

Open English Translation of the Bible

Deuterocanonical and other books

Readers' Version

OET book order

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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/

Contents

OET Readers' Version preface	5
PS2 Psalm 151	9
WIS Wisdom of Shelomoh	11
TOB Tovi	28
MAN Prayer of Menasheh	37
BAR Baruk	39
DNG Daniyel (Greek)	45
GES 1 Ezra	62
LES 2 Ezra	79
ESG Ester (Greek)	103
JDT Yehudit	112
MA3 3 Maccabees	124
SIR Sira	132
MA1 1 Maccabees	171
MA2 2 Maccabees	197
MA4 4 Maccabees	218
LAO Laodikeia	230

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*

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

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

God chooses David and gives him victory

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).

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*

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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;
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,

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
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 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,
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.
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 sea-

Readers' Version

son,
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,
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,
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

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

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

just a day.
15 But the righteous live forever.
Their reward is in the master,
and the care for them with the Most High.

God rewards the righteous and judges the world

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.
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.
6:1 Hear therefore, you kings, and understand.

Rulers must answer to God

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.
12 Wisdom is radiant and doesn't fade away;

Wisdom welcomes those who seek her

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.
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.
7:1 I myself am also[15] mortal, like everyone else,

A king's search for wisdom

and am a descendant of one formed first and born of the earth.

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

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

Readers' Version

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.
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.
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

16 **RV 7:20 · Note** Or, spirits
17 **RV 8:6 · Note** Grk. she.

Readers' Version

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.
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.
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,

18 **RV 8:7 · Note** Grk. her labours
19 **RV 9:4 · Note** Or, children
20 **RV 9:8 · Note** Or, a place of sacrifice
21 **RV 9:12 · Note** Grk. thrones.

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.
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,
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.

22 RV 10:1 · Note Grk. She.
23 RV 10:5 · Note Grk. she
24 RV 10:6 · Note Grk. she
25 RV 10:10 · Note Grk. she.
26 RV 10:13 · Note Grk. she.
27 RV 10:15 · Note Grk. she.

Readers' Version

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, 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

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

might receive a worthy colony of God's servants.[32]
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,
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

32 **RV 12:7 · Note** Or, children
33 **RV 12:8 · Note** Or, wasps
34 **RV 12:20 · Note** Or, children
35 **RV 12:24 · Note** Grk. living creatures: and so elsewhere in this book.

Readers' Version

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 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,
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.

The origin and harm of idol worship

12 Because the devising of idols was the beginning of fornication,
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.

36 **RV 13:5 · Note** Grk. is the first maker of them seen.
37 **RV 13:11 · Note** Grk. carpenter who is a woodcutter.
38 **RV 14:6 · Note** The Greek text here may be corrupt.

Readers' Version

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,
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.
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.

The potter who makes a god

7 Because a potter, kneading soft earth,
laboriously moulds each article for our service.
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

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

40 **RV 15:3 · Note** Grk. entire.

41 **RV 15:5 · Note** Some authorities read reproach.

42 **RV 15:8 · Note** Or, life

Readers' Version

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 images.
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
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.

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

Readers' Version

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.
15 But it isn't possible to escape your hand;

Hail for Mitsrayim and food for God's people

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,
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,
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,
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,
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.

Punishment for mistreating strangers

13 Punishments came on the sinners,
not without the signs that were given beforehand by the violence of the thunder,
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.

Readers' Version

22 Because in all things, Oh master, you magnified your people,
and you glorified them and didn't lightly regard them,
standing by their side in every time and place.

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*

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 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 appointed him next to himself, but he was my brother's son.

Tovi loses his sight

2:1 Now when I'd come home again, and 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 remembered the prophecy of Amos, as he said,

"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,

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.

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

6 RV 2:6 · Cross-ref. Amos 8:10.

7 RV 2:10 · Note Some authorities read until he went.

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]

Tovi prays for death

3:1 I was grieved and wept, and prayed in 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 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.

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

8 **RV 2:14 · Note** Grk. all things are known with you.

9 **RV 3:8 · Note** Grk. demon.

10 **RV 3:10 · Note** Grk. Hades.

11 **RV 3:17 · Note** Grk. demon.

