away with threats into the temple. **9** The priests, with the women and children, asked God to throw his shield over the holy, despised place, **10** and Apolonios was going up with his armed force to seize the treasure, when angels from heaven appeared riding on horseback, all radiant in armour, filling them with much fear and trembling. **11** Apolonios fell half dead on the courtyard which is open to all

Readers' Version

nations, and extended his hands to heaven, and implored the Ivrim (Hebrews), with tears, to pray for him, and take away the anger of the heavenly army. 12 Because he said that he'd sinned, so as to be consequently worthy of death, and that if he were saved, he'd proclaim to all people the blessedness of the holy place. 13 Honyo the high priest, induced by these words, although for other reasons anxious that King Seleukos wouldn't suppose that Apolonios was slain by human device and not by Divine punishment, prayed for him; 14 and he being thus unexpectedly saved, departed to report to the king what had happened to him. 15 But on the death of Seleukos the king, his son Antiokos (Antiochus) Epifanes (Epiphanes) succeeded to the kingdom—a terrible man of arrogant pride.

Yason and Antiokos undermine God's law

16 He, having deposed Honyo (Onias) from the high priesthood, appointed his brother Yason to be high priest, 17 who'd made a covenant, if he'd give him this authority, to pay yearly three thousand and six hundred and sixty talents. 18 He committed to him the high priesthood and rulership over the nation. 19 He both changed the manner of living of the people, and perverted their civil customs into all lawlessness. 20 So that he not only erected a gymnasium on the very citadel of our country, but neglected the guardianship of the temple. 21 Because of that, Divine vengeance was grieved and instigated Antiokos himself against them. 22 Because being at war with Ptolemaios (Ptolemy) in Mitsrayim (Egypt), he heard that on a report of his death being spread abroad, the inhabitants of Yerushalem (Jerusalem) had greatly rejoiced, and he quickly marched against them. 23 Having subdued them, he established a decree that if any of them lived according to the ancestral laws, he should die. 24 When he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect, 25 for even women, because they continued to circumcise their children, were flung down a precipice along with them, knowing beforehand of the punishment. 26 When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to renounce the Jewish religion.

Literal Version

the temple ⟦καταφρονουμένου⟧ place. 10 ⟦Ἀνιόντος⟧ and/both with/after ⟦καθωπλισμένης⟧ the/this/who army of _the Apollōniou to/with the/this/who the/this/who money plunder from_heaven ⟦ἔφιπποι⟧ ⟦προϋφάνησαν⟧ angel ⟦περιαστράπτοντες⟧ the/this/who ⟦ὅπλοις⟧, and much he/she/it/self fear and/both and ⟦τρόμον⟧ ⟦ἐνιόντες⟧. 11 ⟦Καταπεσὼν⟧ indeed actually half-dead the/this/who Apollōnios upon/to/against the/this/who ⟦πάμφυλον⟧ of_the temple ⟦περίβολον⟧, the/this/who hand to_stretch_out toward the/this/who heaven, with/after ⟦διακρύων⟧ the/this/who Hebraious to_plead/comfort, that about he/she/it/self/my/your/him-self/there ⟦εὐξόμενοι⟧, the/this/who heavenly ⟦ἐξευμενίσωνται⟧ ⟦στρατόν⟧. 12 to_ _speak for ⟦ἡμαρτηκὼς⟧, so and to_die worthy to_be, all and/both a_human ⟦ὑμνήσειν⟧ ⟦σωθεὶς⟧ the/this/who of_the temple place ⟦μακαριότητα⟧. 13 this/he/she/it ⟦ἐπαχθεὶς⟧ the/this/who word Onias the/this/who high-priest, although otherwise to_revere, not once/when ⟦νομίσειεν⟧ the/this/who king Seleukos out_from human plot and not divine ⟦δίκης⟧ ⟦ἀνῃρήσασθαι⟧ the/this/who ⟦Ἀπωλλώνιον⟧, ⟦ηὔξατο⟧ about he/she/it/self/my/your/him-self/there. 14 and the/this/who on_one_hand ⟦παραδὸξως⟧ ⟦διασωθεὶς⟧ ⟦ᾤχετο⟧, ⟦δηλώσων⟧ the/this/who king the/this/who ⟦συμβάντα⟧ he/she/it/self. 15 to_decease but/and Seleukou of_the king ⟦διαδέχεται⟧ the/this/who beginning the/this/who son he/she/it/self/my/your/him-self/there Antiokos glorious, man arrogant and awful. 16 which ⟦καταλύσας⟧ the/this/who Onian the/this/who ⟦ἀρχιερωσύνης⟧, 17 Yasona the/this/who brother he/she/it/self/my/your/him-self/there to_ _appoint/conduct high-priest, ⟦συνθέμενον⟧ ⟦δώσειν⟧, if ⟦ἐπιτρέψειεν⟧ he/she/it/self the/this/who beginning, according_to year ⟦τρισχίλια⟧ six_hundred sixty talent. 18 the/this/who but/and to_permit he/she/it/self ⟦ἀρχιερᾶσθαι⟧ and of_the Gentile_nation ⟦ἀφηγεῖσθαι⟧. 19 which and ⟦ἐξεζήτησεν⟧ the/this/who Gentile_nation, and ⟦ἐξεπολίτευσεν⟧ upon/to/against all ⟦παρανομίαν⟧. 20 so not alone/only upon/to/against he/she/it/self the/this/who Akra/tip the/this/who ⟦πατρίδος⟧ I/we ⟦γυμνάσιον⟧ ⟦κατασκευάσαι⟧, the/this/who of_the temple ⟦κηδεμονίαν⟧. 21 upon/to/against which ⟦ἀγανακτήσασα⟧ the/this/who ⟦θεία⟧ condemnation he/she/it/self actually the/this/who Antiokon to_fight. 22 since for war to_be according_to ⟦Αἴγυπ⟧ the/this/who Ptolemaiōi, to_hear and/both, that/since ⟦φήμης⟧ ⟦διαδοθείσης⟧ about ⟦τιῦ⟧ ⟦τεθνάναι⟧ he/she/it/self, which/how there_is especially ⟦χαίροιεν⟧ the/this/who Hierosolumitai, quickly upon/to/against he/she/it/self ⟦ἀνέζευξεν⟧. 23 and which/how ⟦ἐπόρθσεν⟧ he/she/it/self, decree to_place, that if one he/she/it/self ⟦φάνοιεν⟧ the/this/who ⟦πατρίῳ⟧ ⟦πολιτευόμενοι⟧ law ⟦θάνοιεν⟧. 24 and since according_to nothing way be_strong to_destroy/lodge through/because_of the/this/who decree the/this/who of_the Gentile_nation enthusiasm, but all the/this/who my/your/him-self threat and punishment ⟦ἑώρα⟧ ⟦καταλυομένας⟧, 25 so and woman, that/since ⟦περιέτεμον⟧ the/this/who child, with/after the/this/who ⟦βρεφῶν⟧ ⟦κατακρημνισθῆναι⟧, ⟦προειδυίας⟧ that/since this/he/she/it ⟦πείσονται⟧; 26 since therefore/then the/this/who decree

Literal Version

he/she/it/self/my/your/him-self [[κατεφρονεῖτο]] by/under of_the a_people, he/she/it/self through/because_of [[βασάνων]] one each this/he/she/it Gentile_nation [[ἠνάγκαζεν]] small [[ἀπογευομένους]] [[τροφῶν]], [[ἐξόμνυσθαι]] the/this/who Youdaismon.

5:1 [[Προκαθίσας]] indeed actually with/after the/this/who [[συνέδρων]] the/this/who tyrant Antiokos upon/to/against one high place, **2** and the/this/who troops he/she/it/self [[ἐνόπλων]] around to_stand_by [[παρεκέλευεν]] the/this/who [[δορυφόροις]] one each the/this/who Hebraiōn [[περισπᾶσθαι]] and [[κρεῶν]] [[ὑείων]] and sacrificed_to_idols [[ἀναγκάζειν]] [[ἀπογεύεσθαι]]. **3** if but/and one not [[θέλοιεν]] [[μιαροφαγῆσαι]], this/he/she/it [[τροχισθέντας]] to_do_away_ _with. **4** much but/and [[συναρπασθέντων]], one first out_from the/this/who [[ἀγέλης]] Hebraios name Eleazaros, the/this/who family priest, the/this/who [[ἐπιστήμην]] lawyer, and the/this/who age/height [[προήκων]], and much the/this/who about the/this/who tyrant through/because_of the/this/who age/height acquaintance/acquainted_with, [[παρήχθη]] near/neighbour he/she/it/self/my/your/him-self/there. **5** and he/she/it/self to_perceive the/this/who Antiokos, to_say, **6** I/we before be_ _first the/this/who according_to you [[βασάνων]], oh!/to_be [[πρεσβύτα]], [[συμβουλεύσαιμ']] if you this/he/she/it that [[ἀπογευσάμενος]] the/this/who [[ὑείων]] [[σώζοιο]]; [[αἰδοῦμαι]] for you the/this/who age/height and the/this/who [[πολιὰν]], which with/after so_great to_have/be time, no I/we to_think [[φιλοσοφεῖν]], the/this/who Jewish [[χρώμενος]] religion. **7** why? for the/this/who nature [[κεχαρισμένης]] [[καλλίστην]] the/this/who [[τοῦδε]] of_the living_thing [[σαρκοφαγίαν]] [[βδελύττῃ]]? **8** and for [[ἀνόητον]] this/he/she/it the/this/who not [[ἀπολαύειν]] the/this/who without [[ὀνείδους]] [[ἡδέων]], and through/because_of [[ἄδικον]] [[ἀποστρέφεσθαι]] the/this/who the/this/who nature [[χάριτας]]. **9** you but/and I/we and [[ἀνοητότερον]] [[ποιήσειν]] to_think, if [[κενοδοξῶν]] about the/this/who true, **10** still [[κᾰ́μοῦ]] [[καταφρονήσεις]] upon/to/against the/this/who one's_own/private punishment; no [[ἐξυπνώσεις]] away_from the/this/who [[φλυάρου]] philosophy you? **11** and [[ἀποσκεδάσεις]] [[ψῶν]] thought you the/this/who [[λῆρον]], and worthy the/this/who age/height to_take_up mind [[φιλοσοφήσεις]] the/this/who of_ _the [[συμφέροντος]] truth? **12** and [[προσκυνήσας]] I/we the/this/who [[φιλάνθρωπον]] [[παρηγορίαν]] [[οἰκτειρήσεις]] the/this/who yourself old_age? **13** and for [[ἐνθυμήθητι]], which/how if and one to_be [[τῆσδε]] the/this/who religion [[ἐποπτικὴ]] power, [[συγνωμονήσειν]] you upon/to/against all through/because_of necessity lawlessness [[γεινομένῃ]]. **14** this/he/she/it the/this/who way upon/to/against the/this/who [[ἔκθεσμον]] [[σαρκοφαγίαν]] [[ἐποτρύνοντος]] of_ _the tyrant, word [[ᾔτησεν]] the/this/who Eleazaros. **15** and to_ _take of_the to_speak authority, be_first [[δημηγορεῖν]] thus(-ly); **16** I/we, Antioke, sulfur [[πεπεισμένοι]] law [[πολιτευεσθαι]], none necessity [[βιαιοτέραν]] to_be [[νομίζομεν]] the/this/who to/with the/this/who law I/we [[εὐπειθείας]]. **17** for but/and according_to none way [[παρανομεῖν]] to_deem_worthy. **18** and actually if and according_to truth not to_be the/this/who law I/we, which/how you [[ὑπολαμβάνεις]], divine, (otherwise but/and

Readers' Version

Antiokos pressures Eleazar to disobey God's law

5:1 The tyrant Antiokos, therefore, sitting in public state with his assessors on a certain lofty place, with his armed troops standing in a circle around him, **2** commanded his spearbearers to seize every one of the Ivrim (Hebrews), and to compel them to taste swine's flesh and things offered to idols. **3** Should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel and so killed. **4** When many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought near to him.

5 Antiokos, seeing him, said, **6** "I'd counsel you, old man, before your tortures begin, to taste the swine's flesh, and save your life; for I feel respect for your age and hoary head, which since you've had so long, you appear to me to be no philosopher in retaining the superstition of the Yehudim (Jews). **7** Because therefore, since nature has conferred on you the most excellent flesh of this animal, do you loathe it? **8** It seems senseless not to enjoy what's pleasant, yet not disgraceful; and from notions of sinfulness, to reject the gifts of nature. **9** You'll be acting, I think, still more senselessly, if you follow vain conceits about the truth. **10** You will, moreover, be despising me to your own punishment. **11** won't you awake from your trifling philosophy, give up the folly of your notions, and regaining understanding worthy of your age, search into the truth of an expedient course? **12** won't you respect my kindly admonition and have pity on your own years? **13** Because bear in mind that if there's any power which watches over this religion of yours, it'll pardon you for all transgressions of the law which you commit through compulsion."

Eleazar refuses to eat forbidden food

14 While the tyrant incited him in this manner to the unlawful eating of meat, Eleazar begged permission to speak. **15** Having received permission to speak, he began to address the people as follows: **16** "We, Oh Antiokos (Antiochus), who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law. **17** Therefore we consider that we ought not to transgress the law in any way. **18** Indeed, were our law (as you suppose) not truly divine, and if we wrongly think it divine, we'd have no right even in that case to destroy our sense of religion. **19** Don't think that eating unclean meat is a trifling offence. **20** Because transgression of the law, whether in small or great matters, is of equal importance; **21** for in either case the law is equally slighted. **22** But you deride our philosophy, as though we lived in it irrationally. **23** Yet it instructs us in self-control, so that we're superior to all pleasures and lusts; and it trains us in courage, so that we cheerfully undergo every grievance. **24** It in-

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structs us in justice, so that in all our dealings we render what's due. It teaches us piety, so that we properly worship the one and only God. 25 That's why we don't eat the unclean; for believing that the law was established by God, we're convinced that the Creator of the world, in giving his laws, sympathises with our nature. 26 Those things which are suitable for our souls, he's directed us to eat; but those which aren't, he has forbidden. 27 But, tyrant-like, you not only force us to break the law, but also to eat, that you may ridicule us as we thus profanely eat. 28 But you won't have this cause of laughter against me, 29 nor will I transgress the sacred oaths of my forefathers to keep the law. 30 No, not if you pluck out my eyes, and consume my entrails. 31 I'm not so old, and void of courage as to not be youthful in reason and in defence of my religion. 32 Now then, prepare your wheels, and kindle a fiercer flame. 33 I won't so pity my old age, as on my account to break the law of my country. 34 I won't play false to you, Oh law, my instructor, or forsake you, Oh beloved self-control! 35 I won't put you to shame, Oh philosopher Reason, or deny you, Oh honoured priesthood and knowledge of the law. 36 Mouth! You mustn't disgrace my old age, nor the full stature of a perfect life. 37 My ancestors will receive me as pure, not having feared your compulsion, even to death. 38 Because you'll rule like a tyrant over the ungodly, but you won't lord it over my thoughts about religion, either by your arguments, or through actions."

Eleazar endures torture

6:1 When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up, and rudely dragged Eleazar to the instruments of torture. 2 First, they stripped the old man, adorned as he was with the beauty of piety. 3 Then tying back his arms and hands, they disdainfully flogged him. 4 A herald opposite cried out, "Obey the king's commands!"

5 But the high-minded and truly noble Eleazar, as one tortured in a dream, ignored it. 6 But raising his eyes on high to heaven,

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⟦νομίζομεν⟧ he/she/it/self to_be divine/sulfur) and_not thus(-ly) it_is_permitted I/we to_be the/this/who upon/to/against the/this/who piety ⟦δόκαν⟧ ⟦ἀκυρῶσαι⟧. 19 not small therefore/then to_be ⟦νομίσῃς⟧ this/he/she/it, if ⟦μιαροφαγήσεμεν⟧, sin. 20 the/this/who for in/on/among ⟦μικροῖς⟧ and in/on/among ⟦μεγάλοις⟧ ⟦παρανομεῖν⟧ ⟦ἰσοδύναμόν⟧ to_be; 21 through/because_of ⟦ἑκατέρου⟧ for which/how similarly the/this/who law ⟦ὑπερηφανεῖται⟧. 22 ⟦Χλευάζεις⟧ but/and I/we the/this/who ⟦φιλοσοφίαν⟧, just_as no with/after ⟦εὐλογιστίας⟧ in/on/among he/she/it/self ⟦βιούντων⟧. 23 ⟦Σωφροσύνην⟧ and/both for I/we ⟦ἐκδιδάσκει⟧, so all the/this/who pleasure and desire to_ _grasp/seize, and ⟦ἀνδρείαν⟧ ⟦ἐξασκεῖν⟧, so all travail voluntarily ⟦ὑπομένειν⟧; 24 and righteousness to_instruct, so through/because_of all the/this/who ⟦ἠθῶν⟧ ⟦ἰσονομεῖν⟧ and piety to_teach, so alone/only the/this/who to_be God ⟦σέβειν⟧ ⟦μεγαλοπρεπῶς⟧. 25 for no ⟦μιαροφαγοῦμεν⟧; to_trust_(in) for God ⟦καθεστᾶναι⟧ the/this/who law, to_perceive that/since and according_to nature I/we ⟦συμπαθεῖ⟧ ⟦νομοθετῶν⟧ the/this/who of_the world creator; 26 the/this/who on_one_ _hand ⟦οἰκειωθωσόμενα⟧ I/we the/this/who soul to_permit to_eat, the/this/who but/and ⟦ἐναντιωθησόμενα⟧ to_prevent ⟦σαρκοφαγεῖν⟧. 27 ⟦Τυραννικὸν⟧ but/and, no alone/only to_ _compel I/we ⟦παρανομεῖν⟧, but and to_eat, that the/this/who ⟦ἐχθίστῃ⟧ I/we ⟦μιαροφαγίᾳ⟧ this/he/she/it still ⟦ἐγγελάσῃς⟧. 28 but no ⟦γελάσεις⟧ according_to I/we/my this/he/she/it the/this/who ⟦γέλωτα⟧; 29 neither the/this/who ⟦ἱεροὺς⟧ the/this/who parent/ancestor about of_the to_keep/guard the/this/who law oath no ⟦παρήσω⟧. 30 and_not if to_cut_off I/we the/this/who eye, and the/this/who affection/entrails I/we ⟦τήξεις⟧. 31 no thus(-ly) to_be an_old_man I/we and ⟦ἄνανδρος⟧, so I/we through/because_of the/this/who piety not ⟦νεάζειν⟧ the/this/who ⟦λογισμόν⟧. 32 to/with this/he/she/it ⟦τροχοὺς⟧ ⟦εὐτρέπιζε⟧, and the/this/who fire ⟦ἐκφύσα⟧ ⟦σφοδρότερον⟧. 33 no thus(-ly) to_have_compassion the/this/who myself old_age, so I/we through/because_of myself the/this/who ⟦πάτριον⟧ to_destroy/lodge law. 34 no ⟦ψεύσομαί⟧ you, ⟦παιδευτὰ⟧ ⟦νόμε⟧, and_not ⟦φεύξομαί⟧ you, ⟦φίλη⟧ self-control. 35 and_not to_dishonour you, ⟦φιλόσοφε⟧ ⟦λόγε⟧, and_not ⟦ἐξαρνήσεμαί⟧ you, priesthood precious, and ⟦νομοθεσίας⟧ higher_knowledge; 36 and_not ⟦μιανεῖς⟧ I/we the/this/who ⟦σεμνὸν⟧ ⟦γήρηως⟧ mouth, and_not ⟦νομίμου⟧ life age/height. 37 pure I/we the/this/who father ⟦προσδέξονται⟧, not ⟦φοβηθέντα⟧ you the/this/who until death ⟦ἀνάγκας⟧. 38 ungodly on_one_hand for ⟦τυραννήσεις⟧; the/this/who but/and my about the/this/who piety thought neither word ⟦δεσπόσεις⟧, neither through/because_of work.

6:1 this/he/she/it the/this/who way ⟦ἀντιρητορεύσαντα⟧ the/this/who of_the tyrant ⟦παρηγορίαις⟧, ⟦παραστάντες⟧ the/this/who ⟦δορυφόροι⟧ bitterly ⟦ἔσυραν⟧ upon/to/against the/this/who ⟦βασανιστήρια⟧ the/this/who Eleazaron. 2 and first on_one_hand ⟦περιέδυσαν⟧ the/this/who ⟦γηραιὸν⟧ ⟦ἐκκεκοσμημένον⟧ about the/this/who piety propriety. 3 then ⟦περιαγκωνίσαντες⟧ ⟦ἑκατέρωθεν⟧, whip ⟦κατῇκιζον⟧; 4 ⟦πείσθητι⟧ the/this/who of_the king commandment, ⟦ἑτέρωθεν⟧ ⟦κήρυκος⟧ ⟦ἐπιβοῶντος⟧. 5 the/this/who but/and high-minded and of_noble_birth which/how truly Eleazaros,

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just_as in/on/among [[ὀνείρω]] to_torture according_to none way [[μετετρέπετο]]. 6 but [[ὑψηλοὺς]] [[ἀνατείνας]] toward the/this/who heaven the/this/who eye, [[ἀπεξαίνετο]] the/this/who whip the/this/who flesh the/this/who an_old_ _man, and [[κατερῥεῖτο]] the/this/who blood, 7 and the/this/who side [[κατετιτρώσκετο]], and [[πίπτων]] toward the/this/who ground, away_from of_the not to_bear/lead the/this/who body the/this/who [[ἀλγηδόνας]], [[ὀρθὸν]] to_ _have/be and unwavering the/this/who [[λογισμόν]]. 8 [[Λὰξ]] indeed actually the/this/who [[πικρῶν]] one [[δορυφόρων]], toward the/this/who [[κενεῶνας]] [[ἐναλλόμενος]] to_strike, that [[ἐξανίσταιτο]] [[πίπτων]]. 9 the/this/who but/and [[ὑπέμενεν]] the/this/who [[πόνους]], and [[περιεφρόνει]] the/this/who necessity, and [[διεκαρτέρει]] the/this/who [[αἰκισμοὺς]], 10 and just_as [[γενναῖος]] [[ἀθλητὴς]] [[τυπτόμενος]] [[ἐνίκα]] the/this/who [[βασανίζοντας]] the/this/who an_old_man. 11 [[Ἰδρῶν]] indeed actually the/this/who face, and [[ἐπασθμαίνων]] violently, and by/under he/she/it/self the/this/who [[βασανιζόντων]] [[ἐθαυμάζετο]] upon/to/against the/this/who [[εὐτυχίᾳ]]. 12 whence the/this/who on_one_hand [[ἐλεοῦντες]] the/this/who of_the [[γήρως]] he/she/it/self/my/your/him-self/there, the/this/who but/and in/on/among [[συμπαθείᾳ]] the/this/who [[συνηθείας]] to_be, 13 the/this/who but/and in/on/among [[θαυμαστῷ]] the/this/who [[καρτερίας]] [[προσιόντες]] he/she/it/self one the/this/who of_the king to_ _speak, 14 one/which? the/this/who [[κακοῖς]] this/he/she/it [[σεαντὸν]] [[ἀλογίστως]] [[ἀπολλεῖς]], 15 Eleazar? I/we on_one_ _hand the/this/who [[ἡψημένων]] food [[παραθήσομεν]]; you but/and [[ὑποκρινόμενος]] the/this/who [[ὑείων]] [[ἀπογεύσασθαι]], [[σώθητι]]. 16 and the/this/who Eleazaros, just_as [[πικρότερον]] through/because_of the/this/who [[συμβουλίας]] [[αἰκισθεὶς]], to_cry_out, 17 not thus(-ly) badly [[φρονήσαιμεν]] the/this/who Habra'am [[παῖδες]], so [[μαλακοψυχήσαντας]] [[ἀπρεπὲς]] I/we [[δρᾶμα]] [[ὑποκρίνασθαι]]. 18 and for [[ἀλόγιστον]], if to/with truth [[ζήσαντες]] the/this/who until [[γήρως]] life, and the/this/who upon/to/against he/she/it/self glory lawfully to_keep/guard, now [[μεταβαλοίμεθα]], 19 and he/she/it/self on_one_hand I/we [[γενοίμεθα]] the/this/who [[νέοις]] ungodlinessness mark/example, in_order_that/to a_model to_be the/this/who [[μιεροφαγίας]]. 20 shameful for if [[ἐπιβιώσωμεν]] [[ἀλίγον]] time, 21 and this/he/she/it [[καταγελώμενοι]] to/with all upon/to/against timidity; and by/under on_one_hand of_the tyrant [[καταφρονηθῶμεν]] which/how [[ἄνανδροι]], the/this/who but/and divine/sulfur I/we law until death not [[προασπίσαιμεν]]. 22 to/with this/he/she/it you on_one_hand, oh!/to_be Habra'am [[παῖδες]], [[εὐγενῶς]] above/for the/this/who piety [[τελευτᾶτε]]. 23 the/this/who but/and of_ _the tyrant [[δορυφόροι]], one/which? to_ensue? 24 to/with the/this/who [[ἀνάγκας]] thus(-ly) [[μεγαλοφρονοῦντα]] he/she/it/self to_perceive and nor to/with the/this/who [[οἰκτιρμὸν]] he/she/it/self [[μεταβαλλόμενον]], upon/to/against fire he/she/it/self to_bring. 25 [[Ἔνθα]] through/because_of [[κακοτέχνων]] [[ὀργάνων]] [[καταφλέγοντες]] he/she/it/self [[ὑπερέπτοσαν]], and [[δυσώδεις]] [[χυλοὺς]] toward the/this/who [[μυκτῆρας]] he/she/it/self/my/your/him-self/there [[κατέχεον]].

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the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through. 7 Falling on the ground from his body having no power to endure the pains, he still kept his reasoning upright and unbending. 8 Then one of the harsh spearbearers rushed at him and began to kick him in the side to force him to get up again after he fell. 9 But he endured the pains, despised the cruelty, and persevered through the indignities. 10 Like a noble athlete, the old man, when struck, vanquished his torturers. 11 His face sweating, and he panting for breath, he was admired even by the torturers for his courage.

Eleazar refuses to pretend

12 Therefore, partly in pity for his old age, 13 partly from the sympathy of acquaintance, and partly in admiration of his endurance, some of the attendants of the king said, 14 "Why do you unreasonably destroy yourself, Oh Eleazar, with these miseries? 15 We'll bring you some meat cooked by yourself, and you can save yourself by pretending that you've eaten swine's flesh."

16 Eleazar, as though the advice more painfully tortured him, cried out, 17 "Let us who are children of Avraham not be so evil advised as by giving way to make use of an unbecoming pretence. 18 Because it'd be irrational, if having lived up to old age in all truth, and having scrupulously guarded our character for it, we'd now turn back 19 and ourselves become a pattern of impiety to the young, as being an example of eating pollution. 20 It'd be disgraceful if we'd live on some short time, and that scorned by all men for cowardice, 21 and be condemned by the tyrant for cowardice by not contending to the death for our divine law. 22 Therefore you, Oh children of Avraham, die nobly for your religion. 23 You spearbearers of the tyrant, why do you linger?"

Eleazar's final prayer and death

24 Listening him so high-minded against misery, and not changing at their pity, they led him to the fire. 25 Then with their wickedly contrived instruments they burnt him on the fire, and poured stinking fluids down into his nostrils.

26 He being at length burnt down to the bones, and about to expire, raised his eyes Godward, and said, 27 "You know, Oh God, that when I might have been saved, I'm slain for the sake of the law by tortures of fire. 28 Be merciful to your people, and be satisfied with the punishment of me on their account. 29 Let my blood be a purification for them, and take my life in exchange for theirs." 30 Thus speaking, the holy man departed, noble in his torments, and even to the agonies of death resisted in his reasoning for the sake of the law. 31 Confessedly, therefore, religious reasoning is master of the emotions. 32 Because had the emotions been superior to reasoning, I'd have given them the witness of this mastery. 33 But now, since reasoning conquered the emotions, we befittingly award it the authority of first place. 34 It's only fair that we should allow that the power belongs to reasoning, since it masters external miseries. 35 It'd be ridiculous if it weren't so. I prove that reasoning hasn't only mastered

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pains, but that it's also superior to the pleasures, and withstands them.

Eleazar's example of faith and self-control

7:1 The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of emotions, 2 and flouted by the threats of the tyrant, and overwhelmed with the breakers of torture, 3 in no way shifted the rudder of piety until it sailed into the harbour of victory over death. 4 No besieged city has ever held out against many and various war machines as that holy man did when his pious soul was tried with the fiery trial of tortures and rackings and moved his besiegers through the religious reasoning that shielded him. 5 Because father Eleazar, projecting his disposition, broke the raging waves of the emotions as with a jutting cliff. 6 Oh priest worthy of the priesthood! You didn't pollute your sacred teeth, nor make your appetite, which had always embraced the clean and lawful, a partaker of profanity. 7 Oh harmoniser with the law, and sage devoted to a divine life! 8 Of such a character ought those to be who perform the duties of the law at the risk of their own blood, and defend it with generous sweat by sufferings even to death. 9 You, father, have gloriously established our right government by your endurance; and making of much account our past service, prevented its destruction, and by your actions, have made credible the words of philosophy. 10 Oh aged man of more power than tortures, elder more vigorous than fire, greatest king over the emotions, Eleazar! 11 Because as father Aharon (Aaron), armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel, 12 so, Eleazar, the descendant of Aharon, wasted away by the fire, didn't give up his reasoning. 13 What's

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26 the/this/who but/and until the/this/who bone already [[κατακεκαυμένος]] and to_ensue [[λιποθυμεῖν]], [[ἀνέτεινεν]] the/this/who eye to/with the/this/who God, and to_say, you [[οἶσθα]], God, be_present I/we to_save, 27 torment [[καυστικαῖς]] to_die through/because_of the/this/who law. 28 propitious/gracious [[γενοῦ]] the/this/who Gentile_nation you, [[ἀρκεσθεὶς]] the/this/who our about he/she/it/self condemnation. 29 [[Καθάρσιον]] he/she/it/self to_do/make the/this/who my blood, and [[ἀντίψυχον]] he/she/it/self to_ _take the/this/who my soul. 30 and this/he/she/it to_say the/this/who sacred man [[εὐγενῶς]] the/this/who torment [[ἐναπέθανεν]], and until the/this/who of_the death [[βασάνων]] to_oppose the/this/who [[λσγισμῷ]] through/because_of the/this/who law. 31 undeniably [[οἶν]] master to_be the/this/who to_suffer the/this/who pious thought. 32 if for the/this/who passion of_the [[λογισμοῦ]] [[κεκρατήκει]], this/he/she/it if [[ἀπεδόμην]] the/this/who the/this/who [[ἐπικρατείας]] testimony. 33 now but/and of_the [[λογισμοῦ]] the/this/who passion [[νικήσαντος]], he/she/it/self [[προσηκόντως]] the/this/who the/this/who reign [[προσνέμομεν]] authority. 34 and just to_be [[ὁμολογεῖν]] I/we, the/this/who power to_be of_the [[λογισμοῦ]], where(-ever) indeed and the/this/who outside [[ἀλγηδόνων]] [[ἐπικρατεῖ]]. 35 since and [[γελοῖον]]; and no alone/only the/this/who [[ἀλγηδόνων]] to_show/prove to_grasp/seize the/this/who [[λογισμὸν]], but and the/this/who pleasure to_grasp/seize, nor he/she/it/self [[ὑπείκειν]].

