THE HOLY BIBLE

The Fellowship Edition

VOLUME TWO

The Prophets, the Deuterocanonical Books and the Other Ancient Books



SEPTUAGINT

Translated by Sir Lancelot C. L. Brenton

VULGATE

Douay-Rheims, revised by Bishop Richard Challoner

Fellowship of the Common Good

The Holy Bible, Fellowship Edition, Volume Two: The Prophets, the Deuterocanonical Books and the Other Ancient Books.

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The underlying translations, Brenton's Septuagint (1844), the Douay–Rheims Bible revised by Challoner, and the other texts listed under Sources of This Edition, are in the public domain.

The Psalms are numbered as in the Septuagint; most are one number lower than in other Bibles.

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SOURCES OF THIS EDITION

The Old Testament

The Septuagint Translated from the Greek by Sir Lancelot C. L. Brenton, *The Septuagint Version of the Old Testament* (London, 1844). Brenton's notes are kept as footnotes.

Other Ancient Books

1 Enoch Translated by R. H. Charles, *The Book of Enoch* (1917).

Jubilees Translated by R. H. Charles, in *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. 2 (Oxford, 1913).

2 Esdras From the World English Bible (public domain).

4 Baruch *The Rest of the Words of Baruch*. A new translation from the Greek, made for this edition by the Fellowship of the Common Good (2026).

Testaments of the Twelve Patriarchs Translated by Robert Sinker, in *The Ante-Nicene Fathers*, vol. 8 (1886).

Psalms of Solomon Translated by G. Buchanan Gray, in *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. 2, ed. R. H. Charles (Oxford, 1913).

Odes of Solomon Translated by J. Rendel Harris, *The Odes and Psalms of Solomon* (Cambridge, 1911).

Ascension of Isaiah Translated by R. H. Charles, *The Ascension of Isaiah* (London, 1900).

Life of Adam and Eve Translated by L. S. A. Wells, in *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. 2, ed. R. H. Charles (Oxford, 1913).

The New Testament

The Vulgate The Latin Vulgate of St. Jerome in English: the Douay-Rheims version (Rheims, 1582), revised by Bishop Richard Challoner (1749–1752), from the edition of 1899.

Gnostic Writings

The Lost Gospels The Gospels of Thomas, Mary, Philip, Truth and Judas, and the Secret Book of James. Translated from the Coptic by Mark M. Mattison, who has committed his translations to the public domain.

Pistis Sophia Translated by G. R. S. Mead, *Pistis Sophia*, revised edition (London, 1921).

The Hymn of the Pearl Translated by G. R. S. Mead, *The Hymn of the Robe of Glory* (London, 1908).

The Hymn of Jesus Translated by G. R. S. Mead, *The Hymn of Jesus* (London, 1907).

Valentinus and Basilides From Clement of Alexandria, *Stromata*, tr. W. Wilson, and Hippolytus, *Refutation of All Heresies*, tr. J. H. MacMahon, in *The Ante-Nicene Fathers*, vols. 2 and 5 (1885–86), with corrections from the Greek made for this edition.

The Letter of Ptolemy to Flora A new translation from the Greek of Epiphanius, *Panarion* 33, ed. K. Holl (1915), made for this edition by the Fellowship of the Common Good (2026).

All of these translations are in the public domain. Throughout this edition the divine names follow the Fellowship's rule: God *for God,* the Eternal *where* God *follows, and* Master *for Jesus. Hand corrections made to old printed texts are recorded in the Fellowship's proofing notes.*

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ON THE NAMES OF GOD IN THIS EDITION

Every Bible is a translation, and every translation makes choices. This edition makes one choice that a reader will notice on almost every page: the word *Lord* does not appear anywhere in its text of Scripture. This introduction explains why, and shows exactly what stands in its place, so that nothing is hidden from the reader.

The Name Behind the Word

The Hebrew Scriptures call God by a name of four letters, YHWH, which occurs nearly seven thousand times. In time, out of reverence, the name ceased to be spoken aloud. When the reader came to it, another word was said instead: *Adonai*, "my Lord." The Greek translators of the Septuagint followed this custom and wrote *Kyrios*, "Lord." The Latin of the Vulgate wrote *Dominus*, and the English translations wrote *Lord*.

So the word *Lord* was never the Name. It was a covering laid over the Name, a title borrowed from the speech of human households and courts. The English word itself comes from the Old English *hlāford*, the "loaf-ward," the keeper of the bread: the head of a household, on whom others depended. Over the centuries it came to mean the master of land and of the people bound to it, the lord of the manor, the feudal ruler. When a reader of English hears *Lord*, those centuries of masters and servants come with it.

Why the Fellowship Lays the Word Aside

The Fellowship of the Common Good holds that God is not a landlord, and that the bond between the Most High and each soul is not the bond between a ruler and a subject. The divine right, as the Fellowship teaches it, is the dignity given to every person: a light within each one, which no throne bestowed and no throne can take away. A word shaped by lordship over people sits uneasily beside that teaching.

The Fellowship also holds that sacred writing should free the reader and never be used to control. Many readers have heard the word *Lord* spoken by those who claimed to rule in God's name. This edition sets that word aside so that the text may be heard afresh, in words that point to God rather than to the powers of this world.

Nothing in this choice is meant as a judgement on any other Bible or on any believer. Those who pray to God as Lord pray sincerely, and the Fellowship honours every faith that seeks the good. This edition is one more door into the same house.

What Stands in Its Place

The rule followed in this edition is simple, and it is applied the same way in every book.

God. Where the translation says *the Lord* and means the Most High, this edition says *God*. "God tends me as a shepherd." "Thus says God."

The Eternal. Where *Lord* stands directly before *God*, as in "the Lord your God," this edition says *the Eternal*: "Hear, O Israel, the Eternal our God is one God." The name is not new. The French Protestant Bibles have rendered the divine name as *l'Éternel* since the sixteenth century, the German translation of Moses Mendelssohn wrote *der Ewige*, and English translators such as James Moffatt wrote *the Eternal*. It answers to the meaning of the Name itself. When Moses asks the Name at the burning bush, the Septuagint answers, in Brenton's words, "I am THE BEING." This edition keeps those words just as Brenton gave them. The One who simply is, without beginning or end, is rightly called the Eternal.

God of hosts, God Almighty. The ancient titles *Lord of hosts* and *Lord Almighty* become *God of hosts* and *God Almighty*. In two verses, where *the Lord Almighty* is followed at once by *their God* (Haggai 1:14 and Zechariah 12:5), the rule for *the Eternal* comes first, and the text reads *the Eternal Almighty their God*, so that the name *God* is not said twice.

Master. In the New Testament, where *Lord* is spoken of Jesus, this edition says *Master*. This is the title his own disciples gave him. In the Gospel of Luke they call him *Epistata*, "Master," and in all four Gospels he is called *Rabbi*, "my teacher, my master." It is a title of love and learning, the word a disciple uses for the one he follows. Where Jesus himself pairs the two titles, "You call me Teacher, and Master" (John 13:13), the Greek words *didaskalos* and *kyrios* are

each given their own English word.

Human lords. Where *lord* means a man of rank, this edition says *master*, and *lords* become *rulers*. *Lordship* becomes *dominion*.

What Has Not Changed

The words of Scripture are otherwise left as the translators gave them. The Old Testament is Sir Lancelot Brenton's English Septuagint, and the New Testament is the Douay-Rheims rendering of St. Jerome's Vulgate as revised by Bishop Richard Challoner. Their sentences, their order and their meaning stand. Brenton's own notes are printed at the foot of the page.

Every change described here was made by one rule, applied evenly, and every change can be traced against the original translations, which remain freely available to all. A reader who wishes to know what a verse said before may always look, and is encouraged to.

A Word on the Other Ancient Books

Between the two Testaments stand nine books that were treasured by ancient communities of faith but left out of most Bibles of the West: 1 Enoch, Jubilees, 2 Esdras, 4 Baruch, the Testaments of the Twelve Patriarchs, the Psalms of Solomon, the Odes of Solomon, the Ascension of Isaiah and the Life of Adam and Eve. Several of them belong to the Bible of the Ethiopian Church, and others were read widely in the early centuries. They are given here so that the reader may know them and weigh them. The same rule for the names of God is followed in them as in the rest of the book.

The Gnostic Writings

The last part of this edition gathers twelve writings of the early Gnostic Christians: the Gospels of Thomas, Mary, Philip, Truth and Judas, the Secret Book of James, Pistis Sophia, the Hymn of the Pearl, the Hymn of Jesus, the fragments of Valentinus and Basilides, and the Letter of Ptolemy to Flora. Most were lost for more than a thousand years and came to light again in the last two centuries, many of them in the jars found at Nag Hammadi in Egypt in 1945. No church today includes them in its Bible, and this edition does not claim that they belong to the canon of any church. The Fellowship prints them because they are among the oldest witnesses to the faith of the first Christians who sought God as light and knowledge, and because a reader who wishes to know them should be able to read them whole, beside the books that were kept. The same rule for the names of God is followed in them as in the rest of the book.

How This Edition Is Arranged

The Fellowship Bible is printed in three volumes. The first holds the Law and the Writings, from Genesis to the Song of Solomon. The second holds the Prophets, the Deuterocanonical Books and the Other Ancient Books. The third holds the New Testament and the Gnostic Writings. Each volume opens with this introduction and its own table of contents.

The books keep the names that Brenton gave them, and where those names differ from the ones most readers know, the familiar name follows in brackets: *Esaias* (*Isaiah*), *Osee* (*Hosea*), *Kings I* (*1 Samuel*). The books of Ezra and Nehemiah, which the Septuagint joins as one book, are printed separately.

The Psalms are numbered as in the Septuagint, which Brenton translated. From the ninth Psalm to the hundred and forty-seventh, most Psalms are numbered one lower than in other English Bibles: the Psalm that begins "God tends me as a shepherd," known to many readers as the twenty-third, is here the twenty-second. The Septuagint also keeps a hundred and fifty-first Psalm, which is printed here.

May all who read these pages find in them the One who is beyond every name, yet near to every soul.

THE PROPHETS

ESAIAS (ISAIAH)

1 The vision which Esaias the son of Amos saw, which he saw against Juda and against Jerusalem, in the reign of Ozias, and Joatham, and Achaz, and Ezekias, who reigned over Judea.

2 Hear, O heaven, and hearken, O earth: for God has spoken, saying, I have begotten and reared up children, but they have rebelled against me.[a] 3 The ox knows his owner, and the ass his master's crib: but Israel does not know me, and the people has not regarded me.

4 Ah sinful nation, a people full of sins, an evil seed, lawless children: ye have forsaken God, and provoked the Holy One of Israel. 5 Why should ye be smitten any more, transgressing more and more? the whole head is pained, and the whole heart sad. 6 From the feet to the head, there is no soundness in them; neither wound, nor bruise, nor festering ulcer are healed: it is not possible to apply a plaister, nor oil, nor bandages. 7 Your land is desolate, your cities burned with fire: your land, strangers devour it in your presence, and it is made desolate, overthrown by strange nations. 8 The daughter of Sion shall be deserted as a tent in a vineyard, and as a storehouse of fruits in a garden of cucumbers, as a besieged city. 9 And if God of Sabaoth had not left us a seed, we should have been as Sodoma, and we should have been made like to Gomorrha.

10 Hear the word of God, ye rulers of Sodoma; attend to the law of God, thou people of Gomorrha. 11 Of what value to me is the abundance of your sacrifices? saith God: I am full of whole-burnt-offerings of rams; and I delight not in the fat of lambs, and the blood of bulls and goats: 12 neither shall ye come with these to appear before me; for who has required these things at your hands? Ye shall no more tread my court. 13 Though ye bring fine flour, it is vain; incense is an abomination to me; I cannot bear your new moons, and your sabbaths, and the great day; 14 your fasting, and rest from work, your new moons also, and your feasts my soul hates: ye have become loathsome to me; I will no more pardon your sins. 15 When ye stretch forth your hands, I will turn away mine eyes from you: and though ye make many supplications, I will not hearken to you; for your hands are full of blood.

16 Wash you, be clean; remove your iniquities from your souls before mine eyes; cease from your iniquities; 17 learn to do well; diligently seek judgment, deliver him that is suffering wrong, plead for the orphan, and obtain justice for the widow.

18 And come, let us reason together, saith God: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. 19 And if ye be willing, and hearken to me, ye shall eat the good of the land: 20 but if ye be not willing, nor hearken to me, a sword shall devour you: for the mouth of God has spoken this.

21 How has the faithful city Sion, once full of judgment, become a harlot! wherein righteousness lodged, but now murderers. 22 Your silver is worthless, thy wine merchants mix the wine with

1:2 Or, 'set me at nought.'

water. [23] Thy princes are rebellious, companions of thieves, loving bribes, seeking after rewards; not pleading for orphans, and not heeding the cause of widows.

[24] Therefore thus saith God, the God of hosts, Woe to the mighty men of Israel; for my wrath shall not cease against mine adversaries, and I will execute judgment on mine enemies. [25] And I will bring my hand upon thee, and purge thee completely, and I will destroy the rebellious, and will take away from thee all transgressors.[a] [26] And I will establish thy judges as before, and thy counsellors as at the beginning: and afterward thou shalt be called the city of righteousness, the faithful mother-city Sion. [27] For her captives shall be saved with judgment, and with mercy. [28] And the transgressors and the sinners shall be crushed together, and they that forsake God shall be utterly consumed. [29] For they shall be ashamed of their idols, which they delighted in, and they are made ashamed of the gardens which they coveted. [30] For they shall be as a turpentine tree that has cast its leaves, and as a garden that has no water. [31] And their strength shall be as a thread of tow, and their works as sparks, and the transgressors and the sinners shall be burnt up together, and there shall be none to quench them.

2 The word which came to Esaias the son of Amos concerning Judea, and concerning Jerusalem.

[2] For in the last days the mountain of God shall be glorious, and the house of God shall be on the top of the mountains, and it shall be exalted above the hills; and all nations shall come to it.[b] [3] And many nations shall go and say, Come, and let us go up to the mountain of God, and to the house of the God of Jacob; and he will tell us his way, and we will walk in it: for out of Sion shall go forth the law, and the word of God out of Jerusalem. [4] And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into sickles: and nation shall not take up sword against nation, neither shall they learn to war any more.

[5] And now, O house of Jacob, come, and let us walk in the light of God. [6] For he has forsaken his people the house of Israel, because their land is filled as at the beginning with divinations, as the land of the Philistines, and many strange children were born to them.[c] [7] For their land is filled with silver and gold, and there was no number of their treasures; their land also is filled with horses, and there was no number of their chariots. [8] And the land is filled with abominations, even the works of their hands; and they have worshipped the works which their fingers made. [9] And the mean man bowed down, and the great man was humbled: and I will not pardon them.

[10] Now therefore enter ye into the rocks, and hide yourselves in the earth, for fear of God, and by reason of the glory of his might, when he shall arise to strike terribly the earth. [11] For the eyes of God are high, but man is low; and the haughtiness of men shall be brought low, and God alone shall be exalted in that day.

[12] For the day of the God of hosts shall be upon every one that is proud and haughty, and upon every one that is high and towering, and they shall be brought down; [13] and upon every cedar of Libanus, of them that are high and towering, and upon every oak of Basan, [14] and upon every high mountain, and upon every high hill, [15] and upon every high tower, and upon every high wall, [16] and upon every ship of the sea, and upon every display of fine ships. [17] And

1:25 Gr. to pureness. **2:2** Or, conspicuous. **2:6** Or, aliens, see Appendix which has: "ISAIAH 2. 6. — Philistines. The LXX. generally render by Φιλιστεὶμ or Φυλιστιὶμ till about the middle of Judges, after which the word almost always used is ἀλλόφυλοι. In this there was probably some accommodation of sound to tense.

every man shall be brought low, and the pride of men shall fall: and God alone shall be exalted in that day. [18] And they shall hide all idols made with hands, [19] having carried them into the caves, and into the clefts of the rocks, and into the caverns of the earth, for fear of God, and by reason of the glory of his might, when he shall arise to strike terribly the earth.[a] [20] For in that day a man shall cast forth his silver and gold abominations, which they made in order to worship vanities and bats; [21] to enter into the caverns of the solid rock, and into the clefts of the rocks, for fear of God, and by reason of the glory of his might, when he shall arise to strike terribly the earth.

3 Behold now, God, the God of hosts, will take away from Jerusalem and from Judea the mighty man and mighty woman, the strength of bread, and the strength of water, [2] the great and mighty man, the warrior and the judge, and the prophet, and the counsellor, and the elder, [3] the captain of fifty also, and the honourable counsellor, and the wise artificer, and the intelligent hearer. [4] And I will make youths their princes, and mockers shall have dominion over them. [5] And the people shall fall, man upon man, and every man upon his neighbour: the child shall insult the elder man, and the base the honourable. [6] For a man shall lay hold of his brother, as one of his father's household, saying, Thou hast raiment, be thou our ruler, and let my meat be under thee. [7] And he shall answer in that day, and say, I will not be thy ruler; for I have no bread in my house, nor raiment: I will not be the ruler of this people. [8] For Jerusalem is ruined, and Judea has fallen, and their tongues have spoken with iniquity, disobedient as they are towards God.[b] [9] Wherefore now their glory has been brought low, and the shame of their countenance has withstood them, and they have proclaimed their sin as Sodom, and made it manifest. [10] Woe to their soul, for they have devised an evil counsel against themselves, saying against themselves, Let us bind the just, for he is burdensome to us: therefore shall they eat the fruits of their works. [11] Woe to the transgressor! evils shall happen to him according to the works of his hands. [12] O my people, your exactors strip you, and extortioners rule over you: O my people, they that pronounce you blessed lead you astray, and pervert the path of your feet.[c]

[13] But now God will stand up for judgment, and will enter into judgment with his people. [14] God himself shall enter into judgment with the elders of the people, and with their rulers: but why have ye set my vineyard on fire, and why is the spoil of the poor in your houses? [15] Why do ye wrong my people, and shame the face of the poor?

[16] Thus saith God, Because the daughters of Sion are haughty, and have walked with an outstretched neck, and with winking of the eyes, and motion of the feet, at the same time drawing their garments in trains, and at the same time sporting with their feet: [17] therefore God will humble the chief daughters of Sion, and God will expose their form in that day; [18] and God will take away the glory of their raiment, the curls and the fringes, and the crescents, [19] and the chains, and the ornaments of their faces, [20] and the array of glorious ornaments, and the armlets, and the bracelets, and the wreathed work, and the finger-rings, and the ornaments for the right hand, and the earrings, [21] and the garments with scarlet borders, and the garments with purple grounds, [22] and the shawls to be worn in the house, and the Spartan transparent dresses, [23] and those made of fine linen, and the purple ones, and the scarlet ones, and the fine linen, interwoven with gold and purple, and the light coverings for

2:19 See ver 10. **3:8** Or, forsaken, or, let go. **3:12** Gr. glean you.

couches. [24] And there shall be instead of a sweet smell, dust; and instead of a girdle, thou shalt gird thyself with a rope; and instead of a golden ornament for the head, thou shalt have baldness on account of thy works; and instead of a tunic with a scarlet ground, thou shalt gird thyself with sackcloth. [25] And thy most beautiful son whom thou lovest shall fall by the sword; and your mighty men shall fall by the sword, and shall be brought low. [26] And the stores of your ornaments shall mourn, and thou shalt be left alone, and shalt be levelled with the ground.[a]

4 And seven women shall take hold of one man, saying, We will eat our own bread, and wear our own raiment: only let thy name be called upon us, and take away our reproach.

[2] And in that day God shall shine gloriously in counsel on the earth, to exalt and glorify the remnant of Israel. [3] And it shall be, that the remnant left in Sion, and the remnant left in Jerusalem, even all that are appointed to life in Jerusalem, shall be called holy.[b] [4] For God shall wash away the filth of the sons and daughters of Sion, and shall purge out the blood from the midst of them, with the spirit of judgment, and the spirit of burning. [5] And he shall come, and it shall be with regard to every place of mount Sion, yea, all the region round about it shall a cloud overshadow by day, and there shall be as it were the smoke and light of fire burning by night: and upon all the glory shall be a defence. [6] And it shall be for a shadow from the heat, and as a shelter and a hiding-place from inclemency of weather and from rain.

5 Now I will sing to my beloved a song of my beloved concerning my vineyard.

[2] And I made a hedge round it, and dug a trench, and planted a choice vine, and built a tower in the midst of it, and dug a place for the wine-vat in it: and I waited for it to bring forth grapes, and it brought forth thorns. [3] And now, ye dwellers in Jerusalem, and every man of Juda, judge between me and my vineyard. [4] What shall I do any more to my vineyard, that I have not done to it? Whereas I expected it to bring forth grapes, but it has brought forth thorns. [5] And now I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be for a spoil; and I will pull down its walls, and it shall be left to be trodden down. [6] And I will forsake my vineyard; and it shall not be pruned, nor dug, and thorns shall come up upon it as on barren land; and I will command the clouds to rain no rain upon it. [7] For the vineyard of the God of hosts is the house of Israel, and the men of Juda his beloved plant: I expected it to bring forth judgment, and it brought forth iniquity; and not righteousness, but a cry.[c]

[8] Woe to them that join house to house, and add field to field, that they may take away something of their neighbour's: will ye dwell alone upon the land? [9] For these things have reached the ears of the God of hosts: for though many houses should be built, many and fair houses shall be desolate, and there shall be no inhabitants in them. [10] For where ten yoke of oxen plough the land shall yield one jar-full, and he that sows six homers shall produce three measures.

[11] Woe to them that rise up in the morning, and follow strong drink; who wait at it till the evening: for the wine shall inflame them. [12] For they drink wine with harp, and psaltery, and drums, and pipes: but they regard not the works of God, and consider not the works of his

3:26 Gr. cases, or, repositories. **4:3** Gr. written for life. **5:7** Gr. a man.

hands.

13 Therefore my people have been taken
captive, because they know not God: and
there has been a multitude of dead bod-
ies, because of hunger and of thirst for
water. 14 Therefore hell has enlarged its
desire and opened its mouth without
ceasing: and her glorious and great, and
her rich and her pestilent men shall go
down into it.[a] 15 And the mean man shall
be brought low, and the great man shall
be disgraced, and the lofty eyes shall be
brought low. 16 But the God of hosts
shall be exalted in judgment, and the
holy God shall be glorified in righteous-
ness. 17 And they that were spoiled shall
be fed as bulls, and lambs shall feed on
the waste places of them that are taken
away.

18 Woe to them that draw sins to them
as with a long rope, and iniquities as
with a thong of the heifer's yoke: 19 who
say, Let him speedily hasten what he will
do, that we may see it: and let the coun-
sel of the Holy One of Israel come, that
we may know it. 20 Woe to them that call
evil good, and good evil; who make dark-
ness light, and light darkness; who make
bitter sweet, and sweet bitter. 21 Woe to
them that are wise in their own conceit,
and knowing in their own sight. 22 Woe
to the strong ones of you that drink wine,
and the mighty ones that mingle strong
drink: 23 who justify the ungodly for re-
wards, and take away the righteousness
of the righteous.

24 Therefore as stubble shall be burnt
by a coal of fire, and shall be consumed
by a violent flame, their root shall be
as chaff, and their flower shall go up as
dust: for they rejected the law of the God
of hosts, and insulted the word of the
Holy One of Israel. 25 Therefore the God
of hosts was greatly angered against his
people, and he reached forth his hand
upon them, and smote them: and the
mountains were troubled, and their car-
cases were as dung in the midst of the
way: yet for all this his anger has not been
turned away, but his hand is yet raised.[b]

26 Therefore shall he lift up a signal to
the nations that are afar, and shall hiss
for them from the end of the earth; and,
behold, they are coming very quickly.
27 They shall not hunger nor be weary,
neither shall they slumber nor sleep;
neither shall they loose their girdles
from their loins, neither shall their shoe-
latchets be broken. 28 Whose arrows are
sharp, and their bows bent; their horses'
hoofs are counted as solid rock: their
chariot-wheels are as a storm. 29 They
rage as lions, and draw nigh as a lion's
whelps: and he shall seize, and roar as a
wild beast, and he shall cast them forth,
and there shall be none to deliver them.
30 And he shall roar on account of them
in that day, as the sound of the swelling
sea; and they shall look to the land, and,
behold, there shall be thick darkness in
their perplexity.

6 And it came to pass in the year in
which king Ozias died, that I saw God
sitting on a high and exalted throne, and
the house was full of his glory. 2 And ser-
aphs stood round about him: each one
had six wings: and with two they cov-
ered their face, and with two they cov-
ered their feet, and with two they flew.
3 And one cried to the other, and they
said, Holy, holy, holy, is the God of hosts:
the whole earth is full of his glory.

4 And the lintel shook at the voice they
uttered, and the house was filled with
smoke.[c] 5 And I said, Woe is me, for
I am pricked to the heart; for being a
man, and having unclean lips, I dwell
in the midst of a people having unclean
lips; and I have seen with mine eyes the
King, the God of hosts. 6 And there was
sent to me one of the seraphs, and he
had in his hand a coal, which he had
taken off the altar with the tongs: 7 and
he touched my mouth, and said, Behold,

5:14 Gr. Hades. **5:25** Gr. High. **6:4** Gr. was lifted.

this has touched thy lips, and will take away thine iniquities, and will purge off thy sins.

8 And I heard the voice of God, saying, Whom shall I send, and who will go to this people? And I said, Behold, I am here, send me. And he said, Go, and say to this people,[a] 9 Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive. 10 For the heart of this people has become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. 11 And I said, How long, O God? And he said, Until the cities be deserted by reason of their not being inhabited, and the houses by reason of there being no men, and the land shall be left desolate.[b] 12 And after this God shall remove the men far off, and they that are left upon the land shall be multiplied. 13 And yet there shall be a tenth upon it, and again it shall be for a spoil, as a turpentine tree, and as an acorn when it falls out of its husk.[c]

7 And it came to pass in the days of Achaz the son of Joatham, the son of Ozias, king of Juda, there came up Rasin king of Aram, and Phakee son of Romelias, king of Israel, against Jerusalem to war against it, but they could not take it.[d] 2 And a message was brought to the house of David, saying, Aram has conspired with Ephraim. And his soul was amazed, and the soul of his people, as in a wood a tree is moved by the wind. 3 And God said to Esaias, Go forth to meet Achaz, thou, and thy son Jasub who is left, to the pool of the upper way of the fuller's field. 4 And thou shalt say to him, Take care to be quiet, and fear not, neither let thy soul be disheartened because of these two smoking firebrands: for when my fierce anger is over, I will heal again. 5 And as for the son of Aram, and the son of Romelias, forasmuch as they have devised an evil counsel, saying, 6 We will go up against Judea, and having conferred with them we will turn them away to our side, and we will make the son of Tabeel king of it; 7 thus saith the God of hosts, This counsel shall not abide, nor come to pass. 8 But the head of Aram is Damascus, and the head of Damascus, Rasim; and yet within sixty and five years the kingdom of Ephraim shall cease from being a people. 9 And the head of Ephraim is Somoron, and the head of Somoron the son of Romelias: but if ye believe not, neither will ye at all understand.[e]

10 And God again spoke to Achaz, saying, 11 Ask for thyself a sign of the Eternal thy God, in the depth or in the height. 12 And Achaz said, I will not ask, neither will I tempt God. 13 And he said, Hear ye now, O house of David; is it a little thing for you to contend with men? and how do ye contend against God? 14 Therefore God himself shall give you a sign; behold, a virgin shall conceive in the womb, and shall bring forth a son, and thou shalt call his name Emmanuel. 15 Butter and honey shall he eat, before he knows either to prefer evil, or choose the good. 16 For before the child shall know good or evil, he refuses evil, to choose the good; and the land shall be forsaken which thou art afraid of because of the two kings.

17 But God shall bring upon thee, and upon thy people, and upon the house of thy father, days which have never come, from the day that Ephraim took away from Juda the king of the Assyrians. 18 And it shall come to pass in that day that God shall hiss for the flies, which insect shall rule over a part of the river

6:8 Or, should I send? **6:11** Compare use of παρὰ, Jer. 40. 10,12; also 1 Cor. 12. 15,16. **6:13** Gr. is. **7:1** Lit. besiege See Heb. **7:9** Comp. Heb. **7:18** Or, which part of the enemy, etc. shall rule over the river of Egypt; but according to Alex. the reading in the text is the right one.

of Egypt, and for the bee which is in the land of the Assyrians.[a] 19 And they all shall enter into the clefts of the land, and into the holes of the rocks, and into the caves, and into every ravine. 20 In that day God shall shave with the hired razor of the king of Assyria beyond the river the head, and the hairs of the feet, and will remove the beard. 21 And it shall come to pass in that day, that a man shall rear a heifer, and two sheep. 22 And it shall come to pass from their drinking an abundance of milk, that every one that is left on the land shall eat butter and honey.[b]

23 And it shall come to pass in that day, for every place where there shall be a thousand vines at a thousand shekels, they shall become barren land and thorns.[c] 24 Men shall enter thither with arrow and bow; for all the land shall be barren ground and thorns. 25 And every mountain shall be certainly ploughed: there shall no fear come thither: for there shall be from among the barren ground and thorns that whereon cattle shall feed and oxen shall tread.

8 And God said to me, Take to thyself a volume of a great new book, and write in it with a man's pen concerning the making a rapid plunder of spoils; for it is near at hand.[d] 2 And make me witnesses of faithful men, Urias, and Zacharias the son of Barachias. 3 And I went in to the prophetess; and she conceived, and bore a son. And God said to me, Call his name, Spoil quickly, plunder speedily. 4 For before the child shall know how to call his father or his mother, one shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.

5 And God spoke to me yet again, saying, 6 Because this people chooses not the water of Siloam that goes softly, but wills to have Rassin, and the son of Romelias to be king over you; 7 therefore, behold, God brings up upon you the water of the river, strong and abundant, even the king of the Assyrians, and his glory: and he shall come up over every valley of yours, and shall walk over every wall of yours: 8 and he shall take away from Juda every man who shall be able to lift up his head, and every one able to accomplish anything; and his camp shall fill the breadth of thy land, O God with us.[e]

9 Know, ye Gentiles, and be conquered; hearken ye, even to the extremity of the earth: be conquered, after ye have strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered. 10 And whatsoever counsel ye shall take, God shall bring it to nought; and whatsoever word ye shall speak, it shall not stand among you: for God is with us. 11 Thus saith God, With a strong hand they revolt from the course of the way of this people, saying,[f] 12 Let them not say, It is hard, for whatsoever this people says, is hard: but fear not ye their fear, neither be dismayed. 13 Sanctify ye God himself; and he shall be thy fear.[g] 14 And if thou shalt trust in him, he shall be to thee for a sanctuary; and ye shall not come against him as against a stumbling-stone, neither as against the falling of a rock: but the houses of Jacob are in a snare, and the dwellers in Jerusalem in a pit. 15 Therefore many among them shall be weak, and fall, and be crushed; and they shall draw nigh, and men shall be taken securely. 16 Then shall those who seal themselves that they may not learn the law be made manifest.[h]

17 And one shall say, I will wait for God, who has turned away his face from the house of Jacob, and I will trust in him. 18 Behold I and the children which God has given me: and they shall be for signs and wonders in the house of Israel from

7:22 Alex. ποιεῖν, 'giving.' **7:23** Gr. for land and for a thorn. **8:1** Alex. paper, or, parchment. **8:8** Heb. Immanuel. **8:11** Gr. disobey. **8:13** Or, let him be. **8:16** Alex. — 'not.'

the God of hosts, who dwells in mount Sion.

19 And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly: shall not a nation diligently seek to their God? why do they seek to the dead concerning the living?[a] 20 For he has given the law for a help, that they should not speak according to this word, concerning which there are no gifts to give for it.[b]

21 And famine shall come sorely upon you, and it shall come to pass, that when ye shall be hungry, ye shall be grieved, and ye shall speak ill of the prince and your fathers' ordinances: and they shall look up to heaven above, 22 and they shall look on the earth below, and behold severe distress, and darkness, affliction, and anguish, and darkness so that one cannot see; and he that is in anguish shall not be distressed only for a time.[c]

23 Drink this first. Act quickly, O land of Zabulon, land of Nephthalim, and the rest inhabiting the sea-coast, and the land beyond Jordan, Galilee of the Gentiles.[d]

9 O people walking in darkness, behold a great light: ye that dwell in the region and shadow of death, a light shall shine upon you. 2 The multitude of the people which thou hast brought down in thy joy, they shall even rejoice before thee as they that rejoice in harvest, and as they that divide the spoil.[e] 3 Because the yoke that was laid upon them has been taken away, and the rod that was on their neck: for he has broken the rod of the exactors, as in the day of Madiam. 4 For they shall compensate for every garment that has been acquired by deceit, and all raiment with restitution; and they shall be willing, even if they were burnt with fire.[f]

5 For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him.[g] 6 His government shall be great, and of his peace there is no end: it shall be upon the throne of David, and upon his kingdom, to establish it, and to support it with judgment and with righteousness, from henceforth and for ever. The zeal of the God of hosts shall perform this.

7 God has sent death upon Jacob, and it has come upon Israel. 8 And all the people of Ephraim, and they that dwelt in Samaria shall know, who say in their pride and lofty heart, 9 The bricks are fallen down, but come, let us hew stones, and cut down sycamores and cedars, and let us build for ourselves a tower. 10 And God shall dash down them that rise up against him on mount Sion, and shall scatter his enemies; 11 even Syria from the rising of the sun, and the Greeks from the setting of the sun, who devour Israel with open mouth. For all this his anger is not turned away, but still his hand is exalted.

12 But the people turned not until they were smitten, and they sought not God. 13 So God took away from Israel the head and tail, great and small, in one day: 14 the old man, and them that respect persons, this is the head; and the prophet teaching unlawful things, he is the tail. 15 And they that pronounce this people blessed shall mislead them; and they mislead them that they may devour them. 16 Therefore God shall not take pleasure in their young men, neither shall he have pity on their orphans or on their widows: for they are all transgressors and wicked, and every mouth speaks unjustly. For all this his anger is not turned away, but his

8:19 Gr. ventriloquists. **8:20** See Heb. **8:22** Or, a strait. **8:23** Or, do it quickly, i. e. 'drink'; See Hebrew. **9:2** Gr. greatest part. **9:4** Gr. reconciliation, or, exchange. **9:5** Alex. + Wonderful, Counsellor, Mighty One, Potentate, Prince of Peace, Father of the age to come; Compare Heb. 2. 2.

hand is yet exalted.

17 And iniquity shall burn as fire, and
shall be devoured by fire as dry grass:
and it shall burn in the thickets of the
wood, and shall devour all that is round
about the hills. 18 The whole earth is set
on fire because of the fierce anger of God,
and the people shall be as men burnt by
fire: no man shall pity his brother. 19 But
one shall turn aside to the right hand,
for he shall be hungry; and shall eat on
the left, and a man shall by no means
be satisfied with eating the flesh of his
own arm. 20 For Manasses shall eat the
flesh of Ephraim, and Ephraim the flesh
of Manasses; for they shall besiege Juda
together. For all this his anger is not
turned away, but his hand is yet exalted.

10 Woe to them that write wicked-
ness; for when they write they do
write wickedness, 2 perverting the cause
of the poor, violently wresting the judg-
ment of the needy ones of my people,
that the widow may be a prey to them,
and the orphan a spoil. 3 And what will
they do in the day of visitation? for af-
fliction shall come to you from afar: and
to whom will ye flee for help? and where
will ye leave your glory, 4 that ye may not
fall into captivity?[a]

For all this his wrath is not turned
away, but his hand is yet exalted.

5 Woe to the Assyrians; the rod of my
wrath, and anger are in their hands. 6 I
will send my wrath against a sinful na-
tion, and I will charge my people to
take plunder and spoil, and to tram-
ple the cities, and to make them dust.
7 But he meant not thus, neither did he
devise thus in his soul: but his mind
shall change, and that to destroy nations
not a few. 8 And if they should say to
him, Thou alone art ruler; 9 then shall
he say, Have I not taken the country
above Babylon and Chalanes, where the
tower was built? and have I not taken
Arabia, and Damascus, and Samaria?
10 As I have taken them, I will also take
all the kingdoms: howl, ye idols in
Jerusalem, and in Samaria. 11 For as I
did to Samaria and her idols, so will I do
also to Jerusalem and her idols. 12 And
it shall come to pass, when God shall
have finished doing all things on mount
Sion and Jerusalem, that I will visit upon
the proud heart, even upon the ruler
of the Assyrians, and upon the boastful
haughtiness of his eyes.[b] 13 For he said,
I will act in strength, and in the wis-
dom of my understanding I will remove
the boundaries of nations, and will spoil
their strength. 14 And I will shake the in-
habited cities: and I will take with my
hand all the world as a nest: and I will
even take them as eggs that have been
left; and there is none that shall escape
me, or contradict me. 15 Shall the axe glo-
rify itself without him that hews with it?
or shall the saw lift up itself without him
that uses it, as if one should lift a rod or
staff? but it shall not be so; 16 but the God
of hosts shall send dishonour upon thine
honour, and burning fire shall be kindled
upon thy glory. 17 And the light of Israel
shall be for a fire, and he shall sanctify
him with burning fire, and it shall de-
vour the wood as grass. 18 In that day
the mountains shall be consumed, and
the hills, and the forests, and fire shall
devour both soul and body: and he that
flees shall be as one fleeing from burning
flame. 19 And they that are left of them
shall be a small number, and a child shall
write them.

20 And it shall come to pass in that day
that the remnant of Israel shall no more
join themselves with, and the saved of
Jacob shall no more trust in, them that
injured them; but they shall trust in the
Holy God of Israel, in truth.[c] 21 And
the remnant of Jacob shall trust on the
mighty God. 22 And though the people

10:4 Heb. and Alex. + 'and they shall fall under the slain'. **10:12** Gr. great mind. **10:20** Or, repeat their offence.

of Israel be as the sand of the sea, a remnant of them shall be saved. [23] He will finish the work, and cut it short in righteousness: because God will make a short work in all the world.[a]

[24] Therefore thus saith the God of hosts, Be not afraid, my people who dwell in Sion, of the Assyrians, because he shall smite thee with a rod: for I am bringing a stroke upon thee, that thou mayest see the way of Egypt. [25] For yet a little while, and the indignation shall cease: but my wrath shall be against their council.[b] [26] And God will stir up enemies against them, according to the stroke of Madiam in the place of affliction: and his wrath shall be by the way of the sea, even to the way that leads to Egypt. [27] And it shall come to pass in that day, that his yoke shall be taken away from thy shoulder, and his fear from thee, and the yoke shall be destroyed from off your shoulders.

[28] For he shall arrive at the city of Angai, and shall pass on to Maggedo, and shall lay up his stores in Machmas. [29] And he shall pass by the valley, and shall arrive at Angai: fear shall seize upon Rama, the city of Saul. [30] The daughter of Gallim shall flee; Laisa shall hear; one shall hear in Anathoth. [31] Madebena also is amazed, and the inhabitants of Gibbir.

[32] Exhort ye them to-day to remain in the way: exhort ye beckoning with the hand the mountain, the daughter of Sion, even ye hills that are in Jerusalem.

[33] Behold, God, the God of hosts, will mightily confound the glorious ones; and the haughty in pride shall be crushed, and the lofty shall be brought low: [34] and the lofty ones shall fall by the sword, and Libanus shall fall with his lofty ones.

11 And there shall come forth a rod out of the root of Jesse, and a blossom shall come up from his root: [2] and the Spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness shall fill him; [3] the spirit of the fear of God. He shall not judge according to appearance, nor reprove according to report: [4] but he shall judge the cause of the lowly, and shall reprove the lowly of the earth: and he shall smite the earth with the word of his mouth, and with the breath of his lips shall he destroy the ungodly one. [5] And he shall have his loins girt with righteousness, and his sides clothed with truth.

[6] And the wolf shall feed with the lamb, and the leopard shall lie down with the kid; and the young calf and bull and lion shall feed together; and a little child shall lead them. [7] And the ox and bear shall feed together; and their young shall be together: and the lion shall eat straw like the ox. [8] And an infant shall put his hand on the holes of asps, and on the nest of young asps. [9] And they shall not hurt, nor shall they at all be able to destroy any one on my holy mountain: for the whole world is filled with the knowledge of God, as much water covers the seas.[c] [10] And in that day there shall be a root of Jesse, and he that shall arise to rule over the Gentiles; in him shall the Gentiles trust, and his rest shall be glorious. [11] And it shall be in that day, that God shall again shew his hand, to be zealous for the remnant that is left of the people, which shall be left by the Assyrians, and that from Egypt, and from the country of Babylon, and from Ethiopia, and from the Elamites, and from the rising of the sun, and out of Arabia. [12] And he shall lift up a standard for the nations, and he shall gather the lost ones of Israel, and he shall gather the dispersed of Juda from the four corners of

10:23 Gr. finishing — cutting. **10:25** sc. of their enemies. **11:9** Gr. may cover.

the earth. [13] And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not afflict Ephraim. [14] And they shall fly in the ships of the Philistines: they shall at the same time spoil the sea, and them that come from the east, and Idumea: and they shall lay their hands on Moab first; but the children of Ammon shall first obey them.[a]

[15] And God shall make desolate the sea of Egypt; and he shall lay his hand on the river with a strong wind, and he shall smite the seven channels, so that men shall pass through it dry-shod.[b] [16] And there shall be a passage for my people that is left in Egypt: and it shall be to Israel as the day when he came forth out of the land of Egypt.