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 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 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 swallowed 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

12 RV 4:17 · Note Or, tomb.

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 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.

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 upper-

13 **RV 6:16 · Note** Grk. if.

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

most 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 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 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 gall-bladder 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

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."

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 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 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!
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.

17 **RV 13:2 · Note** Grk. Hades.

Readers' Version

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.
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."

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. Be-

fore his death, he rejoiced over Nineveh.

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*

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.

MAN · OET-RV v0.4.0

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.

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*

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

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 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 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

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

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

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

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 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, 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.

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

Readers' Version

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 fa-
mous 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 per-
ished 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. 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 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 cap-
tivity 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 captiv-
ity 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 re-
spect 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 deli-
cate 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 af-
flicted you and rejoiced at your fall. 32 Miserable are the
cities which your children served. Miserable is she who re-
ceived your sons. 33 Because as she rejoiced at your fall and
was glad of your ruin, so she'll be grieved at her own desola-
tion. 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.

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, rejoic-
ing 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 Be-
cause 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.

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 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 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.

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*

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

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.

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 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

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

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 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 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."

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

Readers' Version

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.

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 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 for-

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.

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.

ever; 27 for you're 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 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

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

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 forever! 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]

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 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

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.

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 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.

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 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.

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.

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."

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 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.

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.

Readers' Version

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, 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 vi-
sions 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 king-
dom forever, even forever and ever.'

19 "Then I desired to know the truth about the fourth ani-
mal, which was different from all of them, extremely terri-
ble, 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 judge-
ment 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 king-
doms 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."

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 ap-
peared 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 to-
wards the 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 it-
self, even to the prince of the army; and it took away from
him the continual burnt offering, and the place of his sanc-
tuary was thrown down. 12 The army was given over to it to-
gether with the continual burnt offering through disobedi-
ence. It threw down truth to the ground, and it did its plea-
sure 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 un-
derstand 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, "Under-
stand, 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.

Readers' Version

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.

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 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

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).

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.

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 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.

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 agree-

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").

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

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."

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.

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

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 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."

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

Bel and the Dragon

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.

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 expenses, 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 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.

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.

16 RV 14:33 · Note Grk. Ambakoum.

Readers' Version

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.

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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*

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

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 offering 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

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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.

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

5 **RV 1:25 · Cross-ref.** 2Ch 35:20.

Readers' Version

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 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 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.

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

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

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

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

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

Readers' Version

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.

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.

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."

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."

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

11 **RV 2:16 · Note** Rehum,

12 **RV 2:16 · Note** Shimshai.

13 **RV 2:16 · Cross-ref.** Ezr 4:7.

Readers' Version

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, like-
wise 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 nei-
ther 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 dis-
obey 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 har-
vested what they'd sown, they bring some to the king and
compel one another to pay tribute to the king. 7 He's just
one man! If he commands people to kill, they kill. If he com-
mands 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 com-
mands 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 Zoroba-
bel) 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 gathered 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 fa-
ther, 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 dark-
ness. When he's stolen, plundered, and robbed, he brings it
to the woman he loves. 25 Therefore a man loves his wife bet-
ter 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 il-
lustrious Barticus, sitting at the right hand of the king,
30 and taking the crown from the king's head, and setting 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
displeasure at him, he flatters her, that she might be recon-
ciled 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 citi-
zens looked at one another. So he be-
gan to speak about truth. 34 "Oh sirs, aren't women strong?
The earth is 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 unright-
eous thing. 37 Wine is unrighteous. The king is unrighteous.
Women are unrighteous. All the children of men are unright-
eous, 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 con-
quers forevermore. 39 With truth there's no partiality to-
wards 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 un-
righteousness. 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!"

Readers' Version

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 seventeen 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.

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 Zorobabel, 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

14 **RV 5:7 · Cross-ref.** Ezr 2:1.
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.

Readers' Version

of[21] Pahat-Moav, of the sons of Yeshua and Yoav (Joab), two thousand and eight hundred 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 Kilan 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 hundred 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 Mikmas,[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

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.
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.

Readers' Version

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 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,

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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.
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.

Readers' Version

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] 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 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

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.
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.

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.