7:1 just_as and [[ἄριστος]] captain the/this/who of_the father I/we Eleazarou thought, [[πηδαλιουεχῶν]] the/this/who the/this/who piety ship in/on/among the/this/who the/this/who to_suffer sea, 2 and [[καταικιζόμενος]] the/this/who of_the tyrant [[ἀπειλαῖς]], and [[καταντλούμενος]] the/this/who the/this/who [[βασάνων]] [[τρικυμίαις]], 3 according_to none way [[μετέτρεψεν]] the/this/who the/this/who piety [[οἴακας]], until which/whither [[ἔπλευσεν]] upon/to/against the/this/who the/this/who death [[νίκης]] harbour. 4 no thus(-ly) city much and various [[μηχανήμασιν]] [[ἀντέσχεν]] once/when [[πολιορκουμένη]], which/how the/this/who all-holy that the/this/who [[ἱερὰν]] soul [[αἰκισμοῖς]] and/both and [[στρέβλαις]] [[πυρπολούμενος]], [[ἐκίνησεν]] the/this/who [[πολιορκοῦντας]], through/because_ _of the/this/who [[ὑπερασπίζοντα]] the/this/who piety [[λογισμόν]]. 5 just_as for [[πρόκρημνον]] [[ἄκραν]], the/this/who my/your/him-self mind the/this/who father Eleazaros to_ _stretch_out, [[περιέκλασεν]] the/this/who [[μαινομένους]] the/this/who to_suffer [[κλύδωνας]]. 6 Omega/oh!/to_be [[ἄξιε]] the/this/who priesthood [[ἱερεῦ]], no [[ἐμίανας]] the/this/who [[ἱεροὺς]] tooth, and_not the/this/who reverence_for_God and cleansing [[χωρήσασαν]] [[γαστέρα]] [[ἐκοινώνησας]] [[μιεροφαγίᾳ]]; 7 Omega/oh!/to_be [[σύμφωνε]] law, and [[φιλόσοφε]] sulfur life. 8 such_as_this be_necessary to_be the/this/who [[δημιουργοῦντας]] the/this/who law one's_ _own/private blood, and [[γενναίῳ]] [[ἰδρῶτι]] the/this/who until death [[πάθεσιν]] [[ὑπερασπίζοντας]]. 9 you father, the/this/who [[εὐνομίαν]] I/we through/because_of the/this/who [[ὑπομονῶν]] toward glory [[ἐκύρωσας]], and the/this/who [[ἁγιαστίαν]] [[σεμνολογήσας]] no [[κατέλυσας]],

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and through/because_of the/this/who work ⟦ἐπιστοποίησας⟧ the/this/who the/this/who philosophy word.
10 Omega/oh!/to_be ⟦βασάνων⟧ ⟦βιότερε⟧ an_old_man, fire ⟦εὐτονώτερε⟧ ⟦πρεσβύτα⟧, and to_suffer ⟦μέγιστε⟧ king Eleazar.
11 just_as for the/this/who father ⟦Ἀαρὸν⟧ the/this/who ⟦θυμιατηρίῳ⟧ ⟦κατθωπλισμένος⟧, through/because_of of_the ⟦ἐθνοπλήθου⟧ ⟦ἐπιτρέχων⟧ the/this/who ⟦ἐμπυριστὴν⟧ to_ _conquer angel. **12** thus(-ly) the/this/who A'arōnidaʸs Eleazaros through/because_of of_the fire ⟦ὑπερτηκόμενος⟧ no ⟦μετετράπη⟧ the/this/who ⟦λογισμόν⟧. **13** and_yet/although the/this/who ⟦θαυμασιώτατον⟧, an_old_man to_be, ⟦λελυμένων⟧ on_one_hand already the/this/who of_the body travail, and ⟦περιεχαλασμένων⟧ but/and the/this/who flesh, ⟦κεκμηκότων⟧ but/and and the/this/who ⟦νεύρων⟧, ⟦ἀνενέασεν⟧. **14** the/this/who spirit/breath of_the ⟦λογισμοῦ⟧, and the/this/who ⟦'Ισακείῳ⟧ ⟦λογισμῷ⟧ the/this/who ⟦πολυκέφαλον⟧ ⟦στρέβλαν⟧ ⟦ἠκύρωσεν⟧. **15** Omega/oh!/to_be blessed ⟦γήρως⟧, and ⟦σεμνῆς⟧ ⟦πολιᾶς⟧, and life ⟦νομίμου⟧, which faithful death seal to_perfect. **16** if but/and then an_old_ _man the/this/who until death ⟦βασάνων⟧ ⟦περιεφρόνησεν⟧ through/because_of piety, undeniably ruler to_be the/this/who to_suffer the/this/who pious thought.
17 perhaps but/and if ⟦εἴποιέν⟧ one, the/this/who to_suffer no all ⟦περικρατοῦσιν⟧, that/since and_not all ⟦φρόνιμον⟧ to_ _have/be the/this/who ⟦λογισμόν⟧. **18** but just_as/how_much piety ⟦προνοοῦσιν⟧ out_from all heart, this/he/she/it alone be_able to_grasp/seize the/this/who the/this/who flesh to_ _suffer; **19** the/this/who to_trust_(in), that/since God no to_ _die, just_as for the/this/who patriarch I/we Habra'am, Isa'ak, Yakōb, to_live the/this/who God. **20** none therefore/then ⟦ἐναντιοῦται⟧ the/this/who ⟦φαίνεσθαί⟧ one ⟦παθοκρατεῖσθαι⟧ through/because_of the/this/who weak ⟦λογισμόν⟧. **21** since one/which? to/with all the/this/who the/this/who philosophy rule piously philosopher, and to_ _trust_(in) God, **22** and to_perceive that/since through/because_of the/this/who virtue all travail ⟦ὑπομένειν⟧ blessed to_be, no if ⟦περικρατήσειεν⟧ the/this/who to_suffer through/because_of the/this/who piety? **23** alone for the/this/who wise and self-controlled vigorous to_be the/this/who to_suffer lord.
24 through/because_of this/he/she/it indeed actually and ⟦μειρακίσκοι⟧ the/this/who the/this/who piety ⟦λογισμῷ⟧ ⟦φιλοσοφουντες⟧ ⟦χαλεπωτερων⟧ ⟦βασανιστηρίων⟧ ⟦ἐπεκράτησαν⟧. **25** since for according_to the/this/who first test ⟦ἐνικήθη⟧ ⟦περιφανὴς⟧ the/this/who tyrant, not ⟦δυνηθεὶς⟧ ⟦ἀναγκάσαι⟧ ⟦γέροντα⟧ ⟦μιαιροφαγῆσαι⟧.

8:1 the/this/who but/and so very ⟦περιπαθῶς⟧ to_order another out_from the/this/who age/height the/this/who Hebraiōn to_bring; and if on_one_hand ⟦μιεροφαγήσαιεν⟧, to_ _release ⟦φάγοντας⟧; if but/and ⟦ἀντιλέγοιεν⟧, ⟦πικρότερον⟧ ⟦βασανίζειν⟧. **2** this/he/she/it ⟦διαδεξαμένου⟧ of_the tyrant, be_present ⟦ἀγόμενοι⟧ with/after ⟦γηραιᾶς⟧ mother seven brother, good and/both and ⟦αἰδήμονες⟧ and ⟦γενναῖοι⟧ and in/on/among all ⟦χαριέντες⟧. **3** which to_perceive the/this/who tyrant just_as in/on/among ⟦χορῷ⟧ ⟦περιέχοντας⟧ ⟦μέσην⟧ the/this/who mother, ⟦ἥσθετο⟧ upon/to/against he/she/it/self, and the/this/who ⟦εὐπρεπείας⟧ ⟦ἐκπλαγεὶς⟧ and the/this/who ⟦εὐγενείας⟧

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most wonderful is that though he was an old man, though the labours of his body were now spent, his muscles were relaxed, and his sinews worn out, he recovered youth. **14** By the spirit of reasoning, and the reasoning of Yitshak (Isaac), he rendered powerless the many-headed rack. **15** Oh blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected. **16** If, then, an old man, through religion, despised tortures even to death, then certainly religious reasoning is ruler of the emotions. **17** But perhaps some might say, "It isn't all who conquer emotions, as not all possess wise reasoning." **18** But those who've meditated on religion with their whole heart, these alone can master the emotions of the flesh: **19** they who believe that to God they don't die; for, as our forefathers, Avraham, Yitshak, and Ya'akov (Jacob), they live to God. **20** This circumstance, then, is by no means an objection, that some who have weak reasoning are governed by their emotions, **21** since what person, walking religiously by the whole rule of philosophy, and believing in God, **22** and knowing that it's a blessed thing to endure all kinds of hardships for virtue, wouldn't, for the sake of religion, master his emotion? **23** Because only the wise and brave man is lord over his emotions. **24** This is why even boys, trained with the philosophy of religious reasoning, have conquered still more bitter tortures; **25** for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing,

Seven brothers face the king's threats

8:1 then, indeed, vehemently swayed with emotion, he commanded to bring others of the adult Ivrim (Hebrews), and if they'd eat of the unclean thing, to let them go when they'd eaten; but if they objected, to torment them more grievously. **2** The tyrant having given this charge, seven kindred were brought into his presence, along with their aged mother. They were handsome, modest, well-born, and altogether comely. **3** When the tyrant saw them encircling their mother as in a dance, he was pleased with them. Being struck with their becoming and innocent manner, smiled

Readers' Version

at them, and calling them near, said, 4 "O youths, with favourable feelings, I admire the beauty of each of you. Greatly honouring so numerous a band of kindred, I not only counsel you not to share the madness of the old man who's been tortured before, 5 but I beg you to yield, and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them. 6 Put confidence in me, then, and you'll receive places of authority in my government, if you forsake your national way of life, 7 and, conforming to the Greek way of life, alter your rule and revel in youth's delights. 8 Because if you provoke me by your disobedience, you'll compel me to destroy every one of you with terrible punishments by tortures. 9 Have mercy, then, on your own selves, whom I, although an enemy, am compassionate for your age and attractive appearance. 10 won't you consider this: that if you disobey, there'll be nothing left for you but to die in torture?"

11 When he'd said this, he ordered the instruments of torture to be brought forward, that fear might prevail on them to eat unclean meat. 12 When the spearman brought forward the wheels, the racks, the hooks, racks, cauldrons, pans, finger-racks, iron hands and wedges, and bellows, the tyrant continued: 13 "Fear, young men, and the righteousness which you worship will be merciful to you if you transgress because of compulsion."

14 Now they having listened to these words of persuasion, and seeing the fearful instruments, not only weren't afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power. 15 Now let's consider the matter. Had any of them been weak-spirited and cowardly among them, what reasoning would they've employed but these? 16 "O wretched that we are, and extremely senseless! When the king exhorts us, and calls us to his bounty, shouldn't we obey him? 17 Why do we cheer ourselves with vain counsels, and venture on a disobedience bringing death? 18 Shouldn't we fear, Oh kindred, the instruments of torture and weigh the threatenings of torment and shun this vain-glory and destructive pride? 19 Let's have compassion on our age and relent over the years of our mother. 20 Let's bear in mind that we'll be dying as rebels. 21 Divine Justice will pardon us if we fear the king through necessity. 22 Why withdraw ourselves from a most sweet life, and deprive ourselves of this pleasant world? 23 Let's not oppose necessity, nor seek vain-glory by our own torture. 24 The law itself wouldn't arbitrarily put us to death because we dread torture. 25 Why has such angry zeal taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by the king?"

26 But the young men didn't say or think anything of this kind when about to be tortured. 27 Because they were well aware of the sufferings, and masters of the pains. 28–29 So that as soon as the tyrant had ceased counselling them to eat the unclean, they all with one voice, as from the same heart said,

Literal Version

⟦προσεμειδίασεν⟧ he/she/it/self, and near/neighbour to_call, to_say, 4 Omega/oh!/to_be ⟦νεανίαι⟧ hospitably I/we according_to one each you to_marvel the/this/who beauty; and the/this/who multitude so_great brother ⟦ὑπερτιμῶν⟧, no alone/only to_consult not ⟦μανῆναι⟧ the/this/who he/she/it/self/my/your/him-self the/this/who ⟦προβασανισθέντι⟧ ⟦γέροντι⟧ insanity; 5 but and to_ _plead/comfort ⟦συνείξαντας⟧ the/this/who my ⟦ἀπολαῦσαι⟧ ⟦φιλίας⟧; be_able for just_as ⟦κολάζειν⟧ the/this/who ⟦ἐπιτάγμασιν⟧, ⟦σῦτως⟧ and ⟦εὐεργετεῖν⟧ the/this/who ⟦εὐπειθοῦντάς⟧ I/we. 6 ⟦Πιστεύσατε⟧ therefore/then, and beginning upon/to/against the/this/who my thing ⟦ἡγεμονικὰς⟧ to_take, to_deny the/this/who ⟦πάτριον⟧ I/we the/this/who citizenship ⟦θεσμόν⟧; 7 and ⟦μεταλαβόντες⟧ ⟦Ἑλληνικοῦ⟧ life, and ⟦μεταδιαιτηθέντες⟧ ⟦ἐντρυφήσατε⟧ the/this/who ⟦νεότησιν⟧ you. 8 since if ⟦ὀργίλως⟧ I/we ⟦διάθησθε⟧ through/because_of the/this/who disobedience you, ⟦ἀναγκάσετέ⟧ I/we upon/to/against ⟦δειναῖς⟧ ⟦κολάσεσιν⟧ one each you through/because_of the/this/who ⟦βασάνων⟧ to_destroy. 9 ⟦Κατελεήσατε⟧ therefore/then my/your/him-self, which and the/this/who warlike ⟦ἔγωγε⟧ and the/this/who age/height and the/this/who ⟦εὐμορφίας⟧ ⟦οἰκτείρομαι⟧. 10 no ⟦διαλογιεῖσθε⟧ this/he/she/it, that/since none you to_disobey but/however of_the with/after ⟦στρεβλῶν⟧ to_die to_lay_up? 11 this/he/she/it but/and to_ _speak, to_order toward the/this/who before ⟦προτεθῆναι⟧ the/this/who ⟦βασανιστήρια⟧, that and through/because_of of_the fear ⟦πείσειεν⟧ he/she/it/self ⟦μιεροφαγῆσαι⟧. 12 which/how but/and ⟦τροχούς⟧ and/both and ⟦ἀρθενβόλους⟧ ⟦στρεβλωτήρια⟧, and ⟦τροχαντῆρας⟧ and ⟦καταπέλτας⟧ and ⟦λέβητας⟧, ⟦τήγανά⟧ and/both and ⟦δακτυλήθρας⟧, and hand ⟦σιδηρᾶς⟧ and ⟦σφῆνας⟧, and the/this/who ⟦ζώπυρα⟧ of_the fire the/this/who ⟦δορυφόροι⟧ ⟦προέθησαν⟧, to_take_up/suppose but/and the/this/who tyrant, to_say, ⟦μειράκια⟧ to_fear, 13 and which ⟦σέβεσθε⟧ condemnation, propitious/gracious you to_be through/because_of necessity ⟦παρανομήσασιν⟧. 14 the/this/who but/and to_hear ⟦ἐπαγωγὰ⟧, and to_see a_ _certain_one, no alone/only no to_fear, but and ⟦ἀντεφιλοσόφῳσαν⟧ the/this/who tyrant, and through/because_of the/this/who ⟦εὐλογιστίας⟧ the/this/who ⟦τυραννίδα⟧ he/she/it/self/my/your/him-self/there ⟦κατέλυσαν⟧. 15 and actually ⟦λογισώμεθα⟧; if ⟦δειλόψυχοί⟧ one to_be, and ⟦ἄνανδροι⟧ in/on/among he/she/it/self, ⟦ποίοις⟧ if ⟦ἐχρήσαντο⟧ word? not this/he/she/it? 16 Omega/oh!/to_be ⟦τάλανες⟧ I/we, and greatly foolish; king I/we to_plead/comfort, and upon/to/against good_deed ⟦φωνοῦντος⟧, not ⟦πεισθείημεν⟧ he/she/it/self? 17 one/which? ⟦βουλήμασιν⟧ empty my/your/him-self ⟦εὐφραίνομεν⟧, and ⟦θανατηφόρον⟧ disobedience be_bold? 18 no ⟦φοβησόμεθα⟧, man brother, the/this/who ⟦βασανιστήρια⟧, and ⟦λογιούμεθα⟧ the/this/who the/this/who ⟦βασάνων⟧ threat, and ⟦φευξόμεθα⟧ the/this/who empty_ _conceit this/he/she/it and ⟦ὀλεθροφόρον⟧ ⟦ἀλαζονείαν⟧? 19 ⟦Ἐλεήσωμεν⟧ the/this/who my/your/him-self age/height, and ⟦κατοικτειρήσωμεν⟧ the/this/who the/this/who mother old_age; 20 and ⟦ἐνθυμηθῶμεν⟧, that/since to_disobey

Literal Version

⟦τεθνηξόμεθα⟧. **21** ⟦Συγγνώσεται⟧ but/and I/we and the/this/who ⟦θεία⟧ condemnation through/because_of necessity the/this/who king ⟦φοβηθεῖσιν⟧. **22** one/which? ⟦ἐξάγομεν⟧ my/your/him-self of_the ⟦ἡδίστου⟧ life, and ⟦ἐπιστεροῦμεν⟧ my/your/him-self of_the ⟦γλυκέος⟧ world? **23** not ⟦βιαζώμεθα⟧ the/this/who necessity, nor ⟦κενοδοξήσωμεν⟧ upon/to/against the/this/who my/your/him-self torture. **24** and_not he/she/it/self the/this/who temple voluntarily I/we ⟦θανατοῖ⟧ ⟦φοβηθέντας⟧ the/this/who ⟦βασανιστήρια⟧. **25** whence/how I/we the/this/who ⟦τοσαύτη⟧ ⟦ἐντέηκεν⟧ love_of_dispute, and the/this/who ⟦θανατεφόρος⟧ ⟦ἀρέσκει⟧ ⟦καρτερία⟧, be_present with/after ⟦ἀταραξίας⟧ it_should_be the/this/who king ⟦πεισθέντας⟧? **26** but this/he/she/it none to_say the/this/who ⟦νεανίαι⟧ ⟦βασανίζεσθαι⟧ to_ensue, and_not ⟦ἐνεθυμήθησαν⟧. **27** to_be for ⟦περιφρονες⟧ the/this/who to_suffer, and ⟦αὐτηκράτορες⟧ the/this/who ⟦ἀλγηδόνων⟧. so together the/this/who to_cease the/this/who tyrant ⟦συμβουλεύοντα⟧ he/she/it/self ⟦μιεροφαγῆσαι⟧, all through/because_of one voice/sound together, just_as away_from the/this/who he/she/it/self soul, to_say,

9:1 one/which? to_ensue, oh!/to_be tyrant? ready for to_be to_die, or/than ⟦παραβαίνειν⟧ the/this/who ⟦πατρίους⟧ I/we commandment. **2** and ⟦αἰσχυνόμεθα⟧ for the/this/who ⟦προγόνους⟧ ⟦εἰκότως⟧, if not the/this/who of_the law ready_ _obedience and ⟦συμβούλῳ⟧ knowledge ⟦χρησαίμεθα⟧. **3** ⟦Σύμβουλε⟧ tyrant lawlessness, not I/we to_hate above/for he/she/it/self I/we ⟦ἐλέα⟧. **4** ⟦Χαλεπώτερον⟧ for he/she/it/self of_the death ⟦νομίζομεν⟧ to_be you the/this/who upon/to/against the/this/who ⟦παρανόμῳ⟧ salvation I/we mercy. **5** ⟦Ἐκφοβεῖς⟧ but/and I/we, the/this/who through/because_of the/this/who ⟦βασάνων⟧ I/we death ⟦ἀπειλῶν⟧, just_as not before ⟦βραχέως⟧ from_with Eleazarou to_learn. **6** if but/and the/this/who ⟦γέροντες⟧ the/this/who Hebraiōn through/because_of the/this/who piety and ⟦βασανισμοὺς⟧ ⟦ὑπομείναντες⟧ to_die, ⟦ἀποθάνοιμεν⟧ if ⟦δικαιότερον⟧ I/we the/this/who ⟦νέοι⟧, the/this/who ⟦βασάνους⟧ the/this/who ⟦σῶν⟧ ⟦ἀναγκῶν⟧ ⟦ὑπεριδόντες⟧, which and the/this/who instructor an_old_man to_conquer. **7** ⟦Πείραζε⟧ ⟦γαροῦν⟧ tyrant; and the/this/who I/we soul if ⟦θανατώσεις⟧ through/because_of the/this/who piety, not ⟦νομίσῃς⟧ I/we ⟦βλάπτειν⟧ ⟦βασανίζων⟧. **8** I/we on_ _one_hand for through/because_of ⟦τῆσδε⟧ the/this/who suffering and perseverance, the/this/who the/this/who ⟦ἀρετῆς⟧ ⟦ἆθλα⟧ ⟦οἴσομεν⟧. **9** you but/and through/because_of the/this/who I/we ⟦μιαροφονίαν⟧ ⟦αὐτάρχη⟧ ⟦καρτερήσεις⟧ about the/this/who divine ⟦δίκης⟧ eternal ⟦βάσανον⟧ through/because_of fire. **10** this/he/she/it he/she/it/self ⟦εἰπόντων⟧, no alone/only which/how according_to to_ _disobey ⟦ἐχαλέπαινεν⟧ the/this/who tyrant, but which/how and according_to ⟦ἀχαρίστων⟧ to_anger. **11** whence the/this/who ⟦πρεσβύτατον⟧ he/she/it/self ⟦κελευθέντες⟧ ⟦παρήγαγον⟧ the/this/who ⟦μαστισταὶ⟧, and to_tear the/this/who tunic ⟦διέδησαν⟧ the/this/who hand he/she/it/self/my/your/him-self/there and the/this/who ⟦βραχίονας⟧ leather_strap ⟦ἑκατέρωθεν⟧. **12** which/how but/and to_strike the/this/who whip ⟦ἐκοπίασαν⟧, nothing ⟦ἀνύοντες⟧, ⟦ἀνέβαλον⟧ he/she/it/self upon/to/against

Readers' Version

9:1 "Why do you delay, Oh tyrant? Because we're more ready to die than to transgress the injunctions of our fathers. **2** We'd be disgracing our fathers if we didn't obey the law, and take knowledge for our guide. **3** Oh tyrant, counsellor of law-breaking, don't, hating us as you do, pity us more than we pity ourselves. **4** Because we consider your escape to be worse than death. **5** You try to scare us by threatening us with death by tortures, as though you'd learnt nothing by the death of Eleazar. **6** But if aged men of the Ivrim (Hebrews) have died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame. **7** Make the attempt, then, Oh tyrant. If you put us to death for our religion, don't think that you harm us by torturing us. **8** Because we through this ill-treatment and endurance will gain the rewards of virtue. **9** But you, for the wicked and despotic slaughter of us, will, from the Divine vengeance, endure eternal torture by fire."

The first two brothers are killed

10 When they'd said this, the tyrant wasn't only exasperated against them for being disobedient, but enraged with them for being ungrateful. **11** So, at his bidding, the torturers brought the oldest of them, and tearing through his tunic, bound his hands and arms on each side with straps. **12** When they'd laboured hard without effect in scourging him, they hurled him on the wheel. **13** The noble youth, extended on this, became dislocated. **14** With every member disjointed, he denounced the tyrant, saying, **15** "O most accursed tyrant, and enemy of heavenly justice, and cruel-hearted, I'm no murderer, nor sacrilegious man, whom you torture, but a defender of the Divine law."

16 And when the spearmen said, "Consent to eat, that you may be released from your tortures," **17** he answered, "Not so powerful, Oh accursed lackeys, is your wheel, as to stifle my reasoning. Cut my limbs, and burn my flesh, and twist my joints. **18** Because

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through all my torments I'll convince you that the children of the Ivrim (Hebrews) are alone unconquered on behalf of virtue."
19 While he was saying this, they heaped up fuel, and setting fire to it, strained him on the wheel still more. 20 The wheel was defiled all over with blood. The hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered about the axles of the machine. 21 Although the framework of his bones was now destroyed, the high-minded and Abrahamic youth didn't groan. 22 But, as though transformed by fire into immortality, he nobly endured the rackings, saying, 23 "Imitate me, Oh kindred. Never desert your station, nor renounce my brotherhood in courage. Fight the holy and honourable fight of religion, 24 by which means our just and paternal Providence, becoming merciful to the nation, will punish the pestilent tyrant." 25 Saying this, the revered youth abruptly closed his life.
26 When all admired his courageous soul, the spearmen brought forward him who was second oldest, and having put on iron gauntlets with sharp hooks, bound him to the rack.
27 When, on enquiring whether he'd eat before he was tortured, they heard his noble sentiment. 28 After they with the iron gauntlets had violently dragged all the flesh from the neck to the chin, the panther-like animals tore off the very skin of his head, but he, bearing with firmness this misery, said, 29 "How sweet is every form of death for the religion of our fathers!" Then he said to the tyrant, 30 "Don't you think, most cruel of all tyrants, that you're now tortured more than I, finding your arrogant conception of tyranny conquered by our perseverance in behalf of our religion? 31 Because I lighten my suffering by the pleasures which are connected with virtue. 32 But you're tortured with threatenings for impiety. You won't escape, most corrupt tyrant, the vengeance of Divine anger."

Literal Version

the/this/who course/wheel. 13 about which ⟦κατατεινόμενος⟧ the/this/who of_noble_birth young_man, loose-jointed to_be. 14 and according_to all member ⟦κλώμενος⟧ ⟦κατηγόρει⟧, to_ _speak, 15 tyrant ⟦μιαιρώτατε⟧, and the/this/who heavenly ⟦δίκης⟧ enemy, and ⟦ὠμόφρον⟧, no ⟦ἀνδροφονήσαντά⟧ I/we this/he/she/it ⟦καταικίζεις⟧ the/this/who way, and_not ⟦ἀσεβήσαντα⟧, another/but sulfur law ⟦προασπίζοντα⟧. 16 and the/this/who ⟦δορυφόρων⟧ to_speak, ⟦ὁμολόγησον⟧ to_eat, ⟦οὕπως⟧ ⟦ἀπαλλαγῇς⟧ the/this/who ⟦βασάνων⟧, 17 the/this/who but/and to_say, no thus(-ly) strong you to_be the/this/who way, oh!/to_be ⟦μιαιροὶ⟧ servant, so I/we the/this/who ⟦λογισμὸν⟧ ⟦ἄξαι⟧; ⟦τέμνετέ⟧ I/we member, and ⟦πυροῦτε⟧ the/this/who flesh, and ⟦στρεβλοῦτε⟧ the/this/who ⟦ἄρθρα⟧. 18 through/because_of all for you ⟦πείσω⟧ the/this/who ⟦βασάνων⟧; that/since alone ⟦παῖδες⟧ Hebraiōn above/for ⟦ἀρετῆς⟧ to_be ⟦ἀνίκητοι⟧. 19 this/he/she/it to_ _speak toward fire ⟦ἐπέτρωσαν⟧, and ⟦διερεθίζοντες⟧, the/this/who course/wheel ⟦προσεπικατέτεινον⟧. 20 ⟦Ἐμολύνετο⟧ but/and from_all_sides blood the/this/who course/wheel, and the/this/who a_heap the/this/who ⟦ἀνθρακιᾶς⟧ the/this/who the/this/who ⟦ἰχώρων⟧ ⟦ἐσβέννυτο⟧ ⟦σταλαγμοῖς⟧, and about the/this/who ⟦αὔξονας⟧ of_the ⟦ὀργάνου⟧ ⟦περιέῤῥεον⟧ the/this/who/which ⟦σάρκες⟧. 21 and ⟦περιτετηκμένον⟧ already to_have/be the/this/who the/this/who bone a_bank_of_water the/this/who high-minded and ⟦Ἀβραμιαῖος⟧ young_man no to_groan. 22 but just_as in/on/among fire ⟦μετασχηματιζόμενος⟧ toward incorruptibility, to_remain/endure ⟦εὐγενῶς⟧ the/this/who ⟦στρέβλας⟧. 23 ⟦Μιμήσασθέ⟧ I/we, brother, to_speak; not I/we the/this/who an_age ⟦λειποτακτήσητε⟧, nor ⟦ἐξομόσησθέ⟧ I/we the/this/who the/this/who ⟦εὐψυχίας⟧ brotherhood; ⟦ἱερὰν⟧ and ⟦εὐγενῆ⟧ warfare ⟦στρατεύσασθε⟧ about the/this/who piety. 24 through/because_of which propitious/gracious the/this/who just and of_a_father I/we foresight the/this/who Gentile_nation ⟦γενηθεῖσα⟧ ⟦τιμωρήσειεν⟧ the/this/who ⟦ἀλάστορα⟧ tyrant. 25 and this/he/she/it to_say the/this/who reverent young_man, ⟦ἀπέῤῥηξεν⟧ the/this/who soul. 26 ⟦Θαυμασάντων⟧ but/and all the/this/who ⟦καρτεροψυχίαν⟧ he/she/it/self/my/your/him-self/there, ⟦ἦγον⟧ the/this/who ⟦δορυφόροι⟧ the/this/who according_to age/height ⟦τοῦ⟧ ⟦προτέρου⟧ secondly, and ⟦σιδηρᾶς⟧ ⟦ἐναρμοσάμενοί⟧ hand, ⟦ὀξέσιν⟧ the/this/who ⟦ὄνυξιν⟧, the/this/who ⟦ὀργάνοις⟧ ⟦καταπέλτῃ⟧ ⟦προσέδησαν⟧ he/she/it/self. 27 which/how but/and, if to_eat to_plan before ⟦βασανίζεσθαι⟧ ⟦πυνθανόμενοι⟧, the/this/who ⟦εὐγενῆ⟧ resolution to_hear; 28 away_from the/this/who ⟦τενόντων⟧ the/this/who ⟦σιδηραῖς⟧ hand ⟦ἐπισπασάμενοι⟧, until indeed the/this/who ⟦γενείων⟧ the/this/who flesh all and the/this/who the/this/who head ⟦δορὰν⟧ the/this/who ⟦παρδάλειοι⟧ ⟦θῆρες⟧ ⟦ἀπέσυραν⟧; the/this/who but/and this/he/she/it difficultly the/this/who ⟦ἀλγηδόνα⟧ ⟦καρτερῶν⟧, to_speak, 29 which/how agreeable all way death, through/because_of the/this/who ⟦πάτριον⟧ I/we piety; to_say and/both to/with the/this/who tyrant, 30 no to_think, all ⟦ὠμότατε⟧ tyrant, greater I/we/my you now ⟦βασανίζεσθαι⟧, to_see you ⟦νικώμενον⟧ the/this/who the/this/who ⟦τυραννίδος⟧ ⟦ὑπερήφανον⟧ ⟦λογισμὸν⟧ by/under the/this/who

Literal Version

through/because_of the/this/who piety I/we perseverance.
31 I/we on_one_hand for the/this/who through/because_of the/this/who virtue pleasure the/this/who travail [[ἐπικουφίζομαι]]. **32** you but/and in/on/among the/this/who the/this/who ungodlinessness [[ἀπειλαῖς]] [[βασανίζῃ]]; no to_ _escape but/and, [[μιαιρότατε]] tyrant, the/this/who the/this/who divine wrath [[δίκας]].

10:1 and this/he/she/it the/this/who [[ἀοίδιμον]] death [[καρτερήσαντος]], the/this/who third to_bring, [[παρακαλούμενος]] much by/under much that [[ἀπογευσάμενος]] [[σώζοιτο]]. **2** the/this/who but/and [[ἀναβοήσας]], to_say, or/than be_ignorant, that/since he/she/it/self I/we the/this/who [[ἀποθανοῦσιν]] to_sow father, and the/this/who he/she/it/self mother [[ἐγέννεσιν]], and upon/to/against the/this/who he/she/it/self [[ἀνετράφην]] decree? **3** no [[ἐξόμνυμαι]] the/this/who [[εὐγενῆ]] the/this/who [[ἀδελφότητος]] kindred. **3a** to/with this/he/she/it if one to_have/be [[κολαστήριον]] [[προσαγάγετε]] the/this/who body I/we; the/this/who for soul I/we, and_not if to_will/desire, [[ἅψασθαι]] be_able.
5 the/this/who but/and bitterly [[ἐνέγκαντες]] the/this/who boldness of_the man, [[ἀρθρεμβόλοις]] [[ὀργάνοις]] the/this/who hand he/she/it/self/my/your/him-self/there and the/this/who foot [[ἐξήρθρουν]], and out_from joint [[ἀναμοχλεύοντες]] [[ἐξεμέλιζον]]; **6** and the/this/who finger, and the/this/who [[βραχίονας]], and the/this/who leg, and the/this/who [[ἀγκῶνας]] [[περιέλκων]]. **7** and according_to nothing way be_strong he/she/it/self [[ἄγξαι]], [[περισύραντες]] the/this/who leather with [[ἄκραις]] the/this/who the/this/who finger [[κορυφαῖς]] [[ἀπεσκύθιζον]], and immediately [[ἦγον]] upon/to/against the/this/who course/wheel. **8** about which out_from [[σφονδύλων]] [[ἐκμελιζόμενος]] [[ἑώρα]] the/this/who my/your/him-self flesh [[περιλακιζομένας]] and according_to [[σπλάγχνων]] [[σταγόνας]] blood [[ἀποῤῥεούσας]]. **9** to_ensue but/and to_die, **10** to_say, I/we on_one_hand oh!/to_be [[μιαιρώτατε]] tyrant, through/because_of discipline and virtue God this/he/she/it to_suffer. **11** you but/and through/because_of the/this/who ungodlinessness and [[μιαιφονίαν]], [[ἀκαταλύτους]] [[καρτερήσεις]] [[βασάνους]]. **12** and this/he/she/it [[θανόντος]] as_befits_a_brother, the/this/who fourth [[ἐπεσπῶντο]], to_ _speak, **13** not [[μανῆς]] and you the/this/who brother you the/this/who he/she/it/self/my/your/him-self insanity; but [[πεισθεὶς]] the/this/who king, [[σῶζε]] yourself.
14 the/this/who but/and he/she/it/self to_say, no thus(-ly) [[καυστικώτερον]] to_have/be according_to I/we/my the/this/who fire, so I/we [[δειλανδρῆσαι]]. **15** by! the/this/who blessed the/this/who brother I/we death, and the/this/who eternal of_the tyrant destructive, and the/this/who [[ἀοίδιμον]] the/this/who [[εὐσεβῶν]] life, no to_deny the/this/who [[εὐγενῆ]] brotherhood. **16** [[Ἐπινόει]], tyrant, [[βασάνους]]; in_ _order_that/to and through/because_of this/he/she/it [[μάθῃς]], that/since brother to_be the/this/who [[προβεβανασισθέντων]]. **17** this/he/she/it to_hear the/this/who [[αἱμοβόρος]] and deadly,_malignant and [[πανμιαιρώτατος]] Antiokos, to_order the/this/who [[γλῶτταν]] he/she/it/self/my/your/him-self/there [[ἐκτεμεῖν]].