12 And in that day thou shalt say, I will bless thee, O God; for thou wast angry with me, but thou hast turned aside thy wrath, and hast pitied me. [2] Behold, my God is my Saviour; I will trust in him, and not be afraid: for God is my glory and my praise, and is become my salvation. [3] Draw ye therefore water with joy out of the wells of salvation. [4] And in that day thou shalt say, Sing to God, call aloud upon his name, proclaim his glorious deeds among the Gentiles; make mention that his name is exalted. [5] Sing praise to the name of God; for he has done great things: declare this in all the earth. [6] Exalt and rejoice, ye that dwell in Sion: for the Holy One of Israel is exalted in the midst of her.[c]

13 The Vision which Esaias son of Amos saw against Babylon.

[2] Lift up a standard on the mountain of the plain, exalt the voice to them, beckon with the hand, open the gates, ye rulers. [3] I give command, and I bring them: giants are coming to fulfil my wrath, rejoicing at the same time and insulting. [4] A voice of many nations on the mountains, even like to that of many nations; a voice of kings and nations gathered together: the God of hosts has given command to a war-like nation,[d] [5] to come from a land afar off, from the utmost foundation of heaven; God and his warriors are coming to destroy all the world.

[6] Howl ye, for the day of God is near, and destruction from God shall arrive. [7] Therefore every hand shall become powerless, and every soul of man shall be dismayed. [8] The elders shall be troubled, and pangs shall seize them, as of a woman in travail: and they shall mourn one to another, and shall be amazed, and shall change their countenance as a flame. [9] For behold! the day of God is coming which cannot be escaped, a day of wrath and anger, to make the world desolate, and to destroy sinners out of it.[e] [10] For the stars of heaven, and Orion, and all the host of heaven, shall not give their light; and it shall be dark at sunrise, and the moon shall not give her light. [11] And I will command evils for the whole world, and will visit their sins on the ungodly: and I will destroy the pride of transgressors, and will bring low the pride of the haughty. [12] And they that are left shall be more precious than gold tried in the fire; and a man shall be more precious than the stone that is in Suphir. [13] For the heaven shall be enraged, and the earth shall be shaken from her foundation, because of the fierce anger of the God of hosts, in the day in which his wrath shall come on. [14] And they that are left shall

11:14 sc. the west. **11:15** q. d. form by smiting. **12:6** Heb. and Alex. 'of thee'. **13:4** Lit. fighting with armour or weapons. **13:9** Gr. healed.

be as a fleeing fawn, and as a stray sheep, and there shall be none to gather them: so that a man shall turn back to his people, and a man shall flee to his own land. 15 For whosoever shall be taken shall be overcome; and they that are gathered together shall fall by the sword. 16 And they shall dash their children before their eyes; and they shall spoil their houses, and shall take their wives.

17 Behold, I will stir up against you the Medes, who do not regard silver, neither have they need of gold. 18 They shall break the bows of the young men; and they shall have no mercy on your children; nor shall their eyes spare thy children. 19 And Babylon, which is called glorious by the king of the Chaldeans, shall be as when God overthrew Sodoma and Gomorrha. 20 It shall never be inhabited, neither shall any enter into it for many generations: neither shall the Arabians pass through it; nor shall shepherds at all rest in it. 21 But wild beasts shall rest there; and the houses shall be filled with howling; and monsters shall rest there, and devils shall dance there,[a] 22 and satyrs shall dwell there; and hedgehogs shall make their nests in their houses. It will come soon, and will not tarry.[b]

14 And God will have mercy on Jacob, and will yet choose Israel, and they shall rest on their land: and the stranger shall be added to them, yea, shall be added to the house of Jacob. 2 And the Gentiles shall take them, and bring them into their place: and they shall inherit them, and they shall be multiplied upon the land for servants and handmaidens: and they that took them captives shall become captives to them; and they that had dominion over them shall be under their rule.[cd]

3 And it shall come to pass in that day, that God shall give thee rest from thy sorrow and vexation, and from thy hard servitude wherein thou didst serve them. 4 And thou shalt take up this lamentation against the king of Babylon,

5 God has broken the yoke of sinners, the yoke of princes. 6 Having smitten a nation in wrath, with an incurable plague, smiting a nation with a wrathful plague, which spared them not, he rested in quiet. 7 All the earth cries aloud with joy: 8 the trees also of Libanus rejoice against thee, and the cedar of Libanus, saying, From the time that thou hast been laid low, no one has come up to cut us down. 9 Hell from beneath is provoked to meet thee: all the great ones that have ruled over the earth have risen up together against thee, they that have raised up from their thrones all the kings of the nations. 10 All shall answer and say to thee, Thou also hast been taken, even as we; and thou art numbered amongst us. 11 Thy glory has come down to Hades, and thy great mirth: under thee they shall spread corruption, and the worm shall be thy covering. 12 How has Lucifer, that rose in the morning, fallen from heaven! He that sent orders to all the nations is crushed to the earth. 13 But thou saidst in thine heart, I will go up to heaven, I will set my throne above the stars of heaven: I will sit on a lofty mount, on the lofty mountains toward the north: 14 I will go up above the clouds; I will be like the Most High. 15 But now thou shalt go down to hell, even to the foundations of the earth. 16 They that see thee shall wonder at thee, and say, This is the man that troubled the earth, that made kings to shake;[e] 17 that made the whole world desolate, and destroyed its cities; he loosed not those who were in captivity. 18 All the kings of the nations lie in honour, every man in his house. 19 But thou shalt be cast forth on the mountains, as a loathed carcase, with many dead

13:21 See Job 30. 29; Is. 34. 13, etc. **13:22** See Heb. 10. 37; Hab. 2. 3. **14:2** i. e. the Israelites. **14:2** i. e. the Gentiles. **14:16** See chap 5. 25.

who have been pierced with swords, going down to the grave. [20] As a garment defiled with blood shall not be pure, so neither shalt thou be pure; because thou hast destroyed my land, and hast slain my people: thou shalt not endure for ever,—thou an evil seed. [21] Prepare thy children to be slain for the sins of their father; that they arise not, and inherit the earth, nor fill the earth with wars. [22] And I will rise up against them, saith the God of hosts, and I will destroy their name, and remnant, and seed: thus saith God. [23] And I will make the region of Babylon desert, so that hedgehogs shall dwell there, and it shall come to nothing: and I will make it a pit of clay for destruction.

[24] Thus saith the God of hosts, As I have said, so it shall be: and as I have purposed, so the matter shall remain: [25] even to destroy the Assyrians upon my land, and upon my mountains: and they shall be for trampling; and their yoke shall be taken away from them, and their glory shall be taken away from their shoulders. [26] This is the purpose which God has purposed upon the whole earth: and this the hand that is uplifted against all the nations. [27] For what the Holy God has purposed, who shall frustrate? and who shall turn back his uplifted hand?

[28] In the year in which king Achaz died this word came.

[29] Rejoice not, all ye Philistines, because the yoke of him that smote you is broken: for out of the seed of the serpent shall come forth the young of asps, and their young shall come forth flying serpents. [30] And the poor shall be fed by him, and poor men shall rest in peace: but he shall destroy thy seed with hunger, and shall destroy thy remnant. [31] Howl, ye gates of cities; let the cities be troubled and cry, even all the Philistines: for smoke is coming from the north, and there is no possibility of living.[a] [32] And what shall the kings of the nations answer? That God has founded Sion, and by him the poor of the people shall be saved.

15 The Word against the Land of Moab.

By night the land of Moab shall be destroyed; for by night the wall of the land of Moab shall be destroyed. [2] Grieve for yourselves; for even Debon, where your altar is, shall be destroyed: thither shall ye go up to weep, over Nabau of the land of Moab: howl ye: baldness shall be on every head, and all arms shall be wounded.[b] [3] Gird yourselves with sackcloth in her streets: and lament upon her roofs, and in her streets, and in her ways; howl all of you with weeping. [4] For Esebon and Eleale have cried: their voice was heard to Jassa: therefore the loins of the region of Moab cry aloud; her soul shall know. [5] The heart of the region of Moab cries within her to Segor; for it is as a heifer of three years old: and on the ascent of Luith they shall go up to thee weeping by the way of Aroniim: she cries, Destruction, and trembling. [6] The water of Nemerim shall be desolate, and the grass thereof shall fail: for there shall be no green grass. [7] Shall Moab even thus be delivered? for I will bring the Arabians upon the valley, and they shall take it. [8] For the cry has reached the border of the region of Moab, even of Agalim; and her howling has gone as far as the well of Ælim. [9] And the water of Dimon shall be filled with blood: for I will bring Arabians upon Dimon, and I will take away the seed of Moab, and Ariel, and the remnant of Adama.

14:31 Gr. of being. **15:2** Gr. cut to pieces.

16 I will send as it were reptiles on
the land: is not the mount of the
daughter of Sion a desolate rock? [2] For
thou shalt be as a young bird taken away
from a bird that has flown: even thou
shalt be so, daughter of Moab: and then
do thou, O Arnon, [3] take farther coun-
sel, and continually make thou a shelter
from grief: they flee in darkness at mid-
day; they are amazed; be not thou led
captive. [4] The fugitives of Moab shall so-
journ with thee; they shall be to you a
shelter from the face of the pursuer: for
thine alliance has been taken away, and
the oppressing ruler has perished from
off the earth. [5] And a throne shall be
established with mercy; and one shall
sit upon it with truth in the tabernacle
of David, judging, and earnestly seeking
judgments, and hasting righteousness.

[6] We have heard of the pride of Moab;
he is very proud. I have cut off his pride:
thy prophecy shall not be thus, no not
thus.

[7] Moab shall howl; for all shall howl in
the land of Moab: but thou shalt care for
them that dwell in Seth, and thou shalt
not be ashamed. [8] The plains of Esebon
shall mourn, the vine of Sebama: swal-
lowing up the nations, trample ye her
vines, even to Jazer: ye shall not come
together; wander ye in the desert: they
that were sent are deserted, for they have
gone over to the sea. [9] Therefore will I
weep as with the weeping of Jazer for the
vine of Sebama; Esebon and Eleale have
cast down thy trees; for I will trample
on thy harvest and on thy vintages, and
all thy plants shall fall. [10] And gladness
and rejoicing shall be taken away from
the vineyards; and they shall not rejoice
at all in thy vineyards; and they shall not
at all tread wine into the vats; for the
vintage has ceased. [11] Therefore my belly
shall sound as a harp for Moab, and thou
hast repaired my inward parts as a wall.[a]
[12] And it shall be to thy shame, (for Moab
is wearied at the altars,) that he shall go
in to the idols thereof to pray, but they
shall not be at all able to deliver him.

[13] This is the word which God spoke
against Moab, when he spoke. [14] And
now I say, In three years, of the years
of an hireling, the glory of Moab shall
be dishonoured with all his great wealth;
and he shall be left few in number, and
not honoured.

17 The Word against Damascus.
Behold, Damascus shall be taken away
from among cities, and shall become a
ruin; [2] abandoned for ever, to be a fold
and resting-place for flocks, and there
shall be none to go after them. [3] And
she shall no longer be a strong place for
Ephraim to flee to, and there shall no
longer be a kingdom in Damascus, or a
remnant of Syrians; for thou art no bet-
ter than the children of Israel, even than
their glory; thus saith the God of hosts.
[4] There shall be in that day a failure of
the glory of Jacob, and the riches of his
glory shall be shaken. [5] And it shall be as
if one should gather standing corn, and
reap the grain of the ears; and it shall be
as if one should gather ears in a rich val-
ley; [6] and as if there should be left stub-
ble therein, or as it were the berries of
an olive tree, two or three on the topmost
bough, or as if four or five should be left
on their branches; thus saith God, the
God of Israel.

[7] In that day a man shall trust in him
that made him, and his eyes shall have
respect to the Holy One of Israel. [8] And
they shall not at all trust in their altars,
nor in the works of their hands, which
their fingers made; and they shall not
look to the trees, nor to their abomina-
tions.

[9] In that day thy cities shall be deserted,
as the Amorites and the Evæans deserted
theirs, because of the children of Israel;
and they shall be desolate. [10] Because
thou hast forsaken God thy Saviour, and

16:11 Compare the Hebrew.

hast not been mindful of God thy helper;
therefore shalt thou plant a false plant,
and a false seed.[a] 11 In the day wherein
thou shalt plant thou shalt be deceived;
but if thou sow in the morning, the seed
shall spring up for a crop in the day
wherein thou shalt obtain an inheritance,
and as a man's father, thou shalt obtain
an inheritance for thy sons.

12 Woe to the multitude of many na-
tions, as the swelling sea, so shall ye be
confounded; and the force of many na-
tions shall sound like water;[b] 13 many na-
tions like much water, as when much wa-
ter rushes violently: and they shall drive
him away, and pursue him afar, as the
dust of chaff when men winnow before
the wind, and as a storm whirling the
dust of the wheel.

14 Toward evening, and there shall be
grief; before the morning, and he shall
not be. This is the portion of them that
spoiled you, and the inheritance to them
that robbed you of your inheritance.

18 Woe to you, ye wings of the land
of ships, beyond the rivers of
Ethiopia. 2 He sends messengers by the
sea, and paper letters on the water: for
swift messengers shall go to a lofty na-
tion, and to a strange and harsh people.
Who is beyond it? a nation not looked
for, and trodden down.[c] 3 Now all the
rivers of the land shall be inhabited as an
inhabited country; their land shall be as
when a signal is raised from a mountain;
it shall be audible as the sound of a trum-
pet. 4 For thus said God to me, There
shall be security in my city, as the light of
noonday heat, and it shall be as a cloud
of dew in the day of harvest. 5 Before
the reaping time, when the flower has
been completely formed, and the unripe
grape has put forth its flower and blos-
somed, then shall he take away the little
clusters with pruning-hooks, and shall
take away the small branches, and cut
them off; 6 and he shall leave them to-
gether to the birds of the sky, and to the
wild beasts of the earth: and the fowls
of the sky shall be gathered upon them,
and all the beasts of the land shall come
upon him. 7 In that time shall presents be
brought to the God of hosts from a peo-
ple afflicted and peeled, and from a peo-
ple great from henceforth and for ever;
a nation hoping and yet trodden down,
which is in a part of a river of his land, to
the place where is the name of the God
of hosts, the mount Sion.

19 The Vision of Egypt.
Behold, God sits on a swift cloud, and
shall come to Egypt: and the idols of
Egypt shall be moved at his presence,
and their heart shall faint within them.
2 And the Egyptians shall be stirred up
against the Egyptians: and a man shall
fight against his brother, and a man
against his neighbour, city against city,
and law against law.[de] 3 And the spirit
of the Egyptians shall be troubled within
them; and I will frustrate their counsel:
and they shall enquire of their gods and
their images, and them that speak out of
the earth, and them that have in them
a divining spirit.[f] 4 And I will deliver
Egypt into the hands of men, of cruel
rulers; and cruel kings shall rule over
them: thus saith the God of hosts. 5 And
the Egyptians shall drink the water that
is by the sea, but the river shall fail, and
be dried up. 6 And the streams shall fail,
and the canals of the river; and every
reservoir of water shall be dried up, in
every marsh also of reed and papyrus.[g]
7 And all the green herbage round about
the river, and everything sown by the
side of the river, shall be blasted with
the wind and dried up. 8 And the fisher-
men shall groan, and all that cast a hook
into the river shall groan; they also that

17:10 Gr. faithless. **17:12** Gr. back; Complut. reads ἠχος, 'noise'. **18:2** Gr. He that sends. **19:2** Alex. 'district,' the accent being different. **19:2** Alex. 'district,' the accent being different. **19:3** Gr. the ventriloquists. **19:6** Lit. gathering; See Gen. 1. 9. also Jer. 28. 32.

cast nets, and the anglers shall mourn.
9 And shame shall come upon them that
work fine flax, and them that make fine
linen.[a] 10 And they that work at them
shall be in pain, and all that make beer
shall be grieved, and be pained in their
souls. 11 And the princes of Tanis shall
be fools: as for the king's wise counsel-
lors, their counsel shall be turned into
folly: how will ye say to the king, We
are sons of wise men, sons of ancient
kings? 12 Where are now thy wise men?
and let them declare to thee, and say,
What has the God of hosts purposed
upon Egypt? 13 The princes of Tanis have
failed, and the princes of Memphis are
lifted up with pride, and they shall cause
Egypt to wander by tribes. 14 For God has
prepared for them a spirit of error, and
they have caused Egypt to err in all their
works, as one staggers who is drunken
and vomits also. 15 And there shall be no
work to the Egyptians, which shall make
head or tail, or beginning or end.

16 But in that day the Egyptians shall be
as women, in fear and in trembling be-
cause of the hand of the God of hosts,
which he shall bring upon them. 17 And
the land of the Jews shall be for a terror
to the Egyptians: whosoever shall name
it to them, they shall fear, because of the
counsel which the God of hosts has pur-
posed concerning it. 18 In that day there
shall be five cities in Egypt speaking the
language of Chanaan, and swearing by
the name of the God of hosts; one city
shall be called the city of Asedec.[b] 19 In
that day there shall be an altar to God
in the land of the Egyptians, and a pil-
lar to God by its border. 20 And it shall
be for a sign to God for ever in the land
of Egypt: for they shall presently cry to
God by reason of them that afflict them,
and he shall send them a man who shall
save them; he shall judge and save them.
21 And God shall be known to the Egyp-
tians, and the Egyptians shall know God
in that day; and they shall offer sacrifices,
and shall vow vows to God, and pay
them. 22 And God shall smite the Egyp-
tians with a stroke, and shall completely
heal them: and they shall return to God,
and he shall hear them, and thoroughly
heal them. 23 In that day there shall be a
way from Egypt to the Assyrians, and the
Assyrians shall enter into Egypt, and the
Egyptians shall go to the Assyrians, and
the Egyptians shall serve the Assyrians.
24 In that day shall Israel be third with
the Egyptians and the Assyrians, blessed
in the land which the God of hosts has
blessed, 25 saying, Blessed be my people
that is in Egypt, and that is among the
Assyrians, and Israel mine inheritance.

20 In the year when Tanathan came
to Azotus, when he was sent by
Arna king of the Assyrians, and warred
against Azotus, and took it; 2 then God
spoke to Esaias the son of Amos, saying,
Go and take the sackcloth off thy loins,
and loose thy sandals from off thy feet,
and do thus, going naked and barefoot.
3 And God said, As my servant Esaias has
walked naked and barefoot three years,
there shall be three years for signs and
wonders to the Egyptians and Ethiopi-
ans; 4 for thus shall the king of the Assyr-
ians lead the captivity of Egypt and the
Ethiopians, young men and old, naked
and barefoot, having the shame of Egypt
exposed. 5 And the Egyptians being de-
feated shall be ashamed of the Ethiopi-
ans, in whom they had trusted; for they
were their glory. 6 And they that dwell in
this island shall say in that day, Behold,
we trusted to flee to them for help, who
could not save themselves from the king
of the Assyrians: and how shall we be
saved?

19:9 Gr. work at. **19:18** Heb. city of destruction.

21 The Vision of the Desert.
As though a whirlwind should pass through the desert, coming from a desert, even from such a land, [2] so a fearful and a grievous vision was declared to me: he that is treacherous deals treacherously, the transgressor transgresses. The Elamites are upon me, and the ambassadors of the Persians come against me: now will I groan and comfort myself. [3] Therefore are my loins filled with feebleness, and pangs have seized me as a travailing woman: I dealt wrongfully that I might not hear; I hasted that I might not see. [4] My heart wanders, and transgression overwhelms me; my soul is occupied with fear.[a] [5] Prepare the table, eat, drink: arise, ye princes, and prepare your shields. [6] For thus said God to me, Go and station a watchman for thyself, and declare whatever thou shalt see. [7] And I saw two mounted horsemen, and a rider on an ass, and a rider on a camel. [8] Hearken with great attention, and call thou Urias to the watch-tower: God has spoken. I stood continually during the day, and I stood in the camp all the night: [9] and, behold, he comes riding in a chariot and pair: and he answered and said, Babylon is fallen, is fallen; and all her images and her idols have been crushed to the ground. [10] Hear, ye that are left, and ye that are in pain, hear what things I have heard of the God of hosts which the God of Israel has declared to us. [11] The Vision of Idumea.

Call to me out of Seir; guard ye the bulwarks. [12] I watch in the morning and the night: if thou wouldest enquire, enquire, and dwell by me. [13] Thou mayest lodge in the forest in the evening, or in the way of Dædan.[b]

[14] Ye that dwell in the country of Thæman, bring water to meet him that is thirsty; [15] meet the fugitives with bread, because of the multitude of the slain, and because of the multitude of them that lose their way, and because of the multitude of swords, and because of the multitude of bent bows, and because of the multitude of them that have fallen in war. [16] For thus said God to me, Yet a year, as the year of an hireling, and the glory of the sons of Kedar shall fail: [17] and the remnant of the strong bows of the sons of Kedar shall be small: for the Eternal God of Israel has spoken it.

22 The Word of the Valley of Sion.
What has happened to thee, that now ye are all gone up to the housetops which help you not? [2] The city is filled with shouting men: thy slain are not slain with swords, nor are thy dead those who have died in battle. [3] All thy princes have fled, and thy captives are tightly bound, and the mighty men in thee have fled far away. [4] Therefore I said, Let me alone, I will weep bitterly; labour not to comfort me for the breach of the daughter of my people. [5] For it is a day of trouble, and of destruction, and of treading down, and there is perplexity sent from the God of hosts: they wander in the valley of Sion; they wander from the least to the greatest on the mountains. [6] And the Elamites took their quivers, and there were men mounted on horses, and there was a gathering for battle. [7] And it shall be that thy choice valleys shall be filled with chariots, and horsemen shall block up thy gates. [8] And they shall uncover the gates of Juda, and they shall look in that day on the choice houses of the city. [9] And they shall uncover the secret places of the houses of the citadel of David: and they saw that they were many, and that one had turned the water of the old pool into the city; [10] and that they had pulled down the houses of Jerusalem, to fortify the wall of the city. [11] And ye procured to yourselves water between the two walls within the ancient pool: but ye looked not to him that made it from the beginning, and re-

21:4 Lit. baptizes. **21:13** Heb. of Arabia.

garded not him that created it. [12] And God, the God of hosts, called in that day for weeping, and lamentation, and baldness, and for girding with sackcloth:[a] [13] but they engaged in joy and gladness, slaying calves, and killing sheep, so as to eat flesh, and drink wine; saying, Let us eat and drink; for to-morrow we die. [14] And these things are revealed in the ears of the God of hosts: for this sin shall not be forgiven you, until ye die.

[15] Thus saith the God of hosts, Go into the chamber, to Somnas the treasurer, and say to him, Why art thou here?[b] [16] and what hast thou to do here, that thou hast here hewn thyself a sepulchre, and madest thyself a sepulchre on high, and hast graven for thyself a dwelling in the rock? [17] Behold now, the God of hosts casts forth and will utterly destroy such a man, and will take away thy robe and thy glorious crown, [18] and will cast thee into a great and unmeasured land, and there thou shalt die: and he will bring thy fair chariot to shame, and the house of thy prince to be trodden down. [19] And thou shalt be removed from thy stewardship, and from thy place. [20] And it shall come to pass in that day, that I will call my servant Eliakim the son of Chelcias: [21] and I will put on him thy robe, and I will grant him thy crown with power, and I will give thy stewardship into his hands: and he shall be as a father to them that dwell in Jerusalem, and to them that dwell in Juda. [22] And I will give him the glory of David; and he shall rule, and there shall be none to speak against him: and I will give him the key of the house of David upon his shoulder; and he shall open, and there shall be none to shut; and he shall shut, and there shall be none to open. [23] And I will make him a ruler in a sure place, and he shall be for a glorious throne of his father's house. [24] And every one that is glorious in the house of his father shall trust in him, from the least to the greatest; and they shall depend upon him in that day. [25] Thus saith the God of hosts, The man that is fastened in the sure place shall be removed and be taken away, and shall fall; and the glory that is upon him shall be utterly destroyed: for God has spoken it.

23 The Word concerning Tyre.
Howl, ye ships of Carthage; for she has perished, and men no longer arrive from the land of the Citians: she is led captive. [2] To whom are the dwellers in the island become like, the merchants of Phœnice, passing over the sea [3] in great waters, a generation of merchants? as when the harvest is gathered in, so are these traders with the nations. [4] Be ashamed, O Sidon: the sea has said, yea, the strength of the sea has said, I have not travailed, nor brought forth, nor have I brought up young men, nor reared virgins. [5] Moreover when it shall be heard in Egypt, sorrow shall seize them for Tyre. [6] Depart ye to Carthage; howl, ye that dwell in this island. [7] Was not this your pride from the beginning, before she was given up? [8] Who has devised this counsel against Tyre? Is she inferior? or has she no strength? her merchants were the glorious princes of the earth.

[9] The God of hosts has purposed to bring down all the pride of the glorious ones, and to disgrace every glorious thing on the earth. [10] Till thy land; for ships no more come out of Carthage. [11] And thy hand prevails no more by sea, which troubled kings: the God of hosts has given a command concerning Chanaan, to destroy the strength thereof.[c] [12] And men shall say, Ye shall no longer at all continue to insult and injure the daughter of Sidon: and if thou depart to the Citians, neither there shalt thou have rest. [13] And if thou depart to the land of the Chaldeans, this also is laid waste by the Assyrians, for her wall is fallen. [14] Howl, ye ships of Carthage: for

22:12 Gr. shaving. **22:15** Or, steward. **23:11** See chap 5. 25; 14. 16.

your strong hold is destroyed.

15 And it shall come to pass in that day, that Tyre shall be left seventy years, as the time of a king, as the time of a man: and it shall come to pass after seventy years, that Tyre shall be as the song of a harlot. 16 Take a harp, go about, O city, thou harlot that hast been forgotten; play well on the harp, sing many songs, that thou mayest be remembered. 17 And it shall come to pass after the seventy years, that God will visit Tyre, and she shall be again restored to her primitive state, and she shall be a mart for all the kingdoms of the world on the face of the earth. 18 And her trade and her gain shall be holiness to God: it shall not be gathered for them, but for those that dwell before God, even all her trade, to eat and drink and be filled, and for a covenant and a memorial before God.

24 Behold, God is about to lay waste the world, and will make it desolate, and will lay bare the surface of it, and scatter them that dwell therein. 2 And the people shall be as the priest, and the servant as the master, and the maid as the mistress; the buyer shall be as the seller, the lender as the borrower, and the debtor as his creditor.

3 The earth shall be completely laid waste, and the earth shall be utterly spoiled: for the mouth of God has spoken these things. 4 The earth mourns, and the world is ruined, the lofty ones of the earth are mourning. 5 And she has sinned by reason of her inhabitants; because they have transgressed the law, and changed the ordinances, even the everlasting covenant. 6 Therefore a curse shall consume the earth, because the inhabitants thereof have sinned: therefore the dwellers in the earth shall be poor, and few men shall be left. 7 The wine shall mourn, the vine shall mourn, all the merry-hearted shall sigh. 8 The mirth of timbrels has ceased, the sound of the harp has ceased. 9 They are ashamed, they have not drunk wine; strong drink has become bitter to them that drink it. 10 All the city has become desolate: one shall shut his house so that none shall enter. 11 There is a howling for the wine everywhere; all the mirth of the land has ceased, all the mirth of the land has departed. 12 And cities shall be left desolate, and houses being left shall fall to ruin.

13 All this shall be in the land in the midst of the nations, as if one should strip an olive tree, so shall they strip them; but when the vintage is done, 14 these shall cry aloud; and they that are left on the land shall rejoice together in the glory of God: the water of the sea shall be troubled. 15 Therefore shall the glory of God be in the isles of the sea; the name of God shall be glorious.

16 O Eternal God of Israel, from the ends of the earth we have heard wonderful things, and there is hope to the godly: but they shall say, Woe to the despisers, that despise the law. 17 Fear, and a pit, and a snare, are upon you that dwell on the earth. 18 And it shall come to pass, that he that flees from the fear shall fall into the pit; and he that comes up out of the pit shall be caught by the snare: for windows have been opened in heaven, and the foundations of the earth shall be shaken, 19 the earth shall be utterly confounded, and the earth shall be completely perplexed. 20 It reels as a drunkard and one oppressed with wine, and the earth shall be shaken as a storehouse of fruits; for iniquity has prevailed upon it, and it shall fall, and shall not be able to rise.

21 And God shall bring his hand upon the host of heaven, and upon the kings of the earth. 22 And they shall gather the multitude thereof into prisons, and they shall shut them into a strong hold: after many generations they shall be visited. 23 And the brick shall decay, and the wall shall fall; for God shall reign from out of Sion, and out of Jerusalem, and shall be

glorified before his elders.[a]

25 O Eternal God, I will glorify thee, I will sing to thy name; for thou hast done wonderful things, even an ancient and faithful counsel. So be it. [2] For thou hast made cities a heap, even cities made strong that their foundations should not fall: the city of ungodly men shall not be built for ever. [3] Therefore shall the poor people bless thee, and cities of injured men shall bless thee. [4] For thou hast been a helper to every lowly city, and a shelter to them that were disheartened by reason of poverty: thou shalt deliver them from wicked men: thou hast been a shelter of them that thirst, and a refreshing air to injured men.

[5] We were as faint-hearted men thirsting in Sion, by reason of ungodly men to whom thou didst deliver us. [6] And the God of hosts shall make a feast for all the nations: on this mount they shall drink gladness, they shall drink wine: [7] they shall anoint themselves with ointment in this mountain. Impart thou all these things to the nations; for this is God's counsel upon all the nations. [8] Death has prevailed and swallowed men up; but again the Eternal God has taken away every tear from every face. He has taken away the reproach of his people from all the earth: for the mouth of God has spoken it. [9] And in that day they shall say, Behold our God in whom we have trusted, and he shall save us: this is God; we have waited for him, and we have exulted, and will rejoice in our salvation.

[10] God will give rest on this mountain, and the country of Moab shall be trodden down, as they tread the floor with waggons. [11] And he shall spread forth his hands, even as he also brings down man to destroy him: and he shall bring low his pride in regard to the thing on which he has laid his hands. [12] And he shall bring down the height of the refuge of the wall, and it shall come down even to the ground.

26 In that day they shall sing this song in the land of Judea; Behold a strong city; and he shall make salvation its wall and bulwark. [2] Open ye the gates, let the nation enter that keeps righteousness, and keeps truth, [3] supporting truth, and keeping peace: for on thee, O God, [4] they have trusted with confidence for ever, the great, the eternal God; [5] who hast humbled and brought down them that dwell on high, thou shalt cast down strong cities, and bring them to the ground. [6] And the feet of the meek and lowly shall trample them.

[7] The way of the godly is made straight: the way of the godly is also prepared. [8] For the way of God is judgment: we have hoped in thy name, and on the remembrance of thee, [9] which our soul longs for: my spirit seeks thee very early in the morning, O God, for thy commandments are a light on the earth: learn righteousness, ye that dwell upon the earth. [10] For the ungodly one is put down: no one who will not learn righteousness on the earth, shall be able to do the truth: let the ungodly be taken away, that he see not the glory of God. [11] O God, thine arm is exalted, yet they knew it not: but when they know they shall be ashamed: jealousy shall seize upon an untaught nation, and now fire shall devour the adversaries. [12] O Eternal our God, give us peace: for thou hast rendered to us all things. [13] O Eternal our God, take possession of us: O God, we know not any other beside thee: we name thy name.

[14] But the dead shall not see life, neither shall physicians by any means raise them up: therefore thou hast brought wrath upon them, and slain them, and hast taken away every male of them. Bring more evils upon them, O God;[b] [15] bring more evils on the glorious ones of the earth.

24:23 Heb. and Alex. 'in'. **26:14** See Job 26. 5.

16 God, in affliction I remembered thee;
thy chastening was to us with small affliction. 17 And as a woman in travail draws
nigh to be delivered, and cries out in her
pain; so have we been to thy beloved.
18 We have conceived, O God, because of
thy fear, and have been in pain, and have
brought forth the breath of thy salvation,
which we have wrought upon the earth:
we shall not fall, but all that dwell upon
the land shall fall. 19 The dead shall rise,
and they that are in the tombs shall be
raised, and they that are in the earth shall
rejoice: for the dew from thee is healing to them: but the land of the ungodly
shall perish.[a] 20 Go, my people, enter into
thy closets, shut thy door, hide thyself
for a little season, until the anger of God
have passed away. 21 For, behold, God is
bringing wrath from his holy place upon
the dwellers on the earth: the earth also
shall disclose her blood, and shall not
cover her slain.

27 In that day God shall bring his holy
and great and strong sword upon
the dragon, even the serpent that flees,
upon the dragon, the crooked serpent:
he shall destroy the dragon. 2 In that
day there shall be a fair vineyard, and
a desire to commence a song concerning
it. 3 I am a strong city, a city in a siege:
in vain shall I water it; for it shall be
taken by night, and by day the wall shall
fall. 4 There is no woman that has not
taken hold of it; who will set me to watch
stubble in the field? because of this enemy I have set her aside; therefore on
this account God has done all that he appointed. 5 I am burnt up; they that dwell
in her shall cry, Let us make peace with
him, let us make peace, 6 they that are
coming are the children of Jacob. Israel
shall bud and blossom, and the world
shall be filled with his fruit.

7 Shall he himself be thus smitten, even
as he smote? and as he slew, shall he
be thus slain? 8 Fighting and reproaching he will dismiss them; didst thou not
meditate with a harsh spirit, to slay them
with a wrathful spirit? 9 Therefore shall
the iniquity of Jacob be taken away; and
this is his blessing, when I shall have
taken away his sin; when they shall have
broken to pieces all the stones of the altars as fine dust, and their trees shall not
remain, and their idols shall be cut off, as
a thicket afar off. 10 The flock that dwelt
there shall be left, as a deserted flock; and
the ground shall be for a long time for
pasture, and there shall flocks lie down
to rest. 11 And after a time there shall be
in it no green thing because of the grass
being parched. Come hither, ye women
that come from a sight; for it is a people
of no understanding; therefore he that
made them shall have no pity upon them,
and he that formed them shall have no
mercy upon them.[b]

12 And it shall come to pass in that day
that God shall fence men off from the
channel of the river as far as Rhinocorura;
but do ye gather one by one the children
of Israel. 13 And it shall come to pass in
that day, that they shall blow the great
trumpet, and the lost ones in the land
of the Assyrians shall come, and the lost
ones in Egypt, and shall worship God on
the holy mountain in Jerusalem.

28 Woe to the crown of pride, the
hirelings of Ephraim, the flower
that has fallen from the glory of the top
of the fertile mountain, they that are
drunken without wine. 2 Behold, the
anger of God is strong and severe, as descending hail where there is no shelter,
violently descending; as a great body of
water sweeping away the soil, he shall
make rest for the land. 3 The crown of
pride, the hirelings of Ephraim, shall be
beaten down with the hands and with
the feet. 4 And the fading flower of the
glorious hope on the top of the high
mountain shall be as the early fig; he that
sees it, before he takes it into his hand,

26:19 See Ps. 110. **27:11** See Heb. **28:4** Gr. hope of glory.

will desire to swallow it down.[a]

5 In that day the God of hosts shall
be the crown of hope, the woven crown
of glory, to the remnant of the people.
6 They shall be left in the spirit of judg-
ment for judgment, and for the strength
of them that hinder slaying. 7 For these
have trespassed through wine; they have
erred through strong drink: the priest
and the prophet are mad through strong
drink, they are swallowed up by reason
of wine, they have staggered through
drunkenness; they have erred: this is
their vision.[b] 8 A curse shall devour this
counsel, for this is their counsel for the
sake of covetousness. 9 To whom have we
reported evils? and to whom have we re-
ported a message? even to those that are
weaned from the milk, who are drawn
from the breast. 10 Expect thou affliction
on affliction, hope upon hope: yet a lit-
tle, and yet a little, 11 by reason of the con-
temptuous words of the lips, by means of
another language: for they shall speak to
this people, saying to them, 12 This is the
rest to him that is hungry, and this is the
calamity: but they would not hear.

13 Therefore the oracle of God shall be
to them affliction on affliction, hope on
hope, yet a little, and yet a little, that they
may go and fall backward; and they shall
be crushed and shall be in danger, and
shall be taken.

14 Therefore hear ye the word of God,
ye afflicted men, and ye princes of this
people that is in Jerusalem. 15 Because
ye have said, We have made a covenant
with Hades, and agreements with death;
if the rushing storm should pass, it shall
not come upon us: we have made false-
hood our hope, and by falsehood shall
we be protected: 16 therefore thus saith
God, even God,

17 And I will cause judgment to be for
hope, and my compassion shall be for
just measures, and ye that trust vainly in
falsehood shall fall: for the storm shall
by no means pass by you, 18 except it also
take away your covenant of death, and
your trust in Hades shall by no means
stand: if the rushing storm should come
upon you, ye shall be beaten down by it.[c]
19 Whenever it shall pass by, it shall take
you; morning by morning it shall pass by
in the day, and in the night there shall be
an evil hope.

Learn to hear, 20 ye that are distressed;
we cannot fight, but we are ourselves too
weak for you to be gathered. 21 God shall
rise up as a mountain of ungodly men,
and shall be in the valley of Gabaon; he
shall perform his works with wrath, even
a work of bitterness, and his wrath shall
deal strangely, and his destruction shall
be strange. 22 Therefore do not ye rejoice,
neither let your bands be made strong;
for I have heard of works finished and cut
short by the God of hosts, which he will
execute upon all the earth.

23 Hearken, and hear my voice; attend,
and hear my words. 24 Will the plough-
man plough all the day? or will he pre-
pare the seed beforehand, before he tills
the ground? 25 Does he not, when he has
levelled the surface thereof, then sow the
small black poppy, or cumin, and after-
ward sow wheat, and barley, and mil-
let, and bread-corn in thy borders? 26 So
thou shalt be chastened by the judgment
of thy God, and shalt rejoice. 27 For the
black poppy is not cleansed with harsh
treatment, nor will a waggon-wheel pass
over the cumin; but the black poppy is
threshed with a rod, and the cumin shall
be eaten with bread; 28 for I will not be
wroth with you for ever, neither shall the
voice of my anger crush you.[d][e] 29 And
these signs came forth from the God of
hosts. Take counsel, exalt vain comfort.

28:7 Lit. from. **28:18** Or, shall it not also? etc. **28:28** Gr. I am. **28:28** Gr. bitterness trample you. **29:1** Or, woe to. **29:1** See Heb.

29 Alas for the city Ariel, which David besieged. Gather ye fruits year by year; eat ye, for ye shall eat with Moab.[ab] [2] For I will grievously afflict Ariel: and her strength and her wealth shall be mine. [3] And I will compass thee about like David, and will raise a mound about thee, and set up towers round thee. [4] And thy words shall be brought down to the earth, and thy words shall sink down to the earth, and thy voice shall be as they that speak out of the earth, and thy voice shall be lowered to the ground.[c] [5] But the wealth of the ungodly shall be as dust from a wheel, and the multitude of them that oppress thee as flying chaff, and it shall be suddenly as a moment, [6] from the God of hosts: for there shall be a visitation with thunder, and earthquake, and a loud noise, a rushing tempest, and devouring flame of fire.[d] [7] And the wealth of all the nations together, as many as have fought against Ariel, and all they that war against Jerusalem, and all who are gathered against her, and they that distress her, shall be as one that dreams in sleep by night. [8] And as men drink and eat in sleep, and when they have arisen, the dream is vain: and as a thirsty man dreams as if he drank, and having arisen is still thirsty, and his soul has desired in vain: so shall be the wealth of all the nations, as many as have fought against the mount Sion.

[9] Faint ye, and be amazed, and be overpowered, not with strong drink nor with wine. [10] For God has made you to drink a spirit of deep sleep; and he shall close their eyes, and the eyes of their prophets and of their rulers, who see secret things. [11] And all these things shall be to you as the words of this sealed book, which if they shall give to a learned man, saying, Read this, he shall then say, I cannot read it, for it is sealed. [12] And this book shall be given into the hands of a man that is unlearned, and one shall say to him, Read this; and he shall say, I am not learned.

[13] And God has said, This people draw nigh to me with their mouth, and they honour me with their lips, but their heart is far from me: but in vain do they worship me, teaching the commandments and doctrines of men. [14] Therefore behold I will proceed to remove this people, and I will remove them: and I will destroy the wisdom of the wise, and will hide the understanding of the prudent. [15] Woe to them that deepen their counsel, and not by God. Woe to them that take secret counsel, and whose works are in darkness, and they say, Who has seen us? and who shall know us, or what we do?[e] [16] Shall ye not be counted as clay of the potter? Shall the thing formed say to him that formed it, Thou didst not form me? or the work to the maker, Thou hast not made me wisely? [17] Is it not yet a little while, and Libanus shall be changed as the mountain of Chermel, and Chermel shall be reckoned as a forest? [18] And in that day the deaf shall hear the words of the book, and they that are in darkness, and they that are in mist: the eyes of the blind shall see, [19] and the poor shall rejoice with joy because of God, and they that had no hope among men shall be filled with joy. [20] The lawless man has come to nought, and the proud man has perished, and they that transgress mischievously have been utterly destroyed: [21] and they that cause men to sin by a word: and men shall make all that reprove in the gates an offence, because they have unjustly turned aside the righteous.

[22] Therefore thus saith God concerning the house of Jacob, whom he set apart from Abraam, Jacob shall not now be ashamed, neither shall he now change countenance. [23] But when their children shall have seen my works, they shall sanctify my name for my sake, and they shall

29:4 Gr. become weak. **29:6** Gr. voice. **29:15** Gr. shall be.

sanctify the Holy One of Jacob, and shall fear the God of Israel. [24] And they that erred in spirit shall know understanding, and the murmurers shall learn obedience, and the stammering tongues shall learn to speak peace.

30 Woe to the apostate children, saith God: ye have framed counsel, not by me, and covenants not by my Spirit, to add sins to sins: [2] even they that proceed to go down into Egypt, but they have not enquired of me, that they might be helped by Pharao, and protected by the Egyptians. [3] For the protection of Pharao shall be to you a disgrace, and there shall be a reproach to them that trust in Egypt. [4] For there are princes in Tanes, evil messengers. [5] In vain shall they labour in seeking to a people, which shall not profit them for help, but shall be for a shame and reproach. [6] The Vision of the Quadrupeds in the Desert.

In affliction and distress, where are the lion and lion's whelp, thence come also asps, and the young of flying asps, there shall they be who bore their wealth on asses and camels to a nation which shall not profit them. [7] The Egyptians shall help you utterly in vain: tell them, This your consolation is vain.