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 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,

106 **RV 5:58 · Cross-ref.** Ezr 3:8-9.

107 **RV 5:63 · Cross-ref.** Ezr 3:12-13.

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.

113 **RV 6:3 · Note** Shetharbozenai

114 **RV 6:3 · Cross-ref.** Ezr 5:3.

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 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."

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 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

115 **RV 6:18 · Note** Another reading is, Sabunassarus.

116 **RV 6:23 · Cross-ref.** Ezr 6:1.

117 **RV 7:1 · Cross-ref.** Ezr 6:13.

Readers' Version

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. 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 sons of Itamar, Daniyel; of the sons of

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.

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

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 Eylam, 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 Yosifyah,[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 treasurers 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 appointed 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 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

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.
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

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, 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, 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.

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

136 **RV 8:91 · Cross-ref.** Ezr 10:1.

137 **RV 9:1 · Cross-ref.** Ezr 10:6.

Readers' Version

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 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.

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]

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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.
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.

Readers' Version

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 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 assem-

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.
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

bled.

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*

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

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 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.

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

Readers' Version

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, remember 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 rejected 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."

1 **RV 2:29 · Note** or, Hell.

Readers' Version

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. 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 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

2 **RV 4:7 · Note** So the Syriac. The Latin omits of hell? or which are the paths.

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 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 nations. 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 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

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.

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?

9 **RV 4:37 · Note** Syr. rest.

Readers' Version

from the beginning. 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 before 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 Iniquity 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 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 righteousness, 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 angel 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 commanded 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 chosen 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 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

10 **RV 5:1 · Note** So the syriac.

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.

Readers' Version

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 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 begin-

14 **RV 5:45 · Note** So the Syriac.

15 **RV 5:45 · Note** The Latin omits If...alive at once.

16 **RV 6:4 · Note** So the Syriac.

ning 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 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, 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

17 **RV 6:10 · Note** So the Syriac, etc. The Latin is defective.

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.

21 **RV 6:39 · Note** The Latin adds from you.

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 pro-
duce 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 noth-
ing, being rulers over us and devouring us. 58 But we your
people, whom you've called your firstborn, your only chil-
dren, and your fervent lover, are given into their hands.
59 Now if the world is made for our sakes, why don't we pos-
sess our world for an inheritance? How long will this en-
dure?"

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 nar-
row 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 wa-
ter, 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 inheri-
tance?"

10 I said, "That's so, master."

Then he said to me, "Even so also is Yisrael's (Israel's) por-
tion. 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 in-
volved 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 or-
dained 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 com-
manded 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 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 Be-
cause my son Yeshua (Jesus) will be revealed with those who
are with him, and those who remain will rejoice four hun-
dred 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 Af-
ter 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 re-

22 **RV 6:55 · Note** So the Syriac. The Latin has the firstborn world.

23 **RV 7:3 · Note** So the chief Oriental versions. The Latin MSS. have deep.

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.

Readers' Version

vealed 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."

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."

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 Because how long a time has the Most High been patient with those who inhabit the world, and not for their sakes, but because of the

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

Readers' Version

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 until 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 despised 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 believed the Most High's covenants. **84** The fourth way, they'll consider 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 seventh 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 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 Yisrael (Israel) in the days of Akan,[34] **108** and

33 **RV 7:104 · Note** The Latin has a bold day

34 **RV 7:107 · Cross-ref.** Josh 7:1.

Readers' Version

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."

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

35 **RV 7:108 · Note** So the Syriac and other versions. The Latin omits in the days of Saul.

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.

Readers' Version

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 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 pilgrimage, 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

39 **RV 8:14 · Note** So the Syriac. The Latin is incorrect.

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.

44 **RV 8:41 · Note** Lat. be saved.

45 **RV 8:52 · Note** The Syriac has established.

Readers' Version

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."

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 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 Yis-

46 **RV 8:53 · Note** After the chief Oriental versions.

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.

55 **RV 9:26 · Note** The Syriac and Aethiopic have Arphad.