Readers' Version

The third and fourth brothers remain faithful

10:1 Now this one endured this praiseworthy death. The third was brought along, and exhorted by many to taste and save his life. **2** But he cried out and said, "Don't you know that the father of those who are dead is my father also, and that the same mother bore me, and that I was brought up in the same way? **3** I don't renounce the noble relationship of my kindred. **4** Now then, whatever instrument of vengeance you have, apply it to my body, for you aren't able to touch my soul, even if you want to." **5** But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him. **6** They dragged around his fingers, his arms, his legs, and his ankles. **7** Not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, and then dragged him to the wheel, **8** around which his vertebral joints were loosened, and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails. **9** When about to die, he said, **10** "We, Oh accursed tyrant, suffer this for the sake of Divine education and virtue. **11** But you, for your impiety and blood shedding, will endure unceasing torments."

12 Thus having died worthily of his kindred, they dragged forward the fourth, saying, **13** "Don't share the madness of your kindred, but respect the king and save yourself."

14 But he said to them, "You don't have a fire so scorching as to make me play the coward. **15** By the blessed death of my kindred, and the eternal punishment of the tyrant, and the glorious life of the pious, I won't repudiate the noble brotherhood. **16** Invent, Oh tyrant, tortures, that you may learn, even through them, that I'm the brother of those tormented before."

17 When he'd said this, the blood-thirsty, murderous, and unholy Antiokos (Antiochus) ordered his tongue to be cut out. **18** But he said, "Even if you take away the organ of speech, God still hears the silent. **19** Listen, my tongue is extended, cut it off; for in spite of that you won't silence our reasoning. **20** We gladly lose our limbs on behalf of God. **21** But God will speedily find you, since you cut off the tongue, the instrument of divine melody."

Readers' Version

The fifth and sixth brothers face death

11:1 When he'd died, disfigured in his torments, the fifth leapt forward, and said, **2** "I don't intend, Oh tyrant, to get excused from the torment which is on behalf of virtue. **3** But I've come of my own accord, that by my death you may owe heavenly vengeance and punishment for more crimes. **4** Oh you hater of virtue and of men, what have we done that you thus revel in our blood? **5** Does it seem evil to you that we worship the Founder of all things, and live according to his surpassing law? **6** But this is worthy of honours, not torments, **7** if you'd been capable of the higher feelings of men, and possessed the hope of salvation from God. **8** Listen now, being alien from God, you make war against those who are religious towards God."

9 As he said this, the spearbearers bound him and drew him to the rack, **10** to which binding him at his knees, and fastening them with iron fetters, they bent down his loins on the wedge of the wheel; and his body was then dismembered, scorpion-fashion. **11** With his breath thus confined, and his body strangled, he said, **12** "A great favour you bestow on us, Oh tyrant, by enabling us to manifest our adherence to the law by means of nobler sufferings."

13 He also being dead, the sixth, quite a youth, was brought out. On the tyrant asking him whether he'd eat and be delivered, he said, **14** "I'm indeed younger than my brothers, but in understanding I'm as old; **15** for having been born and reared to the same end. We're bound to die also on behalf of the same cause. **16** So that if you think it's proper to torment us for not eating the unclean, then torment!"

17 As he said this, they brought him to the wheel. **18** Extended on this, with limbs racked and dislocated, he was gradually roasted from beneath. **19** Having heated sharp spits, they approached them to his back; and having transfixed his sides, they burnt away his entrails. **20** He, while tormented, said, "O good and holy contest, in which for the sake of religion, we kindred have been called to the arena of pain, and haven't been conquered. **21** Because religious understanding, Oh tyrant, is unconquered. **22** Armed with upright virtue, I also will depart with my kindred. **23** I, too, bearing with me a great avenger, Oh inventor of tortures, and enemy of the truly pious. **24** We six youths have destroyed your tyranny. **25** Because isn't your inability to overrule our reasoning, and to compel us to eat the unclean, your destruction? **26** Your fire is cold to us. Your racks are painless, and your violence harmless. **27** Because the guards not of a tyrant

Literal Version

18 the/this/who but/and to_say, and/even_if/if ⟦ἀφέλῃς⟧ the/this/who the/this/who voice/sound an_instrument, and ⟦σιωπώντων⟧ to_hear the/this/who God. **19** look! ⟦κεχάλασται⟧ the/this/who tongue; ⟦τέμνε⟧; no for from_with this/he/she/it the/this/who ⟦λογισμὸν⟧ I/we ⟦γλωσσοτομήσεις⟧. **20** gladly above/for of_the God the/this/who of_the body member ⟦ἀκρωτηριαζόμενα⟧. **21** you but/and quickly ⟦μετελεύσεται⟧ the/this/who God; the/this/who for the/this/who ⟦θείων⟧ ⟦ὕμνων⟧ ⟦μελῳδὸν⟧ ⟦γλῶτταν⟧ ⟦ἐκτέμνεις⟧.

11:1 which/how but/and and this/he/she/it the/this/who torment ⟦καταικισθεὶς⟧ ⟦ἐναπέθανεν⟧, the/this/who fifth ⟦παρεπήδησεν⟧, to_speak, **2** no to_ensue, tyrant, to/with the/this/who above/for the/this/who ⟦ἀρετῆς⟧ torment to_ _refuse/excuse. **3** he/she/it/self but/and away_from myself to_ _pass_by, that and_I ⟦κατακτείνας⟧, about greater ⟦ἀδικημάτων⟧ ⟦ὀφειλήσῃς⟧ the/this/who heavenly condemnation ⟦τιμωρίαν⟧. **4** Omega/oh!/to_be ⟦μισάρετε⟧ and ⟦μισάνθρωπε⟧, one/which? ⟦δράσαντας⟧ I/we this/he/she/it ⟦πορθεῖς⟧ the/this/who way? **5** or/than evil/harm you to_ _think, that/since the/this/who all ⟦κτιστὴν⟧ ⟦εὐσεβοῦμεν⟧, and according_to the/this/who ⟦ἐνάρετον⟧ he/she/it/self/my/your/him-self/there to_live law? **6** but this/he/she/it to_honour, no ⟦βασάνων⟧ to_be worthy. **6a** if_ _so/since ⟦ᾐσθάνου⟧ a_human ⟦πόθων⟧, and hope to_have/be from_with God saving; **6b** now look!/to_perceive another's to_ _be God, ⟦πολεμεῖς⟧ the/this/who ⟦εὐσεβοῦντας⟧ toward the/this/who God. **9** such_as_this to_speak the/this/who ⟦δορυφόροι⟧ to_bind, he/she/it/self to_draw/persuade upon/to/against the/this/who ⟦καταπέλτην⟧; **10** upon/to/against the/this/who/which to_bind he/she/it/self upon/to/against the/this/who a_knee, and this/he/she/it ⟦ποδάγραις⟧ ⟦σιδηραῖς⟧ ⟦ἐφορμάσαντες⟧ the/this/who loins he/she/it/self/my/your/him-self/there upon/to/against the/this/who ⟦τροχιαῖον⟧ ⟦σφῆνα⟧ ⟦κατέκαμψαν⟧; about which all upon/to/against the/this/who ⟦τρονὸν⟧ scorpion way ⟦ἀνακλώμενος⟧ ⟦ἐξεμελίζετο⟧. **11** according_to this/he/she/it the/this/who way and the/this/who spirit/breath ⟦στενοχωρούμενος⟧, and the/this/who body ⟦ἀγχόμενος⟧, ⟦καλὰς⟧, to_speak, unwilling, **12** oh!/to_be tyrant, ⟦χάριτας⟧ I/we ⟦χαρίζῃ⟧ through/because_ _of ⟦γενναιοτέρων⟧ travail ⟦ἐπιδείξασθαι⟧ ⟦παρέχων⟧ the/this/who toward the/this/who law I/we ⟦καρτερίαν⟧. **13** to_decease but/and and this/he/she/it, the/this/who sixth to_bring ⟦μειρακίσκος⟧; which ⟦πυνθανομένου⟧ of_the tyrant if to_plan ⟦φαγὼν⟧ ⟦ἀπολύεσθαι⟧, the/this/who but/and to_say, **14** I/we the/this/who on_one_hand age/height the/this/who brother I/we to_be new, the/this/who but/and mind ⟦ἡλικιώτης⟧; **15** toward the/this/who he/she/it/self for and ⟦γεννηθέντες⟧ and ⟦τραφέντες⟧, above/for the/this/who he/she/it/self and to_die to_owe similarly. **16** so if you/your to_ _think ⟦βασανίξειν⟧, not ⟦μιαιροφαγοῦτας⟧ ⟦βασάνιζε⟧. **17** this/he/she/it he/she/it/self to_say ⟦παρῆγον⟧ upon/to/against the/this/who course/wheel. **18** upon/to/against which/whither ⟦κατατεινόμενος⟧ ⟦εὐμελῶς⟧ and ⟦ἐκσφονοδυλιζόμενος⟧ ⟦ὑπεκαίετο⟧. **19** and ⟦ὀβελίσκους⟧ sharp/swift ⟦πυρώσαντες⟧, the/this/who ⟦νότοις⟧ to_bring_to; and the/this/who ⟦πλευπὰ⟧

Literal Version

⟦διαπείραντες⟧, away_from
he/she/it/self/my/your/him-self/there affection/entrails
⟦διέκαιον⟧. 20 the/this/who but/and to_torture, oh!/to_be
⟦ἱεροπρεποῦς⟧ an_age, to_speak, upon/to/against which
through/because_of the/this/who piety toward ⟦γυμνασίαν⟧
travail brother so_great ⟦κληθέντες⟧ no ⟦ἐνικήθημεν⟧.
21 plaster for to_be, oh!/to_be tyrant, the/this/who pious
higher_knowledge. 22 ⟦Καλοκᾳγαθίᾳ⟧ to_arm_fully
⟦τεθνήξομαι⟧ I/we/and_I with/after the/this/who brother of_
_me. 23 great you/your ⟦προσβάλλων⟧ and he/she/it/self
⟦ἀλάστορα⟧, ⟦καινουργὲ⟧ the/this/who ⟦βασάνων⟧, and
⟦πολέμιε⟧ the/this/who truly ⟦εὐσεβούντων⟧. 24 six
⟦μειράκια⟧ ⟦κατελύσαμέν⟧ you the/this/who ⟦τυραννίδα⟧.
25 the/this/who for not ⟦δυνηθῆναί⟧ you ⟦μεταπεῖσαι⟧
the/this/who ⟦λογισμὸν⟧ I/we, neither ⟦βιάσασθαι⟧ to/with
the/this/who ⟦μιαιροφαγίαν⟧, no a_resting-place to_be you?
26 the/this/who fire you ⟦ψυχρὸν⟧ I/we, and ⟦ἄπονοι⟧
the/this/who ⟦καταπέλται⟧, and unable the/this/who force
you. 27 no for tyrant, but sulfur law ⟦προεστήκασιν⟧ I/we
the/this/who ⟦δορυφίροι⟧; through/because_of this/he/she/it
⟦ἀνίκητον⟧ to_have/be the/this/who ⟦λογι⟧ ⟦σμόν⟧.

12:1 which/how but/and and this/he/she/it ⟦μακαρίως⟧
⟦ἐναπέθανεν⟧ ⟦καταβληθεὶς⟧ toward ⟦λέβητα⟧, the/this/who
seventh ⟦παρεγίνετο⟧, all new. 2 which ⟦κατοικτειρήσας⟧
the/this/who tyrant, although terribly by/under the/this/who
brother he/she/it/self/my/your/him-self/there ⟦κακισθεὶς⟧,
to_see ⟦ἤσῃ⟧ the/this/who chain to_surround,
3 ⟦πλησιέστερον⟧ he/she/it/self to_summon, and ⟦παρηγορεῖν⟧
⟦ἐπειρᾶτο⟧, to_speak, 4 the/this/who on_one_hand
the/this/who brother you ⟦ἀπονοίας⟧ the/this/who goal/tax
⟦ὁρᾷς⟧; through/because_of for disobedience ⟦στρεβλωθέντες⟧
to_die/be_dead, you, if on_one_hand not ⟦πεισθείης⟧, miserable
⟦βασανισθεὶς⟧ and ⟦πασανισθεὶς⟧ and he/she/it/self ⟦τεθνήξῃ⟧
before hour. 5 ⟦Πεισθείης⟧ but/and friendly/friend to_be, and
the/this/who upon/to/against the/this/who kingdom
⟦ἀφηγήσῃ⟧ thing. 6 and this/he/she/it to_plead/comfort,
the/this/who mother of_the child to_summon, that
he/she/it/self/my/your/him-self ⟦ἐμεήσαν⟧ son ⟦στερηθῖσαν⟧
⟦παρορμήσειεν⟧ upon/to/against the/this/who ⟦μσωτηρίαν⟧,
⟦εὐπειθῆ⟧ the/this/who ⟦περιλειπόμενον⟧. 7 the/this/who
but/and the/this/who mother the/this/who Aramaic
voice/sound ⟦προτρεψαμένης⟧; he/she/it/self (which/how to_
_say with/after small later.) ⟦ἀπολύσατε⟧ I/we, to_say; 8 to_say
the/this/who king and the/this/who with he/she/it/self
friendly/friend all. 9 and ⟦ἐπιχαρέντες⟧ especially
upon/to/against the/this/who promise of_the child quickly
⟦ἔλυσαν⟧ he/she/it/self. 10 and ⟦σραμὼν⟧ upon/to/against
near/neighbour the/this/who ⟦τηγάνων⟧, to_say, ⟦ἀνόσιε⟧,
11 to_say, and all the/this/who evil/bad ⟦ἀσεβέστατε⟧ tyrant,
no ⟦ᾐδέσθης⟧ from_with of_the God to_take the/this/who
good-doer and the/this/who kingdom, the/this/who
⟦θεράποντας⟧ he/she/it/self/my/your/him-self/there
⟦κατακτεῖναι⟧, and the/this/who the/this/who piety
⟦στρεβλῶσαι⟧? 12 ⟦Ἀνθ⟧ oh!/to_be/which ⟦ταμιεύεταί⟧ you
the/this/who ⟦θεια⟧ condemnation ⟦πυκνοτέρῳ⟧ and
⟦αἰωνίῳ⟧ ⟦πυεὶ⟧ and torment, the/this/who/which toward all
the/this/who an_age no ⟦ἀνήσουσίν⟧ you. 13 no ⟦ᾐδέσθης⟧ a_

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but of a divine law are our defenders. Through this we keep our reasoning unconquered."

The youngest brother refuses to give in

12:1 When he, too, had undergone blessed martyrdom, and died in the cauldron into which he'd been thrown, the seventh, the youngest of all, came forward, 2 whom the tyrant pitying, though he'd been dreadfully reproached by his kindred, 3 seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying, 4 "You see the end of the madness of your kindred, for they've died in torture through disobedience. You, if disobedient, having been miserably tormented, will yourself perish prematurely. 5 But if you obey, you'll be my friend, and have a charge over the affairs of the kingdom." 6 Having thus exhorted him, he sent for the boy's mother, that, by showing compassion to her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

7 He, after his mother had urged him on in the Hebrew tongue, (as we'll soon relate) said, 8 "Release me that I may speak to the king and all his friends." 9 They, rejoicing greatly at the promise of the youth, quickly let him go. 10 He, running up to the pans, said, 11 "Impious tyrant, and most blasphemous man, were you not ashamed, having received prosperity and a kingdom from God, to kill His servants, and to rack the doers of godliness? 12 Therefore the divine vengeance is reserving you for eternal fire and torments, which will cling to you for all time. 13 Weren't you ashamed, man as you are, yet most savage, to cut out the tongues of men of like feeling and origin, and having thus abused to torture them? 14 But they, bravely dying, fulfilled their religion towards God. 15 But you'll groan as you deserve for having slain without cause the champions of virtue. 16 Therefore," he continued, "I myself, being about to die, 17 won't forsake my kindred. 18 I call on the god of my fathers to be merciful to my race. 19 But you, both living and dead, he'll punish." 20 Thus hav-

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ing prayed, he hurled himself into the pans; and so expired.

The brothers' faith overcomes suffering

13:1 If then, the seven kindred despised troubles even to death, it's admitted on all sides that righteous reasoning is absolute master over the emotions. **2** Because just as if they'd eaten of the unholy as slaves to the emotions, we'd have said that they'd been conquered by them. **3** Now it isn't so. But by means of the reasoning which is praised by God, they mastered their emotions. **4** It's impossible to overlook the leadership of reflection, for it gained the victory over both emotions and troubles. **5** How, then, can we avoid according to these men mastery of emotion through right reasoning, since they didn't withdraw from the pains of fire? **6** Because just as by means of towers projecting in front of harbours men break the threatening waves, and thus assure a still course to vessels entering port, **7** so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the tempest of emotions. **8** Because having arranged a holy choir of piety, they encouraged one another, saying, **9** "Brothers, may we die brotherly for the law. Let us imitate the three young men in Ashur (Assyria) who despised the equally afflicting furnace. **10** Let's not be cowards in the manifestation of piety." **11** One said, "Courage, brother!" and another, "Nobly endure!" **12** Another said, "Remember of what stock you are;" and by the hand of our father Yitshak (Isaac) endured to be slain for the sake of piety. **13** One and all, looking at each other serene and confident, said, "Let's sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law. **14** Let's not fear him who thinks he kills; **15** for great is the trial of soul and danger of eternal torment laid up for those who transgress God's commandment. **16** Let's arm ourselves, therefore, in the self-control, which is divine reasoning. **17** If we suffer like this, Avraham, Yitshak, and Ya'akov (Jacob) will receive us, and all the fathers will commend us. **18** As each one of the kindred was hauled away, the rest exclaimed, "Don't disgrace us, Oh brother, nor falsify those who died before you!"

19 Now you aren't ignorant of the charm of brotherhood, which the Divine and all wise Providence has imparted through fathers to children, and has engendered through the mother's

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_human to_be, ⟦θηριωδέστατε⟧, the/this/who like and out_ _from the/this/who he/she/it/self to_be ⟦στοιξείων⟧ ⟦γλωττοτομῆσαι⟧, and this/he/she/it ⟦καταικίσας⟧ the/this/who way to_torture? **14** but the/this/who certainly/month ⟦εὐγενῶς⟧ to_die to_fulfill the/this/who ⟦εἰν⟧ the/this/who God piety. **15** you but/and evil/harm badly ⟦οἰμώξεις⟧, the/this/who the/this/who virtue ⟦ἀγωνιστὰν⟧ ⟦ἀναιτίως⟧ to_kill. **16** whence and he/she/it/self to_die to_ _ensue, to_say, **17** no ⟦ἀπαυτομολῶ⟧ the/this/who the/this/who brother I/we testimony. **18** to_call_(on)/name but/and the/this/who ⟦πατρῷον⟧ God, that propitious/gracious family I/we. **19** you but/and and in/on/among the/this/who now ⟦βίῳ⟧ and ⟦θανόντα⟧ ⟦τιμωρήσεται⟧. **20** and this/he/she/it ⟦κατευξάμενος⟧, my/your/him-self ⟦ἔοιψεν⟧ according_to the/this/who ⟦τηγάνων⟧; and thus(-ly) ⟦ἀπέδεκεν⟧.

13:1 if but/and then the/this/who until death travail ⟦ὑπερεφρόνησαν⟧ the/this/who seven brother, ⟦συνομολογεῖται⟧ from_all_sides, that/since absolute_master to_be the/this/who to_suffer the/this/who pious thought. **2** just_as for if the/this/who ⟦πάθεσιν⟧ ⟦σουλωθέντες⟧ ⟦ἐμιεροφάγησαν⟧, ⟦ἐλέγομεν⟧ for he/she/it/self this/he/she/it ⟦νενικῆσθαι⟧. **3** now but/and no thus(-ly); but the/this/who ⟦ἐπαινουμένῳ⟧ ⟦λογισμῷ⟧ from_with ⟦περιεγένοντο⟧ the/this/who to_suffer. **4** and no to_be ⟦παριδεῖν⟧ the/this/who ⟦ἡγεμονίαν⟧; ⟦ἐπεκράτησεν⟧ for and ⟦πάθους⟧ and travail. **5** how?/how?! therefore/then no to_be this/he/she/it the/this/who ⟦εὐλογιστίας⟧ ⟦παθοκράτειαν⟧ ⟦ὁμολογεῖν⟧, the/this/who the/this/who on_one_hand through/because_of fire ⟦ἀλγησόνων⟧ no ⟦ἐπεστράφησαν⟧? **6** just_as for ⟦προπλήταις⟧ ⟦λιμένων⟧ ⟦πύργοις⟧ the/this/who a_wave threat ⟦ἀνακόπτοντες⟧, ⟦γαληνὸν⟧ to_furnish_occasion the/this/who ⟦εἰσπλέουσιν⟧ the/this/who ⟦ὅρμον⟧. **7** this/he/she/it the/this/who seven-towered the/this/who ⟦νεανίσκων⟧ ⟦εὐλογιστία⟧ the/this/who the/this/who piety ⟦ὀχυρώσασα⟧ harbour the/this/who the/this/who to_suffer to_conquer ⟦ἀκολασίαν⟧. **8** temple for piety to_stand ⟦χορὸν⟧ ⟦παρεθάρσυνον⟧ one_another, to_speak, **9** ⟦ἀδελφικῶς⟧ ⟦ἀποθάνοιμεν⟧, brother, about of_the law; ⟦μιμησώμεθα⟧ the/this/who three the/this/who upon/to/against Assurias ⟦νεανίσκους⟧, the/this/who/which the/this/who ⟦ἰσεπόλιδος⟧ furnace/oven ⟦κατεφρόνησαν⟧. **10** not ⟦δειλανδρήσωμεν⟧ to/with the/this/who the/this/who piety ⟦ἀπόδειξιν⟧. **11** and the/this/who on_one_hand, ⟦θάῤῥει⟧ brother, to_speak, the/this/who but/and, ⟦εὐγενῶς⟧ ⟦καρτέρησον⟧. **12** the/this/who but/and, to_speak, to_remember whence/how to_be, or/than which? father hand ⟦σφαγιασθῆναι⟧ through/because_of the/this/who piety to_remain/endure the/this/who Isa'ak. **13** one/toward but/and each and one_ _another together all ⟦ἐφόρων⟧ ⟦φαιδροὶ⟧ and by_all_means ⟦θαῤῥαλέοι⟧, my/your/him-self, to_speak, the/this/who God ⟦ἀφιερώσωμεν⟧ out_from all the/this/who heart the/this/who to_give the/this/who soul, and ⟦χρήσωμεν⟧ the/this/who about the/this/who law prison/watch the/this/who body. **14** not to_fear the/this/who to_think ⟦ἀποκτενεῖν⟧ **15** great for ⟦ψυξῆς⟧ fight and danger in/on/among ⟦αἰωνίῳ⟧ ⟦βασάνῳ⟧ to_lay/be_appointed the/this/who ⟦παραβᾶσιν⟧ the/this/who commandment of_the God. **16** ⟦Καθοπλισώμεθα⟧ therefore

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the/this/who of_the sulfur ⟦λογισμοῦ⟧ government_of_the_ _passions,_self-restraint. **17** thus(-ly) to_suffer I/we Abra'am and Yakōb ⟦ὑποδέξονται⟧, and all the/this/who father ⟦ἐπαινέσουσιν⟧. **18** and one each the/this/who ⟦ἀποστωμένων⟧ he/she/it/self brother to_speak the/this/who to_remain, not ⟦καταισχύνῃς⟧ I/we brother, nor brother, nor ⟦ψεύσῃ⟧ the/this/who ⟦προαποθανόντας⟧. **19** no be_ignorant but/and the/this/who the/this/who ⟦ἀνθρωπότητος⟧ ⟦φίλτρα⟧, ⟦ἄπερ⟧ the/this/who ⟦θεία⟧ and ⟦πάνσοφος⟧ foresight through/because_of the/this/who ⟦μητρῴας⟧ ⟦φυτεύσασα⟧ ⟦γαστρός⟧; **20** in/on/among which the/this/who equal brother ⟦κατοικήσαντες⟧ time, and in/on/among the/this/who he/she/it/self/my/your/him-self time ⟦πλασθέντες⟧, and away_from of_the he/she/it/self blood ⟦ἀξηθέντες⟧, and through/because_of the/this/who he/she/it/self soul ⟦τελεσφορηθέντες⟧, **21** and through/because_of the/this/who ⟦ἴσων⟧ ⟦ἀποτεχθέντες⟧ time, and away_from the/this/who he/she/it/self ⟦γαλακτοποτοῦντες⟧ ⟦πηγῶν⟧, away_from which/whither ⟦συντέφονται⟧ in/on/among ⟦ἐναγκαλισμάτων⟧ loving_the_brothers soul; **22** and ⟦αὔξοντες⟧ ⟦σφοδρότερον⟧ through/because_of ⟦συντροφίας⟧, and the/this/who according_to day ⟦συνηθείας⟧, and the/this/who another discipline, and the/this/who our in/on/among law God ⟦ἀσκήσεως⟧. **23** thus(-ly) but/and then ⟦καθεστηκυίας⟧ the/this/who brotherly_love ⟦συμπαθούσης⟧, the/this/who seven brother ⟦συμπαθέστερον⟧ to_have/be the/this/who to/with one_another ⟦ὁμόνοιαν⟧. **24** law for the/this/who he/she/it/self ⟦παιδευθέντες⟧, and the/this/who he/she/it/self ⟦ἐξασκήσαντες⟧ virtue, and the/this/who just ⟦συντραφέντες⟧ ⟦βίῳ⟧, more upon/to/against he/she/it/self to_bring. **25** the/this/who for common_zeal the/this/who ⟦καλοκᾳγαθίας⟧ ⟦ἐπέτεινεν⟧ he/she/it/self the/this/who to/with one_another ⟦ὁμόνοιαν⟧. **26** with for the/this/who piety ⟦ποθεινοτέραν⟧ he/she/it/self ⟦κατεσκεύαζεν⟧ the/this/who brotherly_love. **27** but similarly although the/this/who nature and the/this/who ⟦συνηθείας⟧ and the/this/who the/this/who ⟦ἀρετῆς⟧ ⟦ἠθῶν⟧ the/this/who the/this/who ⟦ἀδελφότητος⟧ ⟦αὐτοῖν⟧ ⟦φίλτρα⟧ ⟦συναυξόντων⟧, ⟦ἀνέσχοντο⟧ through/because_of the/this/who piety ⟦τοὺν⟧ brother the/this/who ⟦ὑπολελειμμένοι⟧ the/this/who ⟦καταικιζομένους⟧, to_see until death to_torture.

14:1 moreover and upon/to/against the/this/who ⟦αἰκισμὸν⟧ ⟦ἐποτρύνοντες⟧, which/how not alone/only the/this/who ⟦ἀλγηδόνων⟧ ⟦περιφρονῆσαι⟧ he/she/it/self, but and the/this/who the/this/who brother brotherly_love to_suffer to_grasp/seize. **2** Omega/oh!/to_be king ⟦λογισμοὶ⟧ ⟦βασιλικώτεροι⟧ and free/freedom ⟦ἐλευθερώτεροι⟧. **3** ⟦Ἱερὰς⟧ and ⟦ἐναρμόστους⟧ about the/this/who piety the/this/who seven brother music. **4** none out_from the/this/who seven ⟦μειρακίων⟧ ⟦ἐδειλίασεν⟧, and_not to/with the/this/who death ⟦ὤκνησεν⟧. **5** but all, just_as upon/to/against ⟦ἀθανασίας⟧ road to_run, upon/to/against the/this/who through/because_of the/this/who ⟦βασάνων⟧ death ⟦ἔσπευδον⟧. **6** just_as for hand and foot harmoniously the/this/who the/this/who soul ⟦ἀφηγήμασιν⟧ ⟦κινοῦνται⟧; thus(-ly) the/this/who ⟦ἱεροὶ⟧ ⟦μείρακες⟧ that which/how

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womb. **20** In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life, **21** and having been brought forth at equal intervals, and having sucked milk from the same springs, hence their brotherly souls are reared up lovingly together, **22** and increase the more powerfully because of this simultaneous rearing, and by daily companionship, and by other education, and exercise in God's law.

23 Brotherly love being thus sympathetically constituted, the seven kindred had a more sympathetic mutual harmony. **24** Because being educated in the same law, and practising the same virtues, and reared up in a just course of life, they increased this harmony with each other. **25** Because the same ardour for what's right and honourable increased their goodwill and harmony towards each other. **26** Because it acting along with religion, made their brotherly feeling more desirable to them. **27** And yet, although nature, companionship, and virtuous morals increased their brotherly love, those who were left endured to see their kindred, who were mistreated for their religion, tortured even to death.

14:1 More that this, they even urged them on to this mistreatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love. **2** Reasoning is more royal than a king, and freer than freemen! **3** What a sacred and harmonious concert of the seven kindred as about piety! **4** None of the seven youths turned cowardly or shrank back from death. **5** But all of them, as though running the road to immortality, hastened on to death through tortures. **6** Because just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed to death for religion's sake, as through the immortal soul of religion. **7** Oh holy seven of harmonious kindred! Because as the seven days of creation, about religion, **8** so the youths, circling around the num-

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ber seven, annulled the fear of torments. 9 We now shudder at the recital of the affliction of those young men; but they not only saw, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire. 10 What could be more painful? Because the power of fire, being sharp and quick, speedily dissolved their bodies.

A mother's love and faith

11 Don't think it wonderful that reasoning ruled over those men in their torments, when even a woman's mind despised more manifold pains. 12 Because the mother of those seven youths endured the rackings of each of her children.

13 Consider how comprehensive is the love of offspring, which draws every one to sympathy of affection, 14 where irrational animals possess a similar sympathy and love for their offspring with men. 15 The tame birds frequenting the roofs of our houses defend their fledglings. 16 Others build their nests, and hatch their young, on the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep away the intruder. 17 If not able to do this, they fly circling round them in agony of affection, calling out in their own note, and save their offspring in whatever manner they're able. 18 But why should we point attention to the sympathy towards children shown by irrational animals? 19 Even bees, at the season of honey-making, attack all who approach, and pierce with their sting, as with a sword, those who draw near their hive, and repel them even to death. 20 But sympathy with her children didn't turn away the mother of the young men, who had a spirit kindred with that of Avraham.

15:1 Oh reasoning of the sons, lord over the emotions, and religion more desirable to a mother than children! 2 The mother, when two things were set before her, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant, 3 rather elected the religion which according to God preserves to eternal life. 4 In what way can I describe ethically the

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by/under soul ⟦ἀθανάτου⟧ the/this/who piety, to/with the/this/who above/for he/she/it/self ⟦συνεφώνησαν⟧ death. 7 Omega/oh!/to_be ⟦παναγία⟧ the/this/who ⟦συμφώνον⟧ brother a_period_of_seven; just_as for seven the/this/who ⟦κοσμοποιΐας⟧ day about the/this/who piety, 8 this/he/she/it about the/this/who ⟦ἑβδομάδα⟧ ⟦χορεύοντες⟧ the/this/who ⟦μείρακες⟧ ⟦ἐκύκλουν⟧ the/this/who the/this/who ⟦βασάνων⟧ fear ⟦καταλύοντες⟧. 9 now I/we to_hear the/this/who pressure the/this/who ⟦νεανίων⟧ that, ⟦φρίττομεν⟧; the/this/who but/and no alone/only to_see, but and_not alone/only to_hear the/this/who instantly threat word, but and to_suffer, ⟦ἐκαρτέρουν⟧ and this/he/she/it the/this/who through/because_of fire anguish. 10 which one/which? to_be ⟦ἐπαλγέστερον⟧? sharp/swift for and ⟦σύντομος⟧ the/this/who of_the fire to_be power, quickly ⟦διέλυσε⟧ the/this/who body. 11 and not marvellous to_govern, if the/this/who thought ⟦περιεκράτησεν⟧ the/this/who man that in/on/among the/this/who torment, where(-ever) indeed and woman mind ⟦πολυτροπωτέρον⟧ ⟦ὑπερεφρόνησεν⟧ ⟦ἀλγηδόνων⟧. 12 the/this/who mother for the/this/who seven ⟦νεανίσκων⟧ ⟦ὑπήνεγκεν⟧ the/this/who upon/to/against one each the/this/who child ⟦στρέβλας⟧. 13 to_see/experience but/and how?/how?! crafty to_be the/this/who the/this/who ⟦φιλοτεκνίας⟧ ⟦στοργὴ⟧, ⟦ἔλκουσα⟧ all to/with the/this/who the/this/who ⟦σπλάγχνων⟧ ⟦συμπάθειαν⟧. 14 where(-ever) indeed and the/this/who unreasonable living_thing ⟦ὁμοίαν⟧ the/this/who to/with the/this/who out_from he/she/it/self ⟦γεννώμενα⟧ ⟦συμπάθειαν⟧ and ⟦στοργὴν⟧ to_have/be the/this/who a_human. 15 and for the/this/who bird, the/this/who on_one_hand day according_to the/this/who home ⟦ὀροφοιτοῦντα⟧ ⟦προασπίζει⟧ the/this/who ⟦νεοττῶν⟧. 16 the/this/who but/and according_to the/this/who ⟦κορυφὰς⟧ mountain and ⟦φαράγγων⟧ breakup and tree ⟦ὀπὰς⟧ and the/this/who this/he/she/it ⟦ἄκρας⟧ ⟦νοσσοποιησάμενα⟧ ⟦ἀποτίκτει⟧, and the/this/who ⟦προσιόντα⟧ to_prevent. 17 if but/and and not be_able to_ _prevent, ⟦περιπτάμενα⟧ around he/she/it/self ⟦ἀλγοῦντα⟧ the/this/who ⟦στοργῇ⟧, ⟦ἀνακαλούμενα⟧ the/this/who one's_ _own/private voice/sound, according_to which be_able way to_ _help the/this/who child. 18 and one/which? be_necessary the/this/who through/because_of the/this/who ⟦ἀλόγων⟧ living_thing ⟦ἐπιδεικνύναι⟧ the/this/who to/with the/this/who child ⟦συμπάθειαν⟧. 19 where(-ever) indeed and ⟦μέλισσαι⟧ about the/this/who the/this/who ⟦κηρογονίας⟧ time/right_time ⟦ἐπαμύνονται⟧ the/this/who ⟦προσιόντας⟧, and just_as ⟦σιδήρῳ⟧ the/this/who ⟦κέντρῳ⟧ ⟦πλήσσουσι⟧ the/this/who ⟦προσιόντας⟧ the/this/who chick he/she/it/self, and ⟦ἐπαμύνονται⟧ until death. 20 but not the/this/who Habra'am ⟦ὁμόψυχον⟧ the/this/who ⟦νεανίων⟧ mother ⟦μετεκίνησεν⟧ ⟦συμπάθεια⟧ the/this/who ⟦συμπαθείας⟧ child.