[8] Now then sit down and write these words on a tablet, and in a book; for these things shall be for many long days, and even for ever.[a] [9] For the people is disobedient, false children, who would not hear the law of God: [10] who say to the prophets, Report not to us; and to them that see visions, Speak them not to us, but speak and report to us another error; [11] and turn us aside from this way; remove from us this path, and remove from us the oracle of Israel.

[12] Therefore thus saith the Holy One of Israel, Because ye have refused to obey these words, and have trusted in falsehood; and because thou hast murmured, and been confident in this respect: [13] therefore shall this sin be to you as a wall suddenly falling when a strong city has been taken, of which the fall is very near at hand. [14] And the fall thereof shall be as the breaking of an earthen vessel, as small fragments of a pitcher, so that thou shouldest not find among them a sherd, with which thou mightest take up fire, and with which thou shouldest draw a little water.

[15] Thus saith God, the Holy God of Israel; When thou shalt turn and mourn, then thou shalt be saved; and thou shalt know where thou wast, when thou didst trust in vanities: then your strength became vain, yet ye would not hearken: [16] but ye said, We will flee upon horses; therefore shall ye flee: and, We will be aided by swift riders; therefore shall they that pursue you be swift. [17] A thousand shall flee because of the voice of one, and many shall flee on account of the voice of five; until ye be left as a signal-post upon a mountain, and as one bearing an ensign upon a hill.

[18] And God will again wait, that he may pity you, and will therefore be exalted that he may have mercy upon you: because the Eternal your God is a judge: blessed are they that stay themselves upon him.[b]

[19] For the holy people shall dwell in Sion: and whereas Jerusalem has wept bitterly, saying, Pity me; he shall pity thee: when he perceived the voice of thy cry, he hearkened to thee.[c] [20] And though God shall give you the bread of affliction and scant water, yet they that cause thee to err shall no more at all draw nigh to thee; for thine eyes shall see those that cause thee to err, [21] and thine ears shall hear the words of them that went after thee to lead thee astray, who say, This is the way, let us walk in it, whether to the right or to the left. [22] And thou shalt pollute the plated idols, and thou shalt grind to powder the gilt ones, and shalt

30:8 Gr. for days in time. Alex. seasons. **30:18** Or, wait for. **30:19** Gr. with weeping.

scatter them as the water of a removed woman, and thou shalt thrust them forth as dung. [23] Then shall there be rain to the seed of thy land; and the bread of the fruit of thy land shall be plenteous and rich: and thy cattle shall feed in that day in a fertile and spacious place. [24] Your bulls and your oxen that till the ground, shall eat chaff mixed with winnowed barley. [25] And there shall be upon every lofty mountain and upon every high hill, water running in that day, when many shall perish, and when the towers shall fall. [26] And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold in the day when God shall heal the breach of his people, and shall heal the pain of thy wound.

[27] Behold, the name of God comes after a long time, burning wrath: the word of his lips is with glory, a word full of anger, and the anger of his wrath shall devour as fire. [28] And his breath, as rushing water in a valley, shall reach as far as the neck, and be divided, to confound the nations for their vain error: error also shall pursue them, and overtake them.[a] [29] Must ye always rejoice, and go into my holy places continually, as they that keep a feast? and must ye go with a pipe, as those that rejoice, into the mountain of God, to the God of Israel? [30] And God shall make his glorious voice to be heard, and the wrath of his arm, to make a display with wrath and anger and devouring flame: he shall lighten terribly, and his wrath shall be as water and violent hail. [31] For by the voice of God the Assyrians shall be overcome, even by the stroke wherewith he shall smite them. [32] And it shall happen to him from every side, that they from whom their hope of assistance was, in which he trusted, themselves shall war against him in turn with drums and with harp. [33] For thou shalt be required before thy time: has it been prepared for thee also to reign? nay, God has prepared for thee a deep trench, wood piled, fire and much wood: the wrath of God shall be as a trench kindled with sulphur.

31 Woe to them that go down to Egypt for help, who trust in horses and chariots, for they are many; and in horses, which are a great multitude; and have not trusted in the Holy One of Israel, and have not sought God. [2] Therefore he has wisely brought evils upon them, and his word shall not be frustrated; and he shall rise up against the houses of wicked men, and against their vain hope, [3] even an Egyptian, a man, and not God; the flesh of horses, and there is no help in them: but God shall bring his hand upon them, and the helpers shall fail, and all shall perish together. [4] For thus said God to me, As a lion would roar, or a lion's whelp over prey which he has taken, and cry over it, until the mountains are filled with his voice, and the animals are awestruck and tremble at the fierceness of his wrath: so the God of hosts shall descend to fight upon the mount Sion, even upon her mountains. [5] As birds flying, so shall the God of hosts defend; he shall defend Jerusalem, and he shall rescue, and save and deliver. [6] Turn, ye children of Israel, who devise a deep and sinful counsel. [7] For in that day men shall renounce their silver idols and their golden idols, which their hands made. [8] And the Assyrian shall fall: not the sword of a great man, nor the sword of a mean man shall devour him; neither shall he flee from the face of the sword: but the young men shall be overthrown: [9] for they shall be compassed with rocks as with a trench, and shall be worsted; and he that flees shall be taken. Thus saith God, Blessed is he that has a seed in Sion, and household friends in Jerusalem.

30:28 Gr. take them to their face.

32 For, behold, a righteous king shall reign, and princes shall govern with judgment. [2] And a man shall hide his words, and be hidden, as from rushing water, and shall appear in Sion as a rushing river, glorious in a thirsty land. [3] And they shall no more trust in men, but they shall incline their ears to hear. [4] And the heart of the weak ones shall attend to hear, and the stammering tongues shall soon learn to speak peace. [5] And they shall no more at all tell a fool to rule, and thy servants shall no more at all say, Be silent. [6] For the fool shall speak foolish words, and his heart shall meditate vanities, and to perform lawless deeds and to speak error against God, to scatter hungry souls, and he will cause the thirsty souls to be empty. [7] For the counsel of the wicked will devise iniquity, to destroy the poor with unjust words, and ruin the cause of the poor in judgment.[a] [8] But the godly have devised wise measures, and this counsel shall stand.

[9] Rise up, ye rich women, and hear my voice; ye confident daughters, hearken to my words.[b] [10] Remember for a full year in pain, yet with hope: the vintage has been cut off, it has ceased, it shall by no means come again. [11] Be amazed, be pained, ye confident ones: strip you, bare yourselves, gird your loins; [12] and beat on your breasts, because of the pleasant field, and the fruit of the vine. [13] As for the land of my people, the thorn and grass shall come upon it, and joy shall be removed from every house. [14] As for the rich city, the houses are deserted; they shall abandon the wealth of the city, and the pleasant houses: and the villages shall be caves for ever, the joy of wild asses, shepherds' pastures; [15] until the Spirit shall come upon you from on high, and Chermel shall be desert, and Chermel shall be counted for a forest. [16] Then judgment shall abide in the wilderness, and righteousness shall dwell in Carmel. [17] And the works of righteousness shall be peace; and righteousness shall ensure rest, and the righteous shall be confident for ever. [18] And his people shall inhabit a city of peace, and dwell in it in confidence, and they shall rest with wealth. [19] And if the hail should come down, it shall not come upon you; and they that dwell in the forests shall be in confidence, as those in the plain country. [20] Blessed are they that sow by every water, where the ox and ass tread.

33 Woe to them that afflict you; but no one makes you miserable: and he that deals perfidiously with you does not deal perfidiously: they that deal perfidiously shall be taken and given up, and as a moth on a garment, so shall they be spoiled.

[2] God, have mercy upon us; for we have trusted in thee: the seed of the rebellious is gone to destruction, but our deliverance was in a time of affliction. [3] By reason of the terrible sound the nations were dismayed for fear of thee, and the heathen were scattered.

[4] And now shall the spoils of your small and great be gathered: as if one should gather locusts, so shall they mock you. [5] The God who dwells on high is holy: Sion is filled with judgment and righteousness. [6] They shall be delivered up to the law: our salvation is our treasure: there are wisdom and knowledge and piety toward God; these are the treasures of righteousness.

[7] Behold now, these shall be terrified with fear of you: those whom ye feared shall cry out because of you: messengers shall be sent, bitterly weeping, entreating for peace. [8] For the ways of these shall be made desolate: the terror of the nations has been made to cease, and the covenant with these is taken away, and ye shall by no means deem them men. [9] The land mourns; Libanus is ashamed:

32:7 Gr. disperse the words. **32:9** Gr. daughters in hope. **33:9** Gr. manifest.

Saron is become marshes; Galilee shall be laid bare, and Chermel.[a]

10 Now will I arise, saith God, now will I be glorified; now will I be exalted. 11 Now shall ye see, now shall ye perceive; the strength of your breath shall be vain; fire shall devour you. 12 And the nations shall be burnt up; as a thorn in the field cast out and burnt up.

13 They that are afar off shall hear what I have done; they that draw nigh shall know my strength. 14 The sinners in Sion have departed; trembling shall seize the ungodly. Who will tell you that a fire is kindled? Who will tell you of the eternal place?

15 He that walks in righteousness, speaking rightly, hating transgression and iniquity, and shaking his hands from gifts, stopping his ears that he should not hear the judgment of blood, shutting his eyes that he should not see injustice; 16 he shall dwell in a high cave of a strong rock: bread shall be given him, and his water shall be sure. 17 Ye shall see a king with glory: your eyes shall behold a land from afar. 18 Your soul shall meditate terror. Where are the scribes? where are the counsellors, where is he that numbers them that are growing up, 19 even the small and great people? with whom he took not counsel, neither did he understand a people of deep speech, so that a despised people should not hear, and there is no understanding to him that hears.

20 Behold the city Sion, our refuge: thine eyes shall behold Jerusalem, a rich city, tabernacles which shall not be shaken, neither shall the pins of her tabernacle be moved for ever, neither shall her cords be at all broken:[b] 21 for the name of God is great to you: ye shall have a place, even rivers and wide and spacious channels: thou shalt not go this way, neither a vessel with oars go thereby. 22 For my God is great: God our judge shall not pass me by: God is our prince, God is our king; God, he shall save us.

23 Thy cords are broken, for they had no strength: thy mast has given way, it shall not spread the sails, it shall not bear a signal, until it be given up for plunder; therefore shall many lame men take spoil. 24 And the people dwelling among them shall by no means say, I am in pain: for their sin shall be forgiven them.[c]

34 Draw near, ye nations; and hearken, ye princes; let the earth hear, and they that are in it; the world, and the people that are therein. 2 For the wrath of God is upon all nations, and his anger upon the number of them, to destroy them, and give them up to slaughter. 3 And their slain shall be cast forth, and their corpses; and their ill savour shall come up, and the mountains shall be made wet with their blood. 4 And all the powers of the heavens shall melt, and the sky shall be rolled up like a scroll: and all the stars shall fall like leaves from a vine, and as leaves fall from a fig-tree.

5 My sword has been made drunk in heaven: behold, it shall come down upon Idumea, and with judgment upon the people doomed to destruction. 6 The sword of God is filled with blood, it is glutted with fat, with the blood of goats and lambs, and with the fat of goats and rams: for God has a sacrifice in Bosor, and a great slaughter in Idumea. 7 And the mighty ones shall fall with them, and the rams and the bulls; and the land shall be soaked with blood, and shall be filled with their fat.[d] 8 For it is the day of the judgment of God, and the year of the recompence of Sion in judgment. 9 And her valleys shall be turned into pitch, and her land into sulphur; and her land shall be as pitch burning night and day; 10 and it shall never be quenched, and her smoke shall go up: it shall be made desolate throughout her generations, 11 and

33:20 Or, salvation. **33:24** Or, I am sick. **34:7** Gr. made drunken.

for a long time birds and hedgehogs, and ibises and ravens shall dwell in it: and the measuring line of desolation shall be cast over it, and satyrs shall dwell in it.[a] 12 Her princes shall be no more; for her kings and her great men shall be destroyed. 13 And thorns shall spring up in their cities, and in her strong holds: and they shall be habitations of monsters, and a court for ostriches.[b] 14 And devils shall meet with satyrs, and they shall cry one to the other: there shall satyrs rest, having found for themselves a place of rest. 15 There has the hedgehog made its nest, and the earth has safely preserved its young: there have the deer met, and seen one another's faces. 16 They passed by in full number, and not one of them perished: they sought not one another; for God commanded them, and his Spirit gathered them. 17 And he shall cast lots for them, and his hand has portioned out their pasture, saying, Ye shall inherit the land for ever: they shall rest on it through all generations.

35 Be glad, thou thirsty desert: let the wilderness exult, and flower as the lily. 2 And the desert places of Jordan shall blossom and rejoice; the glory of Libanus has been given to it, and the honour of Carmel; and my people shall see the glory of God, and the majesty of God.

3 Be strong, ye relaxed hands and palsied knees. 4 Comfort one another, ye faint-hearted; be strong, fear not; behold, our God renders judgment, and he will render it; he will come and save us. 5 Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. 6 Then shall the lame man leap as an hart, and the tongue of the stammerers shall speak plainly; for water has burst forth in the desert, and a channel of water in a thirsty land. 7 And the dry land shall become pools, and a fountain of water shall be poured into the thirsty land; there shall there be a joy of birds, ready habitations and marshes. 8 There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray. 9 And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there; but the redeemed and gathered on God's behalf, shall walk in it, 10 and shall return, and come to Sion with joy, and everlasting joy shall be over their head; for on their head shall be praise and exultation, and joy shall take possession of them: sorrow and pain, and groaning have fled away.

36 Now it came to pass in the fourteenth year of the reign of Ezekias, that Sennacherim, king of the Assyrians, came up against the strong cities of Judea, and took them. 2 And the king of the Assyrians sent Rabsaces out of Laches to Jerusalem to king Ezekias with a large force: and he stood by the conduit of the upper pool in the way of the fuller's field.[c] 3 And there went forth to him Heliakim the steward, the son of Chelcias, and Somnas the scribe, and Joach the son of Asaph, the recorder.

4 And Rabsaces said to them, Say to Ezekias, Thus says the great king, the king of the Assyrians, Why art thou secure? 5 Is war carried on with counsel and mere words of the lips? and now on whom dost thou trust, that thou rebellest against me? 6 Behold, thou trustest on this bruised staff of reed, on Egypt: as soon as a man leans upon it, it shall go into his hand, and pierce it: so is Pharao king of Egypt and all that trust in him. 7 But if ye say, We trust in the Eternal our God; 8 yet now make an agreement with my master the king of the Assyrians, and I will give you two thousand horses, if ye shall be able to set riders upon them. 9 And how can ye then turn to the face

34:11 Vide supra, 13. 22. **34:13** Vide supra, Job 30. 29; Is. 13. 21, etc. **36:2** Gr. in.

of the satraps? They that trust on the Egyptians for horse and rider are our servants.[a] 10 And now, Have we come up against this land to fight against it without God? God said to me, Go up against this land, and destroy it.

11 Then Eliakim and Somnas and Joach said to him, Speak to thy servants in the Syrian tongue; for we understand it: and speak not to us in the Jewish tongue: and wherefore speakest thou in the ears of the men on the wall? 12 And Rabsaces said to them, Has my master sent me to your master or to you, to speak these words? has he not sent me to the men that sit on the wall, that they may eat dung, and drink their water together with you?

13 And Rabsaces stood, and cried with a loud voice in the Jewish language, and said, Hear ye the words of the great king, the king of the Assyrians: 14 thus says the king, Let not Ezekias deceive you with words: he will not be able to deliver you. 15 And let not Ezekias say to you, That God will deliver you, and this city will not at all be delivered into the hand of the king of the Assyrians. 16 Hearken not to Ezekias: thus says the king of the Assyrians, If ye wish to be blessed, come out to me: and ye shall eat every one of his vine and his fig-trees, and ye shall drink water out of your own cisterns; 17 until I come and take you to a land, like your own land, a land of corn and wine, and bread and vineyards. 18 Let not Ezekias deceive you, saying, God will deliver you. Have the gods of the nations delivered each one his own land out of the hand of the king of the Assyrians? 19 Where is the god of Emath, and Arphath? and where is the god of Eppharuaim? have they been able to deliver Samaria out of my hand? 20 Which is the god of all these nations, that has delivered his land out of my hand, that God should deliver Jerusalem out of my hand? 21 And they were silent, and none answered him a word; because the king had commanded that none should answer.

22 And Heliakim the son of Chelcias, the steward, and Somnas the military scribe, and Joach the son of Asaph, the recorder, came in to Ezekias, having their garments rent, and they reported to him the words of Rabsaces.

37 And it came to pass, when king Ezekias heard it, that he rent his clothes, and put on sackcloth, and went up to the house of God.

2 And he sent Heliakim the steward, and Somnas the scribe, and the elders of the priests clothed with sackcloth, to Esaias the son of Amos, the prophet. And they said to him, Thus says Ezekias, 3 Today is a day of affliction, and reproach, and rebuke, and anger: for the pangs are come upon the travailing woman, but she has not strength to bring forth. 4 May the Eternal thy God hear the words of Rabsaces, which the king of the Assyrians has sent, to reproach the living God, even to reproach with the words which the Eternal thy God has heard: therefore thou shalt pray to thy God for these that are left.

5 So the servants of king Ezekias came to Esaias. 6 And Esaias said to them, Thus shall ye say to your master, Thus saith God, Be not thou afraid at the words which thou hast heard, wherewith the ambassadors of the king of the Assyrians have reproached me. 7 Behold, I will send a blast upon him, and he shall hear a report, and return to his own country, and he shall fall by the sword in his own land.

8 So Rabsaces returned, and found the king of the Assyrians besieging Lobna: for he had heard that he had departed from Lachis. 9 And Tharaca king of the Ethiopians went forth to attack him. And when he heard it, he turned aside, and sent messengers to Ezekias, saying,[b]

36:9 Or, local governors. **37:9** Gr. besiege.

10 Thus shall ye say to Ezekias king of
Judea, Let not thy God, in whom thou
trustest, deceive thee, saying, Jerusalem
shall not be delivered into the hand of the
king of the Assyrians.
11 Hast thou not heard what the kings
of the Assyrians have done, how they
have destroyed the whole earth? and
shalt thou be delivered? 12 Have the
gods of the nations which my fathers
destroyed delivered them, both Gozan,
and Charrhan, and Rapheth, which are
in the land of Theemath? 13 Where are
the kings of Emath? and where is the
king of Arphath? and where is the king
of the city of Eppharuaim, and of Anagugana?
14 And Ezekias received the letter from
the messengers, and read it, and went up
to the house of God, and opened it before
God. 15 And Ezekias prayed to God, saying,
16 O God of hosts, God of Israel, who
sittest upon the cherubs, thou alone
art the God of every kingdom of the
world: thou hast made heaven and earth.
17 Incline thine ear, O God, hearken, O
God; open thine eyes, O God, look,
O God: and behold the words of Sennacherim, which he has sent to reproach
the living God. 18 For of a truth, God,
the kings of the Assyrians have laid
waste the whole world, and the countries
thereof, 19 and have cast their idols into
the fire: for they were no gods, but the
work of men's hands, wood and stone;
and they have cast them away. 20 But
now, O Eternal our God, deliver us from
his hands, that every kingdom of the
earth may know that thou art God alone.
21 And Esaias the son of Amos was sent
to Ezekias, and said to him, Thus saith
God, the God of Israel, I have heard thy
prayer to me concerning Sennacherim
king of the Assyrians. 22 This is the word
which God has spoken concerning him;
The virgin daughter of Sion has despised
thee, and mocked thee; the daughter of
Jerusalem has shaken her head at thee.
23 Whom hast thou reproached and provoked? and against whom hast thou
lifted up thy voice? and hast thou not
lifted up thine eyes on high against the
Holy One of Israel? 24 For thou hast reproached God by messengers; for thou
hast said, With the multitude of chariots
have I ascended to the height of mountains, and to the sides of Libanus; and
I have cropped the height of his cedars
and the beauty of his cypresses; and I entered into the height of the forest region:[a]
25 and I have made a bridge, and dried up
the waters, and every pool of water.
26 Hast thou not heard of these things
which I did of old? I appointed them
from ancient times; but now have I manifested my purpose of desolating nations
in their strong holds, and them that
dwell in strong cities. 27 I weakened their
hands, and they withered; and they became as dry grass on the house-tops, and
as grass. 28 But now I know thy rest,
and thy going out, and thy coming in.
29 And thy wrath wherewith thou hast
been enraged, and thy rancour has come
up to me; therefore I will put a hook in
thy nose, and a bit in thy lips, and will
turn thee back by the way by which thou
camest.
30 And this shall be a sign to thee, Eat
this year what thou hast sown; and the
second year that which is left: and the
third year sow, and reap, and plant vineyards, and eat the fruit of them. 31 And
they that are left in Judea shall take root
downward, and bear fruit upward: 32 for
out of Jerusalem there shall be a remnant,
and the saved ones out of mount Sion:
the zeal of the God of hosts shall perform this.[b] 33 Therefore thus saith God
concerning the king of the Assyrians, He
shall not enter into this city, nor cast
a weapon against it, nor bring a shield
against it, nor make a rampart round it.

37:24 Gr. cut. **37:32** Lit. the left men.

34 But by the way by which he came, by
it shall he return, and shall not enter into
this city: thus saith God. 35 I will protect
this city to save it for my own sake, and
for my servant David's sake.

36 And the angel of God went forth, and
slew out of the camp of the Assyrians a
hundred and eighty-five thousand: and
they arose in the morning and found all
these bodies dead. 37 And Sennacherim
king of the Assyrians turned and de-
parted, and dwelt in Nineve. 38 And
while he was worshipping Nasarach his
country's god in the house, Adramelech
and Sarasar his sons smote him with
swords; and they escaped into Armenia:
and Asordan his son reigned in his stead.

38 And it came to pass at that time,
that Ezekias was sick even to death.
And Esaias the prophet the son of Amos
came to him, and said to him, Thus saith
God, Give orders concerning thy house:
for thou shalt die, and not live. 2 And
Ezekias turned his face to the wall, and
prayed to God, saying, 3 Remember, O
God, how I have walked before thee in
truth, with a true heart, and have done
that which was pleasing in thy sight.
And Ezekias wept bitterly. 4 And the
word of God came to Esaias, saying, Go,
and say to Ezekias, 5 Thus saith God, the
God of David thy father, I have heard
thy prayer, and seen thy tears: behold, I
will add to thy time fifteen years. 6 And
I will deliver thee and this city out of the
hand of the king of the Assyrians: and I
will defend this city. 7 And this shall be
a sign to thee from God, that God will
do this thing; 8 behold, I will turn back
the shadow of the degrees of the dial by
which ten degrees on the house of thy fa-
ther the sun has gone down—I will turn
back the sun the ten degrees; so the sun
went back the ten degrees by which the
shadow had gone down. 9 The Prayer of
Ezekias king of Judea, when he had been
sick, and was recovered from his sick-
ness.[a]

10 I said in the end of my days, I shall
go to the gates of the grave: I shall part
with the remainder of my years. 11 I said,
I shall no more at all see the salvation
of God in the land of the living: I shall
no more at all see the salvation of Israel
on the earth: I shall no more at all see
man. 12 My life has failed from among
my kindred: I have parted with the re-
mainder of my life: it has gone forth and
departed from me, as one that having
pitched a tent takes it down again: my
breath was with me as a weaver's web,
when she that weaves draws nigh to cut
off the thread. 13 In that day I was given
up as to a lion until the morning: so has
he broken all my bones: for I was so
given up from day even to night. 14 As
a swallow, so will I cry, and as a dove,
so do I mourn: for mine eyes have failed
with looking to the height of heaven to
God, who has delivered me, 15 and re-
moved the sorrow of my soul. 16 Yea, O
God, for it was told thee concerning this;
and thou hast revived my breath; and I
am comforted, and live. 17 For thou hast
chosen my soul, that it should not perish:
and thou hast cast all my sins behind me.
18 For they that are in the grave shall not
praise thee, neither shall the dead bless
thee, neither shall they that are in Hades
hope for thy mercy. 19 The living shall
bless thee, as I also do: for from this day
shall I beget children, who shall declare
thy righteousness, 20 O God of my salva-
tion; and I will not cease blessing thee
with the psaltery all the days of my life
before the house of God.

21 Now Esaias had said to Ezekias; Take
a cake of figs, and mash them, and ap-
ply them as a plaister, and thou shalt be
well. 22 And Ezekias said, This is a sign
to Ezekias, that I shall go up to the house
of God.

38:9 Gr. was sick.

39 At that time Marodach Baladan, the son of Baladan, the king of Babylonia, sent letters and ambassadors and gifts to Ezekias: for he had heard that he had been sick even to death, and was recovered.[a] 2 And Ezekias was glad of their coming, and he shewed them the house of his spices, and of silver, and gold, and myrrh, and incense, and ointment, and all the houses of his treasures, and all that he had in his stores: and there was nothing in his house, nor in all his dominion, which Ezekias did not shew.

3 And Esaias the prophet came to king Ezekias, and said to him, What say these men? and whence came they to thee? and Ezekias said, They are come to me from a land afar off, from Babylon. 4 And Esaias said, What have they seen in thine house? and Ezekias said, They have seen everything in my house; and there is nothing in my house which they have not seen: yea, also the possessions in my treasuries. 5 And Esaias said to him, Hear the word of the God of hosts: 6 Behold, the days come, when they shall take all the things that are in thine house, and all that thy fathers have gathered until this day, shall go to Babylon; and they shall not leave anything at all: and God hath said, 7 that they shall take also of thy children whom thou shalt beget; and they shall make them eunuchs in the house of the king of the Babylonians. 8 And Ezekias said to Esaias, Good is the word of God, which he hath spoken: let there, I pray, be peace and righteousness in my days.

40 Comfort ye, comfort ye my people, saith God. 2 Speak, ye priests, to the heart of Jerusalem; comfort her, for her humiliation is accomplished, her sin is put away: for she has received of God's hand double the amount of her sins.

3 The voice of one crying in the wilderness, Prepare ye the way of God, make straight the paths of our God. 4 Every valley shall be filled, and every mountain and hill shall be brought low: and all the crooked ways shall become straight, and the rough places plains.[b] 5 And the glory of God shall appear, and all flesh shall see the salvation of God: for God has spoken it.

6 The voice of one saying, Cry; and I said, What shall I cry? All flesh is grass, and all the glory of man as the flower of grass. 7 The grass withers, and the flower fades: 8 but the word of our God abides for ever.

9 O thou that bringest glad tidings to Zion, go up on the high mountain; lift up thy voice with strength, thou that bringest glad tidings to Jerusalem; lift it up, fear not; say unto the cities of Juda, Behold your God! 10 Behold God! God is coming with strength, and his arm is with power: behold, his reward is with him, and his work before him. 11 He shall tend his flock as a shepherd, and he shall gather the lambs with his arm, and shall soothe them that are with young. 12 Who has measured the water in his hand, and the heaven with a span, and all the earth in a handful? Who has weighed the mountains in scales, and the forests in a balance? 13 Who has known the mind of God? and who has been his counsellor, to instruct him? 14 Or with whom has he taken counsel, and he has instructed him? or who has taught him judgment, or who has taught him the way of understanding;[c] 15 since all the nations are counted as a drop from a bucket, and

39:1 Gr. was. **40:4** See Luke 3. 5, with which Alex. agrees. **40:14** Alex. + Or who has first given to him, and it shall be recompensed to him again? Rom. 11. 35; Heb. omits.

as the turning of a balance, and shall be counted as spittle? [16] And Libanus is not enough to burn, nor all beasts enough for a whole-burnt offering: [17] and all the nations are as nothing, and counted as nothing.

[18] To whom have ye compared God? and with what likeness have ye compared him? [19] Has not the artificer made an image, or the goldsmith having melted gold, gilt it over, and made it a similitude? [20] For the artificer chooses out a wood that will not rot, and will wisely enquire how he shall set up his image, and that so that it should not be moved. [21] Will ye not know? will ye not hear? has it not been told you of old? Have ye not known the foundations of the earth? [22] It is he that comprehends the circle of the earth, and the inhabitants in it are as grasshoppers; he that set up the heaven as a chamber, and stretched it out as a tent to dwell in: [23] he that appoints princes to rule as nothing, and has made the earth as nothing. [24] For they shall not plant, neither shall they sow, neither shall their root be fixed in the ground: he has blown upon them, and they are withered, and a storm shall carry them away like sticks.

[25] Now then to whom have ye compared me, that I may be exalted? saith the Holy One. [26] Lift up your eyes on high, and see, who has displayed all these things? even he that brings forth his host by number: he shall call them all by name by means of his great glory, and by the power of his might: nothing has escaped thee.

[27] For say not thou, O Jacob, and why hast thou spoken, Israel, saying, My way is hid from God, and my God has taken away my judgment, and has departed? [28] And now, hast thou not known? hast thou not heard? the eternal God, the God that formed the ends of the earth, shall not hunger, nor be weary, and there is no searching of his understanding. [29] He gives strength to the hungry, and sorrow to them that are not suffering. [30] For the young men shall hunger, and the youths shall be weary, and the choice men shall be powerless: [31] but they that wait on God shall renew their strength; they shall put forth new feathers like eagles; they shall run, and not be weary; they shall walk, and not hunger.

41 Hold a feast to me, ye islands: for the princes shall renew their strength: let them draw nigh and speak together: then let them declare judgment.

[2] Who raised up righteousness from the east, and called it to his feet, so that it should go? shall appoint it an adversary of Gentiles, and shall dismay kings, and bury their swords in the earth, and cast forth their bows and arrows as sticks? [3] And he shall pursue them; the way of his feet shall proceed in peace. [4] Who has wrought and done these things? he has called it who called it from the generations of old; I God, the first and to all futurity, I AM.

[5] The nations saw, and feared; the ends of the earth drew nigh, and came together, [6] every one judging for his neighbour and that to assist his brother: and one will say, [7] The artificer has become strong, and the coppersmith that smites with the hammer, and forges also: sometimes he will say, It is a piece well joined: they have fastened them with nails; they will fix them, and they shall not be moved.

[8] But thou, Israel, art my servant Jacob, and he whom I have chosen, the seed of Abraam, whom I have loved: [9] whom I have taken hold of from the ends of the earth, and from the high places of it I have called thee, and said to thee, Thou art my servant; I have chosen thee, and I have not forsaken thee. [10] Fear not; for I am with thee: wander not; for I am thy God, who have strengthened thee; and I have helped thee, and have established

thee with my just right hand.
11 Behold, all thine adversaries shall be
ashamed and confounded; for they shall
be as if they were not: and all thine op-
ponents shall perish. 12 Thou shalt seek
them, and thou shalt not find the men
who shall insolently rage against thee:
for they shall be as if they were not, and
they that war against thee shall not be.[a]
13 For I am thy God, who holdeth thy
right hand, who saith to thee, 14 Fear not,
Jacob, and thou Israel few in number;
I have helped thee, saith thy God, he
that redeems thee, O Israel. 15 Behold,
I have made thee as new saw-shaped
threshing wheels of a waggon; and thou
shalt thresh the mountains, and beat the
hills to powder, and make them as chaff:
16 and thou shalt winnow them, and the
wind shall carry them away, and a tem-
pest shall scatter them: but thou shalt re-
joice in the holy ones of Israel.
17 And the poor and the needy shall ex-
ult; for when they shall seek water, and
there shall be none, and their tongue is
parched with thirst, I the Eternal God, I
the God of Israel will hear, and will not
forsake them: 18 but I will open rivers
on the mountains, and fountains in the
midst of plains: I will make the desert
pools of water, and a thirsty land water-
courses. 19 I will plant in the dry land
the cedar and box, the myrtle and cy-
press, and white poplar: 20 that they may
see, and know, and perceive, and under-
stand together, that the hand of God has
wrought these works, and the Holy One
of Israel has displayed them.
21 Your judgment draws nigh, saith the
Eternal God; your counsels have drawn
nigh, saith the King of Jacob. 22 Let
them draw nigh, and declare to you what
things shall come to pass; or tell us what
things were of old, and we will apply our
understanding, and we shall know what
are the last and the future things: 23 tell
us, declare ye to us the things that are
coming on at the last time, and we shall
know that ye are gods: do good, and do
evil, and we shall wonder, and see at the
same time 24 whence ye are, and whence
is your work: they have chosen you an
abomination out of the earth.
25 But I have raised up him that comes
from the north, and him that comes from
the rising of the sun: they shall be called
by my name: let the princes come, and
as potter's clay, and as a potter treading
clay, so shall ye be trodden down. 26 For
who will declare the things from the be-
ginning, that we may know also the for-
mer things, and we will say that they
are true? there is no one that speaks be-
forehand, nor any one that hears your
words.[b] 27 I will give dominion to Sion,
and will comfort Jerusalem by the way.
28 For from among the nations, behold,
there was no one; and of their idols there
was none to declare anything: and if I
should ask them, Whence are ye? they
could not answer me. 29 For these are
your makers, as ye think, and they that
cause you to err in vain.

42 Jacob is my servant, I will help him:
Israel is my chosen, my soul has ac-
cepted him; I have put my Spirit upon
him; he shall bring forth judgment to
the Gentiles.[c] 2 He shall not cry, nor
lift up his voice, nor shall his voice be
heard without. 3 A bruised reed shall
he not break, and smoking flax shall he
not quench; but he shall bring forth judg-
ment to truth. 4 He shall shine out, and
shall not be discouraged, until he have
set judgment on the earth: and in his
name shall the Gentiles trust.[d]
5 Thus saith the Eternal God, who
made the heaven, and established it; who
settled the earth, and the things in it,
and gives breath to the people on it, and
spirit to them that tread on it: 6 I the Eter-
nal God have called thee in righteous-

41:12 Lit. transgress by wine against. **41:26** Or, and say. **42:1** See Mat. 12. 18, etc. **42:4** Lit. broken.

ness, and will hold thine hand, and will strengthen thee: and I have given thee for the covenant of a race, for a light of the Gentiles; [7] to open the eyes of the blind, to bring the bound and them that sit in darkness out of bonds and the prison-house.

[8] I am the Eternal God: that is my name: I will not give my glory to another, nor my praises to graven images. [9] Behold, the ancient things have come to pass, and so will the new things which I tell you: yea, before I tell them they are made known to you.

[10] Sing a new hymn to God: ye who are his dominion, glorify his name from the end of the earth: ye that go down to the sea, and sail upon it; the islands, and they that dwell in them. [11] Rejoice, thou wilderness, and the villages thereof, the hamlets, and the dwellers in Kedar: the inhabitants of the rock shall rejoice, they shall shout from the top of the mountains. [12] They shall give glory to God, and shall proclaim his praises in the islands.

[13] The Eternal God of hosts shall go forth, and crush the war: he shall stir up jealousy, and shall shout mightily against his enemies. [14] I have been silent: shall I also always be silent and forbear? I have endured like a travailing woman: I will now amaze and wither at once. [15] I will make desolate mountains and hills, and will dry up all their grass; and I will make the rivers islands, and dry up the pools. [16] And I will bring the blind by a way that they knew not, and I will cause them to tread paths which they have not known: I will turn darkness into light for them, and crooked things into straight. These things will I do, and will not forsake them. [17] But they are turned back: be ye utterly ashamed that trust in graven images, who say to the molten images, Ye are our gods.

[18] Hear, ye deaf, and look up, ye blind, to see. [19] And who is blind, but my servants? and deaf, but they that rule over them? yea, the servants of God have been made blind. [20] Ye have often seen, and have not taken heed; your ears have been opened, and ye have not heard. [21] The Eternal God has taken counsel that he might be justified, and might magnify his praise. [22] And I beheld, and the people were spoiled and plundered: for there is a snare in the secret chambers everywhere, and in the houses also, where they have hidden them: they became a spoil, and there was no one that delivered the prey, and there was none who said, Restore.

[23] Who is there among you that will give ear to these things? hearken ye to the things which are coming to pass. [24] For what did he give Jacob up to spoil, and Israel to them that plundered him? Did not God do it against whom they sinned? and they would not walk in his ways, nor hearken to his law.[a] [25] So he brought upon them the fury of his wrath; and the war, and those that burnt round about them, prevailed against them; yet no one of them knew it, neither did they lay it to heart.

43 And now thus saith the Eternal God that made thee, O Jacob, and formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. [2] And if thou pass through water, I am with thee; and the rivers shall not overflow thee: and if thou go through fire, thou shalt not be burned; the flame shall not burn thee. [3] For I am the Eternal thy God, the Holy One of Israel, that saves thee: I have made Egypt and Ethiopia thy ransom, and given Soene for thee. [4] Since thou becamest precious in my sight, thou hast become glorious, and I have loved thee: and I will give men for thee, and princes for thy life.[b] [5] Fear not; for I am with thee: I will bring thy seed from the east, and will gather thee from the west.

42:24 Some read τίς, who. **43:4** Gr. head.

6 I will say to the north, Bring; and to
the south, Keep not back; bring my sons
from the land afar off, and my daugh-
ters from the ends of the earth; 7 even all
who are called by my name: for I have
prepared him for my glory, and I have
formed him, and have made him: 8 and I
have brought forth the blind people; for
their eyes are alike blind, and they that
have ears are deaf.

9 All the nations are gathered together,
and princes shall be gathered out of
them: who will declare these things? or
who will declare to you things from the
beginning? let them bring forth their
witnesses, and be justified; and let them
hear, and declare the truth.

10 Be ye my witnesses, and I too am a
witness, saith the Eternal God, and my
servant whom I have chosen: that ye
may know, and believe, and understand
that I am he: before me there was no
other God, and after me there shall be
none. 11 I am God; and beside me there
is no Saviour. 12 I have declared, and
have saved; I have reproached, and there
was no strange god among you: ye are
my witnesses, and I am the Eternal God,
13 even from the beginning; and there is
none that can deliver out of my hands: I
will work, and who shall turn it back?

14 Thus saith the Eternal God that re-
deems you, the Holy One of Israel; For
your sakes I will send to Babylon, and
I will stir up all that flee, and the
Chaldeans shall be bound in ships. 15 I
am the Eternal God, your Holy One, who
have appointed for Israel your king.

16 Thus saith God, who makes a way in
the sea, and a path in the mighty water;
17 who brought forth chariots and horse,
and a mighty multitude: but they have
lain down, and shall not rise: they are ex-
tinct, as quenched flax.[a]

18 Remember ye not the former things,
and consider not the ancient things.
19 Behold, I will do new things, which
shall presently spring forth, and ye shall
know them: and I will make a way in
the wilderness, and rivers in the dry land.
20 The beasts of the field shall bless me,
the owls and young ostriches; for I have
given water in the wilderness, and rivers
in the dry land, to give drink to my cho-
sen race, 21 even my people whom I have
preserved to tell forth my praises.

22 I have not now called thee, O Jacob;
neither have I made thee weary, O Israel.
23 Thou hast not brought me the sheep
of thy whole-burnt-offering; neither hast
thou glorified me with thy sacrifices. I
have not caused thee to serve with sac-
rifices, neither have I wearied thee with
frankincense. 24 Neither hast thou pur-
chased for me victims for silver, neither
have I desired the fat of thy sacrifices: but
thou didst stand before me in thy sins,
and in thine iniquities. 25 I, even I, am
he that blots out thy transgressions for
mine own sake, and thy sins; and I will
not remember them.[b] 26 But do thou re-
member, and let us plead together: do
thou first confess thy transgressions, that
thou mayest be justified. 27 Your fathers
first, and your princes have transgressed
against me. 28 And the princes have de-
filed my sanctuaries: so I gave Jacob
to enemies to destroy, and Israel to re-
proach.

44 But now hear, Jacob my servant;
and Israel, whom I have chosen.
2 Thus saith the Eternal God that made
thee, and he that formed thee from the
womb; Thou shalt yet be helped: fear
not, my servant Jacob; and beloved Israel,
whom I have chosen. 3 For I will give wa-
ter to the thirsty that walk in a dry land: I
will put my Spirit upon thy seed, and my
blessings upon thy children: 4 and they
shall spring up as grass between brooks,
and as willows on the banks of running
water. 5 One shall say, I am God's; and
another shall call himself by the name of
Jacob; and another shall write with his

43:17 Or, gone to sleep; See Ps. 75. 5,6. **43:25** Gr. I am, I am.

hand, I am God's, and shall call himself by the name of Israel.

[6] Thus saith God the King of Israel, and the God of hosts that delivered him; I am the first, and I am hereafter: beside me there is no God. [7] Who is like me? let him stand, and call, and declare, and prepare for me from the time that I made man for ever; and let them tell you the things that are coming before they arrive. [8] Hide not yourselves, nor go astray: have ye not heard from the beginning, and have not I told you? ye are witnesses if there is a God beside me.

[9] But they that framed false gods did not then hearken; and they that graved images are all vain, performing their own desires, which shall not profit them, but they shall be ashamed [10] that form a god, and all that grave worthless things: [11] and all by whom they were made are withered: yea, let all the deaf be gathered from among men, and let them stand together; and let them be ashamed and confounded together:

[12] For the artificer sharpens the iron; he fashions the idol with an axe, and fixes it with an awl, and fashions it with the strength of his arm: and he will be hungry and weak, and will drink no water. [13] The artificer having chosen a piece of wood, marks it out with a rule, and fits it with glue, and makes it as the form of a man, and as the beauty of a man, to set it up in the house. [14] He cuts wood out of the forest, which God planted, even a pine tree, and the rain made it grow, [15] that it might be for men to burn: and having taken part of it he warms himself; yea, they burn part of it, and bake loaves thereon; and of the rest they make for themselves gods, and they worship them. [16] Half thereof he burns in the fire, and with half of it he bakes loaves on the coals; and having roasted flesh on it he eats, and is satisfied, and having warmed himself he says, I am comfortable, for I have warmed myself, and have seen the fire. [17] And the rest he makes a graven god, and worships, and prays, saying, Deliver me; for thou art my God.

[18] They have no understanding to perceive; for they have been blinded so that they should not see with their eyes, nor perceive with their heart. [19] And one has not considered in his mind, nor known in his understanding, that he has burnt up half of it in the fire, and baked loaves on the coals thereof and has roasted and eaten flesh, and of the rest of it he has made an abomination, and they worship it. [20] Know thou that their heart is ashes, and they err, and no one is able to deliver his soul: see, ye will not say, There is a lie in my right hand.