Readers' Version

rael (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 fa-
thers, who received the law, didn't keep it, and didn't ob-
serve 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 re-
ceived 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 re-
ceived, 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 weep-
ing? 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 trou-
ble, and gave me a son. I rejoiced in him greatly, I and my
husband, and 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 cham-
ber, 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 en-
gaged 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 de-
struction, 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 man-
ner 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 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 multi-
tude of sorrows, that the Mighty One may be merciful to you

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.

Readers' Version

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 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

60 **RV 10:44 · Note** So the Syriac and other versions. The Latin is incorrect.

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.

rose up and 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. 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 violence, 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 disappeared, 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, because 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 justified with you more than many others, and if my prayer has indeed 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 explain 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

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.

67 **RV 12:2 · Note** So the chief Oriental versions.

Readers' Version

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 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 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

68 **RV 12:18 · Note** The Oriental versions have in the midst of.

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.

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

Readers' Version

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. 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 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

77 **RV 13:4 · Note** So the Syriac and other Oriental versions.

78 **RV 13:10 · Note** So the Syriac and Arabic.

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

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 to-
gether, 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 Mitsrayim (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 'Pub-
lish 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 there-
fore 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 bur-
dens 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 Be-
cause the truth will withdraw itself further off, and false-
hood 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, there-
fore 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 peo-
ple 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, publish some things openly, and give
some things privately to the wise. Tomorrow at this hour
you'll begin to write."

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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.

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

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: 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.

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91 RV 14:42 · Note So the Oriental versions.

Readers' Version

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 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.

A vision of warring nations

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 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

Readers' Version

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 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 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, spar-
ing 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
given up to be consumed by fire.

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*

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

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 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

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.

3 **RV 1:11 · Note** Greek to make her queen.

4 **RV 1:17 · Note** Greek contradicted.

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.

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 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 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 destroy 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.

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 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

5 **RV 3:13 · Note** Note: The part in brackets is not in Hebrew

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

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, 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.]

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, are to be wondered at, and your face is full of grace."

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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.

11 **RV 5:1 · Note** From the first verse to the third, the Greek widely differs from the Hebrew

Readers' Version

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.

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 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

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.

14 **RV 6:1 · Note** Greek letters.

15 **RV 6:2 · Note** Greek letters.

16 **RV 6:9 · Note** Or, wide space.

17 **RV 7:4 · Note** see Hebrew: slanderer

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 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.

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

18 **RV 7:9 · Note** Or, impaled.

19 **RV 8:6 · Note** Greek country.

20 **RV 8:9 · Note** Greek stewards.

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.

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 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.

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 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

25 **RV 8:13 · Note** Greek thrice guilty.

26 **RV 8:13 · Note** Greek greatest.

27 **RV 8:13 · Note** the passages in brackets are not in the Hebrew.

28 **RV 9:19 · Note** Greek good day.

29 **RV 9:22 · Note** Greek weddings.

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.

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.]

30 **RV 9:24 · Note** Greek lot.

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.

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*

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

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.

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 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,

1 RV 2:10 · Note Grk. they will yield...and you shall reserve.

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 (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 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 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 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."

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

2 **RV 5:11 · Note** Some authorities read and he brought them low with clay and brick, etc.

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.

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 destroyed 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.

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 mountain, 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. 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.

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 decided 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 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 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."

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

6 **RV 9:3 · Note** Some authorities read which was ashamed for their deceit that they practised.

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 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.

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 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

7 RV 10:16 · Note Grk. if.

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."

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; 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.

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 de-
stroyed 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 de-
struction, and he didn't commit sin with me, to defile and
shame me."
17 All the people were extremely amazed, and bowed them-
selves, 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!"

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 peo-
ple, 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 bedchamber, and found him thrown on the thresh-
old dead; and his head had been taken from him. 16 He cried

8 **RV 14:7 · Note** Many authorities read he had recovered himself.

with a loud voice, 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 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.

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

9 **RV 15:12 · Note** Compare 2 Maccabees 10:7.

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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.
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.

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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*

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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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 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.