15:1 Omega/oh!/to_be ⟦λογίσμε⟧ child, to_suffer tyrant, and piety mother child ⟦ποθεινοτέρα⟧. 2 mother ⟦δυοῖν⟧ ⟦προκειμένων⟧ piety, and the/this/who seven son salvation ⟦προκαίρους⟧ according_to the/this/who of_the tyrant ⟦ὑπόσχεσιν⟧; 3 the/this/who piety more to_love the/this/who ⟦σώζουσαν⟧ toward eternal life according_to God. 4 Omega/oh!/to_be which? way ⟦ἠθολογήσαιμι⟧ ⟦φιλότεκνα⟧

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parent passion, soul and/both and ⟦μορφῆς⟧ likeness toward small child ⟦χαρακτῆρα⟧ ⟦θαυμάσιον⟧ ⟦ἐναπεσφράγιζον⟧, especially through/because_of the/this/who the/this/who to_ _suffer the/this/who ⟦γεννηθεῖσιν⟧ the/this/who mother ⟦καθεστάναι⟧ ⟦συμπαθευτέρας⟧. **5** just_as/how_much for and ⟦ἀσθενόψυχοι⟧ and ⟦πολυγονώτεραι⟧ to_be ⟦μητέρες⟧, so_great more to_be ⟦φιλοτεκνότεραι⟧. **6** all but/and the/this/who ⟦μητέρων⟧ to_be the/this/who the/this/who seven mother ⟦φιλοτεκνοτέρα⟧, the/this/who/which one seven ⟦κυοφορίαις⟧ the/this/who to/with he/she/it/self ⟦ἐπιφυτευομένη⟧ ⟦φιλοστοργία⟧, **7** and through/because_of much the/this/who according_to each he/she/it/self labour ⟦ἠναγκασμένην⟧ the/this/who toward he/she/it/self to_ _have/be ⟦συμπάθειαν⟧, **8** through/because_of the/this/who to/with the/this/who God fear ⟦ὑπερεῖδεν⟧ the/this/who the/this/who child temporary salvation. **9** no certainly/month but/and, but and through/because_of the/this/who ⟦καλοκἀγαθίαν⟧ the/this/who son, and the/this/who to/with the/this/who law he/she/it/self ⟦εὐπείθειαν⟧, great the/this/who in/on/among he/she/it/self to_have/be ⟦φιλοστοργίαν⟧. **10** just/to_justify and/both for to_be, and ⟦σώφρονες⟧, and ⟦σώφρονες⟧, and ⟦ἀνδρεῖοι⟧, and ⟦μεγαλόψυχοι⟧, and loving_the_brothers, and ⟦μεγαλόψυχοι⟧, and ⟦μεψαλόψυχοι⟧, and loving_the_brothers, and ⟦φιλομήτορες⟧ thus(-ly), so and until death the/this/who ⟦νόμιμα⟧ to_keep/guard to_persuade he/she/it/self. **11** but just_as, and above/for so_great to_be the/this/who about ⟦φιλοτεκνίαν⟧ toward ⟦συμπάθειαν⟧ ⟦ἑλκόντων⟧ the/this/who mother, upon/to/against none he/she/it/self the/this/who ⟦λογισμὸν⟧ he/she/it/self the/this/who/which ⟦παμποίκιλοι⟧ be_strong ⟦μετατρέψαι⟧. **12** but and according_ _to one child and together all the/this/who mother upon/to/against the/this/who the/this/who piety ⟦προετρέπετο⟧ death. **13** Omega/oh!/to_be nature sacred, and ⟦φίλτρα⟧ parent and parent ⟦φιλόστοργε⟧, and ⟦τροφεῖα⟧, and ⟦μητέρων⟧ ⟦ἀδάμαστα⟧ passion. **14** according_to one ⟦στρεβλούμενον⟧ and ⟦φλεγόμενον⟧ ⟦ὁρῶσα⟧ ⟦νήτηρ⟧, no ⟦μετεβάλετο⟧ through/because_of the/this/who ⟦εὐσέβεβειαν⟧. **15** the/this/who flesh the/this/who child ⟦ἑώρα⟧ about the/this/who fire ⟦τηκομένας⟧, and the/this/who the/this/who foot and hand finger upon/to/against earth ⟦σπαίροντας⟧, and the/this/who the/this/who head until the/this/who about the/this/who ⟦γένεια⟧ flesh, just_as ⟦προσωπεῖα⟧ ⟦προκειμένας⟧. **16** Omega/oh!/to_be ⟦πικροτέρων⟧ on_one_hand now mother travail ⟦πειρασθεῖσα⟧, than the/this/who upon/to/against he/she/it/self labour. **17** Omega/oh!/to_be abode woman the/this/who piety whole ⟦ἀποκυήσασα⟧. **18** no ⟦μετέρεψέν⟧ you firstborn ⟦ἀποπνέων⟧; and_not secondly toward ⟦οἶκτρον⟧ to_see in/on/among torment; and_not third ⟦ἀποψύχων⟧. **19** and_not the/this/who eye one each ⟦θεωροῦσα⟧ ⟦ταυρηδὸν⟧ upon/to/against the/this/who ⟦βασάνων⟧ ⟦ὁρῶντας⟧ the/this/who he/she/it/self ⟦αἰκισμὸν⟧, and the/this/who ⟦μυκτῆρας⟧ ⟦προσημειουμένους⟧ he/she/it/self the/this/who death, no ⟦ἔκλαυσας⟧. **20** upon/to/against ⟦σαρξὶν⟧ child ⟦ὁρῶσα⟧ flesh child ⟦ἀποκεκομμένας⟧, and upon/to/against ⟦κεφαλαῖς⟧ head ⟦ἀποδειροτομουμένας⟧, and upon/to/against dead dead ⟦πίπτοντας⟧, and a_cemetery ⟦ὁρῶσα⟧ the/this/who

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affections of parents towards their children, the resemblance of soul and of form impressed into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of those born of them! **5** Because by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they're of children. **6** Of all mothers, the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love towards them. **7** Through her many pains undergone in connection with each one, she was compelled to feel sympathy with them; **8** yet, through fear of God, she neglected the temporary salvation of her children. **9** Not only so, but on account of the excellent disposition to the law, her maternal affection towards them was increased. **10** Because they were both just and temperate, and courageous, high-minded, fond of their kindred, and so fond of their mother that even to death they obeyed her by observing the law.

11 Yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle. **12** But she inclined each one separately and all together to death for religion. **13** Oh holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection! **14** At the racking and roasting of each one of them, the observant mother was prevented by religion from changing. **15** She saw her children's flesh dissolving around the fire, and their extremities quivering on the ground, and the flesh of their heads dropped forward down to their beards, like masks.

16 Oh you mother, who was tried at this time with bitterer pangs than those at birth! **17** Oh you only woman who've produced perfect holiness! **18** Your firstborn, expiring, didn't turn you, nor the second, looking miserable in his torments, nor the third, breathing out his soul. **19** You didn't weep when you saw each of their eyes looking sternly at their tortures, and their nostrils foreboding death! **20** When you saw children's flesh heaped on children's flesh that'd been torn off, heads decapitated on heads, dead falling on the dead, and a choir of children turned through torture into a burying ground, you didn't lament. **21** Not so do siren melodies or songs of swans attract the hearers to listening, Oh voices of children calling on your mother in the middle of torments! **22** With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires! **23** But religious reasoning, having strengthened her courage in the middle of sufferings, enabled her to forego, for the time, parental love.

24 Although seeing the destruction of seven children, the noble mother, after one embrace, stripped off her feelings through faith in God. **25** Because just as in a council room, seeing in her own soul vehement counsellors, nature and parentage and love of her children, and the racking of her children, **26** she holding two votes, one for the death, the other for the preservation of

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her children, 27 didn't lean to that which would have saved her children for the safety of a brief space. 28 But this daughter of Avraham remembered his holy fortitude.

29 Oh holy mother of a nation, avenger of the law, defender of religion, and prime bearer in the battle of the affections! 30 Oh you nobler in endurance than males, and more courageous than men in perseverance! 31 Because like Noah's ship, bearing the world in the world-filling flood, bore up against the waves, 32 so you, the guardian of the law, when surrounded on every side by the flood of emotions, and assaulted by violent storms which were the torments of your children, bore up nobly against the storms against religion.

The mother encourages her sons to remain faithful

16:1 If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even to death, it must be admitted that religious reasoning is master even of the emotions. 2 I've proved, then, that not only men have obtained the mastery of their emotions, but also that a woman despised the greatest torments. 3 The lions around Daniyel weren't so fierce, nor the furnace of Mishael burning with most vehement fires as that natural love of children burnt within her, when she saw her seven sons tortured. 4 But with the reasoning of religion the mother quenched emotions so great and powerful. 5 Because we must consider also this: that, had the woman been faint hearted, as being their mother, she'd have lamented over them, and perhaps might have spoken thus: 6 "Ah! I'm wretched and many times miserable, who having born seven sons, have become the mother of none. 7 Oh seven useless childbirths, and seven profitless periods of labour, and fruitless givings of suck, and miserable nursings at the breast. 8 Vainly, for your sakes, Oh sons, have I endured many pangs, and the

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child dancing-place through/because_of the/this/who [[βασάνων]], no [[ἐδάκρυσας]]. 21 no thus(-ly) [[σειρήνιοι]] [[μελῳδίαι]], and_not [[κύκνειοι]] to/with [[φιληκοΐαν]] voice/sound the/this/who to_hear [[ἐφέλκονται]], oh!/to_be child voice/sound with/after [[βασάνων]] mother [[φωνούντων]]. 22 [[Πηλίκαις]] and [[πόσαις]] then the/this/who mother, the/this/who son [[βασανιζομένων]] [[τροχοῖς]] and/both and [[καυτερίοις]] [[ἐβασανίζετο]] torment? 23 but the/this/who affection/entrails he/she/it/self the/this/who pious thought in/on/among he/she/it/self the/this/who [[πάθεσιν]] [[ἀνδρειώσας]] [[ἐπέτεινεν]] the/this/who temporary [[φιλοτεκνίαν]] [[παριδεῖν]]. 24 although seven child [[ὁρῶσα]] destruction; [[ἀσπάσασα]] the/this/who [[γενναῖα]] mother [[ἐξέδσεν]] through/because_of the/this/who to/with God faith. 25 just_as for in/on/among [[βουλευτηρίῳ]] the/this/who my/your/him-self soul [[δεινοὺς]] [[ὁρῶσα]] [[συμβούλους]], nature and [[γένεσιν]] and [[φιλοτεκνίαν]] and child [[στρέβλαν]]. 26 two [[ψήφους]] [[κρατοῦσα]] mother, [[θανατηφόρον]] and/both and saving above/for [[τένων]]; 27 no [[ἐπέγνω]] the/this/who [[σώζουσαν]] seven son to/with little/few time salvation. 28 but the/this/who [[θεοσεβοῦς]] Habra'am [[καρτερίας]] the/this/who daughter to_remember.
29 Omega/oh!/to_be mother Gentile_nation, [[ἔκδικε]] of_the law, and [[ὑπερασπίστεια]] the/this/who piety, and of_the through/because_of [[σπλάγχνων]] [[ἀγῶνος]] [[ἀθλοφόρε]].
30 Omega/oh!/to_be [[ἀῤῥένων]] to/with [[καρτερίαν]] [[γενναιοτέρα]], and man to/with perseverance [[ἀνδρειοτέρα]].
31 just_as for the/this/who Nōe ark in/on/among the/this/who [[κοσμοπληθεῖ]] [[κατακλυσμῷ]] [[κοσμοφοροῦσα]] [[καρτεροὺς]] [[ὑπήνεγκεν]] the/this/who [[κλύδωνας]];
32 thus(-ly) you, the/this/who observer_of_the_law, from_all_ _sides in/on/among the/this/who the/this/who to_suffer [[περιαντλουμένη]] [[κατακλυσμῷ]], and [[καρτεροῖς]] if [[λοιμοῖς]] the/this/who the/this/who son torment to_hold/oppress, [[γενναίως]] [[ὑπέμεινας]] the/this/who the/this/who piety [[χειμῶνας]].

16:1 if but/and then and woman, and [[γηραιὰ]], and seven child mother to_remain/endure the/this/who until death [[βασάνους]] [[ὁρῶσα]] the/this/who child; undeniably [[αὐτοκράτωρ]] to_be the/this/who to_suffer the/this/who pious thought. 2 [[Ἀπέδειξα]] therefore/then that/since no alone/only the/this/who to_suffer man [[ἐπεκράτησαν]], but and woman the/this/who [[μεγίστων]] [[βασάνων]] [[ὑπερεφρόνησεν]]. 3 and no thus(-ly) the/this/who about Dania^{y}l [[λέοντες]] to_be [[ἄγριοι]], and_not Misaa^{y}l [[ἐκφλεγομένη]] furnace/oven [[λαβροτάτῳ]] fire, which/how the/this/who [[φιλοτεκνίας]] [[περιέκαιεν]] that nature, [[ὁρῶσα]] my/your/him-self the/this/who seven son to_ _torture. 4 but the/this/who [[λογισμῷ]] the/this/who piety [[κατέσβεσε]] so_great and so_great passion the/this/who mother. 5 and for this/he/she/it [[ἐπιλογίσασθαι]], that/since if fainthearted to_be the/this/who woman, although mother to_ _be, [[ὠλοφύρετο]] if upon/to/against he/she/it/self; and perhaps if this/he/she/it thus(-ly) to_say, 6 Omega/oh!/to_be Melea [[ἔγωγε]], and often [[τρισαθλία]], who/which seven child [[τεκοῦσα]], none mother [[γεγένημαι]]. 7 Omega/oh!/to_be futile seven [[κυοφορίαι]], and [[ἀνόνητοι]] seven [[δεκάηνοι]], and unfruitful [[τιθηνίαι]], and [[ταλαίπωροι]]

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⟦γαλακτοτροφίοι⟧. **8** in_vain upon/to/against you, oh!/to_be ⟦παῖδες⟧, much ⟦ὑπέμεινα⟧ labour and ⟦χαλεπωτέρας⟧ ⟦φροντίδας⟧ ⟦ἀνατροφῆς⟧. **9** Omega/oh!/to_be the/this/who my child, the/this/who on_one_hand ⟦ἄγαμοι⟧, the/this/who but/and ⟦γαμήσαντες⟧ ⟦ἀνόνητοι⟧, no to_see you child, and_ _not grandmother ⟦κληθεῖσα⟧ ⟦μακαρισθήσομαι⟧. **10** Omega/oh!/to_be the/this/who with_many_children and ⟦καλλίπαις⟧ I/we woman widow and abode ⟦πολύθρηνος⟧. **11** and_not if ⟦ἀποθάνω⟧, ⟦θάπτοντα⟧ the/this/who son out/outside(r) one. **12** but this/he/she/it the/this/who ⟦θρήνῳ⟧ none ⟦ὠλοφύρετο⟧ the/this/who sacred and godly mother. and_not in_order_that/to not ⟦ἀποθάνωσιν⟧ ⟦ἀπέτρεπεν⟧ he/she/it/self one, and_not which/how ⟦ἀποθνησκόντων⟧ to_grieve. **13** but just_as ⟦ἀδαμάντινον⟧ to_ _have/be the/this/who mind, and toward immortality ⟦ἀνατίκτουσα⟧ the/this/who the/this/who son number, more above/for the/this/who piety upon/to/against the/this/who death he/she/it/self ⟦προετρέπετο⟧ ⟦ἱκετεύουσα⟧. **14** Omega/oh!/to_be through/because_of piety God ⟦στρατιῶτι⟧, ⟦πρεσβύτι⟧ and woman through/because_of ⟦καρτερίαν⟧ and tyrant ⟦ἐνίκησας⟧, and work ⟦δυνατωτέρα⟧ and word ⟦εὑρέθης⟧ ⟦ἄνανδρος⟧. **15** and ⟦γὰν⟧ when ⟦συνελήφθης⟧ with/after the/this/who child, ⟦εἱστήκεις⟧ the/this/who Eleazaron ⟦ὁρῶσα⟧ to_torture, and ⟦ἔλεγες⟧ the/this/who child in/on/among the/this/who ⟦Ἑβοαΐδι⟧ voice/sound, **16** Omega/oh!/to_be ⟦παῖδες⟧, ⟦γενναῖος⟧ the/this/who fight; ⟦εφ⟧ which ⟦κληθέντες⟧ above/for the/this/who ⟦διαμαρτυρίας⟧ of_the Gentile_nation, ⟦ἐναγωνίσασθε⟧ eagerly above/for of_the ⟦πατρίουνόμου⟧. **17** and for shameful the/this/who certainly/month ⟦γέροντα⟧ this/he/she/it ⟦ὑπομένειν⟧ the/this/who through/because_of the/this/who piety ⟦ἀληδόνας⟧, you but/and the/this/who new ⟦καταπλαγῆναι⟧ the/this/who ⟦βασάνους⟧. **18** ⟦Ἀναμνήσθητε⟧, that/since through/because_of the/this/who God of_the world ⟦μετελάβετε⟧, and of_the life ⟦ἀπελαύσατέ⟧; **19** and through/because_of ⟦τιῦτο⟧ to_owe all travail ⟦ὑπομένειν⟧ through/because_of the/this/who God. **20** through/because_of which and the/this/who father I/we Habra'am to_hasten the/this/who ⟦ἐθνοπάτορα⟧ son ⟦σφαγιάσαι⟧ Isa'ak, and the/this/who ⟦πατρῷαν⟧ hand ⟦ξιφηφόρον⟧ ⟦καταφερομένην⟧ upon/to/against he/she/it/self to_see no ⟦ἔπτηξεν⟧. **21** and Dania^{y}l the/this/who just toward ⟦λέοντας⟧ to_throw; and Ananias, and Azarias, and Misaa^{y}l toward furnace/oven fire ⟦ἀπεσφενδονήθησαν⟧, and to_remain/endure, through/because_of the/this/who God. **22** and you therefore/then the/this/who he/she/it/self/my/your/him-self faith to/with the/this/who God to_have/be, not ⟦χαλεπαίνητε⟧. **23** ⟦Ἀλόγιστον⟧ for to_ _perceive piety not ⟦ἀντιστασθαι⟧ the/this/who ⟦πόνοις⟧. **24** through/because_of this/he/she/it the/this/who word the/this/who mother_of_seven_children one each the/this/who son ⟦παρακαλοῦσα⟧, ⟦ἔπεισε⟧ more, or/than ⟦παραβῆναι⟧ the/this/who commandment of_the God. **25** still but/and and this/he/she/it to_perceive, that/since through/because_of the/this/who God to_die to_live the/this/who God, just_as Habra'am and Isa'ak and Yakōb, and

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more difficult anxieties of rearing. **9** Alas, of my children, some of you unmarried, and some who've married to no profit, I won't see your children, nor have the joy of being a grandmother. **10** Ah, that I who had many and fair children, should be a lone widow full of sorrows! **11** Nor, should I die, will I have a son to bury me." But with such a lament as this, the holy and God-fearing mother wept for none of them. **12** Nor did she divert any of them from death, nor grieve for them as for the dead. **13** But as one possessed with an adamant mind, and as one bringing forth again her full number of sons to immortality, she rather urged them to death on behalf of religion. **14** Oh woman, soldier of God for religion, you, aged and a female, have conquered through endurance even a tyrant; and even though weak, have been found more powerful in actions and words. **15** Because when you were seized along with your children, you stood looking at Eleazar in torture, and said to your sons in the Hebrew tongue, **16** "O sons, the contest is noble, to which you being called as a witness for the nation, strive zealously for the laws of your country. **17** Because it'd be disgraceful if this old man endured pains for the sake of righteousness, and that you who are younger would be afraid of the tortures. **18** Remember that through God, you obtained existence and have enjoyed it. **19** Therefore, you ought to bear every affliction because of God. **20** Because him also our father Avraham was zealous to sacrifice Yitshak (Isaac) our progenitor, and didn't shudder at the sight of his own paternal hand descending down with the sword on him. **21** The righteous Daniyel was thrown to the lions; and Hananyah, Azaryah, and Mishael were hurled into a fiery furnace, yet they endured through God. **22** You, then, having the same faith towards God, don't be troubled. **23** Because it's unreasonable that they who know religion wouldn't stand up against troubles. **24** With these arguments, the mother of seven, exhorting each of her sons, encouraged and persuaded them not to transgress God's commandment. **25** They saw this, too, that those who die for God, live to God, like Avraham, Yitshak, Ya'akov (Jacob), and all the patriarchs.

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The mother's death and the martyrs' reward

17:1 Some of the spearbearers said that when she herself was about to be seized for the purpose of being put to death, she threw herself on the pile, rather than let them touch her body. **2** Oh you mother, who together with seven children destroyed the violence of the tyrant, and rendered void his wicked intentions, and exhibited the nobleness of faith! **3** Because you, like a house bravely built on the pillar of your children, bore the shock of tortures without swaying. **4** Cheer up, therefore, Oh holy-minded mother! Hold the firm hope of your steadfastness with God. **5** Not so gracious does the moon appear with the stars in heaven, as you're established as honourable before God, and fixed in the sky with your sons whom you illuminated with religion to the stars. **6** Because your bearing of children was after the manner of a child of Avraham.

7 If it were lawful for us to paint as on a tablet the religion of your story, the spectators wouldn't shudder at seeing the mother of seven children enduring for the sake of religion various tortures even to death. **8** It'd have been a worthwhile thing to have inscribed on the tomb itself these words as a memorial to those of the nation, **9** "Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the society of the Ivrim (Hebrews). **10** These also avenged their nation, looking to God, and enduring torments to death." **11** Because it was truly a divine contest which was carried through by them. **12** Because at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life. **13** Eleazar was the first to contend. The mother of the seven children entered the contest, and the kindred contended. **14** The tyrant was the antagonist; and the world and living men were the spectators. **15** Reverence for God conquered, and crowned her own athletes. **16** Who didn't admire those champions of true legislation? Who weren't amazed? **17** The tyrant himself, and all their council, admired their endurance, **18** through which, they also now stand beside the divine throne and live a blessed life. **19** Because Mosheh (Moses) says, "All the saints are under your hands." **20** These, therefore, having been sanctified through God, have been honoured not only with this honour, but that also by the fact that because of them, the enemy didn't overcome our nation. **21** That tyrant was punished and their country purified. **22** Because they became the ransom to the sin of the nation. The Divine Providence saved Yisrael (Israel), which was afflicted before, by the blood of those pious ones and the death that appeased anger. **23** Because the tyrant Antiokos (Antiochus), looking to their courageous virtue and to their endurance in torture, proclaimed that endurance as an example to his soldiers. **24** They proved to be to him noble and brave for land battles and for sieges; and he conquered and stormed the towns of all his enemies.

Literal Version

all the/this/who patriarch.

17:1 to_speak but/and and the/this/who ⟦δορυφόρων⟧ one, which/how when to_ensue and he/she/it/self ⟦συλλαμβάνεσθαι⟧ to/with death, in_order_that/to not ⟦ψαύσειέν⟧ one of_the body my/your/him-self, my/your/him-self ⟦ἔῤῥιψεν⟧ according_to the/this/who ⟦πυρᾶς⟧. **2** Omega/oh!/to_be mother with seven child ⟦καταλύσασα⟧ the/this/who of_the tyrant force, and ⟦ἀκυρώσασα⟧ the/this/who ⟦κακὰς⟧ ⟦ἐπινοίας⟧ he/she/it/self/my/your/him-self/there, and ⟦ἐπιδείξασα⟧ the/this/who the/this/who faith ⟦γενναιότητα⟧. **3** just_as for you roof upon/to/against of_the ⟦στύλου⟧ the/this/who child ⟦γενναίως⟧ ⟦ἱδρυμένη⟧, ⟦ἀκλινῶς⟧ ⟦ὑπήνεγκας⟧ the/this/who through/because_of the/this/who ⟦βασάνων⟧ earthquake. **4** ⟦Θάῤῥει⟧ therefore, oh!/to_be mother ⟦ἱερόψυχε⟧, the/this/who hope the/this/who perseverance ⟦γενναίως⟧ to_ _have/be to/with God. **5** no thus(-ly) moon according_to heaven with star ⟦σεμνὴ⟧ ⟦καθέστηκεν⟧, which/how you the/this/who toward star seven child ⟦φωταγωγήσασα⟧ to/with the/this/who piety valued/honoured ⟦καθέστηκας⟧ God, and ⟦ἐστήρισαι⟧ in/on/among heaven with he/she/it/self. **6** to_be for the/this/who ⟦παιδοποιΐα⟧ you away_from Habra'am of_the child. **7** if but/and it_is_permitted I/we to_be, just_as one ⟦ζωγραφῆσαι⟧ the/this/who the/this/who ⟦ἱστορίας⟧ you piety, no if ⟦ἔφριττον⟧ the/this/who to_see/experience mother seven child through/because_of piety ⟦ποικίλας⟧ ⟦βασάνους⟧ until death ⟦ὑπομείνασαν⟧. **8** and for worthy to_be and upon/to/against he/she/it/self/my/your/him-self/there of_the ⟦ἐπιταφίου⟧ ⟦ἀναγράψαι⟧ and this/he/she/it the/this/who away_from of_ _the Gentile_nation toward remembrance to_speak. **9** here an_ _old_man priest, and ⟦γυμὴ⟧ ⟦γεραιὰ⟧ and seven ⟦παῖδες⟧ ⟦ἐγκεκήδευνται⟧ through/because_of tyrant force, the/this/who Hebraiōn citizenship to_destroy/lodge to_ _will/desire. **10** the/this/who/which and ⟦ἐξεδίκησαν⟧ the/this/who Gentile_nation toward God to_consider, and until death the/this/who ⟦βασάνους⟧ ⟦ὑπομείναντες⟧. **11** truly for to_be fight divine the/this/who through/because_of he/she/it/self ⟦γεγενημένος⟧. **12** ⟦Ἠθλότει⟧ for then virtue through/because_of perseverance ⟦δοκιμάζουσα⟧ the/this/who victory in/on/among incorruptibility in/on/among life ⟦πολυχρονίῳ⟧. **13** Eleazar but/and ⟦προηγωνίζετο⟧; the/this/who but/and mother the/this/who seven child ⟦ἐνήθλει⟧; **14** the/this/who but/and brother to_ _struggle; the/this/who tyrant ⟦ἀντηγωνίζετο⟧; the/this/who but/and world and the/this/who the/this/who a_human life to_see/experience. **15** reverence_for_God but/and ⟦ἐνίκα⟧, the/this/who my/your/him-self ⟦ἀθλητὰς⟧ ⟦στεφανοῦσα⟧. **16** which? no to_marvel the/this/who the/this/who truth ⟦νομοθεσίας⟧ ⟦ἀθλητὰς⟧? which? no be_astonished? **17** he/she/it/self indeed actually the/this/who tyrant and all the/this/who council he/she/it/self ⟦ἐξεθαύμασαν⟧ he/she/it/self the/this/who perseverance. **18** through/because_of which and the/this/who sulfur now ⟦παρεστήκασιν⟧ throne, and the/this/who blessed ⟦βιοῦσιν⟧ an_age. **19** and for to_say the/this/who Mōsaʸs, and all the/this/who to_sanctify by/under the/this/who hand you. **20** and this/he/she/it therefore/then ⟦ἁγιασθέντες⟧

Literal Version

through/because_of God ⟦τετίμηνται⟧ no alone/only therefore/then this/he/she/it the/this/who honour, but and the/this/who through/because_of he/she/it/self the/this/who Gentile_nation I/we the/this/who ⟦πολεμίους⟧ not ⟦ἐπικρατήσας⟧, **21** and the/this/who tyrant ⟦τιμωρηθῆναι⟧, and the/this/who fatherland ⟦καθαρισθῆναι⟧, **22** ⟦ὥσπωρ⟧ ⟦ἀντίψυχον⟧ to_be the/this/who of_the Gentile_nation sin, and through/because_of of_the blood the/this/who ⟦εὐσεβῶν⟧ that, and of_the ⟦ἱλαστηρίου⟧ death he/she/it/self, the/this/who ⟦θεία⟧ foresight the/this/who Israaʸl ⟦προκακωθέντα⟧ ⟦διέσωσεν⟧. **23** to/with for the/this/who ⟦ἀνδρείαν⟧ he/she/it/self the/this/who ⟦ἀρετῆς⟧, and the/this/who upon/to/against the/this/who torment he/she/it/self perseverance the/this/who tyrant ⟦ἀφιδὼν⟧ Antiokos ⟦ἀνεκήρυξεν⟧ the/this/who soldier he/she/it/self/my/your/him-self/there toward example the/this/who that perseverance. **24** to_have/be and/both he/she/it/self ⟦γενναίους⟧ and ⟦ἀνδρείους⟧ toward ⟦πεζομαχίαν⟧ and ⟦πολιορκίαν⟧; and ⟦ἐκπορθήσας⟧ to_conquer all the/this/who ⟦πολεμίους⟧.

18:1 Omega/oh!/to_be the/this/who ⟦Ἀβραμιαίων⟧ seed ⟦ἀπόγονοι⟧ ⟦παῖδες⟧ Israaʸlitai, to_persuade the/this/who law this/he/she/it, and all way to_show_piety; **2** to_know, that/since the/this/who to_suffer master to_be the/this/who pious thought; and no alone/only the/this/who within, but and the/this/who outside travail; **3** for to_be/which through/because_of the/this/who piety ⟦προϊέμενοι⟧ the/this/who body the/this/who ⟦πόνοις⟧ that, no alone/only by/under the/this/who a_human ⟦ἐθαυμάσθησαν⟧, but and divine part to_consider_worthy. **4** and through/because_of he/she/it/self ⟦εἰρήνευσεν⟧ the/this/who Gentile_nation, and the/this/who ⟦εὐνομίαν⟧ the/this/who upon/to/against the/this/who ⟦πατρίδος⟧ ⟦ἀνανεωσάμενος⟧, ⟦ἐκπεπολιόρκηκε⟧ the/this/who ⟦πολεμίους⟧. **5** and the/this/who tyrant Antiokos and upon/to/against earth ⟦τετιμώρηται⟧, and to_die ⟦κολάζεται⟧; which/how for none by_no_means be_strong ⟦ἀναγκάσαι⟧ the/this/who Hierosolumitas ⟦ἀλλοφυλῆσαι⟧, and the/this/who ⟦πατριῶν⟧ Gentile_nation ⟦ἐκδιαιτηθῆναι⟧; **6** then so ⟦ἀπάρας⟧ away_from the/this/who Hierosolumōn ⟦ἐστρατοπέδευσεν⟧ upon/to/against Persas. **7** to_speak but/and the/this/who mother the/this/who seven child and this/he/she/it the/this/who just the/this/who child, that/since I/we to_be virgin pure, and no ⟦ὑπερέβην⟧ ⟦πατρικὸν⟧ house; ⟦ἐφύλασσον⟧ but/and the/this/who ⟦ᾠκοδομουμένην⟧ side. **8** no ⟦διέφθειρέν⟧ I/we ⟦λυμεὼν⟧ the/this/who desert ⟦φθορεὺς⟧ in/on/among ⟦πεδίῳ⟧; and_ _not ⟦ἐλυμήνατό⟧ I/we the/this/who pure the/this/who virginity ⟦λυμεὼν⟧ ⟦ἀπατηλὸς⟧ snake; ⟦ἔμεινα⟧ but/and time ⟦ἀκμῆς⟧ with man. **9** this/he/she/it but/and ⟦ἐνελίκων⟧ to_be to_decease the/this/who father; blessed on_one_hand that; the/this/who for the/this/who ⟦εὐτεκνίας⟧ life to_seek_after, the/this/who the/this/who ⟦ἀτεκνίας⟧ no ⟦ὠδυνήθη⟧ time/right_time. **10** which to_teach you, still to_be with you, the/this/who law and the/this/who prophet. **11** the/this/who ⟦ἀναιρεθέντα⟧ Abel by/under Kain to_read but/and I/we, and the/this/who ⟦ὁλοκαπούμενον⟧ Isa'ak, and the/this/who in/on/among prison/watch Yōsaʸf. **12** to_speak but/and I/we

Readers' Version

A call to follow their example

18:1 Oh Israeli children, descendants of the seed of Avraham, obey this law and in every way be religious, **2** knowing that religious reasoning is lord of the emotions, and those not only inward but outward.