[21] Remember these things, O Jacob and Israel; for thou art my servant; I have formed thee to be my servant: and do thou, Israel, not forget me. [22] For behold, I have blotted out as a cloud thy transgressions, and thy sin as darkness: turn to me, and I will redeem thee.

[23] Rejoice, ye heavens; for God has had mercy upon Israel: sound the trumpet, ye foundations of the earth: ye mountains, shout with joy, ye hills, and all the trees therein: for God has redeemed Jacob, and Israel shall be glorified.

[24] Thus saith God that redeems thee, and who formed thee from the womb, I am God that performs all things: I stretched out the heaven alone, and established the earth. [25] Who else will frustrate the tokens of those that have divining spirits, and prophecies from the heart of man? turning the wise back, and making their counsel foolishness;[ab] [26] and confirming the word of his servant, and verifying the counsel of his messengers: who says to Jerusalem, Thou shalt be inhabited; and to the cities of Idumea, Ye shall be built, and her desert places shall spring forth. [27] Who says to the deep, Thou shalt be dried up, and I will

44:25 Gr. ventriloquists. **44:25** See Heb.

dry up the rivers. [28] Who bids Cyrus be wise, and he shall perform all my will: who says to Jerusalem, Thou shalt be built, and I will lay the foundation of my holy house.

45 Thus saith the Eternal God to my anointed Cyrus, whose right hand I have held, that nations might be obedient before him; and I will break through the strength of kings; I will open doors before him, and cities shall not be closed. [2] I will go before thee, and will level mountains: I will break to pieces brazen doors, and will burst iron bars. [3] And I will give thee the treasures of darkness, I will open to thee hidden, unseen treasures, that thou mayest know that I, the Eternal thy God, that call thee by name, am the God of Israel. [4] For the sake of my servant Jacob, and Israel mine elect, I will call thee by thy name, and accept thee: but thou hast not known me. [5] For I am the Eternal God, and there is no other God beside me; I strengthened thee, and thou hast not known me. [6] That they that come from the east and they that come from the west may know that there is no God but me. I am the Eternal God, and there is none beside. [7] I am he that prepared light, and formed darkness; who make peace, and create evil; I am the Eternal God, that does all these things.

[8] Let the heaven rejoice from above, and let the clouds rain righteousness: let the earth bring forth, and blossom with mercy, and bring forth righteousness likewise: I am God that created thee.

[9] What excellent thing have I prepared as clay of the potter? Will the ploughman plough the earth all day? shall the clay say to the potter, What art thou doing that thou dost not work, nor hast hands? shall the thing formed answer him that formed it? [10] As though one should say to his father, What wilt thou beget me? and to his mother, What art thou bringing forth?

[11] For thus saith the Eternal God, the Holy One of Israel, who has formed the things that are to come, Enquire of me concerning my sons, and concerning the works of my hands command me. [12] I have made the earth, and man upon it: I with my hand have established the heaven; I have given commandment to all the stars. [13] I have raised him up to be a king with righteousness, and all his ways are right: he shall build my city, and shall turn the captivity of my people, not for ransoms, nor for rewards, saith the God of hosts.[a]

[14] Thus saith the God of hosts, Egypt has laboured for thee; and the merchandise of the Ethiopians, and the Sabeans, men of stature, shall pass over to thee, and shall be thy servants; and they shall follow after thee bound in fetters, and shall pass over to thee, and shall do obeisance to thee, and make supplication to thee: because God is in thee; and there is no God beside thee, O God. [15] For thou art God, yet we knew it not, the God of Israel, the Saviour. [16] All that are opposed to him shall be ashamed and confounded, and shall walk in shame: ye isles, keep a feast to me.[b] [17] Israel is saved by God with an everlasting salvation: they shall not be ashamed nor confounded for evermore.

[18] Thus saith God that made the heaven, this God that created the earth, and made it; he marked it out, he made it not in vain, but formed it to be inhabited: I am God, and there is none beside.[c] [19] I have not spoken in secret, nor in a dark place of the earth: I said not to the seed of Jacob, Seek vanity: I, even I, am God, speaking righteousness, and proclaiming truth.[d]

[20] Assemble yourselves and come; take counsel together, ye that escape of the nations: they that set up wood, even their graven image, have no knowledge, nor

45:13 Gr. with. **45:16** See chap 41. 1. **45:18** Gr. shewed. **45:19** Gr. I am, I am.

they who pray to gods that do not save.
21 If they will declare, let them draw nigh,
that they may know together, who has
caused these things to be heard from the
beginning: then was it told you. I am
God, and there is not another beside me;
a just God and a Saviour; there is none
but me. 22 Turn ye to me, and ye shall be
saved, ye that come from the end of the
earth: I am God, and there is none other.
23 By myself I swear, righteousness shall
surely proceed out of my mouth; my
words shall not be frustrated; that to me
every knee shall bend, and every tongue
shall swear by God, 24 saying, Righteous-
ness and glory shall come to him: and
all that remove them from their borders
shall be ashamed. 25 By God shall they be
justified, and in God shall all the seed of
the children of Israel be glorified.

46 Bel has fallen, Nabo is broken to
pieces, their graven images are
gone to the wild beasts and the cattle:
ye take them packed up as a burden to
the weary, exhausted, hungry, and at the
same time helpless man; 2 who will not
be able to save themselves from war, but
they themselves are led away captive.

3 Hear me, O house of Jacob, and all the
remnant of Israel, who are borne by me
from the womb, and taught by me from
infancy, even to old age: 4 I am he; and
until ye shall have grown old, I am he: I
bear you, I have made, and I will relieve,
I will take up and save you.[a]

5 To whom have ye compared me? see,
consider, ye that go astray. 6 They that
furnish gold out of a purse, and silver by
weight, will weigh it in a scale, and they
hire a goldsmith and make idols, and
bow down, and worship them.[b] 7 They
bear it upon the shoulder, and go; and
if they put it upon its place, it remains, it
cannot move: and whosoever shall cry to
it, it cannot hear; it cannot save him from
trouble.

8 Remember ye these things, and groan:
repent, ye that have gone astray, return
in your heart; 9 and remember the former
things that were of old: for I am God, and
there is none other beside me, 10 telling
beforehand the latter events before they
come to pass, and they are accomplished
together: and I said, All my counsel shall
stand, and I will do all things that I have
planned: 11 calling a bird from the east,
and from a land afar off, for the things
which I have planned: I have spoken, and
brought him; I have created and made
him; I have brought him, and prospered
his way.

12 Hearken to me, ye senseless ones,
that are far from righteousness: 13 I have
brought near my righteousness, and I
will not be slow with the salvation that is
from me: I have given salvation in Sion
to Israel for glory.

47 Come down, sit on the ground,
O virgin daughter of Babylon: sit
on the ground, O daughter of the
Chaldeans: for thou shalt no more be
called tender and luxurious. 2 Take a
millstone, grind meal: remove thy veil,
uncover thy white hairs, make bare the
leg, pass through the rivers. 3 Thy shame
shall be uncovered, thy reproaches shall
be brought to light: I will exact of thee
due vengeance, I will no longer deliver
thee to men.

4 Thy deliverer is the God of hosts, the
Holy One of Israel is his name.

5 Sit thou down pierced with woe,
go into darkness, O daughter of the
Chaldeans: thou shalt no more be called
the strength of a kingdom. 6 I have been
provoked with my people; thou hast
defiled mine inheritance: I gave them
into thy hand, but thou didst not extend
mercy to them: thou madest the yoke of
the aged man very heavy, 7 and saidst, I
shall be a princess for ever: thou didst
not perceive these things in thine heart,
nor didst thou remember the latter end.

8 But now hear these words, thou lux-

46:4 Or, put up with. **46:6** Gr. things made with hands.

urious one, who art the one that sits at ease, that is secure, that says in her heart, I am, and there is not another; I shall not sit a widow, neither shall I know bereavement. [9] But now these two things shall come upon thee suddenly in one day, the loss of children and widowhood shall come suddenly upon thee, for thy sorcery, for the strength of thine enchantments, [10] for thy trusting in wickedness: for thou saidst, I am, and there is not another: know thou, the understanding of these things and thy harlotry shall be thy shame; for thou saidst in thy heart, I am, and there is not another.[a]

[11] And destruction shall come upon thee, and thou shalt not be aware; there shall be a pit, and thou shalt fall into it: and grief shall come upon thee, and thou shalt not be able to be clear; and destruction shall come suddenly upon thee, and thou shalt not know.[b] [12] Stand now with thine enchantments, and with the abundance of thy sorcery, which thou hast learned from thy youth; if thou canst be profited. [13] Thou art wearied in thy counsels. Let now the astrologers of the heaven stand and deliver thee, let them that see the stars tell thee what is about to come upon thee. [14] Behold, they all shall be burnt up as sticks in the fire; neither shall they at all deliver their life from the flame. Because thou hast coals of fire, sit thou upon them; [15] these shall be thy help. Thou hast wearied thyself with traffic from thy youth: every man has wandered to his own home, but thou shalt have no deliverance.

48 Hear these words, ye house of Jacob, who are called by the name of Israel, and have come forth out of Juda, who swear by the name of the Eternal God of Israel, making mention of it, but not with truth, nor with righteousness; [2] maintaining also the name of the holy city, and staying themselves on the God of Israel: the God of hosts is his name. The former things I have already declared; [3] and they have proceeded out of my mouth, and it became well known; I wrought suddenly, and the events came to pass.

[4] I know that thou art stubborn, and thy neck is an iron sinew, and thy forehead brazen. [5] And I told thee of old what should be before it came upon thee; I made it known to thee, lest thou shouldest say, My idols have done it for me; and shouldest say, My graven and molten images have commanded me.[c] [6] Ye have heard all this, but ye have not known: yet I have made known to thee the new things from henceforth, which are coming to pass, and thou saidst not,[d] [7] Now they come to pass, and not formerly: and thou heardest not of them in former days: say not thou, Yea, I know them. [8] Thou hast neither known, nor understood, neither from the beginning have I opened thine ears: for I knew that thou wouldest surely deal treacherously, and wouldest be called a transgressor even from the womb.

[9] For mine own sake will I shew thee my wrath, and will bring before thee my glorious acts, that I may not utterly destroy thee. [10] Behold, I have sold thee, but not for silver; but I have rescued thee from the furnace of affliction. [11] For mine own sake I will do this for thee, because my name is profaned; and I will not give my glory to another.

[12] Hear me, O Jacob, and Israel whom I call; I am the first, and I endure for

47:10 Gr. the hope of thy wickedness. **47:11** Or, pure. **48:5** Alex. the ancient things before they came. **48:6** Or, audible. **48:12** Gr. am.

ever.[a] [13] My hand also has founded the earth, and my right hand has fixed the sky: I will call them, and they shall stand together. [14] And all shall be gathered, and shall hear: who has told them these things? Out of love to thee I have fulfilled thy desire on Babylon, to abolish the seed of the Chaldeans. [15] I have spoken, I have called, I have brought him, and made his way prosperous.

[16] Draw nigh to me, and hear ye these words; I have not spoken in secret from the beginning: when it took place, there was I, and now God, even God, and his Spirit, hath sent me. [17] Thus saith God that delivered thee, the Holy One of Israel; I am thy God, I have shewn thee how thou shouldest find the way wherein thou shouldest walk. [18] And if thou hadst hearkened to my commandments, then would thy peace have been like a river, and thy righteousness as a wave of the sea. [19] Thy seed also would have been as the sand, and the offspring of thy belly as the dust of the ground: neither now shalt thou by any means be utterly destroyed, neither shall thy name perish before me.

[20] Go forth of Babylon, thou that fleest from the Chaldeans: utter aloud a voice of joy, and let this be made known, proclaim it to the end of the earth; say ye, God hath delivered his servant Jacob. [21] And if they shall thirst, he shall lead them through the desert; he shall bring forth water to them out of the rock: the rock shall be cloven, and the water shall flow forth, and my people shall drink. [22] There is no joy, saith God, to the ungodly.

49 Hearken to me, ye islands; and attend, ye Gentiles; after a long time it shall come to pass, saith God: from my mother's womb he has called my name: [2] and he has made my mouth as a sharp sword, and he has hid me under the shadow of his hand; he has made me as a choice shaft, and he has hid me in his quiver; [3] and said to me, Thou art my servant, O Israel, and in thee I will be glorified. [4] Then I said, I have laboured in vain, I have given my strength for vanity and for nothing: therefore is my judgment with God, and my labour before my God. [5] And now, thus saith God that formed me from the womb to be his own servant, to gather Jacob to him and Israel. I shall be gathered and glorified before God, and my God shall be my strength. [6] And he said to me, It is a great thing for thee to be called my servant, to establish the tribes of Jacob, and to recover the dispersion of Israel: behold, I have given thee for the covenant of a race, for a light of the Gentiles, that thou shouldest be for salvation to the end of the earth.[b]

[7] Thus saith God that delivered thee, the God of Israel, Sanctify him that despises his life, him that is abhorred by the nations that are the servants of princes: kings shall behold him, and princes shall arise, and shall worship him, for God's sake: for the Holy One of Israel is faithful, and I have chosen thee.

[8] Thus saith God, In an acceptable time have I heard thee, and in a day of salvation have I succoured thee: and I have formed thee, and given thee for a covenant of the nations, to establish the earth, and to cause to inherit the desert heritages: [9] saying to them that are in bonds, Go forth; and bidding them that are in darkness shew themselves. They shall be fed in all the ways, and in all the paths shall be their pasture. [10] They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite

49:6 Gr. a perpetual covenant.

them; but he that has mercy on them shall comfort them, and by fountains of waters shall he lead them. [11] And I will make every mountain a way, and every path a pasture to them. [12] Behold, these shall come from far: and these from the north and the west, and others from the land of the Persians.

[13] Rejoice, ye heavens; and let the earth be glad: let the mountains break forth with joy; for God has had mercy on his people, and has comforted the lowly ones of his people.

[14] But Sion said, God has forsaken me, and, God has forgotten me. [15] Will a woman forget her child, so as not to have compassion upon the offspring of her womb? but if a woman should even forget these, yet I will not forget thee, saith God.

[16] Behold, I have painted thy walls on my hands, and thou art continually before me. [17] And thou shalt soon be built by those by whom thou wert destroyed, and they that made thee desolate shall go forth of thee.

[18] Lift up thine eyes round about, and look on them all; behold, they are gathered together, and are come to thee. As I live, saith God, thou shalt clothe thyself with them all as with an ornament, and put them on as a bride her attire. [19] For thy desert and marred and ruined places shall now be too narrow by reason of the inhabitants, and they that devoured thee shall be removed far from thee. [20] For thy sons whom thou hast lost shall say in thine ears, The place is too narrow for me: make room for me that I may dwell. [21] And thou shalt say in thine heart, Who has begotten me these? whereas I was childless, and a widow; but who has brought up these for me? and I was left alone; but whence came these to me?

[22] Thus saith God, even God, Behold, I lift up mine hand to the nations, and I will lift up my signal to the islands: and they shall bring thy sons in their bosom, and shall bear thy daughters on their shoulders. [23] And kings shall be thy nursing-fathers, and their princesses thy nurses, they shall bow down to thee on the face of the earth, and shall lick the dust of thy feet; and thou shalt know that I am God, and they that wait on me shall not be ashamed.

[24] Will any one take spoils from a giant? and if one should take a man captive unjustly, shall he be delivered? [25] For thus saith God, If one should take a giant captive, he shall take spoils, and he who takes them from a mighty man shall be delivered: for I will plead thy cause, and I will deliver thy children. [26] And they that afflicted thee shall eat their own flesh; and they shall drink their own blood as new wine, and shall be drunken: and all flesh shall perceive that I am God that delivers thee, and that upholds the strength of Jacob.

50 Thus saith God, Of what kind is your mother's bill of divorcement, by which I put her away? or to which debtor have I sold you? Behold, ye are sold for your sins, and for your iniquities have I put your mother away. [2] Why did I come, and there was no man? why did I call, and there was none to hearken? Is not my hand strong to redeem? or can I not deliver? behold, by my rebuke I will dry up the sea, and make rivers a wilderness; and their fish shall be dried up because there is no water, and shall die for thirst. [3] I will clothe the sky with darkness, and will make its covering as sackcloth.

[4] The Eternal even God gives me the tongue of instruction, to know when it is fit to speak a word: he has appointed for me early, he has given me an ear to hear:[a] [5] and the instruction of God, even God, opens mine ears, and I do not disobey, nor dispute. [6] I gave my back to

50:4 Gr. the Eternal God. See on 3 Kings 8. 53.

scourges, and my cheeks to blows; and I turned not away my face from the shame of spitting: [7] but the Eternal God became my helper; therefore I was not ashamed, but I set my face as a solid rock; and I know that I shall never be ashamed, [8] for he that has justified me draws near; who is he that pleads with me? let him stand up against me at the same time: yea, who is he that pleads with me? let him draw nigh to me. [9] Behold, the Eternal God, will help me; who will hurt me? behold, all ye shall wax old as a garment, and a moth shall devour you.

[10] Who is among you that fears God? let him hearken to the voice of his servant: ye that walk in darkness, and have no light, trust in the name of God, and stay upon God. [11] Behold, ye all kindle a fire, and feed a flame: walk in the light of your fire, and in the flame which ye have kindled. This has happened to you for my sake; ye shall lie down in sorrow.

51 Hearken to me, ye that follow after righteousness, and seek God: look to the solid rock, which ye have hewn, and to the hole of the pit which ye have dug. [2] Look to Abraam your father, and to Sarrha that bore you: for he was alone when I called him, and blessed him, and loved him, and multiplied him. [3] And now I will comfort thee, O Sion: and I have comforted all her desert places; and I will make her desert places as a garden, and her western places as the garden of God; they shall find in her gladness and exultation, thanksgiving and the voice of praise.[a]

[4] Hear me, hear me, my people; and ye kings, hearken to me: for a law shall proceed from me, and my judgment shall be for a light of the nations.[b] [5] My righteousness speedily draws nigh, and my salvation shall go forth as light, and on mine arm shall the Gentiles trust: the isles shall wait for me, and on mine arm shall they trust.[c] [6] Lift up your eyes to the sky, and look on the earth beneath: for the sky was darkened like smoke, and the earth shall wax old like a garment, and the inhabitants shall die in like manner: but my righteousness shall not fail.

[7] Hear me, ye that know judgment, the people in whose heart is my law: fear not the reproach of men, and be not overcome by their contempt. [8] For as a garment will be devoured by time, and as wool will be devoured by a moth, so shall they be consumed; but my righteousness shall be for ever, and my salvation for all generations.

[9] Awake, awake, O Jerusalem, and put on the strength of thine arm; awake as in the early time, as the ancient generation.[d] [10] Art thou not it that dried the sea, the water, even the abundance of the deep; that made the depths of the sea a way of passage for the delivered and redeemed? [11] for by the help of God they shall return, and come to Sion with joy and everlasting exultation, for praise and joy shall come upon their head: pain, and grief, and groaning, have fled away.

[12] I, even I, am he that comforts thee: consider who thou art, that thou wast afraid of mortal man, and of the son of man, who are withered as grass. [13] And thou hast forgotten God who made thee, who made the sky and founded the earth; and thou wert continually afraid because of the wrath of him that afflicted thee: for whereas he counselled to take thee away, yet now where is the wrath of him that afflicted thee? [14] For in thy deliverance he shall not halt, nor tarry; [15] for I am thy God, that troubles the sea, and causes the waves thereof to roar: the God of hosts is my name. [16] I will put my words into thy mouth, and I will shelter thee under the shadow of mine hand, with which I fixed the sky, and founded the earth: and God shall say to Sion, Thou art my people.

51:3 Heb. שוב ambiguous. **51:4** Or, the Gentiles. **51:5** Not in Heb. or Alex. **51:9** Gr. the beginning of day.

17 Awake, awake, stand up, O
Jerusalem, that hast drunk at the hand
of God the cup of his fury: for thou
hast drunk out and drained the cup of
calamity, the cup of wrath: 18 and there
was none to comfort thee of all the chil-
dren whom thou borest; and there was
none to take hold of thine hand, not
even of all the children whom thou hast
reared. 19 Wherefore these things are
against thee; who shall sympathise with
thee in thy grief? downfall, and destruc-
tion, famine, and sword: who shall com-
fort thee? 20 Thy sons are the perplexed
ones, that sleep at the top of every street
as a half-boiled beet; they that are full of
the anger of God, caused to faint by the
Eternal God.

21 Therefore hear, thou afflicted one,
and drunken, but not with wine; 22 thus
saith the Eternal God that judges his peo-
ple, Behold, I have taken out of thine
hand the cup of calamity, the cup of my
wrath; and thou shalt not drink it any
more. 23 And I will give it into the hands
of them that injured thee, and them that
afflicted thee; who said to thy soul, Bow
down, that we may pass over: and thou
didst level thy body with the ground to
them passing by without.

52 Awake, awake, Sion; put on thy
strength, O Sion; and do thou
put on thy glory, Jerusalem the holy
city: there shall no more pass through
thee the uncircumcised and unclean.
2 Shake off the dust and arise; sit down,
Jerusalem: put off the band of thy neck,
captive daughter of Sion.

3 For thus saith God, Ye have been sold
for nought; and ye shall not be ransomed
with silver. 4 Thus saith God, My peo-
ple went down before to Egypt to sojourn
there; and were carried away forcibly to
the Assyrians. 5 And now why are ye
here? Thus saith God, Because my peo-
ple was taken for nothing, wonder ye and
howl. Thus saith God, On account of
you my name is continually blasphemed
among the Gentiles. 6 Therefore shall my
people know my name in that day, for I
am he that speaks: I am present, 7 as a
season of beauty upon the mountains, as
the feet of one preaching glad tidings of
peace, as one preaching good news: for I
will publish thy salvation, saying, O Sion,
thy God shall reign.[a] 8 For the voice of
them that guard thee is exalted, and with
the voice together they shall rejoice: for
eyes shall look to eyes, when God shall
have mercy upon Sion. 9 Let the waste
places of Jerusalem break forth in joy to-
gether, because God has had mercy upon
her, and has delivered Jerusalem. 10 And
God shall reveal his holy arm in the sight
of all the nations; and all the ends of the
earth shall see the salvation that comes
from our God.

11 Depart ye, depart, go out from
thence, and touch not the unclean thing;
go ye out from the midst of her; separate
yourselves, ye that bear the vessels of
God. 12 For ye shall not go forth with tu-
mult, neither go by flight: for God shall
go first in advance of you; and the God
of Israel shall be he that brings up your
rear.[b]

13 Behold, my servant shall understand,
and be exalted, and glorified exceed-
ingly. 14 As many shall be amazed at
thee, so shall thy face be without glory
from men, and thy glory shall not be hon-
oured by the sons of men. 15 Thus shall
many nations wonder at him; and kings
shall keep their mouths shut: for they to
whom no report was brought concerning
him, shall see; and they who have not
heard, shall consider.

52:7 Rom. 10. 15. Another reading is 'How beautiful are the feet,' etc. Lit. Why have the feet been made beautiful? See also Joel 2. 2., 'the morning [spread] upon the mountains.' **52:12** Gr. gathers you.

53 O God, who has believed our report? and to whom has the arm of God been revealed? [2] We brought a report as of a child before him; he is as a root in a thirsty land: he has no form nor comeliness; and we saw him, but he had no form nor beauty. [3] But his form was ignoble, and inferior to that of the children of men; he was a man in suffering, and acquainted with the bearing of sickness, for his face is turned from us: he was dishonoured, and not esteemed. [4] He bears our sins, and is pained for us: yet we accounted him to be in trouble, and in suffering, and in affliction. [5] But he was wounded on account of our sins, and was bruised because of our iniquities: the chastisement of our peace was upon him; and by his bruises we were healed.[ab] [6] All we as sheep have gone astray; every one has gone astray in his way; and God gave him up for our sins.

[7] And he, because of his affliction, opens not his mouth: he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth. [8] In his humiliation his judgment was taken away: who shall declare his generation? for his life is taken away from the earth: because of the iniquities of my people he was led to death. [9] And I will give the wicked for his burial, and the rich for his death; for he practised no iniquity, nor craft with his mouth. [10] God also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed: [11] God also is pleased to take away from the travail of his soul, to shew him light, and to form him with understanding; to justify the just one who serves many well; and he shall bear their sins. [12] Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many, and was delivered because of their iniquities.

54 Rejoice, thou barren that bearest not; break forth and cry, thou that dost not travail: for more are the children of the desolate than of her that has a husband: for God has said, [2] Enlarge the place of thy tent, and of thy curtains: fix the pins, spare not, lengthen thy cords, and strengthen thy pins; [3] spread forth thy tent yet to the right and the left: for thy seed shall inherit the Gentiles, and thou shalt make the desolate cities to be inhabited. [4] Fear not, because thou hast been put to shame, neither be confounded, because thou wast reproached: for thou shalt forget thy former shame, and shalt no more at all remember the reproach of thy widowhood.[c] [5] For it is God that made thee; the God of hosts is his name: and he that delivered thee, he is the God of Israel, and shall be called so by the whole earth. [6] God has not called thee as a deserted and faint-hearted woman, nor as a woman hated from her youth, saith thy God.

[7] For a little while I left thee: but with great mercy will I have compassion upon thee. [8] In a little wrath I turned away my face from thee; but with everlasting mercy will I have compassion upon thee, saith God that delivers thee.

[9] From the time of the water of Noe this is my purpose: as I sware to him at that time, saying of the earth, I will no more be wroth with thee, neither when thou art threatened, [10] shall the mountains depart, nor shall thy hills be removed: so neither shall my mercy fail thee, nor shall the covenant of thy peace be at all removed: for God who is gracious to thee has spoken it.[d]

[11] Afflicted and outcast thou hast not been comforted: behold, I will prepare carbuncle for thy stones, and sapphire for thy foundations; [12] and I will

53:5 Or, made sick. **53:5** Gr. bruise. 1 Pet. 2. 22. **54:4** Gr. ancient Or, everlasting. **54:10** Alex. κύριος for κύριε adopted here. Compare Mat. 16. 22, with this passage.

make thy buttresses jasper, and thy gates crystal, and thy border precious stones. [13] And I will cause all thy sons to be taught of God, and thy children to be in great peace. [14] And thou shalt be built in righteousness: abstain from injustice, and thou shalt not fear; and trembling shall not come nigh thee. [15] Behold, strangers shall come to thee by me, and shall sojourn with thee, and shall run to thee for refuge.

[16] Behold, I have created thee, not as the coppersmith blowing coals, and bringing out a vessel fit for work; but I have created thee, not for ruin, that I should destroy thee. [17] I will not suffer any weapon formed against thee to prosper; and every voice that shall rise up against thee for judgment, thou shalt vanquish them all; and thine adversaries shall be condemned thereby. There is an inheritance to them that serve God, and ye shall be righteous before me, saith God.[a]

55 Ye that thirst, go to the water, and all that have no money, go and buy; and eat and drink wine and fat without money or price. [2] Wherefore do ye value at the price of money, and give your labour for that which will not satisfy? hearken to me, and ye shall eat that which is good, and your soul shall feast itself on good things.[b]

[3] Give heed with your ears, and follow my ways: hearken to me, and your soul shall live in prosperity; and I will make with you an everlasting covenant, the sure mercies of David. [4] Behold, I have made him a testimony among the Gentiles, a prince and commander to the Gentiles. [5] Nations which know thee not, shall call upon thee, and peoples which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Eternal thy God, the Holy One of Israel; for he has glorified thee.

[6] Seek ye God, and when ye find him, call upon him; and when he shall draw nigh to you, [7] let the ungodly leave his ways, and the transgressor his counsels: and let him return to God, and he shall find mercy; for he shall abundantly pardon your sins. [8] For my counsels are not as your counsels, nor are my ways as your ways, saith God. [9] But as the heaven is distant from the earth, so is my way distant from your ways, and your thoughts from my mind. [10] For as rain shall come down, or snow, from heaven, and shall not return until it have saturated the earth, and it bring forth, and bud, and give seed to the sower, and bread for food: [11] so shall my word be, whatever shall proceed out of my mouth, it shall by no means turn back, until all the things which I willed shall have been accomplished; and I will make thy ways prosperous, and will effect my commands. [12] For ye shall go forth with joy, and shall be taught with gladness: for the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall applaud with their branches. [13] And instead of the bramble shall come up the cypress, and instead of the nettle shall come up the myrtle: and God shall be for a name, and for an everlasting sign, and shall not fail.

56 Thus saith God, Keep ye judgment, and do justice: for my salvation is near to come, and my mercy to be revealed. [2] Blessed is the man that does these things, and the man that holds by them, and keeps the sabbaths from profaning them, and keeps his hands from doing unrighteousness.

[3] Let not the stranger who attaches himself to God, say, Surely God will separate me from his people: and let not the eunuch say, I am a dry tree. [4] Thus saith God to the eunuchs, as many as shall keep my sabbaths, and choose the things which I take pleasure in, and take hold of my covenant; [5] I will give to them in my house and within my walls an

54:17 Gr. instrument. **55:2** See Col. 2. ult.

honourable place, better than sons and daughters: I will give them an everlasting name, and it shall not fail. [6] And I will give it to the strangers that attach themselves to God, to serve him, and to love the name of God, to be to him servants and handmaids; and as for all that keep my sabbaths from profaning them, and that take hold of my covenant; [7] I will bring them to my holy mountain, and gladden them in my house of prayer: their whole-burnt-offerings and their sacrifices shall be acceptable upon mine altar; for my house shall be called a house of prayer for all nations, [8] saith God that gathers the dispersed of Israel; for I will gather to him a congregation.

[9] All ye beasts of the field, come, devour, all ye beasts of the forest. [10] See how they are all blinded: they have not known; they are dumb dogs that will not bark; dreaming of rest, loving to slumber. [11] Yea, they are insatiable dogs, that know not what it is to be filled, and they are wicked, having no understanding: all have followed their own ways, each according to his own will.

57 See how the just man has perished, and no one lays it to heart: and righteous men are taken away, and no one considers: for the righteous has been removed out of the way of injustice. [2] His burial shall be in peace: he has been removed out of the way.

[3] But draw ye near hither, ye lawless children, the seed of adulterers and the harlot. [4] Wherein have ye been rioting? and against whom have ye opened your mouth, and against whom have ye loosed your tongue? are ye not children of perdition? a lawless seed? [5] who call upon idols under the leafy trees, slaying your children in the valleys among the rocks?[a] [6] That is thy portion, this is thy lot: and to them hast thou poured forth drink-offerings, and to these hast thou offered meat-offerings. Shall I not therefore be angry for these things?

[7] On a lofty and high mountain, there is thy bed, and thither thou carriedst up thy meat-offerings: [8] and behind the posts of thy door thou didst place thy memorials. Didst thou think that if thou shouldest depart from me, thou wouldest gain? thou hast loved those that lay with thee; [9] and thou hast multiplied thy whoredom with them, and thou hast increased the number of them that are far from thee, and hast sent ambassadors beyond thy borders, and hast been debased even to hell. [10] Thou hast wearied thyself with thy many ways; yet thou saidst not, I will cease to strengthen myself: for thou hast done these things; therefore thou hast not supplicated me.

[11] Through dread of whom hast thou feared, and lied against me, and hast not remembered, nor considered me, nor regarded me, yea, though when I see thee I pass thee by, yet thou hast not feared me.[b]

[12] And I will declare thy righteousness, and thy sins, which shall not profit thee. [13] When thou criest out, let them deliver thee in thine affliction: for all these the wind shall take, and the tempest shall carry them away: but they that cleave to me shall possess the land, and shall inherit my holy mountain. [14] And they shall say, Clear the ways before him, and take up the stumbling-blocks out of the way of my people.[c]

[15] Thus saith the Most High, who dwells on high for ever, Holy in the holies, is his name, the Most High resting in the holies, and giving patience to the faint-hearted, and giving life to the broken-hearted:[d] [16] I will not take vengeance on you for ever, neither will I be always angry with you: for my Spirit shall go forth from me, and I have created all breath. [17] On account of sin for a

57:5 Gr. their. **57:11** Gr. taken me into thy mind, not into thine heart. **57:14** Lit. purge. **57:15** Or, Most Holy.

little while I grieved him, and smote him, and turned away my face from him; and he was grieved, and he went on sorrowful in his ways. 18 I have seen his ways, and healed him, and comforted him, and given him true comfort; 19 peace upon peace to them that are far off, and to them that are nigh: and God has said, I will heal them.

20 But the unrighteous shall be tossed as troubled waves, and shall not be able to rest. 21 There is no joy to the ungodly, said God.[a]

58 Cry aloud, and spare not; lift up thy voice as with a trumpet, and declare to my people their sins, and to the house of Jacob their iniquities. 2 They seek me day by day, and desire to know my ways, as a people that had done righteousness, and had not forsaken the judgment of their God: they now ask of me righteous judgment, and desire to draw nigh to God, 3 saying, Why have we fasted, and thou regardest not? why have we afflicted our souls, and thou didst not know it?

Nay, in the days of your fasts ye find your pleasures, and all them that are under your power ye wound. 4 If ye fast for quarrels and strifes, and smite the lowly with your fists, wherefore do ye fast to me as ye do this day, so that your voice may be heard in crying? 5 I have not chosen this fast, nor such a day for a man to afflict his soul; neither though thou shouldest bend down thy neck as a ring, and spread under thee sackcloth and ashes, neither thus shall ye call a fast acceptable. 6 I have not chosen such a fast, saith God; but do thou loose every burden of iniquity, do thou untie the knots of hard bargains, set the bruised free, and cancel every unjust account. 7 Break thy bread to the hungry, and lead the unsheltered poor to thy house: if thou seest one naked, clothe him, and thou shalt not disregard the relations of thine own seed.

8 Then shall thy light break forth as the morning, and thy health shall speedily spring forth: and thy righteousness shall go before thee, and the glory of God shall compass thee. 9 Then shalt thou cry, and God shall hearken to thee; while thou art yet speaking he will say, Behold, I am here. If thou remove from thee the band, and the stretching forth of the hands, and murmuring speech; 10 and if thou give bread to the hungry from thy heart, and satisfy the afflicted soul; then shall thy light spring up in darkness, and thy darkness shall be as noon-day: 11 and thy God shall be with thee continually, and thou shalt be satisfied according as thy soul desires; and thy bones shall be made fat, and shall be as a well-watered garden, and as a fountain from which the water has not failed. 12 And thy old waste desert places shall be built up, and thy foundations shall last through all generations; and thou shalt be called a repairer of breaches, and thou shalt cause thy paths between to be in peace.

13 If thou turn away thy foot from the sabbath, so as not to do thy pleasure on the holy days, and shalt call the sabbaths delightful, holy to God; if thou shalt not lift up thy foot to work, nor speak a word in anger out of thy mouth,[b] 14 then shalt thou trust on God; and he shall bring thee up to the good places of the land, and feed thee with the heritage of Jacob thy father: for the mouth of God has spoken this.

57:21 See chap 48. 22. **58:13** Gr. pleasures.

59 Has the hand of God no power to save? or has he made his ear heavy, so that he should not hear? [2] Nay, your iniquities separate between you and God, and because of your sins has he turned away his face from you, so as not to have mercy upon you. [3] For your hands are defiled with blood, and your fingers with sins; your lips also have spoken iniquity, and your tongue meditates unrighteousness.

[4] None speaks justly, neither is there true judgment: they trust in vanities, and speak empty words; for they conceive trouble, and bring forth iniquity. [5] They have hatched asps' eggs, and weave a spider's web: and he that is going to eat of their eggs, having crushed an addled egg, has found also in it a basilisk. [6] Their web shall not become a garment, nor shall they at all clothe themselves with their works; for their works are works of iniquity. [7] And their feet run to wickedness, swift to shed blood; their thoughts also are thoughts of murder; destruction and misery are in their ways;[a] [8] and the way of peace they know not, neither is there judgment in their ways; for their paths by which they go are crooked, and they know not peace.

[9] Therefore has judgment departed from them, and righteousness shall not overtake them: while they waited for light, darkness came upon them; while they waited for brightness, they walked in perplexity. [10] They shall feel for the wall as blind men, and shall feel for it as if they had no eyes: and they shall feel at noon-day as at midnight; they shall groan as dying men. [11] They shall proceed together as a bear and as a dove: we have waited for judgment, and there is no salvation, it is gone far from us.

[12] For our iniquity is great before thee, and our sins have risen up against us: for our iniquities are in us, and we know our unrighteous deeds. [13] We have sinned, and dealt falsely, and revolted from our God: we have spoken unrighteous words, and have been disobedient; we have conceived and uttered from our heart unrighteous words. [14] And we have turned judgment back, and righteousness has departed afar off: for truth is consumed in their ways, and they could not pass by a straight path. [15] And truth has been taken away, and they have turned aside their mind from understanding.

And God saw it, and it pleased him not that there was no judgment. [16] And he looked, and there was no man, and he observed, and there was none to help: so he defended them with his arm, and stablished them with his mercy. [17] And he put on righteousness as a breast-plate, and placed the helmet of salvation on his head; and he clothed himself with the garment of vengeance, and with his cloak, [18] as one about to render a recompence, even reproach to his adversaries. [19] So shall they of the west fear the name of God, and they that come from the rising of the sun his glorious name: for the wrath of God shall come as a mighty river, it shall come with fury.

[20] And the deliverer shall come for Sion's sake, and shall turn away ungodliness from Jacob. [21] And this shall be my covenant with them, said God; My Spirit which is upon thee, and the words which I have put in thy mouth, shall never fail from thy mouth, nor from the mouth of thy seed, for God has spoken it, henceforth and for ever.

59:7 Gr. from murders, but Alex. reads ὑφρόνων.

60 Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of God is risen upon thee. [2] Behold, darkness shall cover the earth, and there shall be gross darkness on the nations: but God shall appear upon thee, and his glory shall be seen upon thee. [3] And kings shall walk in thy light, and nations in thy brightness.

[4] Lift up thine eyes round about, and behold thy children gathered: all thy sons have come from far, and thy daughters shall be borne on men's shoulders. [5] Then shalt thou see, and fear, and be amazed in thine heart; for the wealth of the sea shall come round to thee, and of nations and peoples; and herds of camels shall come to thee, [6] and the camels of Madiam and Gæpha shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of God. [7] And all the flocks of Kedar shall be gathered, and the rams of Nabæoth shall come; and acceptable sacrifices shall be offered on my altar, and my house of prayer shall be glorified.

[8] Who are these that fly as clouds, and as doves with young ones to me? [9] The isles have waited for me, and the ships of Tharsis among the first, to bring thy children from afar, and their silver and their gold with them, and that for the sake of the holy name of God, and because the Holy One of Israel is glorified. [10] And strangers shall build thy walls, and their kings shall wait upon thee: for by reason of my wrath I smote thee, and by reason of mercy I loved thee. [11] And thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the Gentiles, and their kings as captives. [12] For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate.

[13] And the glory of Libanus shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place.

[14] And the sons of them that afflicted thee, and of them that provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel.[a] [15] Because thou hast become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations.

[16] And thou shalt suck the milk of the Gentiles, and shalt eat the wealth of kings: and shalt know that I am God that saves thee and delivers thee, the Holy One of Israel. [17] And for brass I will bring thee gold, and for iron I will bring thee silver, and instead of wood I will bring thee brass, and instead of stones, iron; and I will make thy princes peaceable, and thine overseers righteous. [18] And injustice shall no more be heard in thy land, nor destruction nor misery in thy coasts; but thy walls shall be called Salvation, and thy gates Sculptured Work. [19] And thou shalt no more have the sun for a light by day, nor shall the rising of the moon lighten thy night; but God shall be thine everlasting light, and God thy glory. [20] For the sun shall no more set, nor shall the moon be eclipsed; for God shall be thine everlasting light, and the days of thy mourning shall be completed. [21] Thy people also shall be all righteous; they shall inherit the land for ever, preserving that which they have planted, even the works of their hands, for glory. [22] The little one shall become thousands, and the least a great nation; I God will gather them in due time.[b]

60:14 Lit. having feared. **60:22** Or, people few in number.

61 The Spirit of God is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind; [2] to declare the acceptable year of God, and the day of recompence; to comfort all that mourn; [3] that there should be given to them that mourn in Sion glory instead of ashes, the oil of joy to the mourners, the garment of glory for the spirit of heaviness: and they shall be called generations of righteousness, the planting of God for glory.[a b]

[4] And they shall build the old waste places, they shall raise up those that were before made desolate, and shall renew the desert cities, even those that had been desolate for many generations. [5] And strangers shall come and feed thy flocks, and aliens shall be thy ploughmen and vine-dressers. [6] But ye shall be called priests of God, the ministers of God: ye shall eat the strength of nations, and shall be admired because of their wealth. [7] Thus shall they inherit the land a second time, and everlasting joy shall be upon their head. [8] For I am God who love righteousness, and hate robberies of injustice; and I will give their labour to the just, and will make an everlasting covenant with them. [9] And their seed shall be known among the Gentiles, and their offspring in the midst of peoples: every one that sees them shall take notice of them, that they are a seed blessed of God;[c] [10] and they shall greatly rejoice in God.

Let my soul rejoice in God; for he has clothed me with the robe of salvation, and the garment of joy: he has put a mitre on me as on a bridegroom, and adorned me with ornaments as a bride.

[11] And as the earth putting forth her flowers, and as a garden its seed; so shall God, even God, cause righteousness to spring forth, and exultation before all nations.

62 For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as light, and my salvation burn as a torch.[d] [2] And the Gentiles shall see thy righteousness, and kings thy glory: and one shall call thee by a new name, which God shall name. [3] And thou shalt be a crown of beauty in the hand of God, and a royal diadem in the hand of thy God. [4] And thou shalt no more be called Forsaken; and thy land shall no more be called Desert: for thou shalt be called My Pleasure, and thy land Inhabited: for God has taken pleasure in thee, and thy land shall be inhabited.