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

Readers' Version

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 illustri-
ous presence, after constructing it to the glory of your great
and honourable name. 10 You promised, out of love for Yis-
rael'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 of-
ten 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 earth to the name of your Majesty. 15 Your
dwelling place, the heaven of heavens, is indeed unap-
proachable to men. 16 But since it seemed good to you to ex-
hibit 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 compas-
sion 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 further-
ing his will. 27 His purpose was to inflict a public stigma on
our race. Therefore he erected a stone pillar in the court-
yard, 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 regis-
tered are to be marked on their persons by the ivy-leaf sym-
bol 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 en-
ter 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, abhor-
ring 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 obser-
vances, and by paying money that they might live unmo-
lested, these tried to escape the registration, 33 cheerfully
looking forward to future aid, they abhorred their own apos-
tates, considering them to be national foes, and depriving
them of common fellowship and mutual 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 ob-
served 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 wor-
ship and meats. They alleged that they were unsociable men,
hostile to the king's interests, refusing to associate with him
or his troops. By this way of speaking, they brought much
hatred on them. 8 This unexpected uproar and sudden gath-
ering of people was observed by the Hellains (Greeks) who

1 **RV 2:5 · Note** or, sulfur

Readers' Version

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 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, 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

2 **RV 3:28 · Note** a drachma was about a day's pay for an agricultural labourer

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 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 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 stim-

ulating 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 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 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.

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 mon-
ster, 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, ap-
pear 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
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 tu-
multuous power. 17 When the Yehudim saw this, they ut-
tered a loud cry to heaven so that the adjacent valleys re-
sounded and caused an irrepressible lamentation through-
out 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 shud-
der 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 ex-
ceeded tyrants in cruelty. You've laboured to deprive me,
your benefactor, at once of my dominion and my life, by se-
cretly 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 en-
gaged in the most dangerous undertakings? 27 Loose, loose
the unjust bonds! Send them to their homes in peace, beg-
ging 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 which they expected to meet with their de-
struction. 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 miser-
able strain of woe, they took up the subject of their father-
land, 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 deliver-
ance 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 pub-
lic ordinance to commemorate these things for generations
to come, as long as they should be sojourners. They thus es-
tablished 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:

The king's letter protecting the Yehudim

7:1 "King Ptolemaios (Ptolemy)
Filopator to the commanders through-
out Mitsrayim (Egypt), and to all who
are set over affairs, joy and strength. 2 We, too, and our chil-
dren are well. God has directed our affairs as we wish. 3 Cer-
tain 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. 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.

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.

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

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]

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:

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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

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.
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.

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,

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7 **RV 3:7 · Note** Some manuscripts add those who fear the master honour their father,

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.

Readers' Version

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.
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.

Wisdom guides those who seek her

11 Wisdom exalts her sons,
and takes hold of 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.

Stand up for what's right

20 Watch for the opportunity, and beware of evil.
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.

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.

10 **RV 4:13 · Note** Or, she

11 **RV 4:23 · Note** Some manuscripts omit this line.

Readers' Version

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.
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,
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.

12 **RV 6:30 · Cross-ref.** Num 15:38.

Readers' Version

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.
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.

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,

13 **RV 7:12 · Note** Grk. Don't plough

14 **RV 7:26 · Note** Many authorities omit this line

Readers' Version

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
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.

Choose your friends and advisers wisely

10 Don't forsake an old friend;
for a new one isn't comparable to him.
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.

Good and bad rulers

10:1 A wise judge will instruct his people.
The government of a man of understanding will be well ordered.
2 As is the judge of his people, so are his officials.
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

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

18 **RV 10:9 · Note** Two lines of this verse are here omitted by the best authorities.

Readers' Version

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.
19 Whose offspring has honour?
Human offspring who fear the master.

What makes someone worthy of honour?

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.
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?
11:1 The wisdom of the lowly will lift up his head,

Don't judge by appearances

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.
10 My son, don't be busy about many matters;

Work, wealth, and trusting God

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.
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.

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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.

20 RV 11:5 · Note Grk. tyrants

21 RV 11:15-16 · Note Verses 15 and 16 are omitted by the best authorities.

Readers' Version

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 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.
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.

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

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?
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.
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,

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.

26 **RV 13:25 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

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.
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;
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.

27 **RV 16:15-16 · Note** Verses 15 and 16 are omitted by the best authorities.

Readers' Version

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.

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.
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 offend less.
26 Turn again to the Most High, and turn away from iniq-

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.
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

uity.[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.