3 Therefore those people who gave up their bodies to pains for the sake of religion weren't only admired by men, but were deemed worthy of a divine portion. **4** The nation through them obtained peace, and having renewed the observance of the law in their country, drove the enemy out of the land. **5** The tyrant Antiokos was both punished on earth, and is punished now that he's dead; for when he was quite unable to compel the Israelis to adopt foreign customs, and to desert the manner of life of their fathers, **6** then, departing from Yerushalem (Jerusalem), he made war against the Persians. **7** The righteous mother of the seven children spoke also as follows to her offspring: "I was a pure virgin, and didn't go beyond my father's house, but I took care of the rib from which woman was made. **8** No destroyer of the desert or ravisher of the plain injured me, nor did the destructive, deceitful snake make plunder of my chaste virginity. I remained with my husband during the time of my maturity. **9** When these, my children, arrived at maturity, their father died. He was blessed! Because having strived for a life of fertility in children, he wasn't grieved with a period of loss of children. **10** He used to teach you, when yet with you, the law and the prophets. **11** He used to read to you about the slaying of Hevel (Abel) by Kayin (Cain), the offering up of Yitshak (Isaac), and the imprisonment of Yosef (Joseph). **12** He used to tell you of the zealous Pinhas, and informed you of Hananyah, Azaryah, and Mishael in the fire. **13** He used to glorify Daniyel, who was in the den of lions, and pronounce him blessed. **14** He used to remind you of the scripture of Yeshayah (Isaiah), which says, "Even if you pass through the fire, it won't burn you." **15** He chanted to you David, the hymn writer, who says, "Many are the afflictions

Readers' Version

of the just." **16** He declared the proverbs of Shelomoh (Solomon), who says, "He's a tree of life to all those who do His will." **17** He used to confirm what Yehezkel (Ezekiel) said: "Will these dry bones live?" **18** Because he didn't forget the song which Mosheh (Moses) taught, proclaiming, "I'll kill, and I'll make alive." **19** This is our life and the length of our days.

20 Oh that bitter, and yet not bitter, day when the bitter tyrant of the Hellains (Greeks), quenching fire with fire in his cruel cauldrons, brought with boiling rage the seven sons of the daughter of Avraham to the rack, and to all his torments! **21** He pierced the balls of their eyes, and cut out their tongues, and put them to death with varied tortures. **22** Therefore divine retribution pursued and will pursue the pestilent wretch. **23** But the children of Avraham, with their victorious mother, are assembled together to the choir of their father, having received pure and immortal souls from God. **24** To him be glory forever and ever. Amen.

MA4 · OET-RV v0.4.1

Literal Version

the/this/who zealot Fine'es; to_teach but/and you
the/this/who in/on/among fire Ananian, and Azarian, and
Misaaʸl. **13** to_glorify but/and and the/this/who in/on/among
⟦λάκκῳ⟧ lion Daniaʸl, which and ⟦ἐμακάριζεν⟧.
14 ⟦Ὑπεμίμνησκεν⟧ but/and you the/this/who Aʸsaiou a_
_writing the/this/who to_speak, and/even_if/if
through/because_of fire ⟦διέλθῃς⟧, flame no to_burn you.
15 the/this/who ⟦ὑμνογράφον⟧ ⟦ἐμελῴδει⟧ you ⟦Δαρίδ⟧
the/this/who to_speak, much the/this/who/which pressure
the/this/who just. **16** the/this/who ⟦Σαλομῶντα⟧
⟦ἐπαροιμίαζεν⟧ I/we the/this/who to_speak, wood life to_be all
the/this/who to_do/make
he/she/it/self/my/your/him-self/there the/this/who
will/desire. **17** the/this/who Yezekiaʸl ⟦ἐπιστοποιεῖτο⟧
the/this/who to_speak, if to_live the/this/who ⟦ὀστᾶ⟧
the/this/who dried_up/withered this/he/she/it? **18** song on_
_one_hand for which to_teach Mōusaʸs no to_forget
the/this/who ⟦διδάσκουσαν⟧, I/we to_kill and to_live to_
_do/make. **19** he/she/it/self/this/he/she/it the/this/who life
I/we and the/this/who ⟦μακαριότης⟧ the/this/who day.
20 Omega/oh!/to_be/which ⟦πικρᾶς⟧ the/this/who then day,
and no ⟦πικρᾶς⟧, when the/this/who bitter ⟦Ἑλλήμων⟧ tyrant
fire ⟦φλέξας⟧ ⟦λέβησιν⟧ ⟦ὠμοῖς⟧, and ⟦ζεουσι⟧ ⟦θυμοῖς⟧
⟦ἀγαγὼν⟧ upon/to/against the/this/who ⟦καταπέλτην⟧ and
again the/this/who ⟦βασάνους⟧
he/she/it/self/my/your/him-self/there the/this/who seven
child the/this/who ⟦Ἀβραμίτιδος⟧. **21** the/this/who
the/this/who eye ⟦κόρας⟧ ⟦ἐπήρωσεν⟧, and tongue ⟦ἐξέτεμεν⟧,
and torment various to_kill. **22** above/for which the/this/who
⟦θεία⟧ condemnation ⟦μετῆλθεν⟧ and ⟦μετελεύσεται⟧
the/this/who ⟦ἀλάστορα⟧. **23** the/this/who but/and
⟦Ἀβραμιαῖοι⟧ ⟦παῖδες⟧ with the/this/who ⟦ἀθλοφορῳ⟧
mother, toward father ⟦χορὸν⟧ ⟦συναγελάζονται⟧, ⟦φυχὰς⟧ and
⟦ἀθανάτους⟧ ⟦ἀπειληφότες⟧ from_with of_the God.
24 Omega/oh!/to_be the/this/who glory toward the/this/who
an_age the/this/who an_age. amen.

MA4 · OET-LV v0.2.0 (DC set)

Psalms of Solomon

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

No RV source text for chapter 1.

No RV source text for chapter 2.

Literal Version

1:1 ⟦EBOHΣA⟧ to/with lord in/on/among the/this/who to_
_press_on I/we toward goal/tax, to/with the/this/who God
in/on/among the/this/who ⟦ἐπιθέσθαι⟧ sinful. **2** suddenly to_
_hear shouting ⟦πολέμου⟧ before I/we; ⟦ἐπακούσεταί⟧ I/we,
that/since ⟦ἐπλήσθην⟧ righteousness. **3** ⟦ἐλογισάμην⟧
in/on/among heart I/we that/since ⟦ἐπλήσθην⟧ righteousness,
in/on/among the/this/who ⟦εὐθηνῆσαί⟧ I/we and much to_be
in/on/among child. **4** the/this/who riches he/she/it/self
⟦διεδόθη⟧ toward all the/this/who earth, and the/this/who
glory he/she/it/self until last/least the/this/who earth.
5 ⟦ὑψώθησαν⟧ until the/this/who star, to_say no not to_
_collapse; **6** and ⟦ἐξύβρισαν⟧ in/on/among the/this/who
good-doer he/she/it/self. and no to_bear/lead.
7 the/this/who/which sin he/she/it/self in/on/among
⟦ἀποκρύφοις⟧, and I/we no to_perceive; **8** the/this/who/which
lawlessness he/she/it/self above/for the/this/who before
he/she/it/self Gentile_nation, ⟦ἐβεβήλωσαν⟧ the/this/who
holy lord in/on/among ⟦βεβηλώσει⟧.

2:1 in/on/among the/this/who ⟦ὑπερηφανεύεσθαι⟧
the/this/who sinful in/on/among ⟦κριῷ⟧ ⟦κατέβαλλε⟧ wall
⟦ὑχυρά⟧. and no ⟦ἐκώλυσας⟧. **2** to_ascend upon/to/against
the/this/who altar you Gentile_nation another's,
⟦κατεπατοῦσαν⟧ in/on/among ⟦ὑποδήμασιν⟧ ⟦οὗτων⟧
in/on/among pride. **3** for which the/this/who son Yerousalaʸm
⟦ἐμίαναν⟧ the/this/who holy lord, ⟦ἐβεβηλοῦσαν⟧
the/this/who gift of_the God in/on/among ⟦ἀνομίαις⟧;
4 because_of this/he/she/it to_say ⟦Ἀπορίψατε⟧ he/she/it/self
long/distant away_from I/we/my, no ⟦εὐόδωκεν⟧
he/she/it/self the/this/who beauty the/this/who glory
he/she/it/self/my/your/him-self/there; **5** ⟦ἐξουθενώθη⟧
before of_the God, ⟦ἠτιμώθη⟧ until toward goal/tax. **6** son and
daughter in/on/among ⟦αἰχμαλαωσίᾳ⟧ evil/bad. in/on/among
⟦σφραγῖδι⟧ the/this/who neck he/she/it/self, in/on/among
⟦ἐπισήμῳ⟧ in/on/among the/this/who Gentile_nation;
7 according_to the/this/who sin he/she/it/self to_do/make
he/she/it/self/my/your/him-self, that/since ⟦ἐγκατέλειπεν⟧
he/she/it/self toward hand ⟦κατισχυόντων⟧; **8** ⟦ἀπέστρεψεν⟧
for the/this/who face he/she/it/self/my/your/him-self/there
away_from mercy he/she/it/self, new and ⟦πρεσβύτην⟧ and
child he/she/it/self toward once; **9** that/since evil/bad to_
_do/make toward once, of_the not to_hear. **10** and
the/this/who heaven ⟦ἐβαρυθύμησε⟧, and the/this/who earth
⟦ἐβδελύξατο⟧ he/she/it/self, **11** that/since no to_do/make all
a_human upon/to/against he/she/it/self just_as/how_much
to_do/make. **12** and to_know the/this/who earth the/this/who
judgement you all the/this/who just, the/this/who God. **13** to_
_stand the/this/who son Yerousalaʸm toward ⟦ἐμπαιγμόν⟧, for
prostitute in/on/among he/she/it/self; all the/this/who to_
_travel to_enter before of_the sun; to_mock the/this/who
⟦ἀνομίαις⟧ he/she/it/self; **14** as/just_as to_do/make
he/she/it/self, opposite of_the sun ⟦παρεδειγμάτισαν⟧
unrighteousness he/she/it/self. and daughter Yerousalaʸm
⟦βέβηλοι⟧ according_to the/this/who judgement you,
15 ⟦ἀυθ'⟧ ⟦ἰῶν⟧ this/he/she/it ⟦ἐμιαίωσαν⟧ he/she/it/self
in/on/among ⟦φυρμῷ⟧ ⟦ἀναμίξεως⟧ the/this/who
belly/womb/stomach I/we and the/this/who
affection/entrails I/we ⟦πονῶ⟧ upon/to/against

Literal Version

this/he/she/it. **16** I/we ⟦δικαιώσω⟧ you, the/this/who God, in/on/among ⟦εὐθύτητι⟧ heart; that/since in/on/among the/this/who ⟦κρίμασίν⟧ you the/this/who righteousness you, the/this/who God. **17** that/since ⟦ἀπέδωκας⟧ the/this/who sinful according_to the/this/who work he/she/it/self, and according_to the/this/who sin he/she/it/self the/this/who evil/bad very. **18** ⟦ἀνέκαλυψας⟧ the/this/who sin he/she/it/self, in_order_that/to to_shine/appear the/this/who judgement you; **19** ⟦ἐξήλειψας⟧ the/this/who memorial he/she/it/self away_from the/this/who earth. the/this/who God judge just, and no ⟦θαυμάσει⟧ ⟦πρόσαωσον⟧. **20** ⟦ἐλνείδισαν⟧ for Gentile_nation Yerousalaʸm in/on/among ⟦καταπατήσει⟧; ⟦κατέσπασεν⟧ the/this/who beauty he/she/it/self away_from throne glory. **21** ⟦περιεζώσατο⟧ ⟦σάκκον⟧ for clothing ⟦εὐπρεπείας⟧, rope about the/this/who head he/she/it/self for Stephen. **22** ⟦περιείλατο⟧ ⟦μίτραν⟧ glory which to_put_on he/she/it/self the/this/who God **23** in/on/among dishonour the/this/who beauty he/she/it/self ⟦ἀπερρίφη⟧ upon/to/against the/this/who earth. **24** and I/we to_perceive, and to_pray of_the face lord and to_say ⟦Ἱκάνωσον⟧, lord, of_the ⟦βαρύνεσθαι⟧ hand you upon/to/against Israaʸl in/on/among an_invasion Gentile_ _nation. **25** ⟦ὑτι⟧ to_mock and no ⟦ἐφείσαντο⟧, in/on/among idle and ⟦θυμῷ⟧ with/after ⟦μηνίσεως⟧ **26** and ⟦συντελεσθήσονται⟧, if not you, lord, ⟦ἐπιτιμήσεις⟧ he/she/it/self in/on/among wrath you. **27** that/since no in/on/among ⟦ζήλει⟧ to_do/make, but in/on/among desire soul. **28** to_pour_out the/this/who wrath he/she/it/self toward I/we in/on/among ⟦ἁρπάγματι⟧. and not ⟦χρονίσῃς⟧, the/this/who God, of_the to_pay he/she/it/self toward head, **29** of_the to_say the/this/who ⟦ὑπερηφανίαν⟧ of_the dragon in/on/among dishonour. **30** and no ⟦ἐχρόνισα⟧ until to_show I/we the/this/who God the/this/who mistreatment he/she/it/self/my/your/him-self/there, ⟦ἐκκεκεντημένον⟧ upon/to/against the/this/who ⟦ἀρέων⟧ Aiguptou, above/for least ⟦ἐξουδενωμένον⟧ upon/to/against earth and sea; **31** the/this/who body he/she/it/self/my/your/him-self/there ⟦διαφερόμενον⟧ upon/to/against a_wave in/on/among ⟦ὕβρει⟧ much, and no ⟦ἦυ⟧ §the/this/who/which ⟦θάπτων⟧; **32** that/since ⟦ἐξουθένωσεν⟧ he/she/it/self in/on/among dishonour; no ⟦ἐλογίσατο⟧ that/since a_human to_be, and the/this/who later no ⟦ἐλογίσατο⟧. **33** ⟦εἶπευ⟧ I/we lord earth and sea to_be and no ⟦ἐπέγνω⟧ that/since the/this/who God great, mighty in/on/among strength he/she/it/self/my/your/him-self/there the/this/who ⟦μεγὶλῃ⟧. **34** he/she/it/self/my/your/him-self king upon/to/against the/this/who ⟦οὐρανῶον⟧ and to_judge king and beginning; **35** ⟦ἀνιστῶν⟧ I/we toward glory, and ⟦κοιμίζων⟧ arrogant toward ⟦ἀπωλίαν⟧ an_age in/on/among dishonour. ⟦ν⟧ that/since no ⟦ἔγναωσαν⟧ he/she/it/self. **36** and now to_perceive, the/this/who great_man the/this/who earth, the/this/who judgement of_the lord; that/since great king and just, to_judge the/this/who by/under heaven. **37** to_ _praise/bless the/this/who God, the/this/who to_fear the/this/who lord in/on/among higher_knowledge. that/since the/this/who mercy lord upon/to/against the/this/who ⟦φοβουμένους⟧ he/she/it/self, with/after judgement, **38** ⟦τηοῦ⟧ ⟦διαστεῖλαι⟧ each midst just and ⟦ἁμαρτωλοῦ⟧, to_

Readers' Version

Readers' Version

No RV source text for chapter 3.

No RV source text for chapter 4.

Literal Version

_pay sinful toward the/this/who an_age according_to
the/this/who work he/she/it/self; **39** and to_have_mercy just
away_from lowliness ⟦ἁμαρτωλοῦ⟧, and to_pay sinful for to_
_be/which to_do/make just. **40** that/since good/kind
the/this/who lord the/this/who to_call_(on)/name
he/she/it/self/my/your/him-self/there in/on/among
perseverance, ⟦ποθῆσαι⟧ according_to the/this/who mercy
⟦αὐτοῖ⟧ the/this/who ⟦ὁσίοις⟧
he/she/it/self/my/your/him-self/there, ⟦παρεστάναι⟧
through/because_of all before
he/she/it/self/my/your/him-self/there in/on/among
strength. **41** praiseworthy lord toward the/this/who an_age
before slave he/she/it/self/my/your/him-self/there.

3:1 in_order_that/to one/which? ⟦ὑπνοῖς⟧, soul, and no
⟦εὐλογεῖς⟧ the/this/who lord **2** ⟦ὕμνον⟧ and praise ⟦ψάλλετε⟧
the/this/who God the/this/who ⟦αἰνετῷ⟧. ⟦ψάλλε⟧ and
⟦γρηγόρησον⟧ upon/to/against the/this/who ⟦γρηγόρησιν⟧
he/she/it/self/my/your/him-self/there; that/since good-doer
psalm the/this/who God out_from good-doer heart. **3** just
⟦μνημονεύουσιν⟧ through/because_of all of_the lord,
in/on/among ⟦ἐξομολογήσει⟧ and to_justify the/this/who
judgement of_the lord. **4** no ⟦ὀλιγωρήσει⟧ just ⟦παιδευόμενος⟧
by/under of_the lord; the/this/who goodwill
he/she/it/self/my/your/him-self/there through/because_of
all ⟦ἔνοντι⟧ lord. **5** ⟦προσέκοψευ⟧ the/this/who just and to_
_justify the/this/who lord; to_collapse, and ⟦ἀποβλέπει⟧
one/which? to_do/make he/she/it/self the/this/who God;
6 ⟦ἀποσκοπεύει⟧ whence to_come/be_present salvation
he/she/it/self/my/your/him-self. **7** truth the/this/who just
from_with God saviour he/she/it/self; no ⟦αὐλίζεται⟧
in/on/among house just sin upon/to/against sin.
8 ⟦ἐπισκέπτεται⟧ through/because_of all the/this/who house
he/she/it/self/my/your/him-self/there the/this/who just, of_
_the ⟦ἐξᾶραι⟧ unrighteousness in/on/among trespass
he/she/it/self/my/your/him-self/there. **9** ⟦ἐξιλάσατο⟧ about
ignorance in/on/among fasting and lowliness/to_humble soul
⟦αὐτοῦ⟧; **10** and the/this/who lord to_clean all man sacred and
the/this/who ⟦υἱκον⟧
he/she/it/self/my/your/him-self/there. **11** ⟦προσέκοψεν⟧
sinful, and ⟦καταρᾶται⟧ life
he/she/it/self/my/your/him-self/there, the/this/who day
origin he/she/it/self/my/your/him-self/there and labour
mother; **12** to_add_(to) sin upon/to/against sin the/this/who
life he/she/it/self/my/your/him-self/there; **13** ⟦ἤπεσεν⟧,
that/since evil/bad the/this/who corpse
he/she/it/self/my/your/him-self/there, and no to_arise.
the/this/who destruction of_the ⟦ἁμαρτωλοῦ⟧ toward
the/this/who an_age, **14** and no not ⟦μνησθήσεται⟧
when(-ever) ⟦ἐπισκέπτηται⟧ just; **15** this/he/she/it
the/this/who part the/this/who sinful toward the/this/who
an_age. **16** the/this/who but/and to_fear the/this/who lord to_
_arise toward life eternal, and the/this/who life he/she/it/self
in/on/among light lord no ⟦ἐκλείψει⟧ still

4:1 ⟦Ἵνα⟧ one/which? you, ⟦βέβηλε⟧, ⟦κάθησαι⟧
in/on/among council ⟦ὁσίῳ⟧, and the/this/who heart you
long/distant ⟦ἀφέστηκεν⟧ away_from of_the lord,
in/on/among ⟦παρανομίαις⟧ ⟦παροργίζων⟧ the/this/who God
Israa^{y}l? **2** excessive in/on/among word, excessive

Literal Version

in/on/among ⟦σημειώσει⟧ above/for all, the/this/who hard
in/on/among word ⟦κατακρίναι⟧ sinful in/on/among
judgement. **3** and the/this/who hand
he/she/it/self/my/your/him-self/there in/on/among first
upon/to/against he/she/it/self which/how in/on/among
⟦ζήλει⟧, and he/she/it/self liable_for in/on/among
embroidery sinful, in/on/among ⟦ἀκρασίαις⟧; **4** the/this/who
eye he/she/it/self/my/your/him-self/there upon/to/against
all woman without ⟦διαστολῆς⟧, the/this/who tongue false
in/on/among ⟦συναλλάγματι⟧ ⟦ρεθ'⟧ oath. **5** in/on/among
night and in/on/among ⟦ἀποκρύφοις⟧ to_sin which/how no
⟦ὑρώμενος⟧, in/on/among eye
he/she/it/self/my/your/him-self/there to_speak all woman
in/on/among ⟦συυταγῇ⟧ ⟦κικίς⟧; **6** quick ⟦εἰσόδῳ⟧ toward all
home cheerfulness which/how innocent **7** ⟦ἐξάραι⟧
the/this/who God the/this/who in/on/among hypocrisy to_
_live with/after ⟦ὁσίων⟧, in/on/among ⟦φθόρῳ⟧ flesh
he/she/it/self/my/your/him-self/there and poverty
the/this/who life he/she/it/self/my/your/him-self/there;
8 ⟦ἀνακαλύψαι⟧ the/this/who God the/this/who work a_
_human ⟦ἀνθρωπαρέσκων⟧, in/on/among ⟦καταγέλωτι⟧ and
⟦μυκτηρισμῷ⟧ the/this/who work
he/she/it/self/my/your/him-self/there. **9** and ⟦δικαιώσαισαν⟧
⟦ὅσιοι⟧ the/this/who judgement of_the God he/she/it/self,
in/on/among the/this/who ⟦ἐξαίρεσθαι⟧ sinful away_from
face just, **10** ⟦ἀνθρωπάρεσκον⟧ to_speak alone/only with/after
deceit. **11** and the/this/who eye he/she/it/self
upon/to/against house man in/on/among ⟦εὐσταθίᾳ⟧,
which/how snake, ⟦διαλῦσαι⟧ wisdom one_another
in/on/among word to_break_the_law. **12** the/this/who word
he/she/it/self/my/your/him-self/there ⟦παραλογισμοί⟧,
toward action desire unjust. **13** no to_leave until to_conquer
⟦σκορπίσαι⟧ which/how in/on/among ⟦ἀρφανίᾳ⟧, and
⟦ἠρήμωσεν⟧ house because_of desire ⟦παρανόμου⟧.
14 ⟦παρελογίσατο⟧ in/on/among word that/since no to_be to_
_see and ⟦κρίναων⟧, **15** to_fill in/on/among lawlessness
in/on/among this/he/she/it; and the/this/who eye
he/she/it/self/my/your/him-self/there ⟦ἐπ⟧ house other
⟦ὀλοθρεῦσαι⟧ in/on/among word ⟦ἀναπτερῶσεαος⟧; no
⟦ἐμπίπλαται⟧ the/this/who soul
he/she/it/self/my/your/him-self/there, which/how Hades,
in/on/among all this/he/she/it **16** to_be, lord, the/this/who
part he/she/it/self/my/your/him-self/there in/on/among
dishonour before you, the/this/who departure
he/she/it/self/my/your/him-self/there in/on/among groan
and the/this/who entry
he/she/it/self/my/your/him-self/there in/on/among to_take_
_up; **17** in/on/among anguish and poverty and perplexity
the/this/who life he/she/it/self/my/your/him-self/there,
lord. the/this/who sleep
he/she/it/self/my/your/him-self/there well/well_done!
⟦λύπαις⟧ and the/this/who ⟦ἐξέγερσις⟧
he/she/it/self/my/your/him-self/there well/well_done!
⟦ἀπορίαις⟧; **18** ⟦ἀφαιρεθείη⟧ sleep away_from ⟦κροτάφων⟧
he/she/it/self/my/your/him-self/there in/on/among night,
⟦ἀποπέσοιεν⟧ away_from all work hand
he/she/it/self/my/your/him-self/there; **19** and ⟦ἐλλιπὴς⟧
the/this/who house he/she/it/self/my/your/him-self/there

Readers' Version

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Literal Version

away_from all which/whither ⟦ἐμπλήσει⟧ soul
he/she/it/self/my/your/him-self/there, **20** in/on/among
⟦μονίᾳ⟧ ⟦ἀτεκνίας⟧ the/this/who old_age
he/she/it/self/my/your/him-self/there toward ⟦ἀνάλημψιν⟧.
21 ⟦σκορπισθείησαν⟧ ⟦σάρκες⟧ ⟦ἀνθρωπαρέσκων⟧ by/under
wild_animal, and ⟦ὀστᾶ⟧ to_break_the_law before of_the sun
in/on/among dishonour. **22** eye ⟦ἐκκόψαισαν⟧ ⟦κόρακες⟧
⟦ὑποκρινομέναοον⟧, **23** that/since ⟦ἠρήμωσεν⟧ house much
⟦ἀνθρώπαων⟧ in/on/among ⟦ἀτιμί⟧;Yod and to_scatter desire.
24 and no to_remember God, and no to_fear the/this/who God
in/on/among ⟦ἅπασι⟧ this/he/she/it. **25** and ⟦παρώργισαν⟧
the/this/who God, and ⟦παρώξυναν⟧ ⟦ἐξᾶραι⟧ he/she/it/self
away_from the/this/who earth; that/since soul innocent
⟦παραλογισμῷ⟧ ⟦ὑπεκρίνοντο⟧. **26** blessed the/this/who to_
_fear the/this/who lord in/on/among innocence
he/she/it/self; **27** and the/this/who lord ⟦άύσεται⟧
he/she/it/self away_from a_human ⟦δολίων⟧ ⟦κιὶ⟧ sinful; and
⟦bύσεται⟧ I/we away_from all stumbling_block ⟦παρανόμου⟧.
28 ⟦ἐξάραι⟧ the/this/who God the/this/who to_do/make
in/on/among pride all unrighteousness, that/since judge great
and mighty lord the/this/who God I/we in/on/among ⟦δι⟧.
⟦καιοσύνῃ⟧. **29** to_be, lord, the/this/who mercy you
upon/to/against all the/this/who to_love you.

No RV source text for chapter 5.

5:1 lord the/this/who God, ⟦αἰνέσω⟧ the/this/who ⟦ἀνόματί⟧
you in/on/among joy, well/well_done! midst ⟦ἐπισταμένων⟧
the/this/who judgement you the/this/who just. **2** that/since
helpful and merciful the/this/who a_refuge of_the ⟦πτωχοῦ⟧;
3 in/on/among the/this/who ⟦κεκραγέναι⟧ I/we to/with you
not ⟦παρασιωπήσῃς⟧ away_from I/we/my. **4** no for to_take
plunder from_with man ⟦δυνατοῦ⟧; **5** and one/which? to_take
away_from all which to_do/make, if not you to_give
6 that/since a_human and the/this/who part
he/she/it/self/my/your/him-self/there from_with you
in/on/among ⟦σταθμῷ⟧; no ⟦προσθήσει⟧ of_the to_increase
from_with the/this/who judgement you, the/this/who God.
7 in/on/among the/this/who ⟦θλίκκδεσθαι⟧ I/we
⟦ἐπικαλεσόμεθα⟧ toward help. and you no ⟦ἀποστρέψῃ⟧
the/this/who petition I/we, that/since you the/this/who God
I/we to_be. **8** not ⟦βαρύνῃς⟧ the/this/who hand you
upon/to/against I/we. in_order_that/to not ⟦δι⟧'necessity
⟦ἁμάρτωμεν⟧. **9** and if not ⟦ἐπιστρέψῃς⟧ I/we, no ⟦ἀφεξόμεθα⟧,
⟦ἀλλ⟧ upon/to/against Sadé/Samekh/Sin/Shin ⟦ἥξομεν⟧; **10** if
for ⟦πεινάσω⟧, to/with you ⟦κεκράξομαι⟧, the/this/who God,
and you to_give I/we. **11** the/this/who bird and the/this/who
fish you ⟦τρέφεις⟧. in/on/among the/this/who to_give you
rain deserted toward ⟦ἀνατολὴν⟧ Chloe, to_make_ready food
in/on/among deserted all to_live; **12** and if ⟦πεινάσωσιν⟧,
to/with you to_take_up face he/she/it/self. **13** the/this/who
king and ruler and ⟦λαοὺς⟧ you ⟦τρέφεις⟧, the/this/who God,
and ⟦πτωχοῦ⟧ and ⟦πένητος⟧ the/this/who hope one/which?
to_be if not you, lord **14** and you ⟦ἐπακούσῃ⟧, that/since
one/which? good/kind and gentle but the/this/who ⟦πύ⟧?
⟦εὐφρᾶναι⟧ soul ⟦ταπεινοῦ⟧ in/on/among the/this/who to_
_open hand you in/on/among mercy. **15** the/this/who kindness
a_human in/on/among thrift,_sparing, and the/this/who
⟦ἀέρι⟧ to_be/which; and if ⟦δευτερώσῃ⟧ without murmuring,
and this/he/she/it ⟦θαυμάσειας⟧. **16** the/this/who but/and gift

Literal Version

you much with/after kindness ¶[[κοὶ]] rich, and which/whither to_be the/this/who hope upon/to/against you, no to_spare in/on/among [[δόματι]]; **17** upon/to/against all the/this/who earth the/this/who mercy you, lord, in/on/among kindness. **18** blessed no/which/whither to_remember the/this/who God in/on/among [[συμμετρίᾳ]] [[αὐταρκίας]]; **19** if [[ὑπερπλεονάσῃ]] the/this/who a_human, [[ἐξαμαρτάνει]]; **20** sufficient the/this/who [[μέτριον]] in/on/among righteousness, and in/on/among this/he/she/it the/this/who praise lord, toward gratification in/on/among righteousness. **21** [[ηὐφράνθησαν]] the/this/who to_fear lord in/on/among good-doer, and the/this/who kindness you upon/to/against Israaʸl the/this/who kingdom [[συυ]]. **22** to_praise/bless the/this/who glory lord. that/since he/she/it/self king I/we.

6:1 blessed man which/whither the/this/who heart he/she/it/self/my/your/him-self/there [[ἑτοίμη]] to_call_ _(on)/name the/this/who name lord; **2** in/on/among the/this/who to_remember he/she/it/self the/this/who name lord to_save **3** the/this/who/which road he/she/it/self/my/your/him-self/there [[κατευθύνονται]] by/under lord, and [[πεφυλαγμένα]] work hand he/she/it/self/my/your/him-self/there by/under lord God he/she/it/self/my/your/him-self/there **4** away_from [[ὁράσεως]] evil/bad [[ἐνυπνίων]] he/she/it/self/my/your/him-self/there no [[ταραχθήσεται]]; **5** the/this/who soul he/she/it/self/my/your/him-self/there in/on/among [[διαβάσει]] river and [[σάλῳ]] [[θαλασσῶν]] no [[πτοηθήσεται]]. **6** [[ἐξανέστη]] out_from sleep he/she/it/self/my/your/him-self/there, and [[ηὐλόγησεν]] the/this/who name lord. **7** [[ἐπ]] [[εὐσταθίᾳ]] heart he/she/it/self/my/your/him-self/there [[ἐξύμνησεν]] the/this/who [[ἀνόματι]] of_the God, and to_pray of_the face lord about all of_the house he/she/it/self/my/your/him-self/there. **8** and lord [[εἰσήκουσεν]] prayer all in/on/among [[φοίβῳ]] God, and all request soul [[ἐλπιζούσης]] to/with he/she/it/self [[ἐπιτελεῖ]] the/this/who lord. **9** praiseworthy lord the/this/who to_ _do/make mercy the/this/who to_love he/she/it/self in/on/among truth.

7:1 not [[ἀποσκηνώσῃς]] away_from I/we, the/this/who God, in_order_that/to not [[ἐπιθῶνται]] I/we the/this/who/which to_hate I/we free_gift/freely. **2** that/since [[ἀπώσω]] he/she/it/self, the/this/who God; not [[πατησάτω]] the/this/who foot he/she/it/self inheritance [[ἁγιὶσματός]] you. **3** you in/on/among will/desire you [[παίδευσον]] I/we. and not to_give Gentile_nation. **4** if for [[ἀποστείλῃς]] death, you [[ἐντελῇ]] he/she/it/self about I/we; that/since you merciful, and no [[ὀργισθήσῃ]] of_the [[συντελέσαι]] I/we, **5** in/on/among the/this/who to_dwell the/this/who name you in/on/among midst I/we [[ἐλεηθησόμεθα]]. **6** and no [[ἰσχύσει]] to/with I/we Gentile_nation, that/since you a_defender I/we. **7** and I/we [[ἐπικαλεσόμεθά]] you, and you [[ἐπακούσῃ]] I/we; **8** [[ἤτι]] you [[οἰκτειρήσεις]] the/this/who family Israaʸl toward the/this/who an_age and no [[ἀπώσει]]; and I/we by/under yoke/scales you the/this/who an_age, and [[μάστιγα]] [[παιδίας]] you. **9** [[κατευθυνεῖς]] I/we in/on/among time/right_time

Readers' Version

No RV source text for chapter 6.

No RV source text for chapter 7.

Readers' Version

No RV source text for chapter 8.