[5] And as a young man lives with a virgin, so shall thy sons dwell in thee: and it shall come to pass that as a bridegroom will rejoice over a bride, so will God rejoice over thee.

[6] And on thy walls, O Jerusalem, have I set watchmen all day and all night, who shall never cease making mention of God. [7] For there is none like you, when he shall have established, and made Jerusalem a praise on the earth. [8] For God has sworn by his glory, and by the might of his arm, I will no more give thy corn and thy provisions to thine enemies; nor shall strangers any more drink thy wine, for which thou hast laboured. [9] But they that have gathered them shall eat them, and they shall praise God; and they that have gathered the grapes shall drink thereof in my holy courts.

[10] Go through my gates, and make a way for my people; and cast the stones out of the way; lift up a standard for the Gentiles. [11] For behold, God has proclaimed to the end of the earth, say ye to the daughter of Sion, Behold, thy Saviour has come to thee, having his reward and his work before his face. [12] And one shall

61:3 Alex. reads καταστολὴν as one word. **61:3** Or, anointing. **61:9** Or, acknowledge. **62:1** Gr. relax.

call them the holy people, the redeemed of God: and thou shalt be called a city sought out, and not forsaken.

63 Who is this that is come from Edom, with red garments from Bosor? thus fair in his apparel, with mighty strength? I speak of righteousness and saving judgment.[a]

[2] Wherefore are thy garments red, and thy raiment as if fresh from a trodden wine-press? [3] I am full of trodden grape, and of the nations there is not a man with me; and I trampled them in my fury, and dashed them to pieces as earth, and brought down their blood to the earth. [4] For the day of recompence has come upon them, and the year of redemption is at hand. [5] And I looked, and there was no helper; and I observed, and none upheld: therefore my arm delivered them, and mine anger drew nigh. [6] And I trampled them in mine anger, and brought down their blood to the earth.

[7] I remembered the mercy of God, the praises of God in all things wherein he recompenses us. God is a good judge to the house of Israel; he deals with us according to his mercy, and according to the abundance of his righteousness.

[8] And he said, Is it not my people? the children surely will not be rebellious: and he became to them deliverance [9] out of all their affliction: not an ambassador, nor a messenger, but himself saved them, because he loved them and spared them: he himself redeemed them, and took them up, and lifted them up all the days of old.[b]

[10] But they disobeyed, and provoked his Holy Spirit: so he turned to be an enemy, he himself contended against them. [11] Then he remembered the ancient days, saying, Where is he that brought up from the sea the shepherd of the sheep? where is he that put his Holy Spirit in them? [12] who led Moses with his right hand, the arm of his glory? he forced the water to separate from before him, to make himself an everlasting name. [13] He led them through the deep, as a horse through the wilderness, and they fainted not, [14] and as cattle through a plain: the Spirit came down from God, and guided them: thus thou leddest thy people, to make thyself a glorious name.

[15] Turn from heaven, and look from thy holy habitation and from thy glory: where is thy zeal and thy strength? where is the abundance of thy mercy and of thy compassions, that thou hast withholden thyself from us? [16] For thou art our Father; for though Abraham knew us not, and Israel did not acknowledge us, yet do thou, O God, our Father, deliver us: thy name has been upon us from the beginning.

[17] Why hast thou caused us to err, O God, from thy way? and hast hardened our hearts, that we should not fear thee? Return for thy servants' sake, for the sake of the tribes of thine inheritance, [18] that we may inherit a small part of thy holy mountain. [19] We are become as at the beginning, when thou didst not rule over us, and thy name was not called upon us.[c]

If thou wouldest open the heaven, trembling will take hold upon the mountains from thee, and they shall melt,

64 as wax melts before the fire; and fire shall burn up the enemies, and thy name shall be manifest among the adversaries: at thy presence the nations shall be troubled, [2] whenever thou shalt work gloriously; trembling from thee shall take hold upon the mountains.

[3] From of old we have not heard, neither have our eyes seen a God beside thee, and thy works which thou wilt perform to them that wait for mercy. [4] For these blessings shall happen to them that work righteousness, and they shall re-

63:1 Gr. discourse, reason about. **63:9** Gr. all the days of the age. **63:19** Heb. and Alex. + 'our adversaries have trodden down the sanctuary.'

member thy ways: behold, thou wast angry and we have sinned; therefore we have erred, [5] and we are all become as unclean, and all our righteousness as a filthy rag: and we have fallen as leaves because of our iniquities; thus the wind shall carry us away.[a] [6] And there is none that calls upon thy name, or that remembers to take hold on thee: for thou hast turned thy face away from us, and hast delivered us up because of our sins.

[7] And now, O God, thou art our Father, and we are clay, all of us the work of thine hands. [8] Be not very wroth with us, and remember not our sins for ever; but now look on us, for we are all thy people.[b] [9] The city of thy holiness has become desolate, Sion has become as a wilderness, Jerusalem a curse. [10] The house, our sanctuary, and the glory which our fathers blessed, has been burnt with fire: and all our glorious things have gone to ruin. [11] And for all these things thou, O God, hast withholden thyself, and been silent, and hast brought us very low.

65 I became manifest to them that asked not for me; I was found of them that sought me not: I said, Behold, I am here, to a nation, who called not on my name. [2] I have stretched forth my hands all day to a disobedient and gainsaying people, to them that walked in a way that was not good, but after their sins. [3] This is the people that provokes me continually in my presence; they offer sacrifices in gardens, and burn incense on bricks to devils, which exist not. [4] They lie down to sleep in the tombs and in the caves for the sake of dreams, even they that eat swine's flesh, and the broth of their sacrifices: all their vessels are defiled: [5] who say, Depart from me, draw not nigh to me, for I am pure.

This is the smoke of my wrath, a fire burns with it continually. [6] Behold, it is written before me: I will not be silent until I have recompensed into their bosom, [7] their sins and the sins of their fathers, saith God, who have burnt incense on the mountains, and reproached me on the hills: I will recompense their works into their bosom.

[8] Thus saith God, As a grape-stone shall be found in the cluster, and they shall say, Destroy it not; for a blessing is in it: so will I do for the sake of him that serves me, for his sake I will not destroy them all. [9] And I will lead forth the seed that came of Jacob and of Juda, and they shall inherit my holy mountain: and mine elect and my servants shall inherit it, and shall dwell there. [10] And there shall be in the forest folds of flocks, and the valley of Achor shall be for a resting-place of herds for my people, who have sought me.

[11] But ye are they that have left me, and forget my holy mountain, and prepare a table for the devil, and fill up the drink-offering to Fortune.[c] [12] I will deliver you up to the sword, ye shall all fall by slaughter: for I called you, and ye hearkened not; I spoke, and ye refused to hear; and ye did evil in my sight, and chose the things wherein I delighted not. [13] Therefore thus saith God, Behold, my servants shall eat, but ye shall hunger: behold, my servants shall drink, but ye shall thirst: behold, my servants shall rejoice, but ye shall be ashamed: [14] behold, my servants shall exult with joy, but ye shall cry for the sorrow of your heart, and shall howl for the vexation of your spirit. [15] For ye shall leave your name for a loathing to my chosen, and God shall destroy you: but my servants shall be called by a new name, [16] which shall be blessed on the earth; for they shall bless the true God: and they that swear upon the earth shall swear by the true God; for they shall forget the former affliction, and it shall not come into their mind.

[17] For there shall be a new heaven and

64:5 Heb. and Lit. flowed out. **64:8** The Gr. ἐν καιρῷ is a Hebraism. **65:11** Gr. mixture.

a new earth: and they shall not at all remember the former, neither shall they at all come into their mind. [18] But they shall find in her joy and exultation; for, behold, I make Jerusalem a rejoicing, and my people a joy. [19] And I will rejoice in Jerusalem, and will be glad in my people: and there shall no more be heard in her the voice of weeping, or the voice of crying. [20] Neither shall there be there any more a child that dies untimely, or an old man who shall not complete his time: for the youth shall be a hundred years old, and the sinner who dies at a hundred years shall also be accursed: [21] and they shall build houses, and themselves shall dwell in them; and they shall plant vineyards, and themselves shall eat the fruit thereof. [22] They shall by no means build, and others inhabit; and they shall by no means plant, and others eat: for as the days of the tree of life shall be the days of my people, they shall long enjoy the fruits of their labours. [23] My chosen shall not toil in vain, neither shall they beget children to be cursed; for they are a seed blessed of God, and their offspring with them.

[24] And it shall come to pass, that before they call, I will hearken to them; while they are yet speaking, I will say, What is it? [25] Then wolves and lambs shall feed together, and the lion shall eat chaff like the ox, and the serpent earth as bread. They shall not injure nor destroy in my holy mountain, saith God.

66 Thus saith God, Heaven is my throne, and the earth is my footstool: what kind of a house will ye build me? and of what kind is to be the place of my rest? [2] For all these things are mine, saith God: and to whom will I have respect, but to the humble and meek, and the man that trembles at my words?

[3] But the transgressor that sacrifices a calf to me, is as he that kills a dog; and he that offers fine flour, as one that offers swine's blood; he that gives frankincense for a memorial, is as a blasphemer.

Yet they have chosen their own ways, and their soul has delighted in their abominations. [4] I also will choose their mockeries, and will recompense their sins upon them; because I called them, and they did not hearken to me; I spoke, and they heard not: and they did evil before me, and chose the things wherein I delighted not.

[5] Hear the words of God, ye that tremble at his word; speak ye, our brethren, to them that hate you and abominate you, that the name of God may be glorified, and may appear their joy; but they shall be ashamed.[ab]

[6] A voice of a cry from the city, a voice from the temple, a voice of God rendering recompence to his adversaries. [7] Before she that travailed brought forth, before the travail-pain came on, she escaped it and brought forth a male. [8] Who has heard such a thing? and who has seen after this manner? Has the earth travailed in one day? or has even a nation been born at once, that Sion has travailed, and brought forth her children? [9] But I have raised this expectation, yet thou hast not remembered me, saith God: behold, have not I made the bearing and barren woman? saith thy God.

[10] Rejoice, O Jerusalem, and all ye that love her hold in her a general assembly: rejoice greatly with her, all that now mourn over her: [11] that ye may suck, and

66:5 Alex. ἡμῶν, but Heb. and Vat. 'your.' **66:5** Or, your. **66:12** i. e. turn myself.

be satisfied with the breast of her consolation; that ye may milk out, and delight yourselves with the influx of her glory.

12 For thus saith God, Behold, I turn toward them as a river of peace, and as a torrent bringing upon them in a flood the glory of the Gentiles: their children shall be borne upon the shoulders, and comforted on the knees.[a] 13 As if his mother should comfort one, so will I also comfort you; and ye shall be comforted in Jerusalem. 14 And ye shall see, and your heart shall rejoice, and your bones shall thrive like grass: and the hand of God shall be known to them that fear him, and he shall threaten the disobedient.[b]

15 For, behold, God will come as fire, and his chariots as a storm, to render his vengeance with wrath, and his rebuke with a flame of fire. 16 For with the fire of God all the earth shall be judged, and all flesh with his sword: many shall be slain by God.

17 They that sanctify themselves and purify themselves in the gardens, and eat swine's flesh in the porches, and the abominations, and the mouse, shall be consumed together, saith God. 18 And I know their works and their imagination. I am going to gather all nations and tongues; and they shall come, and see my glory. 19 And I will leave a sign upon them, and I will send forth them that have escaped of them to the nations, to Tharsis, and Phud, and Lud, and Mosoch, and to Thobel, and to Greece, and to the isles afar off, to those who have not heard my name, nor seen my glory; and they shall declare my glory among the Gentiles. 20 And they shall bring your brethren out of all nations for a gift to God with horses, and chariots, in litters drawn by mules with awnings, to the holy city Jerusalem, said God, as though the children of Israel should bring their sacrifices to me with psalms into the house of God. 21 And I will take of them priests and Levites, saith God.

22 For as the new heaven and the new earth, which I make, remain before me, saith God, so shall your seed and your name continue. 23 And it shall come to pass from month to month, and from sabbath to sabbath, that all flesh shall come to worship before me in Jerusalem, saith God. 24 And they shall go forth, and see the carcases of the men that have transgressed against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a spectacle to all flesh.

66:14 Gr. spring up.

JEREMIAS (JEREMIAH)

1 The word of God which came to Jeremias the son of Chelcias, of the priests, who dwelt in Anathoth in the land of Benjamin: [2] accordingly as the word of God came to him in the days of Josias son of Amos king of Juda, in the thirteenth year of his reign. [3] And it was in the days of Joakim son of Josias king of Juda, until the eleventh year of Sedekias king of Juda, even until the captivity of Jerusalem in the fifth month.

[4] And the word of God came to him, saying, [5] Before I formed thee in the belly, I knew thee; and before thou camest forth from the womb, I sanctified thee; I appointed thee a prophet to the nations.

[6] And I said, O God, thou that art supreme God, behold, I know not how to speak, for I am a child. [7] And God said to me, Say not, I am a child: for thou shalt go to all to whomsoever I shall send thee, and according to all the words that I shall command thee, thou shalt speak. [8] Be not afraid before them: for I am with thee to deliver thee, saith God. [9] And God stretched forth his hand to me, and touched my mouth: and God said to me, Behold, I have put my words into thy mouth.

[10] Behold, I have appointed thee this day over nations and over kingdoms, to root out, and to pull down, and to destroy, and to rebuild, and to plant.

[11] And the word of God came to me, saying, What seest thou? And I said, A rod of an almond tree. [12] And God said to me, Thou hast well seen: for I have watched over my words to perform them. [13] And the word of God came to me a second time, saying, What seest thou? And I said, A caldron on the fire; and the face of it is toward the north. [14] And God said to me, From the north shall flame forth evils upon all the inhabitants of the land. [15] For, behold, I call together all the kingdoms of the earth from the north, saith God; and they shall come, and shall set each one his throne at the entrance of the gates of Jerusalem, and against all the walls round about her, and against all the cities of Juda. [16] And I will speak to them in judgment, concerning all their iniquity, forasmuch as they have forsaken me, and sacrificed to strange gods, and worshipped the works of their own hands.

[17] And do thou gird up thy loins, and stand up, and speak all the words that I shall command thee: be not afraid of their face, neither be thou alarmed before them; for I am with thee to deliver thee, saith God. [18] Behold, I have made thee this day as a strong city, and as a brazen wall, strong against all the kings of Juda, and the princes thereof, and the people of the land. [19] And they shall fight against thee; but they shall by no means prevail against thee; because I am with thee, to deliver thee, saith God.

2 And he said, Thus saith God, I remember the kindness of thy youth, and the love of thine espousals, in following the Holy One of Israel, saith God. [3] Israel was the holy people to God, and the first-fruits of his increase: all that devoured him shall offend; evils shall come upon them, saith God.

[4] Hear the word of God, O house of Jacob, and every family of the house of Israel. [5] Thus saith God, What trespass have your fathers found in me, that they have revolted far from me, and gone after vanities, and become vain? [6] And they said not, Where is God, who brought us up out of the land of Egypt, who guided us in the wilderness, in an untried and trackless land, in a land which no man at all went through, and no man dwelt there? [7] And I brought you to Carmel, that ye should eat the fruits thereof, and the good thereof; and ye went in, and defiled my land, and made mine heritage an abomination. [8] The priests said not, Where is God? and they that held by the law knew me not: the shepherds also sinned against me, and the prophets prophesied by Baal, and went after that which profited not.

[9] Therefore I will yet plead with you, and will plead with your children's children. [10] For go to the isles of the Chettians, and see; and send to Kedar, and observe accurately, and see if such things have been done; [11] if the nations will change their gods, though they are not gods: but my people have changed their glory, for that from which they shall not be profited. [12] The heaven is amazed at this, and is very exceedingly horror-struck, saith God. [13] For my people has committed two faults, and evil ones: they have forsaken me, the fountain of water of life, and hewn out for themselves broken cisterns, which will not be able to hold water.

[14] Is Israel a servant, or a home-born slave? why has he become a spoil? [15] The lions roared upon him, and uttered their voice, which have made his land a wilderness: and his cities are broken down, that they should not be inhabited. [16] Also the children of Memphis and Taphnas have known thee, and mocked thee. [17] Has not thy forsaking me brought these things upon thee? saith the Eternal thy God.

[18] And now what hast thou to do with the way of Egypt, to drink the water of Geon? and what hast thou to do with the way of the Assyrians, to drink the water of rivers? [19] Thine apostasy shall correct thee, and thy wickedness shall reprove thee: know then, and see, that thy forsaking me has been bitter to thee, saith the Eternal thy God; and I have taken no pleasure in thee, saith the Eternal thy God.

[20] For of old thou hast broken thy yoke, and plucked asunder thy bands; and thou hast said, I will not serve thee, but will go upon every high hill, and under every shady tree, there will I indulge in my fornication. [21] Yet I planted thee a fruitful vine, entirely of the right sort: how art thou a strange vine turned to bitterness! [22] Though thou shouldest wash thyself with nitre, and multiply to thyself soap, still thou art stained by thine iniquities before me, saith God.

[23] How wilt thou say, I am not polluted, and have not gone after Baal? behold thy ways in the burial-ground, and know what thou hast done: her voice has howled in the evening: [24] she has extended her ways over the waters of the desert; she was hurried along by the lusts of her soul; she is given up to them, who will turn her back? none that seek her shall be weary; at the time of her humiliation they shall find her. [25] Withdraw thy foot from a rough way, and thy throat from thirst: but she said, I will strengthen myself: for she loved strangers, and went after them.

[26] As is the shame of a thief when he is caught, so shall the children of Israel

be ashamed; they, and their kings, and their princes, and their priests, and their prophets. [27] They said to a stock, Thou art my father; and to a stone, Thou hast begotten me: and they have turned their backs to me, and not their faces: yet in the time of their afflictions they will say, Arise, and save us. [28] And where are thy gods, which thou madest for thyself? will they arise and save in the time of thine affliction? for according to the number of thy cities were thy gods, O Juda; and according to the number of the streets of Jerusalem they sacrificed to Baal. [29] Wherefore do ye speak unto me? ye all have been ungodly, and ye all have transgressed against me, saith God. [30] In vain have I smitten your children; ye have not received correction: a sword has devoured your prophets as a destroying lion; yet ye feared not.

[31] Hear ye the word of God: thus saith God, Have I been a wilderness or a dry land to Israel? wherefore has my people said, We will not be ruled over, and will not come to thee any more? [32] Will a bride forget her ornaments, or a virgin her girdle? but my people has forgotten me days without number. [33] What fair device wilt thou yet employ in thy ways, so as to seek love? it shall not be so; moreover thou hast done wickedly in corrupting thy ways; [34] and in thine hands has been found the blood of innocent souls; I have not found them in holes, but on every oak. [35] Yet thou saidst, I am innocent: only let his wrath be turned away from me.

Behold, I will plead with thee, whereas thou sayest, I have not sinned. [36] For thou hast been so exceedingly contemptuous as to repeat thy ways; but thou shalt be ashamed of Egypt, as thou wast ashamed of Assur. [37] For thou shalt go forth thence also with thine hands upon thine head; for God has rejected thine hope, and thou shalt not prosper in it.

3 If a man put away his wife, and she depart from him, and become another man's, shall she return to him any more at all? shall not that woman be utterly defiled? yet thou hast gone a-whoring with many shepherds, and hast returned to me, saith God. [2] Lift up thine eyes to look straight forward, and see where thou hast not been utterly defiled. Thou hast sat for them by the wayside as a deserted crow, and hast defiled the land with thy fornications and thy wickedness. [3] And thou didst retain many shepherds for a stumbling-block to thyself: thou hadst a whore's face, thou didst become shameless toward all.

[4] Hast thou not called me as it were a home, and the father and guide of thy virgin-time? [5] Will God's anger continue for ever, or be preserved to the end? Behold, thou hast spoken and done these bad things, and hadst power to do them.

[6] And God said to me in the days of Josias the king, Hast thou seen what things the house of Israel has done to me? they have gone on every high mountain, and under every shady tree, and have committed fornication there. [7] And I said after she had committed all these acts of fornication, Turn again to me. Yet she returned not. And faithless Juda saw her faithlessness. [8] And I saw that (for all the sins of which she was convicted, wherein the house of Israel committed adultery, and I put her away, and gave into her hands a bill of divorcement,) yet faithless Juda feared not, but went and herself also committed fornication. [9] And her fornication was nothing accounted of; and she committed adultery with wood and stone. [10] And for all these things faithless Juda turned not to me with all her heart, but falsely.

[11] And God said to me, Israel has justified himself more than faithless Juda. [12] Go and read these words toward the north, and thou shalt say, Return to me, O house of Israel, saith God; and I will

not set my face against you: for I am merciful, saith God, and I will not be angry with you for ever. [13] Nevertheless, know thine iniquity, that thou hast sinned against the Eternal thy God, and hast scattered thy ways to strangers under every shady tree, but thou didst not hearken to my voice, saith God. [14] Turn, ye children that have revolted, saith God; for I will rule over you: and I will take you one of a city, and two of a family, and I will bring you in to Sion: [15] and I will give you shepherds after my heart, and they shall certainly tend you with knowledge.

[16] And it shall come to pass that when ye are multiplied and increased upon the land, saith God, in those days they shall say no more, The ark of the covenant of the Holy One of Israel: it shall not come to mind; it shall not be named; neither shall it be visited; nor shall this be done any more. [17] In those days and at that time they shall call Jerusalem the throne of God; and all the nations shall be gathered to it: and they shall not walk any more after the imaginations of their evil heart.

[18] In those days the house of Juda shall come together to the house of Israel, and they shall come, together, from the land of the north, and from all the countries, to the land, which I caused their fathers to inherit. [19] And I said, So be it, God, for thou saidst, I will set thee among children, and will give thee a choice land, the inheritance of the Almighty God of the Gentiles: and I said, Ye shall call me Father; and ye shall not turn away from me. [20] But as a wife acts treacherously against her husband, so has the house of Israel dealt treacherously against me, saith God.

[21] A voice from the lips was heard, even of weeping and supplication of the children of Israel: for they have dealt unrighteously in their ways, they have forgotten God their Holy One. [22] Turn, ye children that are given to turning, and I will heal your bruises.

Behold, we will be thy servants; for thou art the Eternal our God. [23] Truly the hills and the strength of the mountains were a lying refuge: but by the Eternal our God is the salvation of Israel. [24] But shame has consumed the labours of our fathers from our youth; their sheep and their calves, and their sons and their daughters. [25] We have lain down in our shame, and our disgrace has covered us: because we and our fathers have sinned before our God, from our youth until this day; and we have not hearkened to the voice of the Eternal our God.

4 If Israel will return to me, saith God, he shall return: and if he will remove his abominations out of his mouth, and fear before me, and swear, [2] God lives, with truth, in judgment and righteousness, then shall nations bless by him, and by him they shall praise God in Jerusalem.

[3] For thus saith God to the men of Juda, and to the inhabitants of Jerusalem, Break up fresh ground for yourselves, and sow not among thorns. [4] Circumcise yourselves to your God, and circumcise your hardness of heart, ye men of Juda, and inhabitants of Jerusalem: lest my wrath go forth as fire, and burn, and there be none to quench it, because of the evil of your devices.

[5] Declare ye in Juda, and let it be heard in Jerusalem: say ye, Sound the trumpet in the land; cry ye aloud: say ye, Gather yourselves together, and let us enter into the fortified cities. [6] Gather up your wares and flee to Sion: hasten, stay not: for I will bring evils from the north, and great destruction. [7] The lion is gone up from his lair, he has roused himself to the destruction of the nations, and has gone forth out of his place, to make the land desolate; and the cities shall be destroyed, so as to be without inhabitant. [8] For these things gird yourselves with

sackclothes, and lament, and howl: for the anger of God is not turned away from you. [9] And it shall come to pass in that day, saith God, that the heart of the king shall perish, and the heart of the princes; and the priests shall be amazed, and the prophets shall wonder.

[10] And I said, O sovereign God, verily thou hast greatly deceived this people and Jerusalem, saying, There shall be peace; whereas behold, the sword has reached even to their soul.

[11] At that time they shall say to this people and to Jerusalem, There is a spirit of error in the wilderness: the way of the daughter of my people is not to purity, nor to holiness. [12] But a spirit of full vengeance shall come upon me; and now I declare my judgments against them. [13] Behold, he shall come up as a cloud, and his chariots as a tempest: his horses are swifter than eagles. Woe unto us! for we are in misery.

[14] Cleanse thine heart from wickedness, O Jerusalem, that thou mayest be saved: how long will thy grievous thoughts be within thee? [15] For a voice of one publishing from Dan shall come, and trouble out of mount Ephraim shall be heard of. [16] Remind ye the nations; behold, they are come: proclaim it in Jerusalem, that bands are approaching from a land afar off, and have uttered their voice against the cities of Juda. [17] As keepers of a field, they have surrounded her; because thou, saith God, hast neglected me. [18] Thy ways and thy devices have brought these things upon thee; this is thy wickedness, for it is bitter, for it has reached to thy heart.

[19] I am pained in my bowels, my bowels, and the sensitive powers of my heart; my soul is in great commotion, my heart is torn: I will not be silent, for my soul has heard the sound of a trumpet, the cry of war, and of distress: it calls on destruction; [20] for all the land is distressed: suddenly my tabernacle is distressed, my curtains have been rent asunder. [21] How long shall I see fugitives, and hear the sound of the trumpet?

[22] For the princes of my people have not known me, they are foolish and unwise children: they are wise to do evil, but how to do good they have not known.

[23] I looked upon the earth, and, behold, it was not; and to the sky, and there was no light in it. [24] I beheld the mountains, and they trembled, and I saw all the hills in commotion. [25] I looked, and, behold, there was no man, and all the birds of the sky were scared. [26] I saw, and, behold, Carmel was desert, and all the cities were burnt with fire at the presence of God, and at the presence of his fierce anger they were utterly destroyed.

[27] Thus saith God, The whole land shall be desolate; but I will not make a full end. [28] For these things let the earth mourn, and let the sky be dark above: for I have spoken, and I will not repent; I have purposed, and I will not turn back from it. [29] The whole land has recoiled from the noise of the horseman and the bent bow; they have gone into the caves, and have hidden themselves in the groves, and have gone up upon the rocks: every city was abandoned, no man dwelt in them. [30] And what wilt thou do? Though thou clothe thyself with scarlet, and adorn thyself with golden ornaments; though thou adorn thine eyes with stibium, thy beauty will be in vain: thy lovers have rejected thee, they seek thy life.

[31] For I have heard thy groaning as the voice of a woman in travail, as of her that brings forth her first child; the voice of the daughter of Zion shall fail through weakness, and she shall lose the strength of her hands, saying, Woe is me! for my soul faints because of the slain.

5 Run ye about in the streets of Jerusalem, and see, and know, and seek in her broad places, if ye can find one, if there is any one that does judgment, and seeks faithfulness; and I will pardon them, saith God. [2] God lives, they say; do they not therefore swear falsely? [3] O God, thine eyes are upon faithfulness: thou hast scourged them, but they have not grieved; thou hast consumed them; but they would not receive correction: they have made their faces harder than a rock; and they would not return. [4] Then I said, It may be they are poor; for they are weak, for they know not the way of God, or the judgment of God. [5] I will go to the rich men, and will speak to them; for they have known the way of God, and the judgment of God: but, behold, with one consent they have broken the yoke, they have burst the bonds.

[6] Therefore has a lion out of the forest smitten them, and a wolf has destroyed them even to their houses, and a leopard has watched against their cities: all that go forth from them shall be hunted: for they have multiplied their ungodliness, they have strengthened themselves in their revoltings. [7] In what way shall I forgive thee for these things? Thy sons have forsaken me, and sworn by them that are no gods: and I fed them to the full, and they committed adultery, and lodged in harlots' houses. [8] They became as wanton horses: they neighed each one after his neighbour's wife. [9] Shall I not visit for these things? saith God: and shall not my soul be avenged on such a nation as this.

[10] Go up upon her battlements, and break them down; but make not a full end: leave her buttresses; for they are God's. [11] For the house of Israel have indeed dealt treacherously against me, saith God: the house of Juda also [12] have lied to their God, and they have said, These things are not so; no evils shall come upon us; and we shall not see sword or famine. [13] Our prophets became wind, and the word of God was not in them.

[14] Therefore thus saith God Almighty, Because ye have spoken this word, behold, I have made my words in thy mouth fire, and this people wood, and it shall devour them. [15] Behold, I will bring upon you a nation from far, O house of Israel, saith God; a nation the sound of whose language one shall not understand. [16] They are all mighty men: [17] and they shall devour your harvest, and your bread; and shall devour your sons, and your daughters; and they shall devour your sheep, and your calves, and devour your vineyards, and your fig-plantations, and your olive yards: and they shall utterly destroy your strong cities, wherein ye trusted, with the sword. [18] And it shall come to pass in those days, saith the Eternal thy God, that I will not utterly destroy you.

[19] And it shall come to pass, when ye shall say, Wherefore has the Eternal our God done all these things to us? that thou shalt say to them, Because ye served strange gods in your land, so shall ye serve strangers in a land that is not yours.

[20] Proclaim these things to the house of Jacob, and let them be heard in the house of Juda. [21] Hear ye now these things, O foolish and senseless people; who have eyes, and see not; and have ears, and hear not: [22] will ye not be afraid of me? saith God; and will ye not fear before me, who have set the sand for a bound to the sea, as a perpetual ordinance, and it shall not pass it: yea, it shall rage, but not prevail; and its waves shall roar, but not pass over it.

[23] But this people has a disobedient and rebellious heart; and they have turned aside and gone back: [24] and they have not said in their heart, Let us fear now the Eternal our God, who gives us the early and latter rain, according to the season of

the fulfilment of the ordinance of harvest, and has preserved it for us. [25] Your transgressions have turned away these things, and your sins have removed good things from you. [26] For among my people were found ungodly men; and they have set snares to destroy men, and have caught them.

[27] As a snare which has been set is full of birds, so are their houses full of deceit: therefore have they grown great, and become rich: [28] and they have transgressed the rule of judgment; they have not judged the cause of the orphan, nor have they judged the cause of the widow. [29] Shall I not visit for these things? saith God: and shall not my soul be avenged on such a nation as this?

[30] Shocking and horrible deeds have been done on the land; [31] the prophets utter unrighteous prophecies, and the priests have clapped their hands: and my people has loved to have it thus: and what will ye do for the future?

6 Strengthen yourselves, ye children of Benjamin, to flee out of the midst of Jerusalem, and sound an alarm with the trumpet in Thecue, and set up a signal over Bæthacharma: for evil threatens from the north, and a great destruction is coming. [2] And thy pride, O daughter of Sion, shall be taken away. [3] The shepherds and their flocks shall come to her; and they shall pitch their tents against her round about, and shall feed their flocks each with his hand.

[4] Prepare yourselves for war against her; rise up, and let us go up against her at noon. Woe to us! for the day has gone down, for the shadows of the day fail. [5] Rise, and let us go up against her by night, and destroy her foundations.

[6] For thus saith God, Hew down her trees, array a numerous force against Jerusalem. O false city; there is all oppression in her. [7] As a cistern cools water, so her wickedness cools her, ungodliness and misery shall be heard in her, as continually before her.

[8] Thou shalt be chastened, O Jerusalem, with pain and the scourge, lest my soul depart from thee; lest I make thee a desert land, which shall not be inhabited.

[9] For thus saith God, Glean, glean thoroughly as a vine the remnant of Israel: turn back your hands as a grape-gatherer to his basket. [10] To whom shall I speak, and testify, that he may hearken? behold, thine ears are uncircumcised, and they shall not be able to hear: behold, the word of God is become to them a reproach, they will not at all desire it.

[11] And I allowed my wrath to come to the full, yet I kept it in, and did not utterly destroy them: I will pour it out on the children without, and on the assembly of young men together: for man and woman shall be taken together, the old man with him that is full of days. [12] And their houses shall be turned to others, with their fields and their wives together: for I will stretch out my hand upon the inhabitants of this land, saith God.

[13] For from the least of them even to the greatest they have all committed iniquity; from the priest even to the false prophet they have all wrought falsely. [14] And they healed the breach of my people imperfectly, making light of it, and saying, Peace, peace: and where is peace? [15] They were ashamed because they failed; yet they were not ashamed as those who are truly ashamed, and they knew not their own disgrace: therefore shall they utterly fall when they do fall, and in the time of visitation shall they perish, said God.

[16] Thus saith God, Stand ye in the ways, and see, and ask for the old paths of God; and see what is the good way, and walk in it, and ye shall find purification for your souls. But they said, We will not walk in them. [17] I have set watchmen over you, saying, Hear ye the sound of the trumpet. But they said, We will not hear it.

18 Therefore have the nations heard,
and they that feed their flocks. 19 Hear, O
earth: behold, I will bring evils upon this
people, even the fruit of their rebellions;
for they have not heeded my words, and
they have rejected my law. 20 Wherefore
do ye bring me frankincense from Saba,
and cinnamon from a land afar off? your
whole-burnt-offerings are not acceptable,
and your sacrifices have not been pleas-
ant to me. 21 Therefore thus saith God,
Behold, I will bring weakness upon this
people, and the fathers and sons shall
be weak together; the neighbour and his
friend shall perish.

22 Thus saith God, Behold, a people
comes from the north, and nations shall
be stirred up from the end of the earth.
23 They shall lay hold on bow and spear;
the people is fierce, and will have no
mercy; their voice is as the roaring
sea; they shall array themselves for war
against thee as fire on horses and chari-
ots, O daughter of Sion.

24 We have heard the report of them:
our hands are weakened: anguish has
seized us, the pangs as of a woman in
travail. 25 Go not forth into the field, and
walk not in the ways; for the sword of the
enemy lingers round about. 26 O daugh-
ter of my people, gird thyself with sack-
cloth: sprinkle thyself with ashes; make
for thyself pitiable lamentation, as the
mourning for a beloved son: for misery
will come suddenly upon you.

27 I have caused thee to be tried among
tried nations, and thou shalt know me
when I have tried their way. 28 They are
all disobedient, walking perversely: they
are brass and iron; they are all corrupted.
29 The bellows have failed from the fire,
the lead has failed: the silversmith works
at his trade in vain; their wickedness is
not consumed. 30 Call ye them reprobate
silver, because God has rejected them.

7 Hear ye the word of God, all Judea.
3 Thus saith the Eternal God of Is-
rael, Correct your ways and your devices,
and I will cause you to dwell in this
place. 4 Trust not in yourselves with ly-
ing words, for they shall not profit you
at all, saying, It is the temple of God, the
temple of God.

5 For if ye thoroughly correct your
ways and your practices, and do indeed
execute judgment between a man and
his neighbour; 6 and oppress not the
stranger, and the orphan, and the widow,
and shed not innocent blood in this place,
and go not after strange gods to your
hurt: 7 then will I cause you to dwell in
this place, in the land which I gave to
your fathers of old and for ever.

8 But whereas ye have trusted in lying
words, whereby ye shall not be profited;
9 and ye murder, and commit adultery,
and steal, and swear falsely, and burn in-
cense to Baal, and are gone after strange
gods whom ye know not, 10 so that it is
evil with you; yet have ye come, and
stood before me in the house, whereon
my name is called, and ye have said,
We have refrained from doing all these
abominations. 11 Is my house, whereon
my name is called, a den of robbers in
your eyes? And, behold, I have seen it,
saith God. 12 For go ye to my place which
is in Selo, where I caused my name to
dwell before, and see what I did to it be-
cause of the wickedness of my people Is-
rael.

13 And now, because ye have done all
these deeds, and I spoke to you, but ye
hearkened not to me; and I called you,
but ye answered not; 14 therefore I also
will do to the house whereon my name is
called, wherein ye trust, and to the place
which I gave to you and to your fathers,
as I did to Selo. 15 And I will cast you out
of my sight, as I cast away your brethren,
all the seed of Ephraim.

16 Therefore pray not thou for this peo-
ple, and intercede not for them to be

pitied, yea, pray not, and approach me not for them: for I will not hearken unto thee. [17] Seest thou not what they do in the cities of Juda, and in the streets of Jerusalem? [18] Their children gather wood, and their fathers kindle a fire, and their women knead dough, to make cakes to the host of heaven; and they have poured out drink-offerings to strange gods, that they might provoke me to anger. [19] Do they provoke me to anger? saith God: do they not provoke themselves, that their faces may be ashamed?

[20] Therefore thus saith God; Behold, my anger and wrath shall be poured out upon this place, and upon the men, and upon the cattle, and upon every tree of their field, and upon the fruits of the land; and it shall burn, and not be quenched.

[21] Thus saith God, Gather your whole-burnt-offerings with your meat-offerings, and eat flesh. [22] For I spoke not to your fathers, and commanded them not in the day wherein I brought them up out of the land of Egypt, concerning whole-burnt-offerings and sacrifice: [23] but I commanded them this thing, saying, Hear ye my voice, and I will be to you a God, and ye shall be to me a people: and walk ye in all my ways, which I shall command you, that it may be well with you. [24] But they hearkened not to me, and their ear gave no heed, but they walked in the imaginations of their evil heart, and went backward, and not forward; [25] from the day that their fathers went forth out of the land of Egypt, even until this day. And I sent to you all my servants, the prophets, by day and early in the morning: yea, I sent them, [26] but they hearkened not to me, and their ear gave no heed; and they made their neck harder than their fathers.

[27] Therefore thou shalt speak this word to them; [28] This is the nation which has not hearkened to the voice of God, nor received correction: truth has failed from their mouth.

[29] Cut off thine hair, and cast it away, and take up a lamentation on thy lips; for God has reprobated and rejected the generation that does these things. [30] For the children of Juda have wrought evil before me, saith God; they have set their abominations in the house on which my name is called, to defile it. [31] And they have built the altar of Tapheth, which is in the valley of the son of Ennom, to burn their sons and their daughters with fire; which I did not command them to do, neither did I design it in my heart.

[32] Therefore, behold, the days come, saith God, when they shall no more say, The altar of Tapheth, and the valley of the son of Ennom, but, The valley of the slain; and they shall bury in Tapheth, for want of room. [33] And the dead bodies of this people shall be for food to the birds of the sky, and to the wild beasts of the earth; and there shall be none to drive them away. [34] And I will destroy out of the cities of Juda, and the streets of Jerusalem, the voice of them that make merry, and the voice of them that rejoice, the voice of the bridegroom, and the voice of the bride; for the whole land shall become a desolation.

8 At that time, saith God, they shall bring out the bones of the kings of Juda, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves; [2] and they shall spread them out to the sun, and the moon, and to all the stars, and to all the host of heaven, which they have loved, and which they have served, and after which they have walked, and to which they have held, and which they have worshipped; they shall not be mourned for, neither shall they be buried; but they shall be for an example on the face of the earth, [3] because they chose death rather than life, even to

all the remnant that are left of that family, in every place whither I shall drive them out.

[4] For thus saith God, Shall not he that falls arise? or he that turns away, shall he not turn back again? [5] Wherefore has this my people turned away with a shameless revolting, and strengthened themselves in their wilfulness, and refused to return? [6] Hearken, I pray you, and hear: will they not speak thus, There is no man that repents of his wickedness, saying, What have I done? the runner has failed from his course, as a tired horse in his neighing. [7] Yea, the stork in the heaven knows her time, also the turtle-dove and wild swallow; the sparrows observe the times of their coming in; but this my people knows not the judgments of God.

[8] How will ye say, We are wise, and the law of God is with us? In vain have the scribes used a false pen. [9] The wise men are ashamed, and alarmed, and taken; because they have rejected the word of God; what wisdom is there in them? [10] Therefore will I give their wives to others, and their fields to new inheritors; and they shall gather their fruits, saith God. [13] There are no grapes on the vines, and there are no figs on the fig-trees, and the leaves have fallen off.

[14] Why do we sit still? assemble yourselves, and let us enter into the strong cities, and let us be cast out there: for God has cast us out, and made us drink water of gall, because we have sinned before him. [15] We assembled for peace, but there was no prosperity; for a time of healing, but behold anxiety.

[16] We shall hear the neighing of his swift horses out of Dan: the whole land quaked at the sound of the neighing of his horses; and he shall come, and devour the land and the fulness of it; the city, and them that dwell in it. [17] For, behold, I send forth against you deadly serpents, which cannot be charmed, and they shall bite you [18] mortally with the pain of your distressed heart.

[19] Behold, there is a sound of the cry of the daughter of my people from a land afar off: Is not God in Sion? is there not a king there? because they have provoked me with their graven images, and with strange vanities. [20] The summer is gone, the harvest is past, and we are not saved.

[21] For the breach of the daughter of my people I have been saddened: in my perplexity pangs have seized upon me as of a woman in travail. [22] And is there no balm in Galaad, or is there no physician there? why has not the healing of the daughter of my people taken place?

[23] Who will give water to my head, and a fountain of tears to my eyes? then would I weep for this my people day and night, even for the slain of the daughter of my people.

9 Who would give me a most distant lodge in the wilderness, that I might leave my people, and depart from them? for they all commit adultery, an assembly of treacherous men. [2] And they have bent their tongue like a bow: falsehood and not faithfulness has prevailed upon the earth; for they have gone on from evil to evil, and have not known me, saith God. [3] Beware ye each of his neighbour, and trust ye not in your brethren: for every one will surely supplant, and every friend will walk craftily. [4] Every one will mock his friend; they will not speak truth: their tongue has learned to speak falsehoods; they have committed iniquity, they ceased not, so as to return. [5] There is usury upon usury, and deceit upon deceit: they would not know me, saith God.

[6] Therefore thus saith God, Behold, I will try them with fire, and prove them; for I will do thus because of the wickedness of the daughter of my people. [7] Their tongue is a wounding arrow; the words of their mouth are deceitful: one speaks peaceably to his neighbour, but in himself retains enmity. [8] Shall I not visit

for these things? saith God: and shall not my soul be avenged on such a people as this? [9] Take up a lamentation for the mountains, and a mournful dirge for the paths of the wilderness, for they are desolate for want of men; they heard not the sound of life from the birds of the sky, nor the cattle: they were amazed, they are gone. [10] And I will remove the inhabitants of Jerusalem, and make it a dwelling-place of dragons; and I will utterly waste the cities of Juda, so that they shall not be inhabited.