Give without insulting the receiver

15 My son, don't add reproach to your good actions,
and no harsh words in any of your giving.
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.

Think ahead and prepare

19 Learn before you speak.
Take care of your health before you get sick.
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.

Control your appetites

30 Don't go after your lusts.
Restrain 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.

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.
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

He who joins with prostitutes is reckless.
3 Decay and worms will have him as their heritage.
A reckless soul will be taken away.
4 He who's hasty to trust is shallow-hearted.

Don't spread rumours

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.
13 Question a friend; it may be he didn't do it.

Check the facts before blaming someone

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]
20 All wisdom is the fear of the master.

True wisdom and deceptive cleverness

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.
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.
20:1 There's a reproof that isn't timely;

Knowing when to speak and when to be silent

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.
9 There's a prosperity that a man finds in misfortunes;

Gifts and gains that bring trouble

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.

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.
52 **RV 20:3 · Note** Verse 3 is omitted by the best authorities.

Readers' Version

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.
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;
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,

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.
55 **RV 20:32 · Note** Verse 32 is omitted by the best authorities.
56 **RV 21:5 · Note** Grk. him.
57 **RV 21:18 · Note** Grk. unexamined words.

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,
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.

Dealing with fools

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.

Protect your friendships

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 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,

58 **RV 22:9-10 · Note** Verses 9 and 10 are omitted by the best authorities.

59 **RV 22:23 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

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.
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.

Sexual sin and its consequences

16 Two sorts of people multiply sins,
and the third will bring anger:
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 commandments. 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.

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.
63 **RV 23:28 · Note** Verse 28 is omitted by the best authorities.

Readers' Version

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.
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.
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]

Good and bad wives

13 Any wound but a wound of the heart!
Any wickedness but the wickedness of a woman!
14 Any calamity but a calamity from those who hate me!

64 **RV 24:15 · Note** See Exodus 30:34.
65 **RV 24:18 · Note** Verse 18 is omitted by the best authorities.
66 **RV 24:24 · Note** Verse 24 is omitted by the best authorities.
67 **RV 25:12 · Note** Verse 12 is omitted by the best authorities.

Readers' Version

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.
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.
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.

Words reveal a person's character

4 In the shaking of a sieve, the refuse remains,
so does the filth of man in his thoughts.
5 The furnace tests the potter's vessels;

68 **RV 25:26 · Note** The remainder of this verse is omitted by the best authorities.

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.

Readers' Version

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.

Keep your friends' secrets

16 He who reveals secrets destroys trust,
and won't find a close friend.
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.

Deceit and wrongdoing bring their own punishment

22 One who winks the eye contrives evil things;
and those who know him will keep their distance.
23 When you're present, he'll speak sweetly,
and will admire your words;
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.

Forgive others and let go of anger

30 Anger and anger, these also are abominations.
A sinner will possess them.
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.

Quarrels and the damage caused by slander

8 Abstain from strife, and you'll diminish your sins,
for a passionate man will kindle strife.
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.
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,

Readers' Version

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.
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.
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.

72 **RV 29:23 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

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.
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.
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.

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

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.
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.
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,

Readers' Version

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.
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.

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.

76 **RV 33:14 · Note** A line of this verse is here omitted by the best authorities.

Readers' Version

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?

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.

God hears the prayers of the oppressed

12 Don't plan to bribe him with gifts, for he won't receive them.

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.

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.

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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.

Readers' Version

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.
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,
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.

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

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,
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.

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.

Readers' Version

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.

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,
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,

Readers' Version

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.
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.

Honesty, generosity, and life's good things

12 All bribery and injustice will be blotted out.
Good faith will stand forever.
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.
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.
13 A good life has its number of days,
but a good name continues forever.

Things to be ashamed of

14 My children, follow instruction in peace.
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.

Things not to be ashamed of

42:1 Don't be ashamed of these things,
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
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.

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

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?

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,
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?

Readers' Version

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.
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
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

Readers' Version

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,
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.
23 Pinhas the son of Eleazar is the third in glory,

Pinhas' faithfulness and God's promise

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?
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,

83 **RV 46:1 · Note** Grk. his.