Literal Version

⟦ἀντιλήψεως⟧ you, of_the to_have_mercy the/this/who house Yakōb toward day in/on/among or/than/the/this/who/to_ _be/which ⟦ἐπηγγείλω⟧ he/she/it/self.

8:1 pressure and voice/sound ⟦πολέμου⟧ to_hear the/this/who ear I/we, voice/sound trumpet ⟦ἠχούσης⟧ slaughter and destructive; **2** voice/sound a_people much which/how wind much very, which/how a_blast fire much ⟦φερομένου⟧ ⟦δι⟧᾽ deserted. **3** and to_say the/this/who heart I/we where? therefore to_judge he/she/it/self the/this/who God **4** voice/sound to_hear toward Yerousalaʸm city ⟦ἁγιάσματος⟧; **5** ⟦συνετρίβη⟧ the/this/who loins,_waist I/we away_from hearing, ⟦παρελύθη⟧ a_knee I/we. **6** to_fear the/this/who heart I/we, to_trouble the/this/who ⟦ὀστᾶ⟧ I/we which/how linen/wick; **7** to_say ⟦Κατευθυνοῦσιν⟧ road he/she/it/self in/on/among righteousness. ⟦ἀνελογισάμην⟧ the/this/who judgement of_the God away_from creation heaven and earth; ⟦ἐδικαίωσα⟧ the/this/who God in/on/among the/this/who ⟦κρίμασιν⟧ he/she/it/self/my/your/him-self/there the/this/who away_ _from an_age. **8** ⟦ἀνεκάλυψεν⟧ the/this/who God the/this/who sin he/she/it/self against/in_front_of of_the sun; to_know all the/this/who earth the/this/who judgement of_ _the God the/this/who just. **9** in/on/among ⟦καταγαίοις⟧ ⟦κρυφίοις⟧ the/this/who/which ⟦παρανομίαι⟧ he/she/it/self in/on/among anger; **10** son with/after mother and father with/after daughter ⟦συνεφύροντο⟧. **11** ⟦ἐμοιχῶντο⟧ each the/this/who woman of_the near/neighbour he/she/it/self/my/your/him-self/there; to_agree he/she/it/self ⟦συνθήκας⟧ with/after oath about this/he/she/it. **12** the/this/who holy of_the God ⟦διηρπάζοσαν⟧, which/how not to_be ⟦κληρονόμου⟧ ⟦λυτρουμένου⟧. **13** ⟦ἐπατοῦσαν⟧ the/this/who altar lord away_ _from all impurity §⟦ἱκαὶ⟧ in/on/among ⟦ἀφέδρῳ⟧ blood ⟦ἐμίαναν⟧ the/this/who sacrifice, which/how meat ⟦βέβηλα⟧; **14** no ⟦παρέλειπον⟧ sin to_be/which no to_do/make above/for the/this/who Gentile_nation. **15** through/because_of this/he/she/it to_mix he/she/it/self the/this/who God spirit/breath ⟦πλανήσεαως⟧, to_water he/she/it/self cup wine undiluted toward ⟦μέθην⟧. **16** to_bring the/this/who away_ _from last/least the/this/who earth, the/this/who ⟦παίοντα⟧ forcefully, **17** to_judge the/this/who war upon/to/against Yerousalaʸm and the/this/who earth he/she/it/self. **18** ⟦ἠπάντησαν⟧ he/she/it/self the/this/who ruler the/this/who earth with/after ⟦χαρδς⟧. to_say he/she/it/self ⟦᾽Επευκτὴ⟧ the/this/who road you; come to_enter with/after peace **19** ⟦ὠμάλισαν⟧ road ⟦τραχείας⟧ away_from entry he/she/it/self/my/your/him-self/there, ⟦ἤνοιξαν⟧ gate upon/to/against Yerousalaʸm, ⟦ἐστεφάνωσαν⟧ wall he/she/it/self. **20** to_enter which/how father toward house son he/she/it/self/my/your/him-self/there ⟦μετ⟧ peace. to_stand the/this/who foot he/she/it/self/my/your/him-self/there with/after ⟦ἀσφαλείας⟧ much. **21** ⟦κατελάβετο⟧ the/this/who ⟦πυργοβάρεις⟧ he/she/it/self and the/this/who wall Yerousalaʸm, **22** ⟦ἴτὶ⟧ the/this/who God ⟦γαγεν⟧ he/she/it/self with/after ⟦ἀσφαλείας⟧ well/well_done! the/this/who ⟦πλανήσει⟧ he/she/it/self. **23** to_destroy ruler he/she/it/self and all ⟦σοφὸν⟧ in/on/among plan, to_pour_out the/this/who blood the/this/who ⟦οἰκούντων⟧ Yerousalaʸm which/how

Literal Version

water impurity. **24** ⟦ἀπήγαγεν⟧ the/this/who son and
the/this/who daughter he/she/it/self, which to_beget
in/on/among ⟦βεβηλώσει⟧. **25** to_do/make according_to
the/this/who impurity he/she/it/self, as/just_as the/this/who
father he/she/it/self; **26** ⟦ἐμίανεν⟧ Yerousalaʸm and
the/this/who ⟦ἡγιασμένα⟧ the/this/who name of_the God.
27 to_justify the/this/who God in/on/among the/this/who
⟦κρίμασιν⟧ he/she/it/self/my/your/him-self/there
in/on/among the/this/who Gentile_nation the/this/who
earth. **28** and the/this/who ⟦ὅσιοι⟧ of_the God which/how
lamb in/on/among innocence in/on/among midst
he/she/it/self. **29** praiseworthy lord the/this/who to_judge all
the/this/who earth in/on/among righteousness
he/she/it/self/my/your/him-self/there. **30** look! so,
the/this/who God, ⟦ἔδειξας⟧ I/we the/this/who judgement
you in/on/among the/this/who righteousness you.
31 ⟦εδοσαν⟧ the/this/who eye I/we the/this/who judgement
you, the/this/who God. ⟦ἐδικαιώσαμεν⟧ the/this/who name
you the/this/who valued/honoured toward an_age,
32 that/since you the/this/who God the/this/who
righteousness, to_judge the/this/who Israaʸl in/on/among
discipline. **33** ⟦ἐπίστρεψον⟧, the/this/who God, the/this/who
mercy you upon/to/against I/we and ⟦οἰκτείρησον⟧ I/we;
34 ⟦συνάγαγε⟧ the/this/who ⟦διασ⟧ ⟦πορὰν⟧ Israaʸl with/after
mercy ⟦κὶ⟧ kindness. **35** that/since faith you with/after I/we,
and I/we ⟦ἐσκληρίναμεν⟧ neck I/we. and you instructor I/we
to_be. **36** not ⟦ὑπερίδης⟧ I/we, the/this/who God I/we, in_
_order_that/to not ⟦καταπίωσιν⟧ I/we Gentile_nation.
which/how not to_be ⟦λυτρουμένοιι⟧. **37** and you the/this/who
God I/we away_from beginning. and upon/to/against you
the/this/who/which hope I/we, lord; **38** and I/we no
⟦ἀφεξόμεθά⟧ you, that/since good/kind the/this/who
judgement you toward I/we. **39** I/we and the/this/who child
I/we the/this/who goodwill toward the/this/who an_age; lord
saviour I/we, no ⟦σαλευθησόμεθα⟧ still the/this/who an_age
time. **40** praiseworthy lord in/on/among the/this/who
⟦κρίμασιν⟧ he/she/it/self/my/your/him-self/there well/well_
_done! mouth ⟦ὁσίων⟧, and to_praise/bless Israaʸl by/under
lord toward the/this/who an_age.

9:1 in/on/among the/this/who to_lead_away Israaʸl
in/on/among resettlement toward earth another's,
in/on/among the/this/who ⟦ἀποστθῆναι⟧ he/she/it/self
away_from lord of_the ⟦λυτρωσαμένου⟧ he/she/it/self,
2 ⟦ἀπερίφησαν⟧ away_from inheritance which to_give
he/she/it/self lord; in/on/among all Gentile_nation
the/this/who dispersion of_the Israaʸl according_to
the/this/who ⟦όῆμα⟧ actually/certainly God; **3** ⟦ζυα⟧
⟦δικαιωθῆῆς⟧, the/this/who God, in/on/among the/this/who
righteousness you in/on/among the/this/who ⟦ἀνομίαις⟧
I/we; **4** that/since you judge just upon/to/against ⟦πντας⟧
the/this/who ⟦λαοὺς⟧ the/this/who earth. **5** no for
⟦κρυβήσεται⟧ away_from the/this/who knowledge you all to_
_do/make ⟦ἄδικα⟧. **6** and the/this/who/which ⟦δικαιοσύναι⟧
the/this/who ⟦ὁσίων⟧ you before. you, lord; and where?
⟦κρυβήσεται⟧ a_human away_from the/this/who knowledge
you, the/this/who God **7** the/this/who work I/we
in/on/among selecting and authority the/this/who soul I/we.

Readers' Version

No RV source text for chapter 9.

Readers' Version

Literal Version

of_the to_do/make righteousness and unrighteousness work hand I/we. **8** and in/on/among the/this/who righteousness you to_visit/care_for son a_human; **9** the/this/who to_ _do/make righteousness ⟦θησαυρίζει⟧ life he/she/it/self from_ _with lord, and the/this/who to_do/make unrighteousness he/she/it/self causer the/this/who soul in/on/among destruction. **10** the/this/who for judgement lord in/on/among righteousness according_to man and house. **11** which? ⟦χρηστεύσῃ⟧, the/this/who God, if not the/this/who to_call_ _(on)/name the/this/who lord **12** ⟦καθαρίσει⟧ in/on/among sin soul in/on/among ⟦ἐξομολογήσει⟧, in/on/among ⟦ἐξαγορίαις⟧ **13** that/since shame I/we and the/this/who ⟦προσώποις⟧ I/we about all; **14** and which? to_release sin, if not the/this/who ⟦ἡμαρτηκόσι⟧ **15** just ⟦εὐλογήσεις⟧, and no ⟦εὐθυνεῖς⟧ about ⟦ἰών⟧ ⟦ἡμάρτοσαν⟧, and or/than/the/this/who/to_be/which kindness you about to_sin in/on/among repentance. **16** and now you the/this/who God, and I/we a_people you which to_love; look!/to_perceive and ⟦οἰκτείρησον⟧, the/this/who God Israa^{y}l, that/since you/your to_be; and not ⟦ἀποστήσῃς⟧ mercy you away_from I/we, in_ _order_that/to not ⟦ἐπιθῶνται⟧ I/we. **17** that/since you ⟦ἠρετίσω⟧ the/this/who seed Abra'am from_with all the/this/who Gentile_nation, **18** and ⟦δοῦ⟧ the/this/who name you upon/to/against I/we, lord; and no ⟦καταπαύσεις⟧ the/this/who an_age. **19** well/well_done! covenant ⟦διέθου⟧ the/this/who father I/we about I/we, and I/we ⟦ἐλπιοῦμεν⟧ upon/to/against you in/on/among conversion soul I/we. **20** of_ _the lord charity the/this/who upon/to/against house Israa^{y}l toward the/this/who an_age and still

No RV source text for chapter 10.

10:1 blessed man which/whither the/this/who lord to_ _remember in/on/among ⟦ἐλεγμῷ⟧ and ⟦ἐκυκλώθη⟧ away_ _from road evil/bad in/on/among ⟦μάστιγι⟧, ⟦καθαρισθῆναι⟧ away_from sin, of_the not ⟦πληθῦναι⟧. **2** the/this/who ⟦ἑτοιμάζων⟧ back toward whip, and ⟦καθαρισθήσεται⟧; good/kind for the/this/who lord the/this/who ⟦ὑπομένουσιν⟧ discipline. **3** ⟦ὀρθώσει⟧ for road just, and no ⟦διαπρέψει⟧ in/on/among discipline. **4** and the/this/who mercy lord upon/to/against the/this/who to_love he/she/it/self in/on/among ⟦ἀληθείᾳ⟧. and ⟦μνήσεται⟧ lord the/this/who slave he/she/it/self/my/your/him-self/there in/on/among mercy; **5** the/this/who for testimony in/on/among law covenant eternal, the/this/who testimony lord upon/to/against road a_human in/on/among oversight. **6** ⟦ἦίκαιος⟧ and sacred lord I/we ⟦κρίμασιν⟧ he/she/it/self/my/your/him-self/there toward the/this/who an_age, and Israa^{y}l ⟦αἰνέσει⟧ the/this/who name lord in/on/among joy. **7** and ⟦ὅσιοι⟧ ⟦ἐξομολογήσονται⟧ in/on/among assembly a_people, and poor ⟦ἐλεήσει⟧ the/this/who God in/on/among joy Israa^{y}l. **8** that/since good/kind and merciful the/this/who God toward the/this/who an_age, and ⟦συναγωγαὶ⟧ Israa^{y}l ⟦δοξάσουσιν⟧ the/this/who name lord. **9** of_the lord the/this/who salvation upon/to/against house Israa^{y}l toward ⟦σωφροσύνην⟧ eternal.

No RV source text for chapter 11.

11:1 ⟦Εαλπίσατε⟧ in/on/among Siōn in/on/among trumpet ⟦σημασίας⟧ holy, **2** to_preach in/on/among Yerousala^{y}m voice/sound to_speak_good_news; that/since to_have_mercy the/this/who God Israa^{y}l in/on/among the/this/who

Literal Version

oversight he/she/it/self. **3** to_stand, Yerousalaʸm, upon/to/against high, and look!/to_perceive the/this/who child you away_from east and west to_assemble toward once away_from lord. **4** away_from the_north to_come/go the/this/who joy of_the God he/she/it/self; out_from ⟦νήσων⟧ from_afar to_assemble he/she/it/self the/this/who God. **5** mountain high to_humble toward ⟦ὁμαλισμὸν⟧ he/she/it/self ; **6** the/this/who ⟦βουνοὶ⟧ ⟦ἐφύγοσαν⟧ away_ _from entry he/she/it/self, the/this/who ⟦δρυμοὶ⟧ ⟦ἐσκίασαν⟧ he/she/it/self in/on/among the/this/who passing_by he/she/it/self. **7** ⟦π⟧ if wood aroma to_rise he/she/it/self the/this/who God, in_order_that/to to_pass_by Israaʸl in/on/among oversight glory God he/she/it/self, **8** ⟦ἔνδυσαι⟧, Yerousalaʸm, the/this/who clothing the/this/who glory you, to_make_ready the/this/who robe of_the ⟦ἁγιάσματός⟧ you; that/since the/this/who God to_speak good-doer Israaʸl toward the/this/who an_age and still. **9** to_do/make lord which to_speak upon/to/against Israaʸl and Yerousalaʸm; ⟦ἀναστήσαι⟧ lord the/this/who Israaʸl in/on/among ⟦ὀνύματι⟧ ⟦δάξης⟧ he/she/it/self. of_the lord the/this/who mercy upon/to/against the/this/who Israaʸl toward the/this/who an_age and still

12:1 lord, to_deliver the/this/who soul I/we away_from man ⟦παρανόμου⟧ and evil/bad, away_from tongue ⟦παρανόμου⟧ and ⟦ψιθυρου⟧ and to_speak ⟦ψευδῆ⟧ and ⟦δόλια⟧; **2** in/on/among embroidery ⟦στροφῆς⟧ the/this/who word the/this/who tongue man ⟦πονηρῦ⟧. just_as in/on/among a_ _people fire ⟦ἀνάπτον⟧ ⟦καλλονὴν⟧ he/she/it/self/my/your/him-self/there **3** the/this/who sojourning he/she/it/self/my/your/him-self/there, ⟦ἐμπλῆσαι⟧ house in/on/among tongue lie ⟦ἐκκόψαι⟧ tree joy ⟦φλογιζούσης⟧ ⟦παρανόμους⟧. **4** ⟦συνχέαι⟧ house ⟦παρανόμους⟧ in/on/among war lip ⟦ψιθύροις⟧. ⟦μακρύναι⟧ the/this/who God away_from innocent lip to_break_the_law in/on/among perplexity, and ⟦σκορπισθείησαν⟧ ⟦ὀστᾶ⟧ ⟦ψιθύρων⟧ away_from ⟦φοβουμένων⟧ lord **5** in/on/among fire ⟦φλογὸς⟧ tongue twittering ⟦ἀπόλοιτο⟧ away_from ⟦ὁσίων⟧. **6** to_keep/guard lord soul quiet ⟦μισοῦσαν⟧ unjust, and to_ _guide lord man to_do/make peace in/on/among house. **7** of_ _the lord the/this/who salvation upon/to/against Israaʸl child he/she/it/self/my/your/him-self/there toward the/this/who an_age, **8** and ⟦ἀπόλοιντο⟧ the/this/who sinful away_from face lord once, and ⟦ὅσιοι⟧ lord ⟦κληρονομήσαισαν⟧ promise.

13:1 right lord ⟦ἐσκέπασέν⟧ I/we, right lord to_spare I/we. **2** the/this/who arm lord to_save I/we away_from ⟦όομφαίις⟧ ⟦διαπορευομένης⟧, away_from ⟦λιμοῦ⟧ and death sinful. **3** wild_animal ⟦ἐπεδράμοσαν⟧ he/she/it/self evil/bad; in/on/among the/this/who ⟦ὀδοῦσιν⟧ he/she/it/self ⟦ἐτίλλοσαν⟧ flesh he/she/it/self, and in/on/among the/this/who ⟦μύλαις⟧ ⟦ἔθλων⟧ ⟦ὀστᾶ⟧ he/she/it/self; and out_from this/he/she/it all to_deliver I/we lord. **4** to_trouble the/this/who ungodly through/because_of trespass he/she/it/self/my/your/him-self/there, not once/when ⟦συμπαραληφθῇ⟧ with/after the/this/who sinful. **5** that/since ⟦δεινὴ⟧ the/this/who ruin of_the ⟦ἁμαρτωλοῦ⟧. and no ⟦ἄψεται⟧ just none out_from all this/he/she/it. **6** ⟦ἰτι⟧ no like the/this/who discipline the/this/who just in/on/among

Readers' Version

No RV source text for chapter 12.

No RV source text for chapter 13.

Readers' Version

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ignorance. and the/this/who ruin of_the ⟦ἁμαρτωλοῦ⟧;
7 in/on/among attire ⟦παιδεύεται⟧ just, in_order_that/to not ⟦ἐπιχαρῇ⟧ the/this/who sinful the/this/who just. **8** that/since ⟦νουθετήσει⟧ just which/how son ⟦ἀγαπήσεως⟧, and the/this/who discipline
he/she/it/self/my/your/him-self/there which/how ⟦πρωτοτόκου⟧. **9** that/since to_spare lord the/this/who ⟦ὁσίων⟧ he/she/it/self/my/your/him-self/there, and the/this/who trespass he/she/it/self to_blot_out in/on/among discipline. the/this/who for life the/this/who just toward the/this/who an_age; **10** sinful but/and ⟦ἀρθήσονται⟧ toward destruction, and no ⟦εἱρεθήσεται⟧ memorial he/she/it/self still **11** upon/to/against but/and the/this/who sacred the/this/who mercy lord, and upon/to/against the/this/who ⟦φοβουμένους⟧ the/this/who mercy
he/she/it/self/my/your/him-self/there.

No RV source text for chapter 14.

14:1 faithful lord the/this/who to_love he/she/it/self in/on/among truth, the/this/who ⟦ὑπομένουσιν⟧ discipline he/she/it/self/my/your/him-self/there, the/this/who to_ _travel in/on/among righteousness ⟦προσταγμάτων⟧ he/she/it/self/my/your/him-self/there, in/on/among law which to_order I/we toward life I/we. **2** ⟦ὅσιοι⟧ lord ⟦ζήσονται⟧ in/on/among he/she/it/self toward the/this/who an_age; the/this/who paradise of_the lord, the/this/who wood the/this/who life ⟦ὅσιοι⟧
he/she/it/self/my/your/him-self/there. **3** the/this/who plant he/she/it/self ⟦ἐρριζωμένη⟧ toward the/this/who an_age; no ⟦ἐκτιλήσονται⟧ all the/this/who day of_the heaven, that/since the/this/who part and inheritance of_the God to_be Israaʸl. **4** and no thus(-ly) the/this/who sinful and ⟦παράνομοι⟧, the/this/who/which to_love day in/on/among participation sin he/she/it/self; in/on/among ⟦μικρότητι⟧ ⟦σαπρίας⟧ the/this/who desire he/she/it/self, **5** and no to_remember of_ _the God. that/since road a_human ⟦γναωσταὶ⟧ before he/she/it/self/my/your/him-self/there through/because_of all, and ⟦ταμεῖα⟧ heart to_approach/to_know/understand before of_the to_be. **6** ⟦ᾗδιὰ⟧ this/he/she/it the/this/who ⟦κληρονρμία⟧ he/she/it/self Hades and darkness and destruction, and no ⟦εὑρεθήσονται⟧ in/on/among day mercy just. the/this/who but/and ⟦ὅσιοι⟧ lord to_inherit life in/on/among joy.

No RV source text for chapter 15.

15:1 in/on/among the/this/who ⟦θλίίδεσθαί⟧ I/we ⟦ἐπεκαλεσάμην⟧ the/this/who name lord, toward help ⟦ἤλπισα⟧ of_the God Yakōb, and ⟦ἐσώθην⟧; **2** that/since hope and a_refuge the/this/who poor you, the/this/who God. **3** one/which? for be_strong, the/this/who God, if not ⟦ἐξομολογήσασθαί⟧ you in/on/among truth? **4** and one/which? able a_human, if not ⟦ἐξομολογήσασθαι⟧ the/this/who ⟦ὀνό⟧- ⟦ματί⟧ you? **5** psalm new with/after ⟦ψδῆς⟧ in/on/among joy heart, fruit lip in/on/among ⟦ἀργάνῳ⟧ ⟦ἡρμοσμένῳ⟧ tongue. firstfruits lip away_from heart ⟦ὁσίας⟧ and just; **6** the/this/who to_do/make this/he/she/it no ⟦σαλευθήσεται⟧ toward the/this/who an_age away_from ⟦κικοῦ⟧, flame fire and wrath unjust no ⟦ἅψεται⟧ he/she/it/self/my/your/him-self/there; **7** when(-ever) to_go_ _out upon/to/against sinful away_from face lord, ⟦ὀλεθρεῦσαι⟧ all ⟦ὑπόστασιν⟧ sinful. **8** ⟦ἰτὶ⟧ the/this/who sign of_the God

Literal Version

upon/to/against just toward salvation; hunger and ⟦ὀομφαία⟧
and death away_from just long/distant. **9** to_flee for
which/how to_pursue ⟦πολέμου⟧ away_from ⟦ἀσίων⟧,
⟦καταδιώξονται⟧ but/and sinful and ⟦καταλήψονται⟧ and no
⟦ἐκφεύξονται⟧ the/this/who to_do/make lawlessness
the/this/who judgement lord, which/how by/under
⟦πολεμίων⟧ ⟦ἐμπείρων⟧ ⟦καταλημφθήσονται⟧.
10 the/this/who for sign the/this/who destruction
upon/to/against of_the forehead he/she/it/self, **11** and
the/this/who inheritance the/this/who sinful destruction and
darkness, and lawlessness he/she/it/self ⟦διώξονται⟧
he/she/it/self until Hades under. **12** the/this/who inheritance
he/she/it/self no ⟦είρεθήσεται⟧ the/this/who child
he/she/it/self, **13** the/this/who/which for sin
⟦ἐξερημώσουσιν⟧ house sinful; and to_destroy sinful
in/on/among day judgement lord toward the/this/who an_
_age, **14** when(-ever) ⟦ἐπισκέπτηται⟧ the/this/who God
the/this/who earth in/on/among judgement ⟦αὐτυῖ⟧.
15 the/this/who but/and to_fear the/this/who lord to_have_
_mercy in/on/among he/she/it/self, and ⟦ζήσονται⟧
in/on/among the/this/who charity of_the God he/she/it/self;
and sinful to_destroy toward the/this/who an_age time.

16:1 in/on/among the/this/who ⟦νυστάξαι⟧ soul I/we away_
_from lord, from_with small ⟦ὠλίσθησα⟧ in/on/among
⟦καταφορῷ⟧ sleep. **2** the/this/who long/distant away_from
God from_with little/few to_pour_out the/this/who soul I/we
toward death, in_the_vicinity gate Hades with/after
⟦ἁμαρτωλοῦ⟧; **3** in/on/among the/this/who ⟦διενεχθῆναι⟧
soul I/we away_from lord God Israa^{y}l, if not the/this/who lord
to_help I/we the/this/who mercy
he/she/it/self/my/your/him-self/there toward the/this/who
an_age. **4** to_pierce I/we ⟦ὡς⟧ sting horse upon/to/against
the/this/who ⟦γρηγόρησιν⟧
he/she/it/self/my/your/him-self/there, the/this/who
⟦σαωτὴρ⟧ and a_shielder I/we in/on/among all time/right_
_time to_save I/we. **5** to_agree you, the/this/who God,
that/since ⟦ἀντελάβου⟧ I/we toward salvation. and no
⟦ἐλογίσω⟧ I/we with/after the/this/who sinful toward
destruction. **6** not ⟦ἀποστήσῃς⟧ the/this/who mercy you away_
_from I/we/my, the/this/who God, nor the/this/who
remembrance about you away_from heart until death.
7 ⟦ἐπικράτησόν⟧ I/we, the/this/who God, away_from sin
evil/bad and away_from all woman evil/bad ⟦σκανδαλιζούσης⟧
foolish. **8** and not ⟦ἀπατησάτω⟧ I/we beauty woman
⟦παρανομούσης⟧, and all ⟦ὑποκειμένου⟧¶ away_from sin
⟦ἀνωφελοῦς⟧. **9** the/this/who work the/this/who hand I/we
⟦κατεύθυνον⟧ in/on/among place you, and the/this/who
⟦διαβήματά⟧ I/we in/on/among the/this/who remembrance
you ⟦διαφύλαξον⟧. **10** the/this/who tongue I/we and
the/this/who lip I/we in/on/among word truth ⟦περίστειλον⟧,
⟦ργὴν⟧ and wrath unreasonable long/distant to_do/make
away_from I/we/my. **11** ⟦γογγυσμὸν⟧ and ⟦ὀλιγοψυχίαν⟧
well/well_done! pressure ⟦μάκρυνον⟧ away_from I/we/my. if
⟦ἁμαρτήσω⟧ in/on/among the/this/who you ⟦παιδεύειν⟧
one/toward conversion. **12** goodwill but/and with/after
⟦ἱλαρότητος⟧ to_establish the/this/who soul I/we;
in/on/among the/this/who ⟦ἐνισχῦσαί⟧ you the/this/who

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No RV source text for chapter 16.

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No RV source text for chapter 17.

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soul I/we ⟦ἀρκέσει⟧ I/we the/this/who ⟦δοθέν⟧. **13** that/since if not you ⟦ἐνισχύσῃς⟧, one/which? ⟦ὑφέξεται⟧ discipline in/on/among poverty, **14** in/on/among the/this/who ⟦ἐλέγχεσθαι⟧ soul in/on/among hand ⟦σαπρίας⟧ he/she/it/self/my/your/him-self/there? the/this/who examination you in/on/among flesh he/she/it/self/my/your/him-self/there and in/on/among pressure ⟦πενίας⟧; **15** in/on/among the/this/who ⟦ὑπομεῖναι⟧ just in/on/among this/he/she/it ⟦ἐλεηθήσεται⟧ by/under lord.

17:1 lord, you king I/we toward the/this/who an_age and ⟦ἔτιὅτι⟧ in/on/among you/your, the/this/who God I/we, ⟦καυχήσεται⟧ the/this/who soul ⟦ἡμῶα⟧. **2** and one/which? the/this/who time life a_human upon/to/against the/this/who earth according_to the/this/who time he/she/it/self/my/your/him-self/there and the/this/who hope he/she/it/self/my/your/him-self/there upon/to/against ⟦αὐτν⟧. **3** I/we but/and ⟦ἐλπιοῦμεν⟧ upon/to/against the/this/who God saviour I/we, that/since the/this/who power of_the God I/we toward the/this/who an_age with/after mercy, **4** and the/this/who kingdom of_the God I/we toward the/this/who an_age upon/to/against the/this/who Gentile_ _nation. **5** you, lord, ⟦ἠρετίσω⟧ the/this/who Dawid king upon/to/against Israaʸl, and you ⟦ὠμοσας⟧ he/she/it/self about of_the seed toward the/this/who an_age, of_the not ⟦ἐκλείπειν⟧ opposite you kingly he/she/it/self/my/your/him-self/there. **6** and in/on/among the/this/who sin I/we ⟦ἐπανέστησαν⟧ I/we sinful, to_put/lay_ _on I/we and ⟦ἐξώσαντο⟧ I/we; which no ⟦ἐπηγγείλω⟧, with/after force ⟦ἀφείλαντο⟧, **7** and no to_glorify the/this/who name you the/this/who valued/honoured; in/on/among glory/to_think to_place kingly for height he/she/it/self, **8** ⟦ἠρήμωσαν⟧ the/this/who throne Dawid in/on/among pride ⟦ἀλλάγματος⟧. and you, the/this/who God, ⟦καταβαλεῖς⟧ he/she/it/self, and ⟦ἀρεῖς⟧ seed he/she/it/self away_from the/this/who earth. **9** in/on/among the/this/who ⟦ἐπαναστῆναι⟧ he/she/it/self a_human another's family I/we. **10** according_to the/this/who sin he/she/it/self to_pay he/she/it/self, the/this/who God, to_find/meet he/she/it/self according_to the/this/who work he/she/it/self. **11** no ⟦ἐλεήσει⟧ he/she/it/self the/this/who God, ⟦ἐξερεύνησεν⟧ the/this/who seed he/she/it/self and no to_release ⟦οὐτων⟧ one; **12** faithful the/this/who lord in/on/among all the/this/who ⟦κρίμασιν⟧ he/she/it/self/my/your/him-self/there which to_do/make upon/to/against the/this/who earth. **13** ⟦ἠρήμωσεν⟧ the/this/who lawless upon/to/against the/this/who earth I/we away_from ⟦ἐνοικούντων⟧ he/she/it/self/my/your/him-self; ⟦ἠφάνισαν⟧ new and ⟦πρεσβύτην⟧ and child he/she/it/self together. **14** in/on/among idle ⟦κάλλους⟧ he/she/it/self/my/your/him-self/there to_send_out/away he/she/it/self until upon/to/against west, and the/this/who ruler the/this/who earth toward ⟦ἐμπαιγμόν⟧; and no to_spare. **15** well/well_done! ⟦ἀλλοτριότητι⟧ the/this/who enemy to_ _do/make, in/on/among pride; and the/this/who heart he/she/it/self/my/your/him-self/there another's away_from

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of_the God I/we. **16** and all just_as/how_much to_do/make
in/on/among Yerousalaʸm, as/just_as and the/this/who
Gentile_nation in/on/among the/this/who city the/this/who
God he/she/it/self. **17** and ⟦ἐπεκρατοῦσαν⟧ he/she/it/self son
the/this/who covenant in/on/among midst Gentile_nation
⟦συμμίκτον⟧, no to_be the/this/who to_do/make in/on/among
midst in/on/among he/she/it/self, in/on/among Yerousalaʸm,
mercy and truth. **18** ⟦ἐφύγοσαν⟧ away_from he/she/it/self
the/this/who ⟦ἀγαπῶντες⟧ synagogue ⟦ὁσίων⟧; which/how
sparrow ⟦ἐξεπετάσθησαν⟧ away_from ⟦κοίτης⟧ he/she/it/self.
19 ⟦ἐπλανῶντο⟧ in/on/among deserted, to_save soul
he/she/it/self away_from evil/harm, and precious
in/on/among eye sojourning soul ⟦σεσωσμένη⟧ out_from
he/she/it/self. **20** ⟦ἐφύγοσαν⟧ away_from he/she/it/self
the/this/who ⟦ἀγαπῶντες⟧ synagogue ⟦ὁσίων⟧; toward all
the/this/who earth to_be ⟦σκορπισμὸς⟧ he/she/it/self
by/under lawless. that/since ⟦ἀνέσχεν⟧ the/this/who heaven
of_the ⟦στάξαι⟧ rain upon/to/against the/this/who earth;
21 flow ⟦συνεσχέθησαν⟧ ⟦αἰώνιοι⟧ out_from ⟦ἀβύσσων⟧, away_
_from mountain ⟦ὑψηλῶν⟧. that/since no which in/on/among
he/she/it/self to_do/make righteousness and judgement;
away_from ruler he/she/it/self/my/your/him-self; and a_
_people least in/on/among all sin. **22** the/this/who king
in/on/among lawlessness and the/this/who judge
in/on/among disobedience, and the/this/who a_people
in/on/among sin. **23** look!/to_perceive, lord, and ⟦ἀνάστησον⟧
he/she/it/self the/this/who king he/she/it/self, son Dawid,
toward the/this/who time/right_time to_be/which ⟦ἴδες⟧ you,
the/this/who God, of_the to_reign upon/to/against Israaʸl
child you. **24** and ⟦ὑπόζωσον⟧ he/she/it/self strength of_the
⟦θραῦσαι⟧ ruler unjust. **25** to_clean Yerousalaʸm away_from
Gentile_nation ⟦καταπατούντων⟧ in/on/among destruction,
in/on/among wisdom, in/on/among righteousness **26** to_expel
sinful away_from inheritance, ⟦ἐκτρίψαι⟧ ⟦ὑπερηφανίαν⟧
⟦ἁμαρτωλοῦ⟧ which/how vessel ⟦κεραμέας⟧, in/on/among
⟦ὀάβδῳ⟧ ⟦σιδηρῷ⟧ ⟦συντρίψαι⟧ all ⟦ὑπόστασιν⟧ he/she/it/self;
27 ⟦ὀλοθρεῦσαι⟧ Gentile_nation ⟦παράνομα⟧ in/on/among
word mouth he/she/it/self/my/your/him-self/there,
in/on/among threat he/she/it/self/my/your/him-self/there
⟦φυγεῖν⟧ Gentile_nation away_from face
he/she/it/self/my/your/him-self/there, and to_rebuke sinful
in/on/among word heart he/she/it/self **28** and to_assemble a_
_people holy ⟦οδ⟧ ⟦ἀφηγήσετα⟧ Yod in/on/among
righteousness, and to_judge tribe a_people ⟦ἡγασμέύου⟧
by/under lord ⟦θεοδ⟧ he/she/it/self/my/your/him-self/there.
29 and no to_release unrighteousness in/on/among midst
he/she/it/self ⟦αὐλισθῆναι⟧ still, and no ⟦κατοικήσει⟧ all a_
_human with/after he/she/it/self ⟦εἰδὼὸς⟧ evil. **30** to_know for
he/she/it/self that/since all son God to_be he/she/it/self, and
⟦καταμερίσει⟧ he/she/it/self in/on/among the/this/who tribe
he/she/it/self upon/to/against the/this/who earth. **31** and
foreigner and foreign no ⟦παροικήσει⟧ he/she/it/self still; to_
_judge ⟦λαοὺς⟧ and Gentile_nation in/on/among wisdom
righteousness he/she/it/self/my/your/him-self/there.
⟦διάφαλμα⟧. **32** and to_have/be ⟦λαοὺς⟧ Gentile_nation be_a_
_slave he/she/it/self by/under the/this/who yoke/scales
he/she/it/self/my/your/him-self/there, and the/this/who
lord to_glorify in/on/among ⟦ἐπισήμῳ⟧ all the/this/who