[11] Who is the wise man, that he may understand this? and he that has the word of the mouth of God addressed to him, let him tell you wherefore the land has been destroyed, has been ravaged by fire like a desert, so that no one passes through it. [12] And God said to me, Because they have forsaken my law, which I set before them, and have not hearkened to my voice; [13] but went after the lusts of their evil heart, and after the idols which their fathers taught them to worship: [14] therefore thus saith the Eternal God of Israel, Behold, I will feed them with trouble and will cause them to drink water of gall: [15] and I will scatter them among the nations, to them whom neither they nor their fathers knew; and I will send a sword upon them, until I have consumed them with it.

[16] Thus saith God, Call ye the mourning women, and let them come; and send to the wise women, and let them utter their voice; [17] and let them take up a lamentation for you, and let your eyes pour down tears, and your eyelids drop water. [18] For a voice of lamentation has been heard in Sion, How are we become wretched! we are greatly ashamed, for we have forsaken the land, and have abandoned our tabernacles! [19] Hear now, ye women, the word of God, and let your ears receive the words of his mouth, and teach your daughters lamentation, and every woman her neighbour a dirge. [20] For death has come up through your windows, it has entered into our land, to destroy the infants without, and the young men from the streets. [21] And the carcases of the men shall be for an example on the face of the field of your land, like grass after the mower, and there shall be none to gather them.

[22] Thus saith God, Let not the wise man boast in his wisdom, and let not the strong man boast in his strength, and let not the rich man boast in his wealth; [23] but let him that boasts boast in this, the understanding and knowing that I am God that exercise mercy, and judgment, and righteousness, upon the earth; for in these things is my pleasure, saith God.

[24] Behold, the days come, saith God, when I will visit upon all the circumcised their uncircumcision; [25] on Egypt, and on Idumea, and on Edom, and on the children of Ammon, and on the children of Moab, and on every one that shaves his face round about, even them that dwell in the wilderness; for all the Gentiles are uncircumcised in flesh, and all the house of Israel are uncircumcised in their hearts.

10 Hear ye the word of God, which he has spoken to you, O house of Israel.

[2] Thus saith God, Learn ye not the ways of the heathen, and be not alarmed at the signs of the sky; for they are alarmed at them, falling on their faces. [3] For the customs of the nations are vain; it is a tree cut out of the forest, the work of the carpenter, or a molten image. [4] They are beautified with silver and gold, they fix them with hammers and nails; [5] they will set them up that they may not move; it is wrought silver, they will not walk, [9] it is forged silver brought from Tharsis, gold will come from Mophaz, and the work of goldsmiths: they are all the works of craftsmen, they will clothe themselves with blue and scarlet. [9] They must certainly be borne, for they cannot ride of

themselves. Fear them not; for they cannot do any evil, and there is no good in them.

[11] Thus shall ye say to them, Let the gods which have not made heaven and earth perish from off the earth, and from under this sky. [12] It is God that made the earth by his strength, who set up the world by his wisdom, and by his understanding stretched out the sky, [13] and set abundance of waters in the sky, and brought up clouds from the ends of the earth; he made lightnings for the rain, and brought forth light out of his treasures. [14] Every man is deprived of knowledge, every goldsmith is confounded because of his graven images; for he has cast false gods, there is no breath in them. [15] They are vain works, wrought in mockery; in the time of their visitation they shall perish. [16] Such is not the portion of Jacob; for he that formed all things, he is his inheritance; God is his name.

[17] He has gathered thy substance from without that lodged in choice vessels. [18] For thus saith God, Behold, I will overthrow the inhabitants of this land with affliction, that thy plague may be discovered.

[19] Alas for thy ruin! thy plague is grievous: and I said, Surely this is thy wound, and it has overtaken thee. [20] Thy tabernacle is in a ruinous state, it has perished; and all thy curtains have been torn asunder: my children and my cattle are no more: there is no more any place for my tabernacle, nor place for my curtains. [21] For the shepherds have become foolish, and have not sought God; therefore the whole pasture has failed, and the sheep have been scattered. [22] Behold, there comes a sound of a noise, and a great earthquake from the land of the north, to make the cities of Juda a desolation, and a resting-place for ostriches.

[23] I know, O God, that man's way is not his own; neither shall a man go, and direct his going. [24] Chasten us, O God, but with judgment; and not in wrath, lest thou make us few. [25] Pour out thy wrath upon the nations that have not known thee, and upon the families that have not called upon thy name: for they have devoured Jacob, and consumed him, and have made his pasture desolate.

11 The word that came to Jeremias from God, saying,

[2] Hear ye the words of this covenant, and thou shalt speak to the men of Juda, and to the dwellers in Jerusalem; [3] and thou shalt say to them, Thus saith the Eternal God of Israel, Cursed is the man, who shall not hearken to the words of this covenant, [4] which I commanded your fathers, in the day wherein I brought them up out of the land of Egypt, out of the iron furnace, saying, Hearken to my voice, and do all things that I shall command you; so shall ye be to me a people, and I will be to you a God; [5] that I may confirm mine oath, which I sware to your fathers, to give them a land flowing with milk and honey, as it is this day. Then I answered and said, So be it, O God. [6] And God said to me, Read these words in the cities of Juda, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. [8] But they did them not.

[9] And God said to me, A conspiracy is found among the men of Juda, and among the dwellers in Jerusalem. [10] They are turned aside to the iniquities of their fathers that were of old, who would not hearken to my words: and, behold, they go after strange gods, to serve them: and the house of Israel and the house of Juda have broken my covenant, which I made with their fathers.

[11] Therefore thus saith God, Behold, I bring evils upon this people, out of which they shall not be able to come forth; and they shall presently cry to me, but I will not hearken to them. [12] And the cities of Juda and the dwellers in Jerusalem shall go, and cry to the gods

to whom they burn incense; which shall not deliver them in the time of their troubles. [13] For according to the number of thy cities were thy gods, O Juda; and according to the number of the streets of Jerusalem have ye set up altars to burn incense to Baal.

[14] And thou, pray not for this people, and intercede not for them in supplication and prayer: for I will not hear in the day in which they call upon me, in the day of their affliction. [15] Why has my beloved wrought abomination in my house? will prayers and holy offerings take away thy wickedness from thee, or shalt thou escape by these things? [16] God called thy name a fair olive tree, of a goodly shade in appearance, at the noise of its being lopped, fire was kindled against it; great is the affliction coming upon thee: her branches are become good for nothing. [17] And God that planted thee has pronounced evils against thee, because of the iniquity of the house of Israel and the house of Juda, whatsoever they have done against themselves to provoke me to anger by burning incense to Baal.

[18] O God, teach me, and I shall know: then I saw their practices. [19] But I as an innocent lamb led to the slaughter, knew not: against me they devised an evil device, saying, Come and let us put wood into his bread, and let us utterly destroy him from off the land of the living, and let his name not be remembered any more. [20] O God, that judgest righteously, trying the reins and hearts, let me see thy vengeance taken upon them, for to thee I have declared my cause.

[21] Therefore thus saith God concerning the men of Anathoth, that seek my life, that say, Thou shalt not prophesy at all in the name of God, but if thou dost, thou shalt die by our hands: [22] behold, I will visit them: their young men shall die by the sword; and their sons and their daughters shall die of famine: [23] and there shall be no remnant left of them; for I will bring evil upon the dwellers in Anathoth, in the year of their visitation.

12 Righteous art thou, O God, that I may make my defence to thee, yea, I will speak to thee of judgments. Why is it that the way of ungodly men prospers? that all that deal very treacherously are flourishing? [2] Thou hast planted them, and they have taken root; they have begotten children, and become fruitful; thou art near to their mouth, and far from their reins. [3] But thou, God, knowest me; thou hast proved my heart before thee; purify them for the day of their slaughter. [4] How long shall the land mourn, and the grass of the field wither, for the wickedness of them that dwell in it? the beasts and birds are utterly destroyed; because the people said, God shall not see our ways.

[5] Thy feet run, and they cause thee to faint; how wilt thou prepare to ride upon horses? and thou hast been confident in the land of thy peace? how wilt thou do in the roaring of Jordan? [6] For even thy brethren and the house of thy father, even these have dealt treacherously with thee; and they have cried out, they are gathered together in pursuit of thee; trust not thou in them, though they shall speak fair words to thee.

[7] I have forsaken mine house, I have left mine heritage; I have given my beloved one into the hands of her enemies. [8] My inheritance has become to me as a lion in a forest; she has uttered her voice against me; therefore have I hated her. [9] Is not my inheritance to me a hyæna's cave, or a cave round about her? Go ye, gather together all the wild beasts of the field, and let them come to devour her.

[10] Many shepherds have destroyed my vineyard, they have defiled my portion, they have made my desirable portion a trackless wilderness; [11] it is made a complete ruin: for my sake the whole land has been utterly ruined, because there is

none that lays the matter to heart. [12] The ravagers are come to every passage in the wilderness: for the sword of God will devour from one end of the land to the other: no flesh has any peace. [13] Sow wheat, and reap thorns; their portions shall not profit them: be ashamed of your boasting, because of reproach before God.

[14] For thus saith God concerning all the evil neighbours that touch mine inheritance, which I have divided to my people Israel; Behold, I will draw them away from their land, and I will cast out Juda from the midst of them.

[15] And it shall come to pass, after I have cast them out, that I will return, and have mercy upon them, and will cause them to dwell every one in his inheritance, and every one in his land. [16] And it shall be, if they will indeed learn the way of my people, to swear by my name, saying, God lives; as they taught my people to swear by Baal; then shall that nation be built in the midst of my people. [17] But if they will not return, then will I cut off that nation with utter ruin and destruction.

13 Thus saith God, Go and procure for thyself a linen girdle, and put it about thy loins, and let it not be put in water. [2] So I procured the girdle according to the word of God, and put it about my loins. [3] And the word of God came to me, saying, [4] Take the girdle that is upon thy loins, and arise, and go to the Euphrates, and hide it there in a hole of the rock. [5] So I went, and hid it by the Euphrates, as God commanded me. [6] And it came to pass after many days, that God said to me, Arise, go to the Euphrates, and take thence the girdle, which I commanded thee to hide there. [7] So I went to the river Euphrates, and dug, and took the girdle out of the place where I had buried it: and, behold, it was rotten, utterly good for nothing.

[8] And the word of God came to me, saying, Thus saith God, [9] Thus will I mar the pride of Juda, and the pride of Jerusalem; [10] even this great pride of the men that will not hearken to my words, and have gone after strange gods, to serve them, and to worship them: and they shall be as this girdle, which can be used for nothing. [11] For as a girdle cleaves about the loins of a man, so have I caused to cleave to myself the house of Israel, and the whole house of Juda; that they might be to me a famous people, and a praise, and a glory: but they did not hearken to me.

[12] And thou shalt say to this people, Every bottle shall be filled with wine: and it shall come to pass, if they shall say to thee, Shall we not certainly know that every bottle shall be filled with wine? that thou shalt say to them, [13] Thus saith God, Behold, I will fill the inhabitants of this land, and their kings the sons of David that sit upon their throne, and the priests, and the prophets, and Juda and all the dwellers in Jerusalem, with strong drink. [14] And I will scatter them a man and his brother, and their fathers and their sons together: I will not have compassion, saith God, and I will not spare, neither will I pity to save them from destruction.

[15] Hear ye, and give ear, and be not proud: for God has spoken. [16] Give glory to the Eternal your God, before he cause darkness, and before your feet stumble on the dark mountains, and ye shall wait for light, and behold the shadow of death, and they shall be brought into darkness. [17] But if ye will not hearken, your soul shall weep in secret because of pride, and your eyes shall pour down tears, because God's flock is sorely bruised.

[18] Say ye to the king and the princes, Humble yourselves, and sit down; for your crown of glory is removed from your head. [19] The cities toward the south were shut, and there was none to open them: Juda is removed into captivity, they have suffered a complete removal.

[20] Lift up thine eyes, O Jerusalem, and behold them that come from the north; where is the flock that was given thee, the sheep of thy glory? [21] What wilt thou say when they shall visit thee, for thou didst teach them lessons for rule against thyself; shall not pangs seize thee as a woman in travail? [22] And if thou shouldest say in thine heart, Wherefore have these things happened to me? Because of the abundance of thine iniquity have thy skirts been discovered, that thine heels might be exposed.

[23] If the Ethiopian shall change his skin, or the leopardess her spots, then shall ye be able to do good, having learnt evil. [24] So I scattered them as sticks carried by the wind into the wilderness. [25] Thus is thy lot, and the reward of your disobedience to me, saith God; as thou didst forget me, and trust in lies, [26] I also will expose thy skirts upon thy face, and thy shame shall be seen; [27] thine adultery also, and thy neighing, and the looseness of thy fornication: on the hills and in the fields I have seen thine abominations. Woe to thee, O Jerusalem, for thou hast not been purified so as to follow me; how long yet shall it be?

14 And the Word of God came to Jeremias concerning the Drought.

[2] Judea has mourned, and her gates are emptied, and are darkened upon the earth; and the cry of Jerusalem is gone up. [3] And her nobles have sent their little ones to the water: they came to the wells, and found no water: and brought back their vessels empty. [4] And the labours of the land failed, because there was no rain: the husbandmen were ashamed, they covered their heads. [5] And hinds calved in the field, and forsook it, because there was no grass. [6] The wild asses stood by the forests, and snuffed up the wind; their eyes failed, because there was no grass.

[7] Our sins have risen up against us: O God, do thou for us for thine own sake; for our sins are many before thee; for we have sinned against thee. [8] O God, thou art the hope of Israel, and deliverest us in time of troubles; why art thou become as a sojourner upon the land, or as one born in the land, yet turning aside for a resting-place? [9] Wilt thou be as a man asleep, or as a strong man that cannot save? yet thou art among us, O God, and thy name is called upon us; forget us not.

[10] Thus saith God to this people, They have loved to wander, and they have not spared, therefore God has not prospered them; now will he remember their iniquity. [11] And God said to me, Pray not for this people for their good: [12] for though they fast, I will not hear their supplication; and though they offer whole-burnt-offerings and sacrifices, I will take no pleasure in them: for I will consume them with sword, and with famine, and with pestilence.

[13] And I said, O ever living God! behold, their prophets prophesy, and say, Ye shall not see a sword, nor shall famine be among you; for I will give truth and peace on the land, and in this place.

[14] Then God said to me, The prophets prophesy lies in my name: I sent them not, and I commanded them not, and I spoke not to them: for they prophesy to you false visions, and divinations, and auguries, and devices of their own heart. [15] Therefore thus saith God concerning the prophets that prophesy lies in my name, and I sent them not, who say, Sword and famine shall not be upon this land; they shall die by a grievous death, and the prophets shall be consumed by famine. [16] And the people to whom they prophesy, they also shall be cast out in the streets of Jerusalem, because of the sword and famine; and there shall be none to bury them: their wives also, and their sons, and their daughters shall die thus; and I will pour out their wickedness upon them.

[17] And thou shalt speak this word to

them; Let your eyes shed tears day and night, and let them not cease: for the daughter of my people has been sorely bruised, and her plague is very grievous. [18] If I go forth into the plain, then behold the slain by the sword! and if I enter into the city, then behold the distress of famine! for priest and prophet have gone to a land which they knew not.

[19] Hast thou utterly rejected Juda? and has thy soul departed from Sion? wherefore hast thou smitten us, and there is no healing for us? we waited for peace, but there was no prosperity; for a time of healing, and behold trouble! [20] We know, O God, our sins, and the iniquities of our fathers: for we have sinned before thee. [21] Refrain for thy name's sake, destroy not the throne of thy glory: remember, break not thy covenant with us. [22] Is there any one among the idols of the Gentiles that can give rain? and will the sky yield his fulness at their bidding? Art not thou he? we will even wait on thee, O God: for thou hast made all these things.

15 And God said to me, Though Moses and Samuel stood before my face, my soul could not be toward them: dismiss this people, and let them go forth. [2] And it shall be, if they say to thee, Whither shall we go forth? then thou shalt say to them, Thus saith God; As many as are for death, to death; and as many as are for famine, to famine; and as many as are for the sword, to the sword; and as many as are for captivity, to captivity. [3] And I will punish them with four kinds of death, saith God, the sword to slay, and the dogs to tear, and the wild beasts of the earth, and the birds of the sky to devour and destroy. [4] And I will deliver them up for distress to all the kingdoms of the earth, because of Manasses son of Ezekias king of Juda, for all that he did in Jerusalem.

[5] Who will spare thee, O Jerusalem? and who will fear for thee? or who will turn back to ask for thy welfare? [6] Thou hast turned away from me, saith God, thou wilt go back: therefore I will stretch out my hand, and will destroy thee, and will no more spare them. [7] And I will completely scatter them; in the gates of my people they are bereaved of children: they have destroyed my people because of their iniquities.

[8] Their widows have been multiplied more than the sand of the sea: I have brought young men against the mother, even distress at noon-day: I have suddenly cast upon her trembling and anxiety. [9] She that bore seven is spent; her soul has fainted under trouble; her sun is gone down while it is yet noon; she is ashamed and disgraced: I will give the remnant of them to the sword before their enemies.

[10] Woe is me, my mother! thou hast born me as some man of strife, and at variance with the whole earth; I have not helped others, nor has any one helped me; my strength has failed among them that curse me. [11] Be it so, God, in their prosperity; surely I stood before thee in the time of their calamities, and in the time of their affliction, for their good against the enemy. [12] Will iron be known? whereas thy strength is a brazen covering. [13] Yea, I will give thy treasures for a spoil as a recompence, because of all thy sins, and that in all thy borders. [14] And I will enslave thee to thine enemies round about, in a land which thou hast not known; for a fire has been kindled out of my wrath; it shall burn upon you.

[15] O God, remember me, and visit me, and vindicate me before them that persecute me; do not bear long with them; know how I have met with reproach for thy sake, from those who set at nought thy words; [16] consume them; and thy word shall be to me for the joy and gladness of my heart: for thy name has been called upon me, O God Almighty. [17] I have not sat in the assembly of them as

they mocked, but I feared because of thy power: I sat alone, for I was filled with bitterness.

18 Why do they that grieve me prevail against me? my wound is severe; whence shall I be healed? it is indeed become to me as deceitful water, that has no faithfulness.

19 Therefore thus saith God, If thou wilt return, then will I restore thee, and thou shalt stand before my face: and if thou wilt bring forth the precious from the worthless, thou shalt be as my mouth: and they shall return to thee; but thou shalt not return to them. 20 And I will make thee to this people as a strong brazen wall; and they shall fight against thee, but they shall by no means prevail against thee; 21 for I am with thee to save thee, and to deliver thee out of the hand of wicked men; and I will ransom thee out of the hand of pestilent men.

16 And thou shalt not take a wife, saith the Eternal God of Israel: 2 and there shall be no son born to thee, nor daughter in this place. 3 For thus saith God concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that have born them, and concerning their fathers that have begotten them in this land; 4 They shall die of grievous death; they shall not be lamented, nor buried; they shall be for an example on the face of the earth; and they shall be for the wild beasts of the land, and for the birds of the sky: they shall fall by the sword, and shall be consumed with famine.

5 Thus saith God, Enter not into their mourning feast, and go not to lament, and mourn not for them: for I have removed my peace from this people. 6 They shall not bewail them, nor make cuttings for them, and they shall not shave themselves for them: 7 and there shall be no bread broken in mourning for them for consolation over the dead: they shall not give one to drink a cup for consolation over his father or his mother.

8 Thou shalt not enter into the banquet-house, to sit with them to eat and to drink. 9 For thus saith the Eternal God of Israel; Behold, I will make to cease out of this place before your eyes, and in your days, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt report to this people all these words, and they shall say to thee, Wherefore has God pronounced against us all these evils? what is our unrighteousness? and what is our sin which we have sinned before the Eternal our God? 11 Then thou shalt say to them, Because your fathers forsook me, saith God, and went after strange gods and served them, and worshipped them, and forsook me, and kept not my law; 12 (and ye sinned worse than your fathers; for, behold, ye walk every one after the lusts of your own evil heart, so as not to hearken to me); 13 therefore I will cast you off from this good land into a land which neither ye nor your fathers have known; and ye shall serve there other gods, who shall have no mercy upon you.

14 Therefore, behold, the days come, saith God, when they shall no more say, God lives, that brought up the children of Israel out of the land of Egypt; 15 but, God lives, who brought up the house of Israel from the land of the north, and from all the countries whither they were thrust out: and I will restore them to their own land, which I gave to their fathers.

16 Behold, I will send many fishers, saith God, and they shall fish them; and afterward I will send many hunters, and they shall hunt them upon every mountain, and upon every hill, and out of the holes of the rocks. 17 For mine eyes are upon all their ways; and their iniquities have not been hidden from mine

eyes. [18] And I will recompense their mischiefs doubly, and their sins, whereby they have profaned my land with the carcases of their abominations, and with their iniquities, whereby they have trespassed against mine inheritance.

[19] O God, thou art my strength, and mine help, and my refuge in days of evil: to thee the Gentiles shall come from the end of the earth, and shall say, How vain were the idols which our fathers procured to themselves, and there is no help in them. [20] Will a man make gods for himself, whereas these are no gods? [21] Therefore, behold, I will at this time manifest my hand to them, and will make known to them my power; and they shall know that my name is God.

17 Cursed is the man who trusts in man, and will lean his arm of flesh upon him, while his heart departs from God. [6] And he shall be as the wild tamarisk in the desert: he shall not see when good comes; but he shall dwell in barren places, and in the wilderness, in a salt land which is not inhabited. [7] But blessed is the man who trusts in God, and whose hope God shall be. [8] And he shall be as a thriving tree by the waters, and he shall cast forth his root toward a moist place: he shall not fear when heat comes, and there shall be upon him shady branches: he shall not fear in a year of drought, and he shall not fail to bear fruit.

[9] The heart is deep beyond all things, and it is the man, and who can know him? [10] I God try the hearts, and prove the reins, to give to every one according to his ways, and according to the fruits of his devices.

[11] The partridge utters her voice, she gathers eggs which she did not lay; so is a man gaining his wealth unjustly; in the midst of his days his riches shall leave him, and at his latter end he will be a fool.

[12] An exalted throne of glory is our sanctuary. [13] O God, the hope of Israel, let all that have left thee be ashamed, let them that have revolted be written on the earth, because they have forsaken the fountain of life, God.

[14] Heal me, O God, and I shall be healed; save me, and I shall be saved; for thou art my boast.

[15] Behold, they say to me, Where is the word of God? let it come. [16] But I have not been weary of following thee, nor have I desired the day of man; thou knowest; the words that proceed out of my lips are before thy face. [17] Be not to me a stranger, but spare me in the evil day. [18] Let them that persecute me be ashamed, but let me not be ashamed: let them be alarmed, but let me not be alarmed: bring upon them the evil day, crush them with double destruction.

[19] Thus saith God; Go and stand in the gates of the children of thy people, by which the kings of Juda enter, and by which they go out, and in all the gates of Jerusalem: [20] and thou shalt say to them, Hear the word of God, ye kings of Juda, and all Judea, and all Jerusalem, all who go in at these gates: [21] thus saith God; Take heed to your souls, and take up no burdens on the sabbath-day, and go not forth through the gates of Jerusalem; [22] and carry forth no burdens out of your houses on the sabbath-day, and ye shall do no work: sanctify the sabbath-day, as I commanded your fathers. [23] But they hearkened not, and inclined not their ear, but stiffened their neck more than their fathers did, so as not to hear me, and not to receive correction.

[24] And it shall come to pass, if ye will hearken to me, saith God, to carry in no burdens through the gates of this city on the sabbath-day, and to sanctify the sabbath-day, so as to do no work upon it, [25] that there shall enter through the gates of this city kings and princes sitting on the throne of David, and riding on their chariots and horses, they, and their princes, the men of Juda, and

the dwellers in Jerusalem: and this city shall be inhabited for ever. [26] And men shall come out of the cities of Juda, and from round about Jerusalem, and out of the land of Benjamin, and out of the plain country, and from the hill country, and from the south country, bringing whole-burnt-offerings, and sacrifices, and incense, and manna, and frankincense, bringing praise to the house of God.

[27] But it shall come to pass, if ye will not hearken to me to sanctify the sabbath-day, to bear no burdens, nor go in with them by the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the streets of Jerusalem, and shall not be quenched.

18 [2] The word that came from God to Jeremias, saying, Arise, and go down to the potter's house, and there thou shalt hear my words. [3] So I went down to the potter's house, and behold, he was making a vessel on the stones. [4] And the vessel which he was making with his hands fell: so he made it again another vessel, as it seemed good to him to make it. [5] And the word of God came to me, saying,

[6] Shall I not be able, O house of Israel, to do to you as this potter? behold, as the clay of the potter are ye in my hands. [7] If I shall pronounce a decree upon a nation, or upon a kingdom, to cut them off, and to destroy them; [8] and that nation turn from all their sins, then will I repent of the evils which I purposed to do to them. [9] And if I shall pronounce a decree upon a nation and kingdom, to rebuild and to plant it; [10] and they do evil before me, so as not to hearken to my voice, then will I repent of the good which I spoke of, to do it to them.

[11] And now say to the men of Juda, and to the inhabitants of Jerusalem, Behold, I prepare evils against you, and devise a device against you: let every one turn now from his evil way, and amend your practices. [12] And they said, We will quit ourselves like men, for we will pursue our perverse ways, and we will perform each the lusts of his evil heart.

[13] Therefore thus saith God; Enquire now among the nations, who has heard such very horrible things as the virgin of Israel has done? [14] Will fertilising streams fail to flow from a rock, or snow fail from Libanus? will water violently impelled by the wind turn aside? [15] For my people have forgotten me, they have offered incense in vain, and they fail in their ways, leaving the ancient tracks, to enter upon impassable paths; [16] to make their land a desolation, and a perpetual hissing; all that go through it shall be amazed, and shall shake their heads. [17] I will scatter them before their enemies like an east wind; I will shew them the day of their destruction.

[18] Then they said, Come, and let us devise a device against Jeremias; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and we will hear all his words.

[19] Hear me, O God, and hear the voice of my pleading. [20] Forasmuch as evil is rewarded for good; for they have spoken words against my soul, and they have hidden the punishment they meant for me; remember that I stood before thy face, to speak good for them, to turn away thy wrath from them. [21] Therefore do thou deliver their sons to famine, and gather them to the power of the sword: let their women be childless and widows; and let their men be cut off by death, and their young men fall by the sword in war. [22] Let there be a cry in their houses: thou shalt bring upon them robbers suddenly: for they have formed a plan to take me, and have hidden snares for me.

[23] And thou, God, knowest all their deadly counsel against me: account not

their iniquities guiltless, and blot not out their sins from before thee: let their weakness come before thee; deal with them in the time of thy wrath.

19 Then said God to me, Go and get an earthen bottle, the work of the potter, and thou shalt bring some of the elders of the people, and of the priests; [2] and thou shalt go forth to the burial-place of the sons of their children, which is at the entrance of the gate of Charsith; and do thou read there all these words which I shall speak to thee: [3] and thou shalt say to them,

Hear ye the word of God, ye kings of Juda, and men of Juda, and the dwellers in Jerusalem, and they that enter in by these gates; thus saith the Eternal God of Israel; Behold, I will bring evil upon this place, so that the ears of every one that hears it shall tingle. [4] Because they forsook me, and profaned this place, and burnt incense in it to strange gods, which they and their fathers knew not; and the kings of Juda have filled this place with innocent blood, [5] and built high places for Baal, to burn their children in the fire, which things I commanded not, neither did I design them in my heart:

[6] Therefore, behold, the days come, saith God, when this place shall no more be called, The fall and burial-place of the son of Ennom, but, The burial-place of slaughter. [7] And I will destroy the counsel of Juda and the counsel of Jerusalem in this place; and I will cast them down with the sword before their enemies, and by the hands of them that seek their lives: and I will give their dead bodies for food to the birds of the sky and to the wild beasts of the earth. [8] And I will bring this city to desolation and make it a hissing; every one that passes by it shall scowl, and hiss because of all her plague. [9] And they shall eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his neighbour in the blockade, and in the siege wherewith their enemies shall besiege them.

[10] And thou shalt break the bottle in the sight of the men that go forth with thee, [11] and thou shalt say, Thus saith God, Thus will I break in pieces this people, and this city, even as an earthen vessel is broken in pieces which cannot be mended again. [12] Thus will I do, saith God, to this place, and to the inhabitants of it, that this city may be given up, as one that is falling to ruin. [13] And the houses of Jerusalem, and the houses of the kings of Juda shall be as a ruinous place, because of their uncleannesses in all the houses, wherein they burnt incense upon their roofs to all the host of heaven, and poured drink-offerings to strange gods.

[14] And Jeremias came from the place of the Fall, whither God had sent him to prophesy; and he stood in the court of God's house; and said to all the people, Thus saith God; [15] Behold, I bring upon this city, and upon all the cities belonging to it, and upon the villages of it, all the evils which I have spoken against it, because they have hardened their neck, that they might not hearken to my commands.

20 Now Paschor the son of Emmer, the priest, who also had been appointed chief of the house of God, heard Jeremias prophesying these words. [2] And he smote him, and cast him into the dungeon which was by the gate of the upper house that was set apart, which was by the house of God.

[3] And Paschor brought Jeremias out of the dungeon: and Jeremias said to him, God has not called thy name Paschor, but Exile. [4] For thus saith God, Behold, I will give thee up to captivity with all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall see it: and I will give thee and all Juda into the hands of the king of Babylon, and they shall carry them captives, and cut

them in pieces with swords. [5] And I will give all the strength of this city, and all the labours of it, and all the treasures of the king of Juda, into the hands of his enemies, and they shall bring them to Babylon. [6] And thou and all the dwellers in thine house shall go into captivity: and thou shalt die in Babylon, and there thou and all thy friends shall be buried, to whom thou hast prophesied lies.

[7] Thou hast deceived me, O God, and I have been deceived: thou hast been strong, and hast prevailed: I am become a laughing-stock, I am continually mocked every day. [8] For I will laugh with my bitter speech, I will call upon rebellion and misery: for the word of God is become a reproach to me and a mockery all my days. [9] Then I said, I will by no means name the name of God, and I will no more at all speak in his name. But it was as burning fire flaming in my bones, and I am utterly weakened on all sides, and cannot bear up. [10] For I have heard the reproach of many gathering round, saying, Conspire ye, and let us conspire together against him, even all his friends: watch his intentions, if perhaps he shall be deceived, and we shall prevail against him, and we shall be avenged on him.

[11] But God was with me as a mighty man of war: therefore they persecuted me, but could not perceive anything against me; they were greatly confounded, for they perceived not their disgrace, which shall never be forgotten.

[12] O God, that provest just deeds, understanding the reins and hearts, let me see thy vengeance upon them: for to thee I have revealed my cause. [13] Sing ye to God, sing praise to him: for he has rescued the soul of the poor from the hand of evil-doers.

[14] Cursed be the day wherein I was born: the day wherein my mother brought me forth, let it not be blessed. [15] Cursed be the man who brought the glad tidings to my father, saying, A male child is born to thee. [16] Let that man rejoice as the cities which God overthrew in wrath, and repented not: let him hear crying in the morning, and loud lamentation at noon; [17] because he slew me not in the womb, and my mother became not my tomb, and her womb always great with me. [18] Why is it that I came forth of the womb to see troubles and distresses, and my days are spent in shame?

21 The Word that came from God to Jeremias, when King Sedekias sent to him Paschor the Son of Melchias, and Sophonias Son of Basæas, the Priest, saying,

[2] Enquire of God for us; for the king of Babylon has risen up against us; if God will do according to all his wonderful works, and the king shall depart from us.

[3] And Jeremias said to them, Thus shall ye say to Sedekias king of Juda, [4] Thus saith God; Behold, I will turn back the weapons of war wherewith ye fight against the Chaldeans that have besieged you from outside the wall, and I will gather them into the midst of this city. [5] And I will fight against you with an outstretched hand and with a strong arm, with wrath and great anger. [6] And I will smite all the dwellers in this city, both men and cattle, with grievous pestilence: and they shall die. [7] And after this, thus saith God; I will give Sedekias king of Juda, and his servants, and the people that is left in this city from the pestilence, and from the famine, and from the sword, into the hands of their enemies, that seek their lives: and they shall cut them in pieces with the edge of the sword: I will not spare them, and I will not have compassion upon them.

[8] And thou shalt say to this people, Thus saith God; Behold, I have set before you the way of life, and the way of death. [9] He that remains in this city shall die by the sword, and by famine: but he that goes forth to advance to the Chaldeans that have besieged you, shall live, and

his life shall be to him for a spoil, and he shall live. [10] For I have set my face against this city for evil, and not for good: it shall be delivered into the hands of the king of Babylon, and he shall consume it with fire.

[11] O house of the king of Juda, hear ye the word of God. [12] O house of David, thus saith God; Judge judgment in the morning, and act rightly, and rescue the spoiled one from the hand of him that wrongs him, lest mine anger be kindled like fire, and it burn, and there be none to quench it. [13] Behold, I am against thee that dwellest in the valley of Sor; in the plain country, even against them that say, Who shall alarm us? or who shall enter into our habitation? [14] And I will kindle a fire in the forest thereof, and it shall devour all things round about it.

22 Thus saith God; Go thou, and go down to the house of the king of Juda, and thou shalt speak there this word, [2] and thou shalt say,

Hear the word of God, O king of Juda, that sittest on the throne of David, thou, and thy house, and thy people, and they that go in at these gates: [3] thus saith God; Execute ye judgment and justice, and rescue the spoiled out of the hand of him that wrongs him: and oppress not the stranger, and orphan, and widow, and sin not, and shed no innocent blood in this place. [4] For if ye will indeed perform this word, then shall there enter in by the gates of this house kings sitting upon the throne of David, and riding on chariots and horses, they, and their servants, and their people. [5] But if ye will not perform these words, by myself have I sworn, saith God, that this house shall be brought to desolation.

[6] For thus saith God concerning the house of the king of Juda; Thou art Galaad to me, and the head of Libanus: yet surely I will make thee a desert, even cities that shall not be inhabited: [7] and I will bring upon thee a destroying man, and his axe: and they shall cut down thy choice cedars, and cast them into the fire. [8] And nations shall pass through this city, and each shall say to his neighbour, Why has God done thus to this great city? [9] And they shall say, Because they forsook the covenant of the Eternal their God, and worshipped strange gods, and served them.

[10] Weep not for the dead, nor lament for him: weep bitterly for him that goes away: for he shall return no more, nor see his native land. [11] For thus saith God concerning Sellem the son of Josias, who reigns in the place of Josias his father, who has gone forth out of this place; He shall not return thither any more: [12] but in that place whither I have carried him captive, there shall he die, and shall see this land no more.

[13] He that builds his house not with justice, and his upper chambers not with judgment, who works by means of his neighbour for nothing, and will by no means give him his reward. [14] Thou hast built for thyself a well-proportioned house, airy chambers, fitted with windows, and wainscoted with cedar, and painted with vermilion. [15] Shalt thou reign, because thou art provoked with thy father Achaz? they shall not eat, and they shall not drink: it is better for thee to execute judgment and justice. [16] They understood not, they judged not the cause of the afflicted, nor the cause of the poor: is not this thy not knowing me? saith God. [17] Behold, thine eyes are not good, nor thine heart, but they go after thy covetousness, and after the innocent blood to shed it, and after acts of injustice and slaughter, to commit them.

[18] Therefore thus saith God concerning Joakim son of Josias, king of Juda, even concerning this man; they shall not bewail him, saying, Ah brother! neither shall they at all weep for him, saying, Alas God. [19] He shall be buried with the burial of an ass; he shall be dragged

roughly along and cast outside the gate of Jerusalem.

[20] Go up to Libanus, and cry; and utter thy voice to Basan, and cry aloud to the extremity of the sea: for all thy lovers are destroyed. [21] I spoke to thee on occasion of thy trespass, but thou saidst, I will not hearken. This has been thy way from thy youth, thou hast not hearkened to my voice. [22] The wind shall tend all thy shepherds, and thy lovers shall go into captivity; for then shalt thou be ashamed and disgraced because of all thy lovers. [23] O thou that dwellest in Libanus, making thy nest in the cedars, thou shalt groan heavily, when pangs as of a travailing woman are come upon thee.

[24] As I live, saith God, though Jechonias son of Joakim king of Juda were indeed the seal upon my right hand, thence would I pluck thee; [25] and I will deliver thee into the hands of them that seek thy life, before whom thou art afraid, into the hands of the Chaldeans. [26] And I will cast forth thee, and thy mother that bore thee, into a land where thou wast not born; and there ye shall die. [27] But they shall by no means return to the land which they long for in their souls. [28] Jechonias is dishonoured as a good-for-nothing vessel; for he is thrown out and cast forth into a land which he knew not.

[29] Land, land, hear the word of God. [30] Write ye this man an outcast: for there shall none of his seed at all grow up to sit on the throne of David, or as a prince yet in Juda.

23 Woe to the shepherds that destroy and scatter the sheep of their pasture! [2] Therefore thus saith God against them that tend my people; Ye have scattered my sheep, and driven them out, and ye have not visited them: behold, I will take vengeance upon you according to your evil practices. [3] And I will gather in the remnant of my people in every land, whither I have driven them out, and will set them in their pasture; and they shall increase and be multiplied. [4] And I will raise up shepherds to them, who shall feed them: and they shall fear no more, nor be alarmed, saith God.

[5] Behold, the days come, saith God, when I will raise up to David a righteous branch, and a king shall reign and understand, and shall execute judgment and righteousness on the earth. [6] In his days both Juda shall be saved, and Israel shall dwell securely: and this is his name, which God shall call him, Josedec among the prophets.

[9] My heart is broken within me; all my bones are shaken: I am become as a broken-down man, and as a man overcome with wine, because of God, and because of the excellence of his glory. [10] For because of these things the land mourns; the pastures of the wilderness are dried up; and their course is become evil, and so also their strength. [11] For priest and prophet are defiled; and I have seen their iniquities in my house. [12] Therefore let their way be to them slippery and dark: and they shall be tripped up and fall in it: for I will bring evils upon them, in the year of their visitation.

[13] And in the prophets of Samaria I have seen lawless deeds; they prophesied by Baal, and led my people Israel astray. [14] Also in the prophets of Jerusalem I have seen horrible things: as they committed adultery, and walked in lies, and strengthened the hands of many, that they should not return each from his evil way: they are all become

to me as Sodoma, and the inhabitants thereof as Gomorrha.

15 Therefore thus saith God; Behold, I will feed them with pain, and give them bitter water to drink: for from the prophets of Jerusalem has defilement gone forth into all the land.

16 Thus saith God Almighty, Hearken not to the words of the prophets: for they frame a vain vision for themselves; they speak from their own heart, and not from the mouth of God. 17 They say to them that reject the word of God, There shall be peace to you; and to all that walk after their own lusts, and to every one that walks in the error of his heart, they have said, No evil shall come upon thee. 18 For who has stood in the counsel of God, and seen his word? who has hearkened, and heard? 19 Behold, there is an earthquake from God, and anger proceeds to a convulsion, it shall come violently upon the ungodly. 20 And God's wrath shall return no more, until he have accomplished it, and until he have established it, according to the purpose of his heart: at the end of the days they shall understand it.

21 I sent not the prophets, yet they ran: neither spoke I to them, yet they prophesied. 22 But if they had stood in my counsel, and if they had hearkened to my words, then would they have turned my people from their evil practices.

23 I am a God nigh at hand, saith God, and not a God afar off. 24 Shall any one hide himself in secret places, and I not see him? Do I not fill heaven and earth? saith God.

25 I have heard what the prophets say, what they prophesy in my name, saying falsely, I have seen a night vision. 26 How long shall these things be in the heart of the prophets that prophesy lies, when they prophesy the purposes of their own heart? 27 who devise that men may forget my law by their dreams, which they have told every one to his neighbour, as their fathers forgot my name in the worship of Baal. 28 The prophet who has a dream, let him tell his dream; and he in whom is my word spoken to him, let him tell my word truly: what is the chaff to the corn? so are my words, saith God. 29 Behold, are not my words as fire? saith God; and as an axe cutting the rock?

30 Behold, I am therefore against the prophets, saith the Eternal God, that steal my words every one from his neighbour. 31 Behold, I am against the prophets that put forth prophecies of mere words, and slumber their sleep. 32 Therefore, behold, I am against the prophets that prophesy false dreams, and have not told them truly, and have caused my people to err by their lies, and by their errors; yet I sent them not, and commanded them not; therefore, they shall not profit this people at all.

33 And if this people, or the priest, or the prophet, should ask, What is the burden of God? then thou shalt say to them, Ye are the burden, and I will dash you down, saith God. 34 As for the prophet, and the priests, and the people, who shall say, The burden of God, I will even take vengeance on that man, and on his house. 35 Thus shall ye say every one to his neighbour, and every one to his brother, What has God answered? and, what has God said? 36 And do ye name no more the burden of God; for his own word shall be a man's burden. 37 But wherefore, say ye, has the Eternal our God spoken? 38 Therefore thus saith the Eternal our God; Because ye have spoken this word, The burden of God, and I sent to you, saying, Ye shall not say, The burden of God; 39 therefore, behold, I will seize, and dash down you and the city which I gave to you and your fathers. 40 And I will bring upon you an everlasting reproach, and everlasting disgrace, which shall not be forgotten.

40 Therefore, behold, the days come, saith God, when they shall no more say,

God lives, who brought up the house of Israel out of the land of Egypt; [40] but God lives, who has gathered the whole seed of Israel from the north land, and from all the countries whither he had driven them out, and has restored them into their own land.

24 God shewed me two baskets of figs, lying in front of the temple of God, after Nabuchodonosor king of Babylon had carried captive Jechonias son of Joakim king of Juda, and the princes, and the artificers, and the prisoners, and the rich men out of Jerusalem, and had brought them to Babylon. [2] The one basket was full of very good figs, as the early figs; and the other basket was full of very bad figs, which could not be eaten, for their badness. [3] And God said to me, What seest thou, Jeremias? and I said, Figs; the good figs, very good; and the bad, very bad, which cannot be eaten, for their badness.