84 **RV 46:6 · Note** See Joshua 10:11

Readers' Version

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,
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.
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.

85 **RV 47:9 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

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.
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.

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.

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.
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.

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

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,
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.
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?

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

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.

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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*

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

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; 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 tow-

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
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.

ers, 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.

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.

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 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, say-

14 **RV 1:39 · Note** See 2 Maccabees 6:6.

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.

20 **RV 2:2 · Note** Grk. Joannes.

ing, "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 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 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 tes-

21 **RV 2:18 · Note** See 1 Maccabees 3:38; 10:10, etc.; Compare 1 Maccabees 10:65; 11:27; 2 Maccabees 8:9.

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.

27 **RV 2:54 · Cross-ref.** Num 25:10-13.

28 **RV 2:55 · Cross-ref.** Num 27:18-23.

tifying 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 ex-
tremely 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 in-
nocence.[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 ob-
tain 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.

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 an-
gered many kings and made Ya'akov (Jacob) glad with his
acts. His memory is blessed forever. 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 Yehu-
dah, "How can our small group fight against such a large,
strong army? We're exhausted, and we haven't eaten any-
thing 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 de-
stroy 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.

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.

37 **RV 3:8 · Note** Grk. out of it.

38 **RV 3:18 · Note** Some ancient authorities read the god of heaven.

Readers' Version

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 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 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.

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

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.

Readers' Version

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 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 gathered 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

43 RV 4:15 · Note Grk. Gazera.

44 RV 4:22 · Note Grk. foreigners.

45 RV 4:30 · Note Grk. foreigners.

46 RV 4:40 · Note Compare Numbers 31:6.

47 RV 4:40 · Note Grk. trumpets of signals.

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.

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.

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 (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.

48 **RV 4:52 · Note** circa B.C. 165.

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.

Readers' Version

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, "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 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

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

56 **RV 5:43 · Note** See 1 Maccabees 5:26.

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.

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 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, 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 inheritances. 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

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.

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.

65 **RV 6:24 · Note** Grk. it.

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 together 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 battle 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 hundred 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 protected 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 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 master of the city. He fought against him, and took the city by force.

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

66 **RV 6:28 · Note** See 1 Maccabees 2:18.

67 **RV 6:33 · Note** Or, itself eager for the fight

68 **RV 7:1 · Note** circa B.C. 162.

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 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 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 thou-

69 RV 7:8 · Note See 1 Maccabees 2:18.

70 RV 7:13 · Note That is, Chasidim.

71 RV 7:17 · Note Psalms 79:2, 3.

72 RV 7:26 · Note See 2 Maccabees 14:12.

73 RV 7:34 · Note Grk. polluted them.

sand 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 trum-
pets. 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 glad-
ness. 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.

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 per-
sistence they conquered all the place (and the place was ex-
tremely far from them), and the kings who came against
them from the uttermost part of the earth, until they'd de-
feated 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 An-
tiokos (Antiochus) also, the great king of Asia, came against
them to battle, having one hundred and twenty elephants,
with cavalry, chariots, and a very great army, and he was de-
feated 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 be-
came 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 ser-
vants; 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 de-
sired 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, nei-
ther 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 obe-
dient 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 es-
tablish 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 "Yehu-
dah, 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 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 na-
tion of the Yehudim, the Romaios must willingly help them

74 **RV 7:45 · Note** Grk. Gazera.

75 **RV 7:49 · Note** See 2 Maccabees 15:36.

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 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, 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 re-

76 **RV 9:3 · Note** circa B.C. 161.

membered 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 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 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.

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 together 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

77 **RV 9:54 · Note** circa B.C. 160.

78 **RV 10:1 · Note** circa B.C. 153.

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 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 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 to-

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.

Readers' Version

wards 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 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.

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 ad-

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.

87 **RV 10:67 · Note** circa B.C. 148.

vanced 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 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.

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, 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

88 **RV 10:78 · Note** Most of the authorities here repeat after him.

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

Readers' Version

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 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 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 en-

93 **RV 11:57 · Note** See 1 Maccabees 2:18.

camped 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 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).

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, 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 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

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.

95 **RV 12:22 · Note** Grk. peace

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 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 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.