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earth. 33 and to_clean Yerousalaʸm in/on/among holiness,
which/how and the/this/who away_from beginning. 34 to_
_come/go Gentile_nation away_from end the/this/who earth
to_perceive the/this/who glory
he/she/it/self/my/your/him-self/there. to_bear/lead gift
the/this/who ⟦ἐξησθενηκότας⟧ son he/she/it/self, 35 and to_
_perceive the/this/who glory lord which to_glorify
he/she/it/self/my/your/him-self the/this/who God; and
he/she/it/self king just taught by/under God upon/to/against
he/she/it/self, 36 and no to_be unrighteousness in/on/among
the/this/who day he/she/it/self/my/your/him-self/there
in/on/among midst he/she/it/self; that/since all holy, and
king he/she/it/self Christ lord. 37 no for ⟦ἐλπιεῖ⟧
upon/to/against ⟦ἵππον⟧ and ⟦ἀναβάτην⟧ and bow, and_not
to_multiply he/she/it/self gold and_not money toward war;
and much no to_assemble ⟦ἐλπίδας⟧ toward day ⟦πολέμου⟧.
38 lord he/she/it/self king
he/she/it/self/my/your/him-self/there; hope of_the
⟦δυνατοῦ⟧ hope God, and ⟦ἐλεήσει⟧ all the/this/who Gentile_
_nation before he/she/it/self/my/your/him-self/there
in/on/among fear. 39 ⟦κατάξει⟧ for earth the/this/who word
of_the mouth he/she/it/self/my/your/him-self/there toward
an_age 40 ⟦εὐλογήσει⟧ a_people lord in/on/among wisdom
with/after joy. 41 and he/she/it/self clean away_from sin, of_
_the be_first ⟦λαοὺς⟧ great. to_rebuke ruler and ⟦ἐξᾶραι⟧ sinful
in/on/among strength word; 42 and no ⟦ἀσθενήσει⟧
in/on/among the/this/who day
he/she/it/self/my/your/him-self/there upon/to/against God
he/she/it/self/my/your/him-self/there, that/since
the/this/who God ⟦κατηργάσατο⟧ he/she/it/self able
in/on/among spirit/breath holy and ⟦σοφὸν⟧ in/on/among
plan understanding with/after strength and righteousness.
43 and praise lord with/after
he/she/it/self/my/your/him-self/there in/on/among
strength, 44 and no ⟦ἀσθενήσει⟧ the/this/who hope
he/she/it/self/my/your/him-self/there upon/to/against lord;
and one/which? be_able to/with he/she/it/self strong
in/on/among work he/she/it/self/my/your/him-self/there
and mighty in/on/among fear God, 45 ⟦ποιμαίνων⟧
the/this/who flock lord in/on/among faith and righteousness,
and no to_release ⟦ἀσθενῆσαι⟧ in/on/among he/she/it/self
in/on/among the/this/who pasture he/she/it/self
46 well/well_done! ⟦ἰσότητι⟧ all he/she/it/self to_bring, and no
to_be in/on/among he/she/it/self pride of_the
⟦καταδυναστευθῆναι⟧ in/on/among he/she/it/self.
47 this/he/she/it the/this/who beauty of_the king Israaʸl,
which to_know the/this/who God, ⟦ἀναστῆσαι⟧ he/she/it/self
⟦ἐπ⟧ house Israaʸl, ⟦παιδεῦσαι⟧ he/she/it/self. 48 the/this/who
⟦ὁήματα⟧ he/she/it/self/my/your/him-self/there to_burn
above/for gold the/this/who first precious, in/on/among
synagogue to_judge/doubt a_people tribe ⟦ἡγιασμένου⟧;
49 the/this/who word he/she/it/self/my/your/him-self/there
which/how word holy in/on/among midst a_people
⟦ἡγιασμένων⟧. 50 blessed the/this/who to_be in/on/among
the/this/who day that, to_perceive the/this/who good-doer
Israaʸl in/on/among synagogue tribe; to_do/make
the/this/who God. 51 ⟦ταχύναι⟧ the/this/who God
upon/to/against Israaʸl the/this/who mercy

Literal Version

he/she/it/self/my/your/him-self/there; ⟦ὁύσεται⟧ I/we away_
_from impurity enemy ⟦βεβήλων⟧. lord he/she/it/self king
I/we toward the/this/who an_age and still.

18:1 lord, the/this/who mercy you upon/to/against
the/this/who work the/this/who hand you toward
the/this/who an_age; **2** the/this/who kindness you
upon/to/against ⟦δόματος⟧ rich upon/to/against Israa^{y}l;
the/this/who eye you ⟦ἐπιβλέποντες⟧ upon/to/against
he/she/it/self, and no ⟦ὑστερήσει⟧ out_from he/she/it/self,
3 the/this/who ⟦ὦπά⟧ you ⟦ἐπακούει⟧ toward petition
⟦πτωχοῦ⟧ in/on/among hope the/this/who judgement you
upon/to/against all the/this/who earth with/after mercy,
4 and love you upon/to/against seed Abra'am, son Israa^{y}l.
the/this/who child you upon/to/against I/we which/how son
firstborn unique, **5** ⟦ἀποστρέψαι⟧ soul ⟦εὐήκοον⟧ away_from
⟦ἀμαθίας⟧ in/on/among ignorance. **6** to_clean the/this/who
God Israa^{y}l toward day mercy in/on/among praise. toward day
selecting in/on/among ⟦ἀνάξει⟧ Christ
he/she/it/self/my/your/him-self/there. **7** blessed
the/this/who to_be in/on/among day that, to_perceive
the/this/who good-doer lord, which to_do/make ⟦γενεῷ⟧
the/this/who to_come/go; **8** by/under ⟦ὸάβδον⟧ discipline
Christ lord, in/on/among fear God
he/she/it/self/my/your/him-self/there, in/on/among
wisdom spirit/breath and righteousness and strength; **9** to_
_guide man in/on/among work righteousness fear God.
⟦καταστῆσαι⟧ all he/she/it/self before lord. **10** generation
good-doer in/on/among fear God in/on/among day mercy. a_
_pause. **11** great I/we the/this/who God and honoured,
in/on/among highest to_dwell; **12** the/this/who ⟦διατάξας⟧
in/on/among ⟦πορίᾳ⟧ ⟦φωστῆρας⟧ toward time/right_time
hour away_from day toward day. and no ⟦παρέβησαν⟧ away_
_from road which ⟦ἐνετείλω⟧ he/she/it/self. **13** in/on/among
fear God the/this/who road he/she/it/self according_to each
day. away_from which day to_create he/she/it/self
the/this/who God and until an_age. **14** and no to_lead_astray
away_from which day to_create he/she/it/self; away_from
generation ancient no to_leave road he/she/it/self, if not
the/this/who God to_order he/she/it/self in/on/among
command slave he/she/it/self/my/your/him-self/there.

PSS · OET-LV v0.2.0 (DC set)

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No RV source text for chapter 18.

PSS · OET-RV source unavailable

Biblical Odes

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Literal Version

1:1 ⟦ΑΣΩΜΕΝ⟧ the/this/who lord, gloriously for to_glorify ⟦ἵππον⟧ and ⟦ἀναβάτην⟧ ⟦ἔρριψεν⟧ toward sea. **2** a_helper and a_shelterer to_be I/we toward salvation; this/he/she/it God I/we, and to_glorify he/she/it/self, God of_the father I/we, and ⟦ὑψώσω⟧ he/she/it/self. **3** lord ⟦συντρίβων⟧ war, lord name he/she/it/self. **4** ⟦ἅρματα⟧ Faraō and the/this/who power he/she/it/self/my/your/him-self/there ⟦ἔρριψεν⟧ toward sea; ⟦ἐπιλέκτους⟧ ⟦ἀναβάτας⟧ ⟦τριστάτας⟧ ⟦κατεπόντισεν⟧ in/on/among red sea, **5** ⟦πόντῳ⟧ ⟦ἐκάλυψεν⟧ he/she/it/self; ⟦κατέδυσαν⟧ toward ⟦βυθὸν⟧ like/as/about stone. **6** the/this/who right you, lord, to_glorify in/on/among strength the/this/who right you hand. lord, ⟦ἔθραυσεν⟧ enemy **7** and the/this/who multitude the/this/who glory you ⟦συνέτριψας⟧ the/this/who opposed; to_send the/this/who wrath you, and to_devour he/she/it/self which/how straw/stubble. **8** and through/because_of spirit/breath of_the wrath you to_pass the/this/who water ⟦ἐπάγη⟧ like/as/about wall the/this/who water, ⟦ἐπάγη⟧ the/this/who a_wave in/on/among midst the/this/who sea **9** to_say the/this/who enemy ⟦Διώξας⟧ ⟦καταλήμψομαι⟧; ⟦μεριῶ⟧ plunder, ⟦ἐμπλήσω⟧ soul I/we. ⟦ἀνελῶ⟧ the/this/who sword I/we, to_ _lord_over the/this/who hand I/we. **10** to_send the/this/who spirit/breath you, and ⟦ἐκάλυψεν⟧ he/she/it/self sea; ⟦ἔδυσαν⟧ like/as/about lead in/on/among water ⟦σφοδρῷ⟧. **11** one/which? like you in/on/among God, lord? one/which? like you? ⟦δεδοξασμένος⟧ in/on/among holy, marvellous in/on/among ⟦δόξαις⟧, to_do/make wonders. **12** ⟦ἐξέτεινας⟧ the/this/who right you, and to_swallow he/she/it/self the/this/who earth. **13** ⟦λδήγησας⟧ the/this/who righteousness you the/this/who a_people you this/he/she/it which ⟦ἐλυτρώσω⟧, to_plead/comfort the/this/who strength you toward guest_room/inn holy you. **14** to_hear Gentile_ _nation and to_fear; ⟦ἐδῖνες⟧ to_take to_dwell ⟦Φυλιστιείμ⟧. **15** then ⟦ἔσπευσαν⟧ ⟦ἡγεμόνες⟧ Edōm and ruler to_take he/she/it/self trembling. ⟦ἐτάκησαν⟧ all the/this/who to_ _dwell Kanaan. **16** ⟦ἐπιπέσοι⟧ upon/to/against he/she/it/self fear and trembling; ⟦μεγέθει⟧ arm you ⟦ἀπολιθωθήτωσαν⟧; until if to_pass_by the/this/who a_people you, lord, until if to_ _pass_by the/this/who a_people you this/he/she/it which ⟦ἐκτήσω⟧. **17** ⟦εἰσαγαγὼν⟧ ⟦καταφύτευσον⟧ he/she/it/self toward mountain inheritance you, toward ready dwelling_place you the/this/who/which ⟦κατειργάσω⟧, sanctification, lord, the/this/who to_make_ready the/this/who/which hand you, **18** lord, ⟦βασιλεύων⟧ the/this/who an_age and upon/to/against an_age and still. **19** that/since to_enter horse Faraō with ⟦ἅρμασιν⟧ and ⟦ἀναβάταις⟧ he/she/it/self/my/your/him-self/there toward sea, and ⟦ἐπήγαγεν⟧ upon/to/against he/she/it/self lord the/this/who water the/this/who sea; the/this/who but/and son Israa^{y}l to_ _travel through/because_of dried_up/withered in/on/among midst the/this/who sea.

2:1 to_watch_out, heaven, and to_speak; and to_hear earth declaration out_from mouth I/we. **2** ⟦προσδοκάσθω⟧ which/how rain the/this/who a_maxim I/we. and ⟦καταβήτω⟧ which/how dew the/this/who declaration I/we; like/as/about rainstorm upon/to/against ⟦ἄγρωστιν⟧, and like/as/about snowflakes upon/to/against grass. **3** that/since name lord to_ _call; to_give ⟦μεγαλωσύνην⟧ the/this/who God I/we. **4** God,

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No RV source text for chapter 1.

No RV source text for chapter 2.

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⟦ἀληθινὰ⟧ the/this/who work
he/she/it/self/my/your/him-self/there, and all
the/this/who/which road
he/she/it/self/my/your/him-self/there judgement; God
faithful, and no to_be unrighteousness; just and sacred lord.
5 ⟦ἡμάρτοσαν⟧, no he/she/it/self child, ⟦μωμητά⟧; generation
crooked and to_pervert. **6** this/he/she/it lord ⟦ἀνταποδίδοτε⟧
thus(-ly), a_people foolish and not wise? no he/she/it/self
this/he/she/it you father to_posses you, and to_do/make you
and to_create you ? **7** to_remember day an_age, to_understand
year generation generation. ⟦ἐπερώτησον⟧ the/this/who
father you, and to_report you; the/this/who elder you, and to_
say you. **8** when ⟦διεμέριζεν⟧ the/this/who highest Gentile
_nation, which ⟦διέσπειρεν⟧ son Adam, to_stand region
Gentile_nation according_to number angel God. **9** and to_be
part lord a_people he/she/it/self/my/your/him-self/there
Yakōb, a_measured_out_line inheritance
he/she/it/self/my/your/him-self/there Israaʸl.
10 ⟦αὐτάρκησεν⟧ he/she/it/self in/on/among the/this/who
deserted. in/on/among ⟦δίψῃ⟧ ⟦καύματος⟧, in/on/among
⟦ἀνύδρῳ⟧; ⟦ἐκύκλωσεν⟧ he/she/it/self and ⟦ἐπαίδευσεν⟧
he/she/it/self, and ⟦διεφύλαξεν⟧ he/she/it/self which/how
⟦κόρην⟧ eye. **11** ⟦ὡις⟧ eagle ⟦σκεπάσαι⟧ chick
he/she/it/self/my/your/him-self/there, and upon/to/against
the/this/who ⟦νεοσσοῖς⟧
he/she/it/self/my/your/him-self/there ⟦ἐπεπόθησεν⟧; ⟦διεὶς⟧
the/this/who wing he/she/it/self/my/your/him-self/there
to_receive he/she/it/self, and ⟦ἀνέλαβεν⟧ he/she/it/self
upon/to/against the/this/who ⟦μεταφρένων⟧
he/she/it/self/my/your/him-self/there. **12** lord alone to_bring
he/she/it/self, and no to_be with/after he/she/it/self God
another's. **13** ⟦ἀνεβίβδασεν⟧ he/she/it/self upon/to/against
the/this/who strength the/this/who earth. ⟦ἐψώμισεν⟧
he/she/it/self produce field; ⟦ἐθήλασαν⟧ honey out_from rock.
and olive_oil out_from strong rock; **14** ⟦βδούτυρον⟧ ox and milk
sheep with/after ⟦στέατος⟧ ⟦ἀρνοῶν⟧ and ⟦κριῶν⟧, son bull
and he-goat with/after ⟦στέατος⟧ ⟦νεφρῶν⟧ ⟦πυροῦ⟧, and
blood ⟦σταφυλῆς⟧ to_drink wine. **15** and to_eat Yakōb and
⟦ἐνεπλήσθη⟧, and ⟦ἀπελάκτισεν⟧ the/this/who ⟦ἠγαπημένος⟧,
⟦ἐλιπάνθη⟧, to_thicken, ⟦ἐπλατύνθη⟧; and ⟦ἐνκατέλειπεν⟧ God
the/this/who ⟦ποιήσαντα⟧ he/she/it/self, and to_leave away_
_from God saviour he/she/it/self/my/your/him-self/there.
16 ⟦παρώξυνάν⟧ I/we upon/to/against another's.
in/on/among ⟦βδελύγμασιν⟧ he/she/it/self ⟦ἐξεπίκρανάν⟧
I/we; **17** ⟦ἔθυσαν⟧ demon and no God, God which no ⟦ᾔδεσαν⟧;
⟦καινοὶ⟧ and ⟦πρόσφατοι⟧ to_come/be_present, which no to_
_perceive the/this/who father he/she/it/self. **18** ⟦θκὸν⟧
the/this/who ⟦ποιήσαντά⟧ you ⟦ἐυκατέλειπες⟧, and
⟦ἐπελάθου⟧ God of_the ⟦τρέφοντός⟧ you. **19** to_perceive lord
and ⟦ἐζήλωσεν⟧, and ⟦παρωξύνθη⟧ ⟦δι⟧' wrath son
he/she/it/self/my/your/him-self/there and daughter; **20** and
to_say ⟦Ἀποστρέψω⟧ the/this/who face I/we away_from
he/she/it/self, and to_show one/which? to_be he/she/it/self
upon/to/against last/least. that/since generation
⟦ἐξεστραμμένη⟧ to_be, son which no to_be faith in/on/among
he/she/it/self. **21** he/she/it/self ⟦παρεζήλωσάν⟧ I/we
upon/to/against no God, ⟦παρώργισάν⟧ I/we in/on/among
the/this/who ⟦εἰδώλοις⟧ he/she/it/self; I/we/and_I to_make_

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_envious he/she/it/self upon/to/against no Gentile_nation. ⟦ἐπ⟧' Gentile_nation senseless to_anger he/she/it/self. **22** that/since fire ⟦ἐκκέκαυται⟧ out_from of_the wrath I/we, ⟦καυθήσεται⟧ until Hades under; to_devour earth and the/this/who produce he/she/it/self, ⟦φλέξει⟧ foundation mountain. **23** to_assemble toward he/she/it/self evil/harm, and the/this/who arrow I/we to_complete toward he/she/it/self. **24** ⟦τηκόμενοι⟧ hunger and eating ⟦ὀρνέων⟧, and convulsion incurable; tooth wild_animal to_send_out/away toward he/she/it/self, with/after wrath ⟦συρόντων⟧ upon/to/against earth. **25** ⟦ξωθεν⟧ ⟦ἀτεκνώσει⟧ he/she/it/self sword, and out_from the/this/who ⟦ταμείων⟧ fear; young_man with ⟦παρθένῳ⟧, ⟦θηλάζων⟧ with/after ⟦καθεστηκότος⟧ elder. **26** to_say ⟦Διασπερῶ⟧ he/she/it/self, ⟦καταπαύσω⟧ so out_from a_human the/this/who memorial he/she/it/self; **27** if not ⟦δι⟧' wrath enemy, in_order_that/to not ⟦μακροχρονίσωσιν⟧. and in_order_that/to not ⟦συνεπιθῶνται⟧ the/this/who ⟦ὑπεναντίοι⟧; not to_say the/this/who hand I/we ⟦ὑψηλὴ⟧ and not lord to_do/make this/he/she/it all. **28** that/since Gentile_ _nation ⟦ἀπολωλεκὸς⟧ plan to_be, and no to_be in/on/among he/she/it/self higher_knowledge. **29** no ⟦ἐφρόνησαν⟧ to_ _understand this/he/she/it; ⟦καταδεξάσθωσαν⟧ toward the/this/who ⟦ἐπιόντα⟧ time. **30** how?/how?! ⟦διώξεται⟧ toward ⟦χιλίους⟧. and two ⟦μετακινήσουσιν⟧ myriad, if not the/this/who God to_pay he/she/it/self, and the/this/who lord to_deliver he/she/it/self? **31** no for to_be the/this/who God he/she/it/self which/how the/this/who God I/we; the/this/who but/and enemy I/we foolish. **32** out_from for vine Sodomōn the/this/who vine he/she/it/self, and the/this/who a_small_vine_branch he/she/it/self out_from Gomorras; the/this/who grapes he/she/it/self grapes gall, bunch_of_grapes bitterness he/she/it/self; **33** wrath ⟦δρακόντων⟧ the/this/who wine he/she/it/self, and wrath asp incurable. **34** not this/he/she/it all ⟦συνῆκται⟧ ⟦παρ⟧ I/we/my, and ⟦ἐσφράγισται⟧ in/on/among the/this/who ⟦θησαυροῖς⟧ I/we **35** in/on/among day vengeance to_repay. in/on/among time/right_time when(-ever) ⟦σφαλῇ⟧ the/this/who foot he/she/it/self; that/since near day ⟦ἀπωλίας⟧ he/she/it/self, and be_present ready you. **36** that/since to_judge lord the/this/who a_people he/she/it/self/my/your/him-self/there, and upon/to/against the/this/who slave he/she/it/self/my/your/him-self/there ⟦παρακληθήσεται⟧; ⟦ἴδεν⟧ for he/she/it/self ⟦παραλελυμένους⟧ and ⟦ἐκλελοιπότας⟧ in/on/among an_ _invasion and ⟦παρειμένους⟧. **37** and to_say lord where? to_be the/this/who God he/she/it/self, upon/to/against which ⟦ἐπεποίθεισαν⟧ upon/to/against he/she/it/self **38** which the/this/who fat the/this/who sacrifice he/she/it/self to_eat, and ⟦ἐπίνετε⟧ the/this/who wine the/this/who ⟦σπονδῶν⟧ he/she/it/self; ⟦ἀναστήτωσαν⟧ and ⟦βοηθησάτωσαν⟧ you, and ⟦γενηθήτωσαν⟧ you ⟦σκεπασταί⟧. **39** ⟦ἴδτε⟧ to_perceive that/since I/we to_be. and no to_be God but/however I/we/my; I/we to_kill and to_live to_do/make; to_strike, I/we/and_I to_heal and no to_be the/this/who out_from the/this/who hand I/we to_take_out/select. **40** that/since to_ _take_up toward the/this/who heaven the/this/who hand I/we, and ⟦ὀμοῦμαι⟧ the/this/who ⟦δεξιῷ⟧ I/we and to_say to_ _live I/we toward the/this/who an_age; **41** that/since to_

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No RV source text for chapter 3.

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_provoke which/how lightning the/this/who sword I/we, and to_cling_to judgement the/this/who hand I/we. and ⟦ἐκδικήσει⟧, and ⟦ἀνταποδώσει⟧ condemnation the/this/who ⟦ἐχθροῖς⟧, and the/this/who to_hate ⟦ἀνταποδώσει⟧.
42 ⟦μεθύσω⟧ the/this/who arrow I/we away_from blood, and the/this/who sword I/we to_devour meat, away_from blood ⟦τραυματιῶν⟧ and ⟦αἰχμαλωσίας⟧, away_from head ruler Gentile_nation. **43** to_celebrate, heaven, together he/she/it/self, and to_worship he/she/it/self all the/this/who angel God; to_celebrate, Gentile_nation, with/after of_the a_ _people he/she/it/self/my/your/him-self/there, and ⟦ἐνισχυσάτωσαν⟧ he/she/it/self all son God; that/since the/this/who blood the/this/who son he/she/it/self/my/your/him-self/there ⟦ἐκδικεῖται⟧, and ⟦ἐκδικήσει⟧, and ⟦ἀνταποδώσει⟧ condemnation the/this/who ⟦ἐχθροῖς⟧; and the/this/who to_hate ⟦ἀνταποδώσει⟧ condemnation, and ⟦ἐκκαθαριεῖ⟧ lord the/this/who earth of_ _the a_people he/she/it/self/my/your/him-self/there.
3:1 ⟦Ἐστερεώθη⟧ the/this/who heart I/we in/on/among ⟦Κυρίχ⟧;, ⟦ὑψώθη⟧ horn I/we in/on/among God I/we; ⟦ἐπλατύνθη⟧ upon/to/against enemy I/we the/this/who mouth I/we, ⟦ηὐφράνθην⟧ in/on/among salvation you.
2 that/since no to_be holy which/how lord. and no to_be just which/how the/this/who God I/we, no to_be holy but/however you/your. **3** not to_boast and not to_speak high, nor ⟦ἐξελθάτω⟧ ⟦μεγαλορημοσύνη⟧ out_from of_the mouth you; that/since God ⟦γνώσεων⟧ lord, and God ⟦ἑτοιμάζων⟧ ⟦ἐπιτηδεύματα⟧ he/she/it/self/my/your/him-self/there.
4 bow ⟦δυνατῶν⟧ be_weak, and ⟦ἀσθενοῦντες⟧ ⟦περιεζώσαντο⟧ power. **5** full bread ⟦ἠλαττώθησαν⟧, and the/this/who to_ _hunger ⟦παρῆκαν⟧ earth. that/since infertility to_give_birth_ _to seven, and the/this/who much in/on/among child be_ _weak. **6** lord ⟦θανατοῖ⟧ and ⟦ζωογονεῖ⟧ ⟦κατάγει⟧ toward Hades and ⟦ἀνάγει⟧. **7** lord ⟦πτωχίζει⟧ and ⟦πλουτίζει⟧, ⟦ταπεινοῖ⟧ and ⟦ἀνυψοῖ⟧ **8** ⟦ἀνιστᾷ⟧ away_from earth ⟦πένητα⟧, and away_from ⟦κοπρίας⟧ to_arise poor; of_the to_ _seat he/she/it/self with/after ⟦δυναστῶν⟧ a_people, and throne glory ⟦κατακληρονομῶν⟧ he/she/it/self. **9** to_give a_ _vow/prayer the/this/who ⟦εἰχομένῳ⟧. and to_praise/bless year just. that/since no in/on/among strength able man; **10** lord weak to_do/make the/this/who ⟦ἀντίδικον⟧ he/she/it/self/my/your/him-self/there; lord holy. not to_ _boast the/this/who wise in/on/among the/this/who wisdom he/she/it/self/my/your/him-self/there, and not to_boast the/this/who able in/on/among the/this/who power he/she/it/self/my/your/him-self/there, and not to_boast the/this/who rich in/on/among the/this/who ⟦πλούτῳ⟧ he/she/it/self/my/your/him-self/there- but the/this/who in/on/among this/he/she/it to_boast the/this/who to_boast. ⟦συνίειν⟧ and to_know the/this/who lord, and ⟦σοιεῖν⟧ judgement and righteousness in/on/among midst the/this/who earth. lord to_ascend toward heaven, and ⟦ἐβρόντησεν⟧; he/she/it/self to_judge Akra/tip earth, just which. and to_give strength the/this/who king I/we. and to_ _lift_up horn Christ he/she/it/self/my/your/him-self/there

Literal Version

4:1a ⟦Ἄισω⟧ but/and the/this/who to_love a_song of_the beloved the/this/who vineyard I/we. vineyard to_be the/this/who to_love in/on/among ⟦κέρατι⟧ in/on/among place ⟦πίονι⟧; **2a** and fence ⟦περιέθηκα⟧, and ⟦ἐφύτευσαν⟧ vine in/on/among a_choice_vine. and ⟦ᾠκοδόμησα⟧ tower in/on/among midst he/she/it/self, and a_wine_press ⟦ἔρυξα⟧ in/on/among he/she/it/self; and ⟦ἔμεινα⟧ of_the to_do/make grapes, to_do/make but/and a_thorn. **3a** and now, a_human of_ _the Youda and the/this/who ⟦ἐνοικοῦντες⟧ in/on/among Yerousalaʸm to_judge in/on/among I/we/my and each midst of_the vineyard I/we. **4a** one/which? to_do/make the/this/who vineyard I/we still, and no to_do/make he/she/it/self? because ⟦ἔμεινα⟧ in_order_that/to to_do/make grapes, to_do/make but/and a_thorn. **5a** now but/and ⟦ἀναγγελῶ⟧ you one/which? to_do/make the/this/who vineyard I/we; ⟦ἀφελῶ⟧ the/this/who fence he/she/it/self/my/your/him-self/there and to_be toward trampling. and to_take_down the/this/who ⟦τοῖχον⟧ he/she/it/self/my/your/him-self/there and to_be toward trampling. **6a** and ⟦ἀνήσω⟧ the/this/who vineyard I/we, and no not ⟦τμηθῇ⟧ and_not not lifeboat. and to_ascend toward he/she/it/self like/as/about toward ⟦χέρσον⟧ a_thorn; and the/this/who cloud ⟦ἐντελοῦμαι⟧ of_the not to_rain_down toward he/she/it/self rain. **7a** the/this/who for vineyard lord of_Hosts house Israaʸl to_be, and a_human of_the Youda new_ _convert ⟦ἠγαπημένον⟧; and ⟦ἔμεινα⟧ of_the to_do/make judgement, to_do/make but/and lawlessness and no righteousness but ⟦κραυγήν⟧. **8a** and the/this/who ⟦συνάπτοντες⟧ home to/with home, and field to/with field to_ _come_near, in_order_that/to of_the near/neighbour ⟦ἀφελοῦνται⟧, not ⟦οἰκήσετε⟧ alone upon/to/against the/this/who earth **9a** to_hear for this/he/she/it all toward the/this/who ear lord of_Hosts.¶ **9b** out_from night ⟦ὀρθρίζει⟧ the/this/who spirit/breath I/we to/with you, the/this/who God. because light the/this/who ⟦προστάγματά⟧ you upon/to/against the/this/who earth; righteousness to_learn, the/this/who ⟦ἐνοικοῦντες⟧ upon/to/against the/this/who earth. **10b** to_cease for the/this/who ungodly; no not ⟦μάθῃ⟧ righteousness upon/to/against the/this/who earth. truth no not to_do/make to_take_up the/this/who ungodly, in_order_ _that/to not to_perceive the/this/who glory lord **11b** lord, high you the/this/who arm and no to_perceive, to_know but/and ⟦αἰσχυνθήτωσαν⟧; zeal to_take a_people ⟦ἀπαίδευτον⟧, and now fire the/this/who opposed ⟦ἔδεται⟧. **12b** lord the/this/who God I/we, peace to_give I/we; all for ⟦ἀπέδωκας⟧ I/we. **13b** lord the/this/who God I/we, ⟦κτῆσαι⟧ I/we; lord, outside/except you another no to_perceive, the/this/who name you ⟦ὀνομάζομεν⟧. **14b** the/this/who but/and dead life no not to_perceive, and_not ⟦ἰατροὶ⟧ no not ⟦ἀναστήσουσιν⟧; through/because_of this/he/she/it ⟦ἐπήγαγες⟧ and ⟦ἀπώλεσας⟧, and ⟦ᾗρας⟧ all male he/she/it/self. **15b** to_add_ _(to) he/she/it/self evil/harm, lord, to_add_(to) evil/harm upon/to/against the/this/who honoured the/this/who earth **16b** lord, in/on/among pressure to_remember you; well/well_ _done! pressure small the/this/who child you I/we. **17b** and which/how the/this/who be_in_labour to_come_near of_the to_give_birth_to, and upon/to/against the/this/who ⟦ὠδῖνι⟧ he/she/it/self ⟦ἐκέκραξεν⟧. thus(-ly) to_be the/this/who beloved you. **18b** through/because_of the/this/who fear you,

Readers' Version

No RV source text for chapter 4.

Readers' Version

Literal Version

lord, in/on/among belly to_take and ⟦ὠδινήσαμεν⟧ and ⟦ἐτέκομεν⟧; ⟦πνεῖμα⟧ salvation you to_do/make upon/to/against the/this/who earth; no ⟦πεσούμεθα⟧, but to_ _collapse the/this/who ⟦ἐνοικοῦντες⟧ upon/to/against the/this/who earth. **19b** ⟦ἀναστήσονται⟧ the/this/who dead, and to_arise the/this/who well/well_done! the/this/who tomb, and ⟦εὐφρανθήσονται⟧ the/this/who in/on/among the/this/who earth; the/this/who for dew the/this/who from_ _with you healing he/she/it/self to_be, the/this/who but/and earth the/this/who ungodly to_collapse. **20b** ⟦βάδιζε⟧, a_people I/we, to_enter toward the/this/who ⟦ταμεῖά⟧ you. ⟦ἀπόκλεισον⟧ the/this/who door you, ⟦ἀποκρύβηθι⟧ small just_as/how_much just_as/how_much, until if to_pass_by the/this/who wrath lord.