[4] And the word of God came to me, saying, [5] Thus saith God, the God of Israel; As these good figs, so will I acknowledge the Jews that have been carried away captive, whom I have sent forth out of this place into the land of the Chaldeans for good. [6] And I will fix mine eyes upon them for good, and I will restore them into this land for good: and I will build them up, and not pull them down; and I will plant them, and not pluck them up.

[7] And I will give them a heart to know me, that I am God: and they shall be to me a people, and I will be to them a God: for they shall turn to me with all their heart.

[8] And as the bad figs, which cannot be eaten, for their badness; thus saith God, So will I deliver Sedekias king of Juda, and his nobles, and the remnant of Jerusalem, them that are left in this land, and the dwellers in Egypt. [9] And I will cause them to be dispersed into all the kingdoms of the earth, and they shall be for a reproach, and a proverb, and an object of hatred, and a curse, in every place whither I have driven them out. [10] And I will send against them famine, and pestilence, and the sword, until they are consumed from off the land which I gave them.

25 The Word that came to Jeremias concerning all the people of Juda in the fourth year of Joakim, son of Josias, king of Juda; [2] which he spoke to all the people of Juda, and to the inhabitants of Jerusalem, saying,

[3] In the thirteenth year of Josias, son of Amos, king of Juda, even until this day for three and twenty years, I have both spoken to you, rising early and speaking, [4] and I sent to you my servants the prophets, sending them early; (but ye hearkened not, and listened not with your ears;) saying, [5] Turn ye every one from his evil way, and from your evil practices, and ye shall dwell in the land which I gave to you and your fathers, of old and for ever. [6] Go ye not after strange gods, to serve them, and to worship them, that ye provoke me not by the works of your hands, to do you hurt. [7] But ye hearkened not to me.

[8] Therefore thus saith God; Since ye believed not my words, [9] behold, I will send and take a family from the north, and will bring them against this land, and against the inhabitants of it, and against all the nations round about it, and I will make them utterly waste, and make them a desolation, and a hissing, and an everlasting reproach. [10] And I will destroy from among them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the scent of ointment, and the light of a candle. [11] And all the land shall be a desolation; and they shall serve among the Gentiles seventy years.

[12] And when the seventy years are fulfilled, I will take vengeance on that nation, and will make them a perpetual desolation. [13] And I will bring upon that

land all my words which I have spoken against it, even all things that are written in this book. [14] The Prophecies of Jeremias against the Nations of Ælam.

[15] Thus saith God, The bow of Ælam is broken, even the chief of their power. [16] And I will bring upon Ælam the four winds from the four corners of heaven, and I will disperse them toward all these winds; and there shall be no nation to which they shall not come—even the outcasts of Ælam. [17] And I will put them in fear before their enemies that seek their life; and I will bring evils upon them according to my great anger; and I will send forth my sword after them, until I have utterly destroyed them. [18] And I will set my throne in Ælam, and will send forth thence king and rulers. [19] But it shall come to pass at the end of days, that I will turn the captivity of Ælam, saith God.

[20] In the beginning of the reign of king Sedekias, there came this word concerning Ælam.

26 For Egypt, against the Power of Pharao Nechao King of Egypt, who was by the river Euphrates in Charmis, whom Nabuchodonosor king of Babylon smote in the fourth year of Joakim king of Juda.

[3] Take up arms and spears, and draw nigh to battle; [4] and harness the horses: mount, ye horsemen, and stand ready in your helmets; advance the spears, and put on your breast-plates.

[5] Why do they fear, and turn back? even because their mighty men shall be slain: they have utterly fled, and being hemmed in they have not rallied, saith God. [6] Let not the swift flee, and let not the mighty man escape to the north: the forces at Euphrates are become feeble, and they have fallen.

[7] Who is this that shall come up as a river, and as rivers roll their waves? [8] The waters of Egypt shall come up like a river: and he said, I will go up, and will cover the earth, and will destroy the dwellers in it. [9] Mount ye the horses, prepare the chariots; go forth, ye warriors of the Ethiopians, and Libyans armed with shields; and mount, ye Lydians, bend the bow. [10] And that day shall be to the Eternal our God a day of vengeance, to take vengeance on his enemies: and the sword of God shall devour, and be glutted, and be drunken with their blood: for God has a sacrifice from the land of the north at the river Euphrates.

[11] Go up to Galaad, and take balm for the virgin daughter of Egypt: in vain hast thou multiplied thy medicines; there is no help in thee. [12] The nations have heard thy voice, and the land has been filled with thy cry: for the warriors have fainted fighting one against another, and both are fallen together.

[13] The Words which God spoke by Jeremias, concerning the coming of the king of Babylon to smite the land of Egypt.

[14] Proclaim it at Magdol, and declare it at Memphis: say ye, Stand up, and prepare; for the sword has devoured thy yew-tree.

[15] Wherefore has Apis fled from thee? thy choice calf has not remained; for God has utterly weakened him. [16] And thy multitude has fainted and fallen; and each one said to his neighbour, Let us arise, and return into our country to our people, from the Grecian sword. [17] Call ye the name of Pharao Nechao king of Egypt, Saon esbeie moed. [18] As I live, saith the Eternal God, he shall come as Itabyrion among the mountains, and as Carmel that is on the sea. [19] O daughter of Egypt dwelling at home, prepare thee stuff for removing: for Memphis shall be utterly desolate, and shall be called Woe, because there are no inhabitants in it.

[20] Egypt is a fair heifer, but destruction from the north is come upon her. [21] Also her hired soldiers in the midst of her are as fatted calves fed in her; for they also

have turned, and fled with one accord: they stood not, for the day of destruction was come upon them, and the time of their retribution. [22] Their voice is as that of a hissing serpent, for they go upon the sand; they shall come upon Egypt with axes, as men that cut wood. [23] They shall cut down her forest, saith God, for their number cannot at all be conjectured, for it exceeds the locust in multitude, and they are innumerable. [24] The daughter of Egypt is confounded; she is delivered into the hands of a people from the north.

[25] Behold, I will avenge Ammon her son upon Pharao, and upon them that trust in him.

[27] But fear not thou, my servant Jacob, neither be thou alarmed, Israel: for, behold, I will save thee from afar, and thy seed from their captivity; and Jacob shall return, and be at ease, and sleep, and there shall be no one to trouble him. [28] Fear not thou, my servant Jacob, saith God; for I am with thee: she that was without fear and in luxury, has been delivered up: for I will make a full end of every nation among whom I have thrust thee forth; but I will not cause thee to fail: yet will I chastise thee in the way of judgment, and will not hold thee entirely guiltless.

27 The Word of God which He spoke against Babylon.

[2] Proclaim ye among the Gentiles, and cause the tidings to be heard, and suppress them not: say ye, Babylon is taken, Belus is confounded; the fearless, the luxurious Mærodach is delivered up. [3] For a nation has come up against her from the north, he shall utterly ravage her land, and there shall be none to dwell in it, neither man nor beast.

[4] In those days, and at that time, the children of Israel shall come, they and the children of Juda together; they shall proceed, weeping as they go, seeking the Eternal their God. [5] They shall ask the way till they come to Sion, for that way shall they set their face; and they shall come and flee for refuge to the Eternal their God; for the everlasting covenant shall not be forgotten.

[6] My people have been lost sheep: their shepherds thrust them out, they caused them to wander on the mountains: they went from mountain to hill, they forgot their resting-place. [7] All that found them consumed them: their enemies said, Let us not leave them alone, because they have sinned against God: he that gathered their fathers had a pasture of righteousness.

[8] Flee ye out of the midst of Babylon, and from the land of the Chaldeans, and go forth, and be as serpents before sleep. [9] For, behold, I stir up against Babylon the gatherings of nations out of the land of the north; and they shall set themselves in array against her: thence shall she be taken, as the dart of an expert warrior shall not return empty. [10] And Chaldea shall be a spoil: all that spoil her shall be satisfied.

[11] Because ye rejoiced, and boasted, while plundering mine heritage; because ye exulted as calves in the grass, and pushed with the horn as bulls. [12] Your mother is greatly ashamed; your mother that bore you for prosperity is confounded: she is the last of the nations, desolate, [13] by reason of God's anger: it shall not be inhabited, but it shall be all a desolation; and every one that passes through Babylon shall scowl, and they shall hiss at all her plague.

[14] Set yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare not your arrows, [15] and prevail against her: her hands are weakened, her bulwarks are fallen, and her wall is broken down: for it is vengeance from God: take vengeance upon her; as she has done, do to her. [16] Utterly destroy seed out of Babylon, and him that holds a sickle in time of har-

vest: for fear of the Grecian sword, they shall return every one to his people, and every one shall flee to his own land.

17 Israel is a wandering sheep; the lions have driven him out: the king of Assyria first devoured him, and afterward this king of Babylon has gnawed his bones. 18 Therefore thus saith God; Behold, I will take vengeance on the king of Babylon, and upon his land, as I took vengeance on the king of Assyria. 19 And I will restore Israel to his pasture, and he shall feed on Carmel and on mount Ephraim and in Galaad, and his soul shall be satisfied. 20 In those days, and at that time, they shall seek for the iniquity of Israel, and there shall be none; and for the sins of Juda, and they shall not be found: for I will be merciful to them that are left 21 on the land, saith God.

Go up against it roughly, and against them that dwell on it: avenge, O sword, and destroy utterly, saith God, and do according to all that I command thee. 22 A sound of war, and great destruction in the land of the Chaldeans! 23 How is the hammer of the whole earth broken and crushed! How is Babylon become a desolation among the nations! 24 They shall come upon thee, and thou shalt not know it, Babylon, that thou wilt even be taken captive: thou art found and taken, because thou didst resist God.

25 God has opened his treasury, and brought forth the weapons of his anger: for the Eternal God has a work in the land of the Chaldeans. 26 For her times are come: open ye her storehouses: search her as a cave, and utterly destroy her: let there be no remnant of her. 27 Dry ye up all her fruits, and let them go down to the slaughter: woe to them! for their day is come, and the time of their retribution. 28 A voice of men fleeing and escaping from the land of Babylon, to declare to Sion the vengeance that comes from the Eternal our God.

29 Summon many against Babylon, even every one that bends the bow: camp against her round about; let no one of her people escape: render to her according to her works; according to all that she has done, do to her: for she has resisted God, the Holy God of Israel. 30 Therefore shall her young men fall in the streets, and all her warriors shall be cast down, saith God.

31 Behold, I am against thee the haughty one, saith God: for thy day is come, and the time of thy retribution. 32 And thy pride shall fail, and fall, and there shall be no one to set it up again: and I will kindle a fire in her forest, and it shall devour all things round about her.

33 Thus saith God; The children of Israel and the children of Juda have been oppressed: all they that have taken them captive have oppressed them together; for they would not let them go. 34 But their Redeemer is strong; God Almighty is his name: he will enter into judgment with his adversaries, that he may destroy the earth; 35 and he will sharpen a sword against the Chaldeans, and against the inhabitants of Babylon, and upon her nobles and upon her wise men; 36 a sword upon her warriors, and they shall be weakened: a sword upon their horses, and upon their chariots: 37 a sword upon their warriors, and upon the mixed people in the midst of her; and they shall be as women: a sword upon the treasures, and they shall be scattered upon her water, 38 and they shall be ashamed: for it is a land of graven images; and in the islands, where they boasted. 39 Therefore shall idols dwell in the islands, and the young of monsters shall dwell in it: it shall not be inhabited any more for ever. 40 As God overthrew Sodom and Gomorrha, and the cities bordering upon them, saith God: no man shall dwell there, and no son of man shall sojourn there.

41 Behold, a people comes from the north, and a great nation, and many kings shall be stirred up from the end of

the earth; holding bow and dagger: [42] the people is fierce, and will have no mercy: their voices shall sound as the sea, they shall ride upon horses, prepared for war, like fire, against thee, O daughter of Babylon. [43] The king of Babylon heard the sound of them, and his hands were enfeebled: anguish overcame him, pangs as of a woman in travail. [44] Behold, he shall come up as a lion from Jordan to Gæthan; for I will speedily drive them from her, and I will set all the youths against her: for who is like me? and who will resist me? and who is this shepherd who will stand before me?

[45] Therefore hear ye the counsel of God, which he has taken against Babylon; and his devices, which he has devised upon the Chaldeans inhabiting it: surely lambs of their flock shall be destroyed: surely pasture shall be cut off from them. [46] For at the sound of the taking of Babylon the earth shall quake, and a cry shall be heard among the nations.

28 Thus saith God; Behold, I stir up against Babylon, and against the Chaldeans dwelling therein, a deadly burning wind. [2] And I will send forth against Babylon spoilers, and they shall spoil her, and shall ravage her land. Woe to Babylon round about her in the day of her affliction. [3] Let the archer bend his bow, and him that has armour put it on: and spare ye not her young men, but destroy ye all her host. [4] And slain men shall fall in the land of the Chaldeans, and men pierced through shall fall without it.

[5] For Israel and Juda have not been forsaken of their God, of God Almighty; whereas their land was filled with iniquity against the holy things of Israel. [6] Flee ye out of the midst of Babylon, and deliver every one his soul: and be not overthrown in her iniquity; for it is the time of her retribution from God; he is rendering to her a recompence. [7] Babylon has been a golden cup in God's hand, causing all the earth to be drunken: the nations have drunk of her wine; therefore they were shaken. [8] And Babylon is fallen suddenly, and is broken to pieces: lament for her; take balm for her deadly wound, if by any means she may be healed. [9] We tried to heal Babylon, but she was not healed: let us forsake her, and depart every one to his own country: for her judgment has reached to the heaven, it has mounted up to the stars. [10] God has brought forth his judgment: come, and let us declare in Sion the works of the Eternal our God.

[11] Prepare the arrows; fill the quivers: God has stirred up the spirit of the king of the Medes: for his wrath is against Babylon, to destroy it utterly; for it is God's vengeance, it is the vengeance of his people. [12] Lift up a standard on the walls of Babylon, prepare the quivers, rouse the guards, prepare the weapons: for God has taken the work in hand, and will execute what he has spoken against the inhabitants of Babylon, [13] dwelling on many waters, and amidst the abundance of her treasures; thine end is come verily into thy bowels. [14] For God has sworn by his arm, saying, I will fill thee with men as with locusts; and they that come down shall cry against thee.

[15] God made the earth by his power, preparing the world by his wisdom, by his understanding he stretched out the heaven. [16] At his voice he makes a sound of water in the heaven, and brings up clouds from the extremity of the earth; he makes lightnings for rain, and brings light out of his treasures. [17] Every man has completely lost understanding; every goldsmith is confounded because of his graven images: for they have cast false gods, there is no breath in them. [18] They are vain works, objects of scorn; in the time of their visitation they shall perish. [19] Not such is Jacob's portion; for he that formed all things, he is his inheritance; God is his name.

[20] Thou scatterest for me the weapons of war: and I will scatter nations by thee, and will destroy kings by means of thee. [21] And by thee I will scatter the horse and his rider; and by thee I will scatter chariots and them that ride in them. [22] And by thee I will scatter youth and maid; and by thee I will scatter man and woman. [23] And by thee I will scatter the shepherd and his flock; and by thee I will scatter the husbandman and his husbandry; and by thee I will scatter leaders and the captains. [24] And I will recompense to Babylon and to all the Chaldeans that dwell there all their mischiefs that they have done to Sion before your eyes, saith God.

[25] Behold, I am against thee, the ruined mountain, that destroys the whole earth; and I will stretch out mine hand upon thee, and will roll thee down upon the rocks, and will make thee as a burnt mountain. [26] And they shall not take from thee a stone for a corner, nor a stone for a foundation: for thou shalt be a desolation for ever, saith God.

[27] Lift up a standard in the land, sound the trumpet among the nations, consecrate the nations against her, raise up kings against her by me, and that for the people of Achanaz; set against her engines of war; bring up against her horses as a multitude of locusts. [28] Bring up nations against her, even the king of the Medes and of the whole earth, his rulers, and all his captains. [29] The earth has quaked and been troubled, because the purpose of God has risen up against Babylon, to make the land of Babylon a desolation, and uninhabitable.

[30] The warrior of Babylon has failed to fight; they shall sit there in the siege; their power is broken; they are become like women; her tabernacles have been set on fire; her bars are broken. [31] One shall rush, running to meet another runner, and one shall go with tidings to meet another with tidings, to bring tidings to the king of Babylon, that his city is taken. [32] At the end of his passages they were taken, and his cisterns they have burnt with fire, and his warriors are going forth.

[33] For thus saith God, The houses of the king of Babylon shall be threshed as a floor in the season; yet a little while, and her harvest shall come.

[34] He has devoured me, he has torn me asunder, airy darkness has come upon me; Nabuchodonosor king of Babylon has swallowed me up, as a dragon has he filled his belly with my delicacies. [35] My troubles and my distresses have driven me out into Babylon, shall she that dwells in Sion say; and my blood shall be upon the Chaldeans dwelling there, shall Jerusalem say.

[36] Therefore thus saith God, Behold, I will judge thine adversary, and I will execute vengeance for thee; and I will waste her sea, and dry up her fountain. [37] And Babylon shall be a desolation, and shall not be inhabited. [38] For they rose up together as lions, and as lions' whelps. [39] In their heat I will give them a draught, and make them drunk, that they may be stupified, and sleep an everlasting sleep, and not awake, saith God. [40] And bring thou them down as lambs to the slaughter, and rams with kids.

[41] How has the boast of all the earth been taken and caught in a snare! how has Babylon become a desolation among the nations! [42] The sea has come up upon Babylon with the sound of its waves, and she is covered. [43] Her cities are become like a dry and trackless land; not so much as one man shall dwell in it, neither shall a son of man lodge in it. [44] And I will take vengeance on Babylon, and bring forth out of her mouth what she has swallowed down, and the nations shall no more be gathered to her: [49] and in Babylon the slain men of all the earth shall fall. [50] Go forth of the land, ye that escape, and stay not; ye that are afar off,

remember God, and let Jerusalem come into your mind. [51] We are ashamed, because we have heard our reproach; disgrace has covered our face; aliens are come into our sanctuary, even into the house of God.

[52] Therefore, behold, the days come, saith God, when I will take vengeance upon her graven images: and slain men shall fall in all her land. [53] For though Babylon should go up as the heaven, and though she should strengthen her walls with her power, from me shall come they that shall destroy her, saith God. [54] A sound of a cry in Babylon, and great destruction in the land of the Chaldeans: [55] for God has utterly destroyed Babylon, and cut off from her the great voice sounding as many waters: he has consigned her voice to destruction. [56] For distress has come upon Babylon, her warriors are taken, their bows are useless: for God recompenses them. [57] God recompenses, and will make her leaders and her wise men and her captains completely drunk, saith the King, God Almighty is his name.

[58] Thus saith God, The wall of Babylon was made broad, but it shall be completely broken down, and her high gates shall be burnt with fire; and the peoples shall not labour in vain, nor the nations fail in their rule.

[59] The Word which God commanded the Prophet Jeremias to say to Saræas son of Nerias, son of Maasæas, when he went from Sedekias king of Juda to Babylon, in the fourth year of his reign. And Saræas was over the bounties. [60] And Jeremias wrote in a book all the evils which should come upon Babylon, even all these words that are written against Babylon. [61] And Jeremias said to Saræas, When thou art come to Babylon, and shalt see and read all these words; [62] then thou shalt say, O Eternal God, thou hast spoken against this place, to destroy it, and that there should be none to dwell in it, neither man nor beast; for it shall be a desolation for ever. [63] And it shall come to pass, when thou shalt cease from reading this book, that thou shalt bind a stone upon it, and cast it into the midst of Euphrates; [64] and shalt say, Thus shall Babylon sink, and not rise, because of the evils which I bring upon it.

29 Thus saith God against the Philistines;

[2] Behold, waters come up from the north, and shall become a sweeping torrent, and it shall sweep away the land, and its fulness; the city, and them that dwell in it: and men shall cry and all that dwell in the land shall howl, [3] at the sound of his rushing, at the sound of his hoofs, and at the rattling of his chariots, at the noise of his wheels: the fathers turned not to their children because of the weakness of their hands, [4] in the day that is coming to destroy all the Philistines: and I will utterly destroy Tyre and Sidon, and all the rest of their allies: for God will destroy the remaining inhabitants of the islands. [5] Baldness is come upon Gaza; Ascalon is cast away, and the remnant of the Enakim.

[6] How long wilt thou smite, O sword of God? how long will it be ere thou art quiet? return into thy sheath, rest, and be removed.

[7] How shall it be quiet, whereas God has given it a commission against Ascalon, and against the regions on the sea-coast, to awake against the remaining countries!

30 Concerning Idumea, thus saith God; There is no longer wisdom in Thæman, counsel has perished from the wise ones, their wisdom is gone, [2] their place has been deceived. Dig deep for a dwelling, ye that inhabit Dædam, for he has wrought grievously: I brought trouble upon him in the time at which I visited him. [3] For grape-gatherers are come, who shall not leave thee a remnant; as thieves by night, they shall lay their hand upon thy possessions.

[4] For I have stripped Esau, I have uncovered their secret places; they shall have no power to hide themselves, they have perished each by the hand of his brother, my neighbour, and it is impossible [5] for thy fatherless one to be left to live, but I shall live, and the widows trust in me.

[6] For thus saith God; They who were not appointed to drink the cup have drunk it; and thou shalt by no means be cleared: [7] for by myself I have sworn, saith God, that thou shalt be in the midst of her an impassable land, and a reproach, and a curse; and all her cities shall be desert for ever.

[8] I have heard a report from God, and he has sent messengers to the nations, saying, Assemble yourselves, and come against her; rise ye up to war. [9] I have made thee small among the nations, utterly contemptible among men. [10] Thine insolence has risen up against thee, the fierceness of thine heart has burst the holes of the rocks, it has seized upon the strength of a lofty hill; for as an eagle he set his nest on high: thence will I bring thee down.

[11] And Idumea shall be a desert: every one that passes by shall hiss at it. [12] As Sodom was overthrown and Gomorrha and they that sojourned in her, saith God Almighty, no man shall dwell there, nor shall any son of man inhabit there. [13] Behold, he shall come up as a lion out of the midst of Jordan to the place of Ætham: for I will speedily drive them from it, and do ye set the young men against her: for who is like me? and who will withstand me? and who is this shepherd, who shall confront me?

[14] Therefore hear ye the counsel of God, which he has framed against Idumea; and his device, which he has devised against the inhabitants of Thæman: surely the least of the sheep shall be swept off; surely their dwelling shall be made desolate for them. [15] For at the sound of their fall the earth was scared, and the cry of the sea was not heard. [16] Behold, he shall look upon her as an eagle, and spread forth his wings over her strongholds; and the heart of the mighty men of Idumea shall be in that day as the heart of a woman in her pangs.

[17] Concerning the sons of Ammon thus saith God, Are there no sons in Israel? or have they no one to succeed them? wherefore has Melchol inherited Galaad, and why shall their people dwell in their cities? [18] Therefore, behold, the days come, saith God, when I will cause to be heard in Rabbath a tumult of wars; and they shall become a waste and ruined place, and her altars shall be burned with fire; then shall Israel succeed to his dominion. [19] Howl, O Esebon, for Gai has perished; cry, ye daughters of Rabbath, gird yourselves with sackclothes, and lament; for Melchol shall go into banishment, his priests and his princes together.

[20] Why do ye exult in the plains of the Enakim, thou haughty daughter, that trustest in thy treasures, that sayest, Who shall come in to me? [21] Behold, I will bring terror upon thee, saith God, from all the country round about thee; and ye shall be scattered every one right before him, and there is none to gather you.

[23] Concerning Kedar the Queen of the Palace, whom Nabuchodonosor King of Babylon smote, thus saith God;

Arise ye, and go up to Kedar, and fill the sons of Kedem. [24] They shall take

their tents and their sheep, they shall take for themselves their garments, and all their baggage and their camels; and summon ye destruction against them from every side. [25] Flee ye, dig very deep for a dwelling-place, ye that dwell in the palace; for the king of Babylon has framed a counsel, and devised a device against you.

[26] Rise up, and go up against a nation settled and dwelling at ease, who have no doors, nor bolts, nor bars, who dwell alone. [27] And their camels shall be a spoil, and the multitude of their cattle shall be destroyed: and I will scatter them as chaff with every wind, having their hair cut about their foreheads, I will bring on their overthrow from all sides, saith God. [28] And the palace shall be a resting-place for ostriches, and desolate for ever: no man shall abide there, and no son of man shall dwell there.

[29] Concerning Damascus. Emath is brought to shame, and Arphath: for they have heard an evil report: they are amazed, they are angry, they shall be utterly unable to rest. [30] Damascus is utterly weakened, she is put to flight; trembling has seized upon her. [31] How has she not left my city, they have loved the village?

[32] Therefore shall the young men fall in thy streets, and all thy warriors shall fall, saith God. [33] And I will kindle a fire in the wall of Damascus, and it shall devour the streets of the son of Ader.

31 Thus has God said concerning Moab, Woe to Nabau! for it has perished: Cariathaim is taken: Amath and Agath are put to shame. [2] There is no longer any healing for Moab, nor glorying in Esebon: he has devised evils against her: we have cut her off from being a nation, and she shall be completely still: after thee shall go a sword; [3] for there is a voice of men crying out of Oronaim, destruction and great ruin. [4] Moab is ruined, proclaim it to Zogora: [5] for Aloth is filled with weeping: one shall go up weeping by the way of Oronaim; ye have heard a cry of destruction.

[6] Flee ye, and save your lives, and ye shall be as a wild ass in the desert. [7] Since thou hast trusted in thy stronghold, therefore thou shalt be taken: and Chamos shall go forth into captivity, and his priests, and his princes together. [8] And destruction shall come upon every city, it shall by no means escape; the valley also shall perish, and the plain country shall be completely destroyed, as God has said. [9] Set marks upon Moab, for she shall be touched with a plague-spot, and all her cities shall become desolate; whence shall there be an inhabitant for her? [10] Cursed is the man that does the works of God carelessly, keeping back his sword from blood.

[11] Moab has been at ease from a child, and trusted in his glory; he has not poured out his liquor from vessel to vessel, and has not gone into banishment, therefore his taste remained in him, and his smell departed not. [12] Therefore, behold, his days come, saith God, when I shall send upon him bad leaders, and they shall lead him astray, and they shall utterly break in pieces his possessions, and shall cut his horns asunder. [13] And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Bæthel their hope, having trusted in them.

[14] How will ye say, We are strong, and

men strong for war? [15] Moab is ruined, even his city, and his choice young men have gone down to slaughter. [16] The day of Moab is near at hand, and his iniquity moves swiftly to vengeance. [17] Shake the head at him, all ye that are round about him; all of you utter his name; say ye, How is the glorious staff broken to pieces, the rod of magnificence!

[18] Come down from thy glory, and sit down in a damp place: Dæbon shall be broken, because Moab is destroyed: there has gone up against thee one to ravage thy strong-hold. [19] Stand by the way, and look, thou that dwellest in Arer; and ask him that is fleeing, and him that escapes, and say, What has happened?

[20] Moab is put to shame, because he is broken: howl and cry; proclaim in Arnon, that Moab has perished. [21] And judgment is coming against the land of Misor, upon Chelon, and Rephas, and Mophas, [22] and upon Dæbon, and upon Nabau, and upon the house of Dæthlathaim, [23] and upon Cariathaim, and upon the house of Gæmol, and upon the house of Maon, [24] and upon Carioth, and upon Bosor, and upon all the cities of Moab, far and near. [25] The horn of Moab is broken, and his arm is crushed.

[26] Make ye him drunk; for he has magnified himself against God: and Moab shall clap with his hand, and shall be also himself a laughing-stock. [27] For surely Israel was to thee a laughing-stock, and was found among thy thefts, because thou didst fight against him. [28] The inhabitants of Moab have left the cities, and dwelt in rocks; they have become as doves nestling in rocks, at the mouth of a cave.

[29] And I have heard of the pride of Moab, he has greatly heightened his pride and his haughtiness, and his heart has been lifted up. [30] But I know his works: is it not enough for him? has he not done thus?

[31] Therefore howl ye for Moab on all sides; cry out against the shorn men in a gloomy place. I will weep for thee, [32] O vine of Aserema, as with the weeping of Jazer: thy branches are gone over the sea, they reached the cities of Jazer: destruction has come upon thy fruits, and upon thy grape-gatherers. [33] Joy and gladness have been utterly swept off the land of Moab: and though there was wine in thy presses, in the morning they trod it not, neither in the evening did they raise the cry of joy. [34] From the cry of Esebon even to Ætam their cities uttered their voice, from Zogor to Oronaim, and their tidings as a heifer of three years old, for the water also of Nebrin shall be dried up.

[35] And I will destroy Moab, saith God, as he comes up to the altar, and burns incense to his gods. [36] Therefore the heart of Moab shall sound as pipes, my heart shall sound as a pipe for the shorn men; forasmuch as what every man has gained has perished from him. [37] They shall all have their heads shaved in every place, and every beard shall be shaved; and all hands shall beat the breasts, and on all loins shall be sackcloth. [38] And on all the housetops of Moab, and in his streets shall be mourning: for I have broken him, saith God, as a vessel, which is useless. [39] How has he changed! how has Moab turned his back! Moab is put to shame, and become a laughing-stock, and an object of anger to all that are round about him.

[40] For thus said God; [41] Carioth is taken, and the strong-holds have been taken together. [42] And Moab shall perish from being a multitude, because he has magnified himself against God. [43] A snare, and fear, and the pit, are upon thee, O inhabitant of Moab. [44] He that flees from the terror shall fall into the pit, and he that comes up out of the pit shall even be taken in the snare: for I will bring these things upon Moab in the year of their visitation.

32 Thus said the Eternal God of Israel; Take the cup of this unmixed wine from mine hand, and thou shalt cause all the nations to drink, to whom I send thee. [16] And they shall drink, and vomit, and be mad, because of the sword which I send among them.

[17] So I took the cup out of God's hand, and caused the nations to whom God sent me to drink: [18] Jerusalem, and the cities of Juda, and the kings of Juda, and his princes, to make them a desert place, a desolation, and a hissing; [19] and Pharao king of Egypt, and his servants, and his nobles, and all his people; [20] and all the mingled people, and all the kings of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus, [21] and Idumea, and the land of Moab, and the children of Ammon, [22] and the kings of Tyre, and the kings of Sidon, and the kings in the country beyond the sea, [23] and Dædan, and Thæman, and Ros, and every one that is shaved round about the face, [24] and all the mingled people lodging in the wilderness, [25] and all the kings of Ælam, and all the kings of the Persians, [26] and all the kings from the north, the far and the near, each one with his brother, and all the kingdoms which are on the face of the earth.

[27] And thou shalt say to them, Thus said God Almighty; Drink ye, be ye drunken; and ye shall vomit, and shall fall, and shall in nowise rise, because of the sword which I send among you. [28] And it shall come to pass, when they refuse to take the cup out of thine hand, to drink it, that thou shalt say, Thus said God; Ye shall surely drink. [29] For I am beginning to afflict the city whereon my name is called, and ye shall by no means be held guiltless: for I am calling a sword upon all that dwell upon the earth.

[30] And thou shalt prophesy against them these words, and shalt say, God shall speak from on high, from his sanctuary he will utter his voice; he will pronounce a declaration on his place; and these shall answer like men gathering grapes: and destruction is coming on them that dwell on the earth, [31] even upon the extreme part of the earth; for God has a controversy with the nations, he is pleading with all flesh, and the ungodly are given to the sword, saith God.

[32] Thus said God; Behold, evils are proceeding from nation to nation, and a great whirlwind goes forth from the end of the earth. [33] And the slain of God shall be in the day of God from one end of the earth even to the other end of the earth: they shall not be buried; they shall be as dung on the face of the earth. [34] Howl, ye shepherds, and cry; and lament, ye rams of the flock: for your days have been completed for slaughter, and ye shall fall as the choice rams. [35] And flight shall perish from the shepherds, and safety from the rams of the flock. [36] A voice of the crying of the shepherds, and a moaning of the sheep and the rams: for God has destroyed their pastures. [37] And the peaceable abodes that remain shall be destroyed before the fierceness of my anger. [38] He has forsaken his lair, as a lion: for their land is become desolate before the great sword.

33 In the beginning of the Reign of King Joakim Son of Josias there came this Word from God.

[2] Thus said God; Stand in the court of God's house, and thou shalt declare to all the Jews, and to all that come to worship in the house of God, all the words which I commanded thee to speak to them; abate not one word. [3] Peradventure they will hear, and turn every one from his evil way: then I will cease from the evils which I purpose to do to them, because of their evil practices. [4] And thou shalt say, Thus said God; If ye will not hearken to me, to walk in my statutes which I set before you, [5] to hearken to the words of my servants the prophets, whom I send to you early in the morning; yea, I sent

them, but ye hearkened not to me; [6] then will I make this house as Selo, and I will make this city a curse to all the nations of all the earth.

[7] And the priests, and the false prophets, and all the people heard Jeremias speaking these words in the house of God. [8] And it came to pass, when Jeremias had ceased speaking all that God had ordered him to speak to all the people, that the priests and the false prophets and all the people took him, saying, [9] Thou shalt surely die, because thou hast prophesied in the name of God, saying, This house shall be as Selo, and this city shall be made quite destitute of inhabitants.

And all the people assembled against Jeremias in the house of God. [10] And the princes of Juda heard this word, and they went up out of the house of the king to the house of God, and sat in the entrance of the new gate. [11] Then the priests and the false prophets said to the princes and to all the people, The judgment of death is due to this man; because he has prophesied against this city, as ye have heard with your ears.

[12] Then Jeremias spoke to the princes, and to all the people, saying, God sent me to prophesy against this house and against this city, all the words which ye have heard. [13] And now amend your ways and your works, and hearken to the voice of God; and God shall cease from the evils which he has pronounced against you. [14] And behold, I am in your hands; do to me as is expedient, and as it is best for you. [15] But know for a certainty, that if ye slay me, ye bring innocent blood upon yourselves, and upon this city, and upon them that dwell in it; for in truth God has sent me to you to speak in your ears all these words.

[16] Then the princes and all the people said to the priests and to the false prophets; Judgment of death is not due to this man; for he has spoken to us in the name of the Eternal our God. [17] And there rose up men of the elders of the land, and said to all the assembly of the people, [18] Michæas the Morathite lived in the days of Ezekias king of Juda, and said to all the people of Juda, Thus saith God; Sion shall be ploughed as a field, and Jerusalem shall become a desolation, and the mountain of the house shall be a thicket of trees. [19] Did Ezekias and all Juda in any way slay him? Was it not that they feared God, and they made supplication before God, and God ceased from the evils which he had pronounced against them? whereas we have wrought great evil against our own souls.

[20] And there was another man prophesying in the name of God, Urias the son of Samæas of Cariathiarim; and he prophesied concerning this land according to all the words of Jeremias. [21] And king Joakim and all the princes heard all his words, and sought to slay him; and Urias heard it and went into Egypt. [22] And the king sent men into Egypt; [23] and they brought him thence, and brought him in to the king; and he smote him with the sword, and cast him into the sepulchre of the children of his people. [24] Nevertheless the hand of Achicam son of Saphan was with Jeremias, to prevent his being delivered into the hands of the people, or being killed.

34 Thus said God; Make to thyself bonds and yokes, and put them about thy neck, [3] and thou shalt send them to the king of Idumea, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon, by the hands of their messengers that come to meet them at Jerusalem to Sedekias king of Juda. [4] And thou shalt commission them to say to their rulers, Thus said the Eternal God of Israel; Thus shall ye say to your rulers; [5] I have made the earth by my great power, and with my high arm, and I will give it to whomsoever it shall

seem good in mine eyes. [6] I gave the earth to Nabuchodonosor king of Babylon to serve him, and the wild beasts of the field to labour for him. [8] And the nation and kingdom, all that shall not put their neck under the yoke of the king of Babylon, with sword and famine will I visit them, saith God, until they are consumed by his hand.

[9] And hearken ye not to your false prophets, nor to them that divine to you, nor to them that foretel events by dreams to you, nor to your auguries, nor your sorcerers, that say, Ye shall by no means work for the king of Babylon: [10] for they prophesy lies to you, to remove you far from your land. [11] But the nation which shall put its neck under the yoke of the king of Babylon, and serve him, I will even leave it upon its land, and it shall serve him, and dwell in it.

[12] I spoke also to Sedekias king of Juda according to all these words, saying, Put your neck into the yoke, [14] and serve the king of Babylon. For they prophesy unrighteous words to you, [15] for I sent them not, saith God; and they prophesy in my name unjustly, that I might destroy you, and ye should perish, and your prophets, who unrighteously prophesy lies to you.

[16] I spoke to you, and to all this people, and to the priests, saying, Thus said God; Hearken not to the words of the prophets that prophesy to you, saying, Behold, the vessels of God's house shall return from Babylon: for they prophesy to you unrighteous words. I sent them not. [18] If they are prophets, and if the word of God is in them, let them meet me, for thus has God said.

[19] And as for the remaining vessels, [20] which the king of Babylon took not, when he carried Jechonias prisoner out of Jerusalem, [22] they shall go into Babylon, saith God.

35 And it came to pass in the fourth year of Sedekias king of Juda, in the fifth month, that Ananias the false prophet, the son of Azor, from Gabaon, spoke to me in the house of God, in the sight of the priests and all the people, saying, [2] Thus saith God; I have broken the yoke of the king of Babylon. [3] Yet two full years, and I will return into this place the vessels of the house of God, [4] and Jechonias, and the captivity of Juda: for I will break the yoke of the king of Babylon.

[5] Then Jeremias spoke to Ananias in the sight of all the people, and in the sight of the priests that stood in the house of God, [6] and Jeremias said, May God indeed do thus; may he confirm thy word which thou dost prophesy, to return the vessels of the house of God, and all the captivity, out of Babylon to this place. [7] Nevertheless hear ye the word of God which I speak in your ears, and in the ears of all the people. [8] The prophets that were before me and before you of old, also prophesied over much country, and against great kingdoms, concerning war. [9] As for the prophet that has prophesied for peace, when the word has come to pass, they shall know the prophet whom God has sent them in truth.

[10] Then Ananias took the yokes from the neck of Jeremias in the sight of all the people, and broke them to pieces. [11] And Ananias spoke in the presence of all the people, saying, Thus said God; Thus will I break the yoke of the king of Babylon from the necks of all the nations. And Jeremias went his way.

[12] And the word of God came to Jeremias, after that Ananias had broken the yokes off his neck, saying, [13] Go and speak to Ananias, saying, Thus saith God; Thou hast broken the yokes of wood; but I will make instead of them yokes of iron. [14] For thus said God, I have put a yoke of iron on the neck of all the nations, that they may serve the king of Babylon. [15] And Jeremias said

to Ananias, God has not sent thee; and thou hast caused this people to trust in unrighteousness. [16] Therefore thus said God: Behold, I will cast thee off from the face of the earth: this year thou shalt die. [17] So he died in the seventh month.

36 And these are the words of the book which Jeremias sent from Jerusalem to the elders of the captivity, and to the priests, and to the false prophets, even an epistle to Babylon for the captivity, and to all the people; [2] (after the departure of Jechonias the king and the queen, and the eunuchs, and every freeman, and bondman, and artificer, out of Jerusalem;) [3] by the hand of Eleasan son of Saphan, and Gamarias son of Chelcias, (whom Sedekias king of Juda sent to the king of Babylon to Babylon) saying,

[4] Thus said the Eternal God of Israel concerning the captivity which I caused to be carried away from Jerusalem; [5] Build ye houses, and inhabit them; and plant gardens, and eat the fruits thereof; [6] and take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, and be multiplied, and be not diminished. [7] And seek the peace of the land into which I have carried you captive, and ye shall pray to God for the people: for in its peace ye shall have peace.

[8] For thus saith God; Let not the false prophets that are among you persuade you, and let not your diviners persuade you, and hearken not to your dreams which ye dream. [9] For they prophesy to you unrighteous words in my name; and I sent them not. [10] For thus said God; When seventy years shall be on the point of being accomplished at Babylon, I will visit you, and will confirm my words to you, to bring back your people to this place. [11] And I will devise for you a device of peace, and not evil, to bestow upon you these good things. [12] And do ye pray to me, and I will hearken to you: and do ye earnestly seek me, and ye shall find me; [13] for ye shall seek me with your whole heart. [14] And I will appear to you: [15] whereas ye said, God has appointed for us prophets in Babylon:

[21] Thus saith God concerning Achiab, and concerning Sedekias; Behold, I will deliver them into the hands of the king of Babylon; and he shall smite them in your sight. [22] And they shall make of them a curse in all the captivity of Juda in Babylon, saying, God do to thee as he did to Sedekias, and as he did to Achiab, whom the king of Babylon fried in the fire; [23] because of the iniquity which they wrought in Israel, and because they committed adultery with the wives of their fellow-citizens, and spoke a word in my name, which I did not command them to speak, and I am witness, saith God.

[24] And to Samæas the Ælamite thou shalt say, [25] I sent thee not in my name: and to Sophonias the priest the son of Maasæas say thou, [26] God has made thee priest in the place of Jodae the priest, to be ruler in the house of God over every prophet, and to every madman, and thou shalt put them in prison, and into the dungeon. [27] And now wherefore have ye reviled together Jeremias of Anathoth, who prophesied to you? [28] Did he not send for this purpose? for in the course of this month he sent to you to Babylon, saying, It is far off: build ye houses, and inhabit them; and plant gardens, and eat the fruit of them. [29] And Sophonias read the book in the ears of Jeremias.

[30] Then the word of God came to Jeremias, saying, [31] Send to the captivity, saying, Thus saith God concerning Samæas the Ælamite, Since Samæas has prophesied to you, and I sent him not, and he has made you to trust in iniquity, [32] therefore thus saith God; Behold, I will visit Samæas, and his family: and there shall not be a man of them in the midst of you to see the good which I will do to

you: they shall not see it.

37 The Word that came to Jeremias from God, saying, [2] Thus speaks the Eternal God of Israel, saying,

Write all the words which I have spoken to thee in a book. [3] For, behold, the days come, saith God, when I will bring back the captivity of my people Israel and Juda, said God: and I will bring them back to the land which I gave to their fathers, and they shall be rulers of it.

[4] And these are the Words which God spoke concerning Israel and Juda:

[5] Thus said God: Ye shall hear a sound of fear, there is fear, and there is not peace. [6] Enquire, and see if a male has born a child? and ask concerning the fear, wherein they shall hold their loins, and look for safety: for I have seen every man, and his hands are on his loins; their faces are turned to paleness. [7] For that day is great, and there is not such another; and it is a time of straitness to Jacob; but he shall be saved out of it. [8] In that day, said God, I will break the yoke off their neck, and will burst their bonds, and they shall no longer serve strangers: [9] but they shall serve the Eternal their God; and I will raise up to them David their king.

[12] Thus saith God; I have brought on thee destruction; thy stroke is painful. [13] There is none to judge thy cause: thou hast been painfully treated for healing, there is no help for thee. [14] All thy friends have forgotten thee; they shall not ask about thee at all, for I have smitten thee with the stroke of an enemy, even severe correction: thy sins have abounded above all thine iniquity. [16] Therefore all that devour thee shall be eaten, and all thine enemies shall eat all their own flesh. Thy sins have abounded beyond the multitude of thine iniquities, therefore they have done these things to thee. And they that spoil thee shall become a spoil, and I will give up to be plundered all that have plundered thee. [17] For I will bring about thy healing, I will heal thee of thy grievous wound, saith God; for thou art called Dispersed: she is your prey, for no one seeks after her.

[18] Thus said God; Behold, I will turn the captivity of Jacob, and will have pity upon his prisoners; and the city shall be built upon her hill, and the people shall settle after their manner. [19] And there shall go forth from them singers, even the sound of men making merry: and I will multiply them, and they shall not at all be diminished. [20] And their sons shall go in as before, and their testimonies shall be established before me, and I will visit them that afflict them. [21] And their mighty ones shall be over them, and their prince shall proceed of themselves; and I will gather them, and they shall return to me: for who is this that has set his heart to return to me? saith God.

[23] For the wrathful anger of God has gone forth, even a whirlwind of anger has gone forth: it shall come upon the ungodly. [24] The fierce anger of God shall not return, until he shall execute it, and until he shall establish the purpose of his heart: in the latter days ye shall know these things.

38 At that time, saith God, I will be a God to the family of Israel, and they shall be to me a people. [2] Thus saith God, I found him warm in the wilderness with them that were slain with the sword: go ye and destroy not Israel. [3] God appeared to him from afar, saying, I have loved thee with an everlasting love: therefore have I drawn thee in compassion. [4] For I will build thee, and thou shalt be built, O virgin of Israel: thou shalt yet take thy timbrel, and go forth with the party of them that make merry. [5] For ye have planted vineyards on the mountains of Samaria: plant ye, and praise. [6] For it is a day when those that plead on the mountains of Ephraim shall call, saying, Arise ye, and go up to

Sion to the Eternal your God.

[7] For thus saith God to Jacob; Rejoice ye, and exult over the head of the nations: make proclamation, and praise ye: say, God has delivered his people, the remnant of Israel. [8] Behold, I bring them from the north, and will gather them from the end of the earth to the feast of the passover: and the people shall beget a great multitude, and they shall return hither. [9] They went forth with weeping, and I will bring them back with consolation, causing them to lodge by the channels of waters in a straight way, and they shall not err in it: for I am become a father to Israel, and Ephraim is my first-born.

[10] Hear the words of God, ye nations, and proclaim them to the islands afar off; say, He that scattered Israel will also gather him, and keep him as one that feeds his flock. [11] For God has ransomed Jacob, he has rescued him out of the hand of them that were stronger than he. [12] And they shall come, and shall rejoice in the mount of Sion, and shall come to the good things of God, even to a land of corn, and wine, and fruits, and cattle, and sheep: and their soul shall be as a fruitful tree; and they shall hunger no more. [13] Then shall the virgins rejoice in the assembly of youth, and the old men shall rejoice; and I will turn their mourning into joy, and will make them merry. [14] I will expand and cheer with wine the soul of the priests the sons of Levi, and my people shall be satisfied with my good things: thus saith God.

[15] A voice was heard in Rama, of lamentation, and of weeping, and wailing; Rachel would not cease weeping for her children, because they are not.

[16] Thus saith God; Let thy voice cease from weeping, and thine eyes from thy tears: for there is a reward for thy works; and they shall return from the land of thine enemies. [17] There shall be an abiding home for thy children.

[18] I have heard the sound of Ephraim lamenting, and saying, Thou hast chastened me, and I was chastened; I as a calf was not willingly taught: turn thou me, and I shall turn; for thou art the Eternal my God. [19] For after my captivity I repented; and after I knew, I groaned for the day of shame, and shewed thee that I bore reproach from my youth. [20] Ephraim is a beloved son, a pleasing child to me: for because my words are in him, I will surely remember him: therefore I made haste to help him; I will surely have mercy upon him, saith God.

[21] Prepare thyself, O Sion; execute vengeance; look to thy ways: return, O virgin of Israel, by the way by which thou wentest, return mourning to thy cities. [22] How long, O disgraced daughter, wilt thou turn away? for God has created safety for a new plantation: men shall go about in safety.

[23] For thus saith God; They shall yet speak this word in the land of Juda, and in the cities thereof, when I shall turn his captivity; blessed be God on his righteous holy mountain! [24] And there shall be dwellers in the cities of Juda, and in all his land, together with the husbandman, and the shepherd shall go forth with the flock. [25] For I have saturated every thirsting soul, and filled every hungry soul. [26] Therefore I awaked, and beheld; and my sleep was sweet to me.

[27] Therefore, behold, the days come, saith God, when I will sow the house of Israel and the house of Juda with the seed of man, and the seed of beast. [28] And it shall come to pass, that as I watched over them, to pull down, and to afflict, so will I watch over them, to build, and to plant, saith God. [29] In those days they shall certainly not say, The fathers ate a sour grape, and the children's teeth were set on edge. [30] But every one shall die in his own sin; and the teeth of him that eats the sour grape shall be set on edge.

[31] Behold, the days come, saith God,

when I will make a new covenant with the house of Israel, and with the house of Juda: [32] not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt; for they abode not in my covenant, and I disregarded them, saith God. [33] For this is my covenant which I will make with the house of Israel; after those days, saith God, I will surely put my laws into their mind, and write them on their hearts; and I will be to them a God, and they shall be to me a people. [34] And they shall not at all teach every one his fellow citizen, and every one his brother, saying, Know God: for all shall know me, from the least of them to the greatest of them: for I will be merciful to their iniquities, and their sins I will remember no more.

[35] Though the sky should be raised to a greater height, saith God, and though the ground of the earth should be sunk lower beneath, yet I will not cast off the family of Israel, saith God, for all that they have done.

[36] Thus saith God, who gives the sun for a light by day, the moon and the stars for a light by night, and makes a roaring in the sea, so that the waves thereof roar; God Almighty is his name: [37] if these ordinances cease from before me, saith God, then shall the family of Israel cease to be a nation before me for ever.

[38] Behold, the days come, saith God, when the city shall be built to God from the tower of Anameel to the gate of the corner. [39] And the measurement of it shall proceed in front of them as far as the hills of Gareb, and it shall be compassed with a circular wall of choice stones. [40] And all the Asaremoth even to Nachal Kedron, as far as the corner of the horse-gate eastward, shall be holiness to God; and it shall not fail any more, and shall not be destroyed for ever.

39 The word that came from God to Jeremias in the tenth year of king Sedekias, this is the eighteenth year of king Nabuchodonosor king of Babylon.

[2] And the host of the king of Babylon had made a rampart against Jerusalem: and Jeremias was kept in the court of the prison, which is in the king's house; [3] in which king Sedekias had shut him up, saying, Wherefore dost thou prophesy, saying, Thus saith God, Behold, I will give this city into the hands of the king of Babylon, and he shall take it; [4] and Sedekias shall by no means be delivered out of the hand of the Chaldeans, for he shall certainly be given up into the hands of the king of Babylon, and his mouth shall speak to his mouth, and his eyes shall look upon his eyes; [5] and Sedekias shall go into Babylon, and dwell there?

[6] And the Word of God came to Jeremias, saying, [7] Behold, Anameel the son of Salom thy father's brother is coming to thee, saying, Buy thee my field that is in Anathoth: for thou hast the right to take it as a purchase.

[8] So Anameel the son of Salom my father's brother came to me into the court of the prison, and said, Buy thee my field that is in the land of Benjamin, in Anathoth: for thou hast a right to buy it, and thou art the elder. So I knew that it was the word of God. [9] And I bought the field of Anameel the son of my father's brother, and I weighed him seventeen shekels of silver. [10] And I wrote it in a book, and sealed it, and took the testimony of witnesses, and weighed the money in the balance. [11] And I took the book of the purchase that was sealed; [12] and I gave it to Baruch son of Nerias, son of Maasæas, in the sight of Anameel my father's brother's son, and in the sight of the men that stood by and wrote in the book of the purchase, and in the sight of the Jews that were in the court of the prison. [13] And I charged Baruch in their presence, saying, Thus saith God

Almighty; [14] Take this book of the purchase, and the book that has been read; and thou shalt put it into an earthen vessel, that it may remain many days. [15] For thus saith God; There shall yet be bought fields and houses and vineyards in this land.

[16] And I prayed to God after I had given the book of the purchase to Baruch the son of Nerias, saying,

[17] O ever living God! thou hast made the heaven and the earth by thy great power, and with thy high and lofty arm: nothing can be hidden from thee. [18] Granting mercy to thousands, and recompensing the sins of the fathers into the bosoms of their children after them: the great, the strong God; [19] God of great counsel, and mighty in deeds, the great Almighty God, and God of great name: thine eyes are upon the ways of the children of men, to give to every one according to his way: [20] who hast wrought signs and wonders in the land of Egypt even to this day, and in Israel, and among the inhabitants of the earth; and thou didst make for thyself a name, as at this day; [21] and thou didst bring out thy people Israel out of the land of Egypt with signs, and with wonders, with a mighty hand, and with a high arm, and with great sights; [22] and thou gavest them this land, which thou didst swear to give to their fathers, a land flowing with milk and honey; [23] and they went in, and took it; but they hearkened not to thy voice, and walked not in thine ordinances; they did none of the things which thou didst command them, and they caused all these calamities to happen to them. [24] Behold, a multitude is come against the city to take it; and the city is given into the hands of the Chaldeans that fight against it, by the power of the sword, and the famine: as thou hast spoken, so has it happened. [25] And thou sayest to me, Buy thee the field for money; and I wrote a book, and sealed it, and took the testimony of witnesses: and the city is given into the hands of the Chaldeans.

[26] And the word of God came to me, saying,

[27] I am God, the God of all flesh: shall anything be hidden from me! [28] Therefore thus saith the Eternal God of Israel; This city shall certainly be delivered into the hands of the king of Babylon, and he shall take it: [29] and the Chaldeans shall come to war against this city, and they shall burn this city with fire, and shall burn down the houses wherein they burnt incense on the roofs thereof to Baal, and poured drink-offerings to other gods, to provoke me. [30] For the children of Israel and the children of Juda alone did evil in my sight from their youth. [31] For this city was obnoxious to my anger and my wrath, from the day that they built it even to this day; that I should remove it from my presence, [32] because of all the wickedness of the children of Israel and Juda, which they wrought to provoke me, they and their kings, and their princes, and their priests, and their prophets, the men of Juda, and the dwellers in Jerusalem. [33] And they turned the back to me, and not the face: whereas I taught them early in the morning, but they hearkened no more to receive instruction. [34] And they set their pollutions in the house, on which my name was called, by their uncleannesses. [35] And they built to Baal the altars that are in the valley of the son of Ennom, to offer their sons and their daughters to king Moloch; which things I commanded them not, neither came it into my mind that they should do this abomination, to cause Juda to sin.

[36] And now thus has the Eternal God of Israel said concerning this city, of which thou sayest, It shall be delivered into the hands of the king of Babylon by the sword, and by famine, and banishment. [37] Behold, I will gather them out of every

land, where I have scattered them in my anger, and my wrath, and great fury; and I will bring them back into this place, and will cause them to dwell safely: [38] and they shall be to me a people, and I will be to them a God. [39] And I will give them another way, and another heart, to fear me continually, and that for good to them and their children after them. [40] And I will make with them an everlasting covenant, which I will by no means turn away from them, and I will put my fear into their heart, that they may not depart from me. [41] And I will visit them to do them good, and I will plant them in this land in faithfulness, and with all my heart, and with all my soul.

[42] For thus saith God; As I have brought upon this people all these great evils, so will I bring upon them all the good things which I pronounced upon them. [43] And there shall yet be fields bought in the land, of which thou sayest, It shall be destitute of man and beast; and they are delivered into the hands of the Chaldeans. [44] And they shall buy fields for money, and thou shalt write a book, and seal it, and shalt take the testimony of witnesses in the land of Benjamin, and round about Jerusalem, and in the cities of Juda, and in the cities of the mountain, and in the cities of the plain, and in the cities of the south: for I will turn their captivity.

40 And the word of God came to Jeremias the second time, when he was yet bound in the court of the prison, saying,

[2] Thus saith God, who made the earth and formed it, to establish it; God is his name; [3] Cry to me, and I will answer thee, and I will declare to thee great and mighty things, which thou knowest not. [4] For thus saith God concerning the houses of this city, and concerning the houses of the king of Juda, which have been pulled down for mounds and fortifications, [5] to fight against the Chaldeans, and to fill it with the corpses of men, whom I smote in mine anger and my wrath, and turned away my face from them, for all their wickedness: [6] Behold, I bring upon her healing and cure, and I will show myself to them, and will heal her, and make both peace and security.

[7] And I will turn the captivity of Juda, and the captivity of Israel, and will build them, even as before. [8] And I will cleanse them from all their iniquities, whereby they have sinned against me, and will not remember their sins, whereby they have sinned against me, and revolted from me. [9] And it shall be for joy and praise, and for glory to all the people of the earth, who shall hear all the good that I will do: and they shall fear and be provoked for all the good things and for all the peace which I will bring upon them.

[10] Thus saith God; There shall yet be heard in this place, of which ye say, It is destitute of men and cattle, in the cities of Juda, and in the streets of Jerusalem, the places that have been made desolate for want of men and cattle, [11] the voice of gladness, and the voice of joy, the voice of the bridegroom, and the voice of the bride, the voice of men saying, Give thanks to God Almighty: for God is good; for his mercy endures for ever: and they shall bring gifts into the house of God; for I will turn all the captivity of that land as before, said God. [12] Thus saith the God of hosts; There shall yet be in this place, that is desert for want of man and beast, in all the cities thereof, resting-places for shepherds causing their flocks to lie down. [13] In the cities of the hill country, and in the cities of the valley, and in the cities of the south, and in the land of Benjamin, and in the cities round about Jerusalem, and in the cities of Juda, flocks shall yet pass under the hand of him that numbers them, saith God.

41 The word that came to Jeremias from God (now Nabuchodonosor king of Babylon, and all his army, and all the country of his dominion, were warring against Jerusalem, and against all the cities of Juda,) saying,

2 Thus has God said; Go to Sedekias king of Juda, and thou shalt say to him, Thus has God said, This city shall certainly be delivered into the hands of the king of Babylon, and he shall take it, and shall burn it with fire: 3 and thou shalt not escape out of his hand, but shalt certainly be taken, and shalt be given into his hands; and thine eyes shall see his eyes, and thou shalt enter into Babylon.

4 But hear the word of God, O Sedekias king of Juda; Thus saith God, 5 Thou shalt die in peace: and as they wept for thy fathers that reigned before thee, they shall weep also for thee, saying, Ah master! and they shall lament for thee down to the grave: for I have spoken the word, said God.

6 And Jeremias spoke to king Sedekias all these words in Jerusalem. 7 And the host of the king of Babylon warred against Jerusalem, and against the cities of Juda, and against Lachis, and against Azeca: for these strong cities were left among the cities of Juda.

8 The word that came from God to Jeremias, after king Sedekias had concluded a covenant with the people, to proclaim a release; 9 that every one should set at liberty his servant, and every one his handmaid, the Hebrew man and Hebrew woman, that no man of Juda should be a bondman. 10 Then all the nobles, and all the people who had entered into the covenant, engaging to set free every one his man-servant, and every one his maid, turned, 11 and gave them over to be men-servants and maid-servants.

12 And the word of God came to Jeremias, saying, 13 Thus saith God; I made a covenant with your fathers in the day wherein I took them out of the land of Egypt, out of the house of bondage, saying, 14 When six years are accomplished, thou shalt set free thy brother the Hebrew, who shall be sold to thee: for he shall serve thee six years, and then thou shalt let him go free: but they hearkened not to me, and inclined not their ear. 15 And this day they turned to do that which was right in my sight, to proclaim every one the release of his neighbour; and they had concluded a covenant before me, in the house whereon my name is called. 16 But ye turned and profaned my name, to bring back every one his servant, and every one his handmaid, whom ye had sent forth free and at their own disposal, to be to you men-servants and maid-servants.

17 Therefore thus said God; Ye have not hearkened to me, to proclaim a release every one to his neighbour: behold, I proclaim a release to you, to the sword, and to the pestilence, and to the famine; and I will give you up to dispersion among all the kingdoms of the earth. 18 And I will give the men that have transgressed my covenant, who have not kept my covenant, which they made before me, the calf which they prepared to sacrifice with it, 19 the princes of Juda, and the men in power, and the priests, and the people; 20 I will even give them to their enemies, and their carcases shall be food for the birds of the sky and for the wild beasts of the earth. 21 And I will give Sedekias king of Judea, and their princes, into the hands of their enemies, and the host of the king of Babylon shall come upon them that run away from them. 22 Behold, I will give command, saith God, and will bring them back to this land; and they shall fight against it, and take it, and burn it with fire, and the cities of Juda; and I will make them desolate without inhabitants.

42 The Word that came to Jeremias from God in the days of Joakim, king of Juda, saying, [2] Go to the house of the Archabin, and thou shalt bring them to the house of God, into one of the courts, and give them wine to drink.

[3] So I brought forth Jechonias the son of Jeremin the son of Chabasin, and his brethren, and his sons, and all the family of the Archabin; [4] and I brought them into the house of God, into the chamber of the sons of Joanan, the son of Ananias, the son of Godolias, a man of God, who dwells near the house of the princes that are over the house of Maasæas the son of Selom, who kept the court. [5] And I set before them a jar of wine, and cups, and I said, Drink ye wine.

[6] But they said, We will on no account drink wine, for our father Jonadab the son of Rechab commanded us, saying, Ye shall on no account drink wine, neither ye, nor your sons for ever: [7] nor shall ye at all build houses, nor sow any seed, nor shall ye have a vineyard: for ye shall dwell in tents all your days; that ye may live many days upon the land, in which ye sojourn. [8] And we hearkened to the voice of Jonadab our father, so as to drink no wine all our days, we, and our wives, and our sons, and our daughters; [9] and so as to build no houses to dwell in: and we have had no vineyard, nor field, nor seed: [10] but we have dwelt in tents, and have hearkened, and done according to all that Jonadab our father commanded us. [11] And it came to pass, when Nabuchodonosor came up against the land, that we said we would come in; and we entered into Jerusalem, for fear of the host of the Chaldeans, and for fear of the host of the Assyrians: and we dwelt there.

[12] And the word of God came to me, saying, [13] Thus saith God, Go, and say to the men of Juda, and to them that dwell in Jerusalem, Will ye not receive correction to hearken to my words? [14] The sons of Jonadab the son of Rechab have kept the word which he commanded his children, that they should drink no wine; and they have not drunk it: but I spoke to you early, and ye hearkened not. [15] And I sent to you my servants the prophets, saying, Turn ye every one from his evil way, and amend your practices, and go not after other gods to serve them, and ye shall dwell upon the land which I gave to you and to your fathers: but ye inclined not your ears, and hearkened not. [16] But the sons of Jonadab the son of Rechab have kept the command of their father; but this people has not hearkened to me. [17] Therefore thus saith God; Behold, I will bring upon Juda and upon the inhabitants of Jerusalem all the evils which I pronounced against them.

[18] Therefore thus saith God; Since the sons of Jonadab the son of Rechab have hearkened to the command of their father, to do as their father commanded them: [19] there shall never be wanting a man of the sons of Jonadab the son of Rechab to stand before my face while the earth remains.

43 In the fourth Year of Joakim son of Josias king of Juda, the word of God came to me, saying,

[2] Take thee a roll of a book, and write upon it all the words which I spoke to thee against Jerusalem, and against Juda, and against all the nations, from the day when I spoke to thee, from the days of Josias king of Juda, even to this day. [3] Perhaps the house of Juda will hear all the evils which I purpose to do to them; that they may turn from their evil way; and so I will be merciful to their iniquities and their sins.

[4] So Jeremias called Baruch the son of Nerias: and he wrote from the mouth of Jeremias all the words of God, which he had spoken to him, on a roll of a book. [5] And Jeremias commanded Baruch, saying, I am in prison; I cannot enter into the house of God: [6] so thou shalt read in this

roll in the ears of the people in the house of God, on the fast day; and in the ears of all Juda that come out of their cities, thou shalt read to them. [7] Peradventure their supplication will come before God, and they will turn from their evil way: for great is the wrath and the anger of God, which he has pronounced against this people.

[8] And Baruch did according to all that Jeremias commanded him—reading in the book the words of God in God's house. [9] And it came to pass in the eighth year of king Joakim, in the ninth month, all the people in Jerusalem, and the house of Juda, proclaimed a fast before God. [10] And Baruch read in the book the words of Jeremias in the house of God, in the house of Gamarias son of Saphan the scribe, in the upper court, in the entrance of the new gate of the house of God, and in the ears of all the people.

[11] And Michæas the son of Gamarias the son of Saphan heard all the words of God, out of the book. [12] And he went down to the king's house, into the house of the scribe: and, behold, there were sitting there all the princes, Elisama the scribe, and Dalæas the son of Selemias, and Jonathan the son of Acchobor, and Gamarias the son of Saphan, and Sedekias the son of Ananias, and all the princes. [13] And Michæas reported to them all the words which he had heard Baruch reading in the ears of the people.

[14] And all the princes sent to Baruch son of Nerias Judin the son of Nathanias, the son of Selemias, the son of Chusi, saying, Take in thine hand the roll in which thou readest in the ears of the people, and come. So Baruch took the roll, and went down to them. [15] And they said to him, Read it again in our ears. And Baruch read it. [16] And it came to pass, when they had heard all the words, that they took counsel each with his neighbour, and said, Let us by all means tell the king all these words. [17] And they asked Baruch, saying, Where didst thou write all these words? [18] And Baruch said, Jeremias told me from his own mouth all these words, and I wrote them in a book. [19] And they said to Baruch, Go, and hide, thou and Jeremias; let no man know where ye are.

[20] And they went in to the king into the court, and gave the roll to one to keep in the house of Elisama; and they told the king all these words. [21] And the king sent Judin to fetch the roll: and he took it out of the house of Elisama: and Judin read in the ears of the king, and in the ears of all the princes who stood round the king. [22] Now the king was sitting in the winter house: and there was a fire on the hearth before him. [23] And it came to pass when Judin had read three or four leaves, he cut them off with a penknife, and cast them into the fire that was on the hearth, until the whole roll was consumed in the fire that was on the hearth. [24] And the king and his servants that heard all these words sought not God, and rent not their garments. [25] But Elnathan and Godolias suggested to the king that he should burn the roll.

[26] And the king commanded Jeremeel the king's son, and Saræas the son of Esriel, to take Baruch and Jeremias: but they were hidden.

[27] Then the word of God came to Jeremias, after the king had burnt the roll, even all the words which Baruch wrote from the mouth of Jeremias, saying, [28] Again take thou another roll, and write all the words that were on the roll, which king Joakim has burnt. [29] And thou shalt say, Thus saith God; Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come in, and destroy this land, and man and cattle shall fail from off it?

[30] Therefore thus saith God concerning Joakim king of Juda; He shall not have a man to sit on the throne of David: and

his carcase shall be cast forth in the heat by day, and in the frost by night. [31] And I will visit him, and his family, and his servants: and I will bring upon him, and upon the inhabitants of Jerusalem, and upon the land of Juda, all the evils which I spoke of to them; and they hearkened not.

[32] And Baruch took another roll, and wrote upon it from the mouth of Jeremias all the words of the book which Joakim had burnt: and there were yet more words added to it like the former.

44 And Sedekias the son of Josias reigned instead of Joakim, whom Nabuchodonosor appointed to reign over Juda. [2] And he and his servants and the people of the land hearkened not to the words of God, which he spoke by Jeremias.

[3] And king Sedekias sent Joachal son of Selemias and Sophonias the priest son of Maasæas to Jeremias, saying, Pray now for us to God. [4] Now Jeremias came and went through the midst of the city: for they had not put him into the house of the prison. [5] And the host of Pharao was come forth out of Egypt; and the Chaldeans heard the report of them, and they went up from Jerusalem.

[6] And the word of God came to Jeremias, saying, [7] Thus said God; Thus shalt thou say to the king of Juda who sent to thee, to seek me; Behold, the army of Pharao which is come forth to help you: they shall return to the land of Egypt: [8] and the Chaldeans themselves shall turn again, and fight against this city, and take it, and burn it with fire. [9] For thus saith God; Suppose not in your hearts, saying, The Chaldeans will certainly depart from us: for they shall not depart. [10] And though ye should smite the whole host of the Chaldeans that fight against you, and there should be left a few wounded men, these should rise up each in his place, and burn this city with fire.

[11] And it came to pass, when the host of the Chaldeans had gone up from Jerusalem for fear of the host of Pharao, [12] that Jeremias went forth from Jerusalem to go into the land of Benjamin, to buy thence a property in the midst of the people. [13] And he was in the gate of Benjamin, and there was there a man with whom he lodged, Saruia the son of Selemias, the son of Ananias; and he caught Jeremias, saying, Thou art fleeing to the Chaldeans. [14] And he said, It is false; I do not flee to the Chaldeans. But he hearkened not to him; and Saruia caught Jeremias, and brought him to the princes. [15] And the princes were very angry with Jeremias, and smote him, and sent him into the house of Jonathan the scribe: for they had made this a prison.

[16] So Jeremias came into the dungeon, and into the cells, and he remained there many days. [17] Then Sedekias sent, and called him; and the king asked him secretly, saying, Is there a word from God? and he said, There is: thou shalt be delivered into the hands of the king of Babylon. [18] And Jeremias said to the king, Wherein have I wronged thee, or thy servants, or this people, that thou puttest me in prison? [19] And where are your prophets who prophesied to you saying, The king of Babylon shall not come against this land? [20] Now therefore, my master the king, let my supplication come before thy face: and why dost thou send me back to the house of Jonathan the scribe? and let me not on any account die there. [21] Then the king commanded, and they cast him into the prison, and gave him a loaf a day out of the place where they bake, until the bread failed out of the city. So Jeremias continued in the court of the prison.

45 And Saphanias the son of Nathan, and Godolias the son of Paschor, and Joachal the son of Semelias, heard the words which Jeremias spoke to the people, saying,

[2] Thus saith God; He that remains in this city shall die by the sword, and by the famine: but he that goes out to the Chaldeans shall live; and his soul shall be given him for a found treasure, and he shall live. [3] For thus saith God; This city shall certainly be delivered into the hands of the host of the king of Babylon, and they shall take it. [4] And they said to the king, Let that man, we pray thee, be slain, for he weakens the hands of the fighting men that are left in the city, and the hands of all the people, speaking to them according to these words: for this man does not prophesy peace to this people, but evil. [5] Then the king said, Behold, he is in your hands. For the king could not resist them. [6] And they cast him into the dungeon of Melchias the king's son, which was in the court of the prison; and they let him down into the pit: and there was no water in the pit, but mire: and he was in the mire.

[7] And Abdemelech the Ethiopian heard, (now he was in the king's household,) that they had put Jeremias into the dungeon; and the king was in the gate of Benjamin: [8] and he went forth to him, and spoke to the king and said, [9] Thou hast done evil in what thou hast done to slay this man with hunger: for there is no more bread in the city. [10] And the king commanded Abdemelech, saying, Take with thee hence thirty men, and bring him up out of the dungeon, that he die not. [11] So Abdemelech took the men, and went into the underground part of the king's house, and took thence old rags and old ropes, and threw them to Jeremias into the dungeon. [12] And he said, Put these under the ropes. And Jeremias did so. [13] And they drew him with the ropes, and lifted him out of the dungeon: and Jeremias remained in the court of the prison.

[14] Then the king sent, and called him to himself into the house of Aselisel, which was in the house of God: and the king said to him, I will ask thee a question, and I pray thee hide nothing from me.

[15] And Jeremias said to the king, If I tell thee, wilt thou not certainly put me to death? and if I give thee counsel, thou wilt not at all hearken to me. [16] And the king swore to him, saying, As God lives who gave us this soul, I will not slay thee, neither will I give thee into the hands of these men.

[17] And Jeremias said to him, Thus saith God; If thou wilt indeed go forth to the captains of the king of Babylon, thy soul shall live, and this city shall certainly not be burnt with fire; and thou shalt live, and thy house. [18] But if thou wilt not go forth, this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt by no means escape.

[19] And the king said to Jeremias, I consider the Jews that have gone over to the Chaldeans, lest they deliver me into their hands, and they mock me.

[20] And Jeremias said, They shall in no wise deliver thee up. Hear the word of God which I speak to thee; and it shall be better for thee, and thy soul shall live. [21] But if thou wilt not go forth, this is the word which God has shewn me. [22] And, behold, all the women that are left in the house of the king of Juda were brought forth to the princes of the king of Babylon; and they said, The men who were at peace with thee have deceived thee, and will prevail against thee; and they shall cause thy foot to slide and fail, they have turned back from thee. [23] And they shall bring forth thy wives and thy children to the Chaldeans: and thou shalt by no means escape, for thou shalt be taken by the hand of the king of Babylon, and this city shall be burnt.

[24] Then the king said to him, Let no man know any of these words, and certainly thou shalt not die. [25] And if the princes shall hear that I have spoken to thee, and they come to thee, and say to thee, Tell us, what said the king to thee? hide it not from us, and we will in no wise slay thee, and what said the king to thee? [26] Then thou shalt say to them, I brought my supplication before the presence of the king, that he would not send me back into the house of Jonathan, that I should die there.

[27] And all the princes came to Jeremias, and asked him: and he told them according to all these words, which the king had commanded him. And they were silent, because the word of God was not heard. [28] And Jeremias remained in the court of the prison, until the time when Jerusalem was taken.

46 And it came to pass in the ninth month of Sedekias king of Juda, that Nabuchodonosor king of Babylon came, and all his host, against Jerusalem, and they besieged it. [2] And in the eleventh year of Sedekias, in the fourth month, on the ninth day of the month, the city was broken up. [3] And all the leaders of the king of Babylon went in, and sat in the middle gate, Marganasar, and Samagoth, and Nabusachar, and Nabusaris, Nagargas, Naserrabamath, and the rest of the leaders of the king of Babylon, [14] and they sent, and took Jeremias out of the court of the prison, and gave him in charge to Godolias the son of Achicam, the son of Saphan: and they brought him out, and he sat in the midst of the people.

[15] And the word of God came to Jeremias in the court of the prison, saying, [16] Go and say to Abdemelech the Ethiopian, Thus said the Eternal God of Israel; Behold, I will bring my words upon this city for evil, and not for good. [17] But I will save thee in that day, and I will by no means deliver thee into the hands of the men before whom thou art afraid. [18] For I will surely save thee, and thou shalt by no means fall by the sword; and thou shalt find thy life, because thou didst trust in me, saith God.

47 The word that came from God to Jeremias, after that Nabuzardan the captain of the guard had let him go out of Rama, when he had taken him in manacles in the midst of the captivity of Juda, even those who were carried to Babylon.

[2] And the chief captain of the guard took him, and said to him, The Eternal thy God has pronounced all these evils upon this place: [3] and God has done it; because ye sinned against him, and hearkened not to his voice. [4] Behold, I have loosed thee from the manacles that were upon thine hands. If it seem good to thee to go with me to Babylon, then will I set mine eyes upon thee. [5] But if not, depart; return to Godolias the son of Achicam, the son of Saphan, whom the king of Babylon has appointed governor in the land of Juda, and dwell with him in the midst of the people in the land of Juda: to whatsoever places it seems good in thine eyes to go, do thou even go. And the captain of the guard made him presents, and let him go. [6] And he came to Godolias to Massepha, and dwelt in the midst of his people that was left in the land.

[7] And all the leaders of the host that was in the country, they and their men, heard that the king of Babylon had appointed Godolias governor in the land, and they committed to him the men and their wives, whom Nabuchodonosor had not removed to Babylon. [8] And there came to Godolias to Massepha Ismael the son of Nathanias, and Joanan son of Caree, and Saræas the son of Thanaemeth, and the sons of Jophe the Netophathite, and Ezonias son of the Mochathite, they and their men.

[9] And Godolias swore to them and to their men, saying, Be not afraid before

the children of the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be better for you. [10] And, behold, I dwell in your presence at Massepha, to stand before the Chaldeans who shall come against you: and do ye gather grapes, and fruits, and oil, and put them into your vessels, and dwell in the cities which ye have obtained possession of.

[11] And all the Jews that were in Moab, and among the children of Ammon, and those that were in Idumea, and those that were in all the rest of the country, heard that the king of Babylon had granted a remnant to Juda, and that he had appointed over them Godolias the son of Achicam. [12] And they came to Godolias into the land of Juda, to Massepha, and gathered grapes, and very much summer fruit, and oil.

[13] And Joanan the son of Caree, and all the leaders of the host, who were in the fields, came to Godolias to Massepha, [14] and said to him, Dost thou indeed know that king Beleissa son of Ammon has sent Ismael to thee to slay thee? But Godolias believed them not. [15] And Joanan said to Godolias secretly in Massepha, I will go now and smite Ismael, and let no man know it; lest he slay thee, and all the Jews that are gathered to thee be dispersed, and the remnant of Juda perish. [16] But Godolias said to Joanan, Do not the thing, for thou speakest lies concerning Ismael.

48 Now it came to pass in the seventh month that Ismael the son of Nathanias the son of Eleasa of the seed royal, came, and ten men with him, to Godolias to Massepha: and they ate bread there together. [2] And Ismael rose up, and the ten men that were with him, and smote Godolias, whom the king of Babylon had appointed governor over the land, [3] and all the Jews that were with him in Massepha, and all the Chaldeans that were found there.

[4] And it came to pass on the second day after he had smitten Godolias, and no man knew of it, [5] that there came men from Sychem, and from Salem, and from Samaria, even eighty men, having their beards shaven, and their clothes rent, and beating their breasts, and they had manna and frankincense in their hands, to bring them into the house of God. [6] And Ismael went out to meet them; and they went on and wept: and he said to them, Come in to Godolias. [7] And it came to pass, when they had entered into the midst of the city, that he slew them and cast them into a pit. [8] But ten men were found there, and they said to Ismael, Slay us not: for we have treasures in the field, wheat and barley, honey and oil. So he passed by, and slew them not in the midst of their brethren.

[9] Now the pit into which Ismael cast all whom he smote, is the great pit, which king Asa had made for fear of Baasa king of Israel: even this Ismael filled with slain men.

[10] And Ismael brought back all the people that were left in Massepha, and the king's daughter, whom the captain of the guard had committed in charge to Godolias the son of Achicam: and he went away beyond the children of Ammon.

[11] And Joanan the son of Careë, and all the leaders of the host that were with him, heard of all the evil deeds which Ismael had done. [12] And they brought

all their army, and went to fight against him, and found him near much water in Gabaon. [13] And it came to pass, when all the people that was with Ismael saw Joanan, and the leaders of the host that was with him, [14] that they returned to Joanan. [15] But Ismael escaped with eight men and went to the children of Ammon.

[16] And Joanan, and all the leaders of the host that were with him, took all the remnant of the people, whom he had brought back from Ismael, mighty men in war, and the women, and the other property, and the eunuchs, whom they had brought back from Gabaon: [17] and they departed, and dwelt in Gaberochamaa, that is by Bethleem, to go into Egypt, for fear of the Chaldeans: [18] for they were afraid of them, because Ismael had smitten Godolias, whom the king of Babylon made governor in the land.

49 Then came all the leaders of the host, and Joanan, and Azarias the son of Maasæas, and all the people great and small, [2] to Jeremias the prophet, and said to him, Let now our supplication come before thy face, and pray thou to the Eternal thy God for this remnant; for we are left few out of many, as thine eyes see. [3] And let the Eternal thy God declare to us the way wherein we should walk, and the thing which we should do.

[4] And Jeremias said to them, I have heard you; behold, I will pray for you to the Eternal our God, according to your words; and it shall come to pass, that whatsoever word the Eternal God shall answer, I will declare it to you; I will not hide anything from you.

[5] And they said to Jeremias, Let God be between us for a just and faithful witness, if we do not according to every word which God shall send to us. [6] And whether it be good, or whether it be evil, we will hearken to the voice of the Eternal our God, to whom we send thee; that it may be well with us, because we shall hearken to the voice of the Eternal our God.

[7] And it came to pass after ten days, that the word of God came to Jeremias. [8] And he called Joanan, and the leaders of the host, and all the people from the least even to the greatest, [9] and he said to them, Thus saith God; [10] If ye will indeed dwell in this land, I will build you, and will not pull you down, but will plant you, and in no wise pluck you up: for I have ceased from the calamities which I brought upon you. [11] Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith God: for I am with you, to deliver you, and save you out of their hand. [12] And I will grant you mercy, and pity you, and will restore you to your land.

[13] But if ye say, We will not dwell in this land, that we may not hearken to the voice of God; [14] for we will go into the land of Egypt, and we shall see no war, and shall not hear the sound of a trumpet, and we shall not hunger for bread; and there we will dwell: [15] then hear the word of God; thus saith God; [16] If ye set your face toward Egypt, and go in there to dwell; then it shall be, that the sword which ye fear shall find you in the land of Egypt, and the famine to which ye have regard, shall overtake you, coming after you in Egypt; and there ye shall die. [17] And all the men, and all the strangers who have set their face toward the land of Egypt to dwell there, shall be consumed by the sword, and by the famine: and there shall not one of them escape from the evils which I bring upon them.

[18] For thus saith God; As my wrath has dropped upon the inhabitants of Jerusalem, so shall my wrath drop upon you, when ye have entered into Egypt: and ye shall be a desolation, and under the power of others, and a curse and a reproach: and ye shall no more see this place.

[19] These are the words which God has spoken concerning you the remnant of

Juda; Enter ye not into Egypt: and now know ye for a certainty, [20] that ye have wrought wickedness in your hearts, when ye sent me, saying, Pray thou for us to God; and according to all that God shall speak to thee we will do. [21] And ye have not hearkened to the voice of God, with which he sent me to you. [22] Now therefore ye shall perish by sword and by famine, in the place which ye desire to go into to dwell there.

50 And it came to pass, when Jeremias ceased speaking to the people all the words of God, for which God had sent him to them, even all these words, [2] that Azarias son of Maasæas spoke, and Joanan, the son of Careë, and all the men who had spoken to Jeremias, saying, It is false: God has not sent thee to us, saying, Enter not into Egypt to dwell there: [3] but Baruch the son of Nerias sets thee against us, that thou mayest deliver us into the hands of the Chaldeans, to kill us, and that we should be carried away captives to Babylon. [4] So Joanan, and all the leaders of the host, and all the people, refused to hearken to the voice of God, to dwell in the land of Juda.

[5] And Joanan, and all the leaders of the host, took all the remnant of Juda, who had returned to dwell in the land; [6] the mighty men, and the women, and the children that were left, and the daughters of the king, and the souls which Nabuzardan had left with Godolias the son of Achicam, and Jeremias the prophet, and Baruch the son of Nerias. [7] And they came into Egypt: for they hearkened not to the voice of God: and they entered into Taphnas.

[8] And the word of God came to Jeremias in Taphnas, saying, [9] Take thee great stones, and hide them in the entrance, at the gate of the house of Pharao in Taphnas, in the sight of the men of Juda: [10] and thou shalt say, Thus has God said; Behold, I will send, and will bring Nabuchodonosor king of Babylon, and he shall place his throne upon these stones which thou hast hidden, and he shall lift up weapons against them. [11] And he shall enter in, and smite the land of Egypt, delivering some for death to death; and some for captivity to captivity; and some for the sword to the sword. [12] And he shall kindle a fire in the houses of their gods, and shall burn them, and shall carry them away captives: and shall search the land of Egypt, as a shepherd searches his garment; and he shall go forth in peace. [13] And he shall break to pieces the pillars of Heliopolis that are in On, and shall burn their houses with fire.

51 The Word that came to Jeremias for all the Jews dwelling in the land of Egypt, and for those settled in Magdolo and in Taphnas, and in the land of Pathura, saying,

[2] Thus has the Eternal God of Israel said; Ye have seen all the evils which I have brought upon Jerusalem, and upon the cities of Juda; and, behold, they are desolate without inhabitants, [3] because of their wickedness, which they have wrought to provoke me, by going to burn incense to other gods, whom ye knew not. [4] Yet I sent to you my servants the prophets early in the morning, and I sent, saying, Do not ye this abominable thing which I hate.

[5] But they hearkened not to me, and inclined not their ear to turn from their wickedness, so as not to burn incense to strange gods. [6] So mine anger and my wrath dropped upon them, and was kindled in the gates of Juda, and in the streets of Jerusalem; and they became a desolation and a waste, as at this day.

[7] And now thus has God Almighty said, Wherefore do ye commit these great evils against your souls? to cut off man and woman of you, infant and suckling from the midst of Juda, to the end that not one of you should be left; [8] by

provoking me with the works of your hands, to burn incense to other gods in the land of Egypt, into which ye entered to dwell there, that ye might be cut off, and that ye might become a curse and a reproach among all the nations of the earth? [9] Have ye forgotten