96 RV 12:38 · Note Grk. Sephela.

97 RV 12:43 · Note See 1 Maccabees 2:18.

Readers' Version

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 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 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.

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.

101 **RV 13:45 · Note** Grk. right hands.

102 **RV 13:51 · Note** circa B.C. 142.

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 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 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

103 **RV 14:1 · Note** circa B.C. 141.

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.

Readers' Version

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.

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.

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 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

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.

113 RV 15:1 · Note Grk. ethnarch.

114 RV 15:2 · Note Grk. ethnarch.

115 RV 15:10 · Note circa B.C. 139

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 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.

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.

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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.

119 RV 15:32 · Note See 1 Maccabees 2:18.

Readers' Version

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 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.

120 **RV 16:14 · Note** circa B.C. 136.

121 **RV 16:24 · Note** Grk. book of days.

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*

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 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.

1 RV 1:8 · Note Grk. loaves

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 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 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

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.

4 RV 2:24 · Note Or, weariness

Readers' Version

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 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 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

5 **RV 3:5 · Note** Greek Thraseas

6 **RV 3:22 · Note** Grk. safe with all security.

Readers' Version

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.

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 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 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.

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7 **RV 3:35 · Note** Grk. greatest.

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.

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.

13 **RV 4:21 · Note** The exact meaning of the Greek word is uncertain.

Readers' Version

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 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.

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

14 **RV 4:29 · Note** Grk. successor.

15 **RV 4:31 · Note** Grk. successor.

Readers' Version

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 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 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 revel-

16 **RV 5:9 · Note** See 1 Maccabees 12:7.

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

Readers' Version

ling by the heathen, who dallied with prostitutes,[21] and had intercourse 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, 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 deliv-

21 **RV 6:4 · Note** Or, idled with their fellows

22 **RV 6:15 · Note** Or, when our sins have come to their height

23 **RV 6:15 · Note** Grk. end.

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

ered 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.

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 astonished 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

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.

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

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 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.

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 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 im-

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.

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.

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.

plored 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 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

47 **RV 8:20 · Note** Grk. Galatians.
48 **RV 8:20 · Note** Some authorities read eight.
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.

Readers' Version

clothing, and passing through the country, shunning[62] all company like a fugitive slave, arrived at Antiokeia, having, as he thought, had the 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 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. 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 oppor-

62 **RV 8:35 · Note** Grk. having made himself solitary.

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

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.

tunities 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).

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 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.

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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.

73 RV 10:13 · Note See 2 Maccabees 8:9

74 RV 10:13 · Note The Greek text here is corrupt.

Readers' Version

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 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.

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 terms on condition that all their rights were acknowledged,

75 **RV 10:26 · Note** Grk. propitious.

76 **RV 10:26 · Note** See Exodus 23:22.

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.

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.

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 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 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

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.

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.

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. 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.

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.
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

Readers' Version

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 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 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 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

108 **RV 12:29 · Note** a furlong is about 201 metres or 220 yards, so 600 furlongs is about 121 km. or 75 miles

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.

115 **RV 12:45 · Note** Grk. fall asleep.

116 **RV 12:45 · Note** Or, on the side of godliness

117 **RV 13:5 · Note** Grk. contrivance or machine.

118 **RV 13:8 · Note** Grk. about.

Readers' Version

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), 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, **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

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.

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.

129 RV 14:6 · Note That is, Chasidim.

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 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

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.
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.

Readers' Version

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.

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.

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 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

141 **RV 14:33 · Note** Or, chapel Grk. enclosure.

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.

146 **RV 15:6 · Note** Grk. carrying his neck high.

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 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.

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.

152 **RV 15:39 · Note** Or, hurtful

153 **RV 15:39 · Note** Grk. but even as.

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*

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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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, 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.

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 act-

ing 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?

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, 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

Readers' Version

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 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.

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 instructs 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

Readers' Version

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, 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 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 vig-

Readers' Version

orous 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 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 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,

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 (He-

brews) 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 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."

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."

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

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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 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 having 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

Readers' Version

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 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 number 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 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

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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 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 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.

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.

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 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

Readers' Version

God. **24** To him be glory forever and ever. Amen.

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*

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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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.