No RV source text for chapter 5.

5:3 ⟦Ἐβόησα⟧ in/on/among pressure I/we to/with lord the/this/who God I/we, and ⟦εἰσήκουσέν⟧ I/we out_from belly/womb/stomach Hades shouting I/we; to_hear voice/sound I/we. **4** ⟦ἀπέρριψάς⟧ I/we toward depth heart sea. and river I/we to_surround, all the/this/who ⟦μετεαορισμοί⟧ you and the/this/who a_wave you ⟦ἐπ⟧' I/we to_pass_through. **5** I/we/and_I to_say ⟦Ἀπῶσμαι⟧ out_from eye you; no? ⟦προσθήσω⟧ of_the to_look_upon/at to/with temple the/this/who holy you **6** ⟦περιεχύθη⟧ I/we water until soul I/we. abyss ⟦ἐκύκλωσέν⟧ I/we ⟦ἐσ⟧ ⟦χάτη⟧, to_set the/this/who head I/we toward a_cleft mountain; **7** to_ _come/go_down toward earth, which the/this/who ⟦μοχλοὶ⟧ he/she/it/self ⟦κάτοχοι⟧ ⟦αἰώνιοι⟧; and ⟦ἀναβήτω⟧ out_from corruption the/this/who life I/we, lord the/this/who God I/we. **8** in/on/among the/this/who ⟦ἐκλείπειν⟧ the/this/who soul I/we away_from I/we/my of_the lord to_remember. and ⟦ἔλθοι⟧ to/with you the/this/who prayer I/we toward temple holy you. **9** ⟦φυλασσόμενοι⟧ futile and ⟦ψευδῆ⟧ mercy he/she/it/self ⟦ἐνκατέλιπον⟧; **10** I/we but/and with/after voice/sound praise and ⟦ἐξομολογήσεως⟧ ⟦θύσω⟧ you. just_ _as/how_much ⟦ηὐξάμην⟧ to_pay you toward salvation I/we to_rain lord.

No RV source text for chapter 6.

6:1 prayer Ambakoum. **2** lord, ⟦εἰσακήκοα⟧ the/this/who hearing you and ⟦ἐφοβήθην⟧; ⟦κατενόησα⟧ the/this/who work you and ⟦ἐξέστην⟧. Nun midst two living_thing ⟦γνωσθήσῃ⟧, in/on/among the/this/who to_come_near the/this/who year ⟦ἐπιγνωσθήσῃ⟧; in/on/among the/this/who be_present the/this/who time/right_time ⟦ἀναδειχθήσῃ⟧, in/on/among the/this/who ⟦ταραχθῆναι⟧ the/this/who soul I/we in/on/among wrath mercy ⟦μνησθήσῃ⟧. **3** the/this/who God out_from Theman to_come/be_present, and the/this/who holy out_from mountain Faran ⟦κατασκίου⟧ ⟦δασέως⟧. ⟦ἐκάλυψεν⟧ heaven the/this/who virtue he/she/it/self/my/your/him-self/there, and praise he/she/it/self/my/your/him-self/there full the/this/who earth. **4** and brightness he/she/it/self/my/your/him-self/there which/how light to_ _be, wonders in/on/among hand he/she/it/self/my/your/him-self/there; and to_place ⟦ἀγάπησιν⟧ mighty strength he/she/it/self/my/your/him-self/there. **5** before face he/she/it/self/my/your/him-self/there to_travel word, and to_go_out; well/well_done! ⟦πεδίλοις⟧ the/this/who foot he/she/it/self/my/your/him-self/there. **6** to_stand, and to_

Literal Version

_shake the/this/who earth; to_look_upon/at, and ⟦ἐτάκη⟧ Gentile_nation and ⟦διεθρύβη⟧ the/this/who mountain force. ⟦ἐτάκησαν⟧ ⟦βουνοὶ⟧ ⟦αἰώνιοι⟧ ⟦πορίας⟧ eternal he/she/it/self/my/your/him-self/there. **7** for labour ⟦εἶδου⟧ ⟦σκηνώματα⟧ Aithiopōn, ⟦πτοηθήσονται⟧ and the/this/who/which ⟦σκηναὶ⟧ earth Madiam. a_pause. **8** not in/on/among ⟦ποταμοῖς⟧ ⟦ὤργίσθης⟧, lord? not in/on/among ⟦ποταμοῖς⟧ the/this/who wrath you? or/than in/on/among sea the/this/who sudden_violence you that/since ⟦ἐπιβήσῃ⟧ upon/to/against the/this/who horse you. and the/this/who riding you salvation. **9** ⟦ἐντείνων⟧ ⟦ἐντενεῖς⟧ the/this/who bow you upon/to/against the/this/who ⟦σκῆπτρα⟧, to_speak lord; river ⟦ῥαγήσεται⟧ earth; **10** to_see you and ⟦ὤδινήσουσιν⟧ a_people. ⟦σκορπίζων⟧ water ⟦πορίας⟧ he/she/it/self/my/your/him-self/there; to_give the/this/who abyss voice/sound he/she/it/self; height pageantry he/she/it/self to_lift_up. **11** the/this/who sun and the/this/who moon to_stand in/on/among the/this/who order he/she/it/self; toward light ⟦βολίδες⟧ you to_travel, toward brightness ⟦ἀστραπῆς⟧ weapon you. **12** in/on/among threat you ⟦ὀλιγώσεις⟧ earth, and in/on/among ⟦θυμῷ⟧ ⟦κατάξεις⟧ Gentile_nation. **13** to_go_out toward salvation a_ _people you, of_the to_save the/this/who ⟦χριστούς⟧ you. ⟦ἔψαλας⟧ toward head lawless death; ⟦ἐξήγειρας⟧ chain you until ⟦τραχήλου⟧. **14** ⟦διέκοψας⟧ in/on/among amazement head ⟦δυναστῶν⟧, ⟦σεισθήσονται⟧ in/on/among he/she/it/self; ⟦διανοίξουσιν⟧ bridle he/she/it/self, which/how to_eat poor quietly. **15** and ⟦ἐπεβίβασας⟧ toward sea the/this/who ⟦ἵπ⟧ foot you ⟦ταράσσοντας⟧ water much. **16** to_ _keep/guard, and ⟦ἐπτοήθη⟧ the/this/who belly/womb/stomach I/we away_from voice/sound prayer lip I/we, and to_enter trembling toward the/this/who ⟦ὀστᾶ⟧ I/we, and from_beneath I/we to_trouble the/this/who habit/practice I/we. ⟦ἀναπαύσομαι⟧ in/on/among day pressure I/we, of_the ⟦ἀναβῆναί⟧ I/we toward a_people sojourning I/we. **17** because fig_tree no ⟦καρποφορήσει⟧, and no to_be produce in/on/among the/this/who ⟦ἀμπέλοις⟧; ⟦ψεύσεται⟧ work olive_tree, and the/this/who ⟦πεδία⟧ no to_ _do/make eating; ⟦ἐξέλειπον⟧ away_from eating sheep, and no to_be Boaz upon/to/against ⟦φάτναις⟧ ⟦ἐξιλάσεως⟧ he/she/it/self; **18** I/we but/and upon/to/against the/this/who lord ⟦ἀγαλλιάσομαι⟧. to_rejoice upon/to/against the/this/who God the/this/who saviour I/we. **19** lord the/this/who God I/we power I/we. and order the/this/who foot I/we toward ⟦συντέλειαν⟧; upon/to/against the/this/who high ⟦ἐπιβιβᾷ⟧ I/we. of_the to_conquer in/on/among the/this/who song he/she/it/self/my/your/him-self/there ¶

7:10 I/we to_say in/on/among the/this/who height the/this/who day ⟦μου⟧ to_travel in/on/among ⟦πύλαις⟧ Hades; ⟦καταλείψω⟧ the/this/who year the/this/who ⟦ἐπίλοιπα⟧. **11** to_say not_any_more no not to_perceive the/this/who saving of_the God upon/to/against the/this/who earth; no not to_perceive a_human with/after to_dwell. **12** ⟦ἐξέλειπον⟧ out_from the/this/who kindred I/we, ⟦κατέλειπον⟧ the/this/who henceforth the/this/who life I/we; to_go_out and to_go_away away_from I/we/my just_as

Readers' Version

No RV source text for chapter 7.

Readers' Version

No RV source text for chapter 8.

Literal Version

the/this/who to_destroy/lodge tent ⟦πήξας⟧; the/this/who spirit/breath I/we from_with I/we/my to_be which/how a_ _mast, ⟦ἐρίθου⟧ ⟦ἐγγιζούσης⟧ ⟦ἐκτεμεῖν⟧. **13** in/on/among the/this/who day that to_deliver until early which/how lion; thus(-ly) ⟦συνέτριψεν⟧ all the/this/who ⟦ὀστᾶ⟧ I/we; away_ _from for the/this/who day until the/this/who night to_ _deliver. **14** which/how a_swallow, thus(-ly) ⟦φωνήσω⟧, and which/how dove, thus(-ly) ⟦μελετήσω⟧. ⟦ἐξέλειπον⟧ for the/this/who eye I/we of_the to_see toward the/this/who height of_the heaven to/with the/this/who lord, which to_ _take_out/select I/we and ⟦ἀφείλατό⟧ I/we the/this/who ⟦ὀδύνην⟧ the/this/who soul. **16** lord, and about he/she/it/self for to_report you; and ⟦ἐξήγειράς⟧ I/we the/this/who wind/breath, and ⟦παρακληθεὶς⟧ to_live. **17** ⟦εἴλου⟧ for I/we the/this/who soul in_order_that/to not to_destroy, and ⟦ἀπέρριψας⟧ after I/we all the/this/who sin I/we. **18** no for the/this/who in/on/among Hades ⟦αἰνέσουσίν⟧ you, and_not the/this/who to_die ⟦εὐλογήσουσίν⟧ you, and_not to_ _hope/expect the/this/who in/on/among Hades the/this/who charity you. **19** the/this/who to_live ⟦εὐλογήσουσίν⟧ you which way I/we/and_I away_from for the/this/who today child to_ _do/make, which to_report the/this/who righteousness you, lord the/this/who salvation I/we; **20** and no ⟦παύσομαι⟧ to_ _praise/bless you with/after ⟦ψαλτηρίου⟧ ⟦πίσας⟧ the/this/who day the/this/who life I/we before of_the house of_the ⟦θέο⟧. ¶

8:1 lord almighty ⟦ἐπουράνιε⟧, the/this/who God the/this/who father I/we, of_the Abra'am and Isa'ak and Yakōb and of_the seed he/she/it/self of_the just; **2** the/this/who to_ _do/make the/this/who heaven and the/this/who earth with all the/this/who world he/she/it/self, **3** the/this/who ⟦πεδήσας⟧ the/this/who sea the/this/who word of_the ⟦προστάγματός⟧ you. the/this/who to_shut the/this/who abyss and to_seal the/this/who ⟦φοβερῷ⟧ and honoured name you, **4** which all ⟦φρίττει⟧ and ⟦τρέμει⟧ away_from face power you; **5** that/since ⟦ἄστεκτος⟧ the/this/who ⟦μεγαλοπρεπία⟧ the/this/who glory you, and unsubdued the/this/who wrath the/this/who upon/to/against sinful threat you; **6** ⟦ἀμέτρητόν⟧ and/both and unsearchable the/this/who mercy the/this/who promise **7** that/since you to_be lord highest, compassionate, lenient, and full_of_mercy, and ⟦μετανοῶν⟧ upon/to/against ⟦κακίαις⟧ a_human. **8** you therefore/then, lord the/this/who God the/this/who just. no to_place repentance just, the/this/who Abra'am and Isa'ak and Yakōb, the/this/who no ⟦ἡμαρτηκόσιν⟧ you, ⟦ἀλλ⟧'to_place repentance I/we/my the/this/who sinful. **9** because to_sin above/for number ⟦ψάμμου⟧ sea; that/since ⟦ἐπλήθυναν⟧ the/this/who/which lawlessness I/we. and no to_be worthy to_ _gaze and to_perceive the/this/who height certainly heaven away_from multitude the/this/who ⟦ἀδικιῶν⟧ I/we; **10** ⟦κατικαμπτόμενος⟧ much ⟦δεσμῷ⟧ iron, toward the/this/who ⟦ἀνανεῦσαί⟧ I/we ⟦ὑτπὲρ⟧ ⟦ἁμαρτιίῶν⟧ I/we, and no to_be ⟦μτοι⟧ rest; because ⟦παρώργισα⟧ the/this/who wrath you, and the/this/who evil/bad before you to_do/make, ⟦στήσας⟧ ⟦βδελύγματα⟧ and ⟦πληθύνας⟧ ⟦προσοχθίσματα⟧. **11** and now to_bow/lay_down a_knee heart, to_pray the/this/who from_with you kindness; **12** ⟦ἡμάρτηκα⟧, lord. ⟦ἡμάρτηκα⟧, and the/this/who lawlessness I/we I/we to_know;

Literal Version

13 to_ask to_pray you, ⟦ἄνες⟧ I/we, lord, ⟦ἄνες⟧ I/we, not ⟦συναπολέσῃς⟧ I/we the/this/who ⟦ἀνομίαις⟧ I/we, nor toward the/this/who an_age ⟦μηνίσας⟧ to_keep the/this/who evil/harm I/we, nor ⟦καταδικάσῃς⟧ I/we in/on/among the/this/who ⟦κατωτάτοις⟧ the/this/who earth; that/since you to_be, lord, the/this/who God the/this/who ⟦μετανοούντων⟧, **14** and in/on/among I/we/my ⟦δείξῃς⟧ the/this/who ⟦ἀγαθωσύνην⟧ you; that/since ⟦ἀνάξιον⟧ to_be to_save I/we according_to the/this/who much mercy you, **15** and ⟦αἰνέσω⟧ you through/because_of all in/on/among the/this/who day the/this/who life I/we. that/since you ⟦ὑμνεῖ⟧ all the/this/who power the/this/who heaven, and you to_be the/this/who glory toward the/this/who an_age. amen.

9:26 praiseworthy if, lord the/this/who God the/this/who father I/we, and ⟦αἰνετὸν⟧ and to_glorify the/this/who name you toward the/this/who an_age. **27** that/since just to_be upon/to/against all which to_do/make I/we, and all the/this/who work you ⟦ἀληθινά⟧, and ⟦εὐθεῖαι⟧ the/this/who/which road you, and all the/this/who/which judgement you true; **28** and judgement truth to_do/make according_to all just_as/how_much to_do/make I/we, and upon/to/against the/this/who city the/this/who holy the/this/who father I/we Yerousalaʸm; that/since in/on/among truth and judgement ⟦ἐπήγαγες⟧ this/he/she/it all through/because_of the/this/who sin I/we. **29** that/since ⟦ἡμάρτομεν⟧ and ⟦ἠνομήσαμεν⟧ ⟦ἀποστάντες⟧ away_from you/your, and ⟦ἐξημάρτομεν⟧ in/on/among all **30** and the/this/who commandment you no to_hear, and_not ⟦συνετηρήσαμεν⟧ and_not to_do/make as/just_as ⟦ἐνετείλω⟧ I/we in_order_that/to well/well_done! I/we to_be. **31** and all just_as/how_much ⟦ἐπήγαγες⟧ I/we, and all just_as/how_much to_do/make I/we, in/on/among true judgement to_do/make; **32** and to_deliver I/we toward hand enemy lawless ⟦ἐχθίστων⟧ ⟦ἀποστατῶν⟧, and king unjust and ⟦πονηροτάτῳ⟧ from_with all the/this/who earth. **33** and now no to_be I/we to_open the/this/who mouth; shame and disgrace to_be the/this/who slave you and the/this/who be_devout you. **34** not ⟦παραδῷς⟧ I/we toward goal/tax through/because_of the/this/who name you, and not ⟦διασκεδάσῃς⟧ the/this/who covenant you, **35** and not ⟦ἀποστήσῃς⟧ the/this/who mercy you away_from I/we. ⟦δι⟧' Abra'am the/this/who ⟦ἠγαπημένον⟧ by/under you. and through/because_of Isa'ak the/this/who slave you and Israaʸl the/this/who holy you, **36** which ⟦ἐλάλησας⟧ to/with he/she/it/self to_speak ⟦πληθῦναι⟧ the/this/who seed he/she/it/self which/how the/this/who star of_the heaven, and which/how the/this/who sand the/this/who from_with the/this/who lip the/this/who sea.¶ **37** that/since, master, ⟦ἐσμικρύνθημεν⟧ from_with all the/this/who Gentile_nation, and to_be ⟦ταπεινοὶ⟧ in/on/among all the/this/who earth today through/because_of the/this/who ⟦ἁμαρ⟧- ⟦τίας⟧ I/we; **38** and no to_be in/on/among the/this/who time/right_time this/he/she/it ruler and prophet and to_govern, and_not bringing_of_a_whole_burnt-offering and_not sacrifice, and_not offering and_not incense, no place of_the ⟦καρπῶσαι⟧ before you and to_find/meet mercy. **39** but in/on/among soul ⟦συντετριμμένῃ⟧ and spirit/breath lowliness to/with- ⟦δεχθείημεν⟧. **40** which/how in/on/among ⟦ὁλοκαυτώμασιν⟧

Readers' Version

No RV source text for chapter 9.

Readers' Version

No RV source text for chapter 10.

Literal Version

⟦κριῶν⟧ and bull, and which/how in/on/among myriad Arnon ⟦πιόνων⟧, thus(-ly) to_be the/this/who sacrifice I/we before you today. and to_finish_up after you; that/since no to_be shame the/this/who ⟦πεποιθόσιν⟧ upon/to/against you/your. **41** and now ⟦ἐξακολουθοῦμεν⟧ in/on/among all heart and to_ _fear you, and ⟦ζητοῦμεν⟧ the/this/who face you; **42** not ⟦καταισχύνῃς⟧ I/we. but to_do/make with/after I/we according_to the/this/who ⟦ἐπιεικίαν⟧ you, and according_to the/this/who multitude of_the ⟦ἐλέου⟧ you; **43** § and ⟦ἐξελοῦ⟧ I/we according_to the/this/who marvellous you, and to_give glory the/this/who name you, lord. **44** and ⟦ἐντραπείησαν⟧ all the/this/who to_show the/this/who slave you evil/harm; ⟦καταισχυνθείησαν⟧ away_from all power and ⟦δυναστείας⟧, and the/this/who strength he/she/it/self ⟦συντριβείη⟧; **45** and ⟦γνώτωσαν⟧ that/since you to_be lord the/this/who God alone, and honoured upon/to/against all the/this/who world.

10:51 hymn the/this/who father I/we. **52** praiseworthy to_be, lord the/this/who God the/this/who father I/we, and praiseworthy and ⟦ὑπερυψούμενος⟧ toward the/this/who an_ _age; and ⟦εὐλογητὸν⟧ the/this/who name the/this/who glory you the/this/who holy you, and ⟦ὑπεραινετὸν⟧ and ⟦ὑπερυψούμενον⟧ toward the/this/who an_age. **53** to_ _praise/bless to_be in/on/among the/this/who temple the/this/who holy glory you, and highly_extolled and exceedingly_glorious toward the/this/who an_age. **54** to_ _praise/bless to_be the/this/who to_see ⟦ἀβύσσους⟧, to_sit upon/to/against the/this/who Cherub, and highly_extolled and ⟦ὑπερυψούμενος⟧ toward the/this/who an_age. **55** to_ _praise/bless to_be upon/to/against throne the/this/who kingdom you, and highly_extolled and ⟦ὑπερυψούμενος⟧ toward the/this/who an_age. **56** to_praise/bless to_be in/on/among the/this/who ⟦στερεώματι⟧ of_the heaven, and highly_extolled and exceedingly_glorious toward the/this/who an_age. **57** to_praise/bless, all the/this/who work lord, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **58** to_praise/bless, heaven, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **59** to_praise/bless, angel lord, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **60** to_praise/bless, water all the/this/who above of_the heaven, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **61** to_praise/bless, all the/this/who/which power lord, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **62** to_praise/bless, sun and moon, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **63** to_praise/bless, star of_the heaven, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **64** to_praise/bless, all rainstorm and dew, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **65** to_praise/bless, all the/this/who spirit/breath, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **66** to_praise/bless, fire and heat, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **67** to_praise/bless, cold and heat, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age.

Literal Version

68 to_praise/bless, ⟦δρόσοι⟧ and ⟦νιφετοί⟧, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑτπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **71** to_praise/bless, ⟦νύκτες⟧ and day, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **72** to_praise/bless, light and darkness, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **69** to_praise/bless, ice and cold, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **70** to_praise/bless, ⟦πάχναι⟧ and ⟦χιόνες⟧, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **73** to_praise/bless, lightning and cloud, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **74** ⟦εὐλογείτω⟧ the/this/who earth the/this/who lord; ⟦ὑμνείτω⟧ and ⟦ὑπερυψούτω⟧ he/she/it/self toward the/this/who an_age. **75** to_praise/bless, mountain and ⟦βουνοί⟧, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **76** to_praise/bless, all the/this/who ⟦φυόμενα⟧ in/on/among the/this/who earth, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **77** to_praise/bless, the/this/who/which flow, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **78** to_praise/bless, ⟦θάλασσαι⟧ and river, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **79** to_praise/bless, ⟦κήτη⟧ and all the/this/who ⟦κινούμενα⟧ in/on/among the/this/who water, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **80** to_praise/bless, all the/this/who bird of_the heaven, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **81** to_praise/bless, the/this/who wild_animal and all the/this/who animal, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **82** ⟦εὐλογεῖτs⟧, son the/this/who a_human, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **83** ⟦εὐλογείτω⟧ Israa^{y}l the/this/who lord; ⟦ὑμνείτω⟧ and ⟦ὑπερυψούτω⟧ he/she/it/self toward the/this/who an_age. **84** to_praise/bless, priest lord, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **85** to_praise/bless, slave lord, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **86** to_praise/bless, spirit/breath and soul just, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **87** to_praise/bless, ⟦ὅσιοι⟧ and ⟦ταπεινοὶ⟧ heart, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age. **88** to_praise/bless, Anania, Azaria, Misaa^{y}l, the/this/who lord; ⟦ὑμνεῖτε⟧ and ⟦ὑπερυψοῦτε⟧ he/she/it/self toward the/this/who an_age.

11:46 to_magnify the/this/who soul I/we the/this/who lord, **47** and to_rejoice the/this/who spirit/breath I/we upon/to/against the/this/who God the/this/who saviour I/we. **48** that/since to_look_upon/at upon/to/against the/this/who lowliness the/this/who female_slave he/she/it/self/my/your/him-self/there; look! for away_from of_the now to_bless I/we all the/this/who/which generation.

Readers' Version

No RV source text for chapter 11.

Readers' Version

Literal Version

49 that/since to_do/make I/we great the/this/who able; and holy the/this/who name
he/she/it/self/my/your/him-self/there. **50** and the/this/who mercy he/she/it/self/my/your/him-self/there away_from generation toward generation the/this/who to_fear he/she/it/self. **51** to_do/make power in/on/among arm he/she/it/self/my/your/him-self/there; to_scatter arrogant mind heart he/she/it/self. **52** to_take_down ruler away_from throne, and to_lift_up lowly. **53** to_hunger to_fill_up good-doer, and be_rich to_send_out/away empty. **54** to_help Israa^{y}l child he/she/it/self/my/your/him-self/there, to_remember mercy, **55** as/just_as to_speak to/with the/this/who father I/we, the/this/who Abra'am and the/this/who seed he/she/it/self/my/your/him-self/there until an_age

No RV source text for chapter 12.

12:29 now to_release the/this/who slave you, ⟦δέσ⟧ ⟦ποτα⟧, according_to the/this/who declaration you in/on/among peace; **30** that/since ⟦ἴδον⟧ the/this/who eye I/we the/this/who saving you, **31** the/this/who/which to_make_ _ready according_to face all the/this/who a_people, **32** light toward revelation Gentile_nation, and glory a_people you Israa^{y}l.

No RV source text for chapter 13.

13:68 praiseworthy lord the/this/who God of_the Israa^{y}l, that/since to_visit/care_for, and to_do/make redemption the/this/who a_people
he/she/it/self/my/your/him-self/there, **69** and to_arise horn salvation I/we in/on/among the/this/who house Daueid of_ _the child he/she/it/self/my/your/him-self/there; **70** ⟦καθὰς⟧ to_speak through/because_of mouth the/this/who holy the/this/who away_from an_age prophet
he/she/it/self/my/your/him-self/there, **71** salvation out_from enemy I/we and out_from hand all the/this/who to_hate I/we; **72** to_do/make mercy with/after the/this/who father I/we, and to_remember covenant holy
he/she/it/self/my/your/him-self/there, **73** oath which to_ _swear to/with Abra'am the/this/who father I/we, of_the to_ _give I/we fearlessly out_from hand the/this/who enemy I/we to_deliver to_minister he/she/it/self **75** in/on/among holiness and righteousness before
he/she/it/self/my/your/him-self/there all the/this/who day I/we. **76** and you but/and, child, prophet highest to_call; to_ _travel_before for before face lord ⟦ἑτοιμάσι⟧ road
he/she/it/self/my/your/him-self/there, **77** of_the to_give knowledge/to_know salvation the/this/who a_people
he/she/it/self/my/your/him-self/there, in/on/among forgiveness sin I/we **78** through/because_of affection/entrails mercy God I/we, in/on/among which to_visit/care_for I/we east out_from height. **79** to_appear the/this/who in/on/among darkness and shadow death to_sit, of_the to_guide the/this/who foot I/we toward road peace

No RV source text for chapter 14.

14:1 glory in/on/among highest God, **2** and upon/to/against earth peace, **3** in/on/among a_human goodwill **4** ⟦αἰνοῦμέν⟧ you, **5** ⟦εὐλογοίμέν⟧ you, **6** to_worship you, **7** ⟦δοξολογοῦμέν⟧ you, **8** to_thank you, **9** through/because_of the/this/who great you glory, **10** lord king **11** ⟦ἐπουράνιε⟧, **12** God father almighty; **13** lord son unique **14** Ya^{y}sou Christ, **15** and holy spirit/breath. **16** lord the/this/who God, **17** the/this/who lamb of_the God.

Literal Version

18 the/this/who son of_the ⟦πατρό⟧ **19** the/this/who to_take_
_up the/this/who sin of_the world, **20** to_have_mercy I/we;
21 the/this/who to_take_up the/this/who sin of_the world, to_
_have_mercy I/we; **22** ⟦πρόσδεξαι⟧ the/this/who petition I/we;
23 the/this/who to_sit in/on/among right of_the father. **24** to_
_have_mercy I/we. **25** that/since you to_be alone holy. **26** you
to_be alone lord, **27** Ya^{y}sous Christ, **28** toward glory God father..
amen. **29** according_to each day to_praise/bless you, **30** and
⟦αἰνέσω⟧ the/this/who name you toward the/this/who an_
_age, **31** and toward the/this/who an_age of_the an_age.
32 ⟦καταξίωσον⟧, lord, and the/this/who day this/he/she/it
33 ⟦ἀναμαρτήτους⟧ ⟦φυλαχθῆναι⟧ I/we. **34** praiseworthy to_be,
lord the/this/who God the/this/who father I/we, **35** and
⟦αἰνετὸν⟧ and to_glorify the/this/who name you toward
the/this/who an_age. **36** amen. **37** praiseworthy to_be, lord, to_
_teach I/we the/this/who righteous_act you; **38** praiseworthy
to_be, lord, to_teach I/we the/this/who righteous_act you;
39 praiseworthy where, lord, to_teach I/we the/this/who
righteous_act you. **40** lord, a_refuge ⟦ἐγενήθης⟧ I/we
in/on/among generation and generation. **41** I/we to_say lord,
to_have_mercy I/we, **42** ⟦ἴασαι⟧ the/this/who soul I/we,
that/since to_sin you. **43** lord, to/with you ⟦κατέφυγα⟧; **44** to_
_teach I/we of_the to_do/make the/this/who will/desire you,
⟦ὅτ⟧ you where the/this/who God I/we. **45** that/since from_
_with you/your flow life, **46** in/on/among the/this/who light
you to_see light; **47** ⟦παράτεινον⟧ the/this/who mercy you
the/this/who to_know you.

ODE · OET-LV v0.2.0 (DC set)

Readers' Version

ODE · OET-RV source unavailable

A letter to the believers in
Laodikeia

Introduction

This short letter to the believers in Laodikeia (Laodicea) is written in Paulos's (Paul's) name. It echoes several passages from his letters, especially Philippians. It encourages its readers to hold onto the good message, remain united, and put what they've learnt into practice.
The letter survives in Latin manuscripts and later translations. Although Colossians 4:16 mentions a letter from Laodikeia, this text isn't generally regarded as that lost letter or as a genuine letter by Paulos. It's included here as part of the OET's wider collection of additional books.
This draft adapts M. R. James's 1924 English translation into current English, using OET names and terminology. The Latin text is difficult in places, especially verse 5, where the intended meaning isn't certain.

Main components of this letter

Greeting and encouragement *1:1-5*
Imprisonment, hope, and unity *1:6-9*
Instructions and final greetings *1:10-20*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
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Literal Version

1:1 Paulos ambassador not from humans nor through a_
_human but through Ya^{y}sous chosen_one/messiah, to_brothers
who are in_Laodikeia. **2** Grace to_you_all and peace from god
the_father and master Ya^{y}sous chosen_one/messiah. **3** Thanks
I_give to_chosen_one/messiah through every prayer of_me,
because continuing you_all_are in him and persevering in
works of_him, the_promise awaiting for the_day of_judgement.
4 Neither may_unsettle you_all of_some empty_talks
insinuating, so_that you_all they_may_turn_away from the_
_truth of_the_good_message which by me is_proclaimed. **5** And
now will_cause god that those_who are from me for the_
_progress of_the_truth of_the_good_message serving and doing
kindness of_works which of_salvation of_life eternal. **6** And
now manifest are the_bonds of_me which I_suffer in chosen_
_one/messiah; in_which I_am_glad and I_rejoice. **7** And this for_
_me is for salvation perpetual; which itself brought_about by_
_prayers of_you_all and supplying the_spirit holy, whether
through life or through death. **8** It_is for to_me to_live in
chosen_one/messiah and to_die joy. **9** And that same_thing in
you_all he_will_do by_mercy of_him, so_that the_same love
you_all_may_have and you_all_may_be of_one_mind.
10 Therefore, beloved, as you_all_heard in_the_presence of_me,
so hold_fast and do in fear of_god, and will_be for_you_all life
for ever: **11** It_is for god who works in you_all. **12** And do
without hesitation whatever you_all_do. **13** And what is
[remaining], beloved, rejoice in chosen_one/messiah; and
beware_of those_dishonourable in gain. **14** All let_be the_
_petitions of_you_all openly before god; and be firm in the_
_mind of_chosen_one/messiah. **15** And what sound and true
and pure and just and lovable, do. **16** And what you_all_heard
and received in the_heart hold_fast; **17** and will_be to_you_all
peace. **18** Greet you_all the_holy_ones. **19** Grace of_master
Ya^{y}sous with the_spirit of_you_all. **20** And cause to_be_read to_
_those_in_Kolossai and of_those_in_Kolossai to_you_all.

LAO · OET-LV v0.2.0 (DC set)

Readers' Version

Greeting and encouragement

1:1 This letter is from Paulos (Paul), a missionary appointed by Yeshua (Jesus) the messiah, not by people or through any human authority. I'm writing to the fellow believers in Laodikeia (Laodicea). **2** May you all experience grace and peace from God the father and the master Yeshua the messiah.

3 I thank the messiah whenever I pray, because you remain in him and keep doing his work as you wait for the promise to be fulfilled on judgement day. **4** Don't let the empty talk of people who slip in among you unsettle you. They're trying to turn you away from the truth of the good message that I announce. **5** Now God will enable those who are associated with me to keep serving the truth of the good message, helping it spread, doing good, and working towards salvation—eternal life.[1]

Imprisonment, hope, and unity

6 Everyone can now see the chains I wear because of the messiah, and I rejoice and am glad about them. **7** This will lead to my lasting salvation through your prayers and the help of the holy spirit, whether I live or die. **8** For me, living means living in the messiah, and dying is joy. **9** In his mercy, he'll do the same in you, so that you share the same love and are united in your thinking.

Put what you've learnt into practice

10 So, dear friends, hold onto what you heard when I was with you. Put it into practice with reverence for God, and you'll have eternal life, **11** because it's God who's at work in you. **12** Whatever you do, do it without hesitation.

13 Finally, dear friends, rejoice in the messiah, and watch out for people who are greedy for dishonest gain. **14** Bring all your requests openly before God, and remain firm in the messiah's way of thinking. **15** Do what's wholesome, true, pure, right, and worthy of love. **16** Keep what you've heard and received firmly in your hearts, **17** and you'll have peace.

Final greetings

18 The believers here send their greetings. **19** May the grace of the master Yeshua be with your spirit.

20 Have this letter read to the people in Kolossai (Colossae), and have their letter read to you.

LAO · OET-RV v0.1.1

1 RV 1:5 · Note The Latin wording of this verse is difficult. This draft follows James's interpretation of its general sense; the precise meaning needs further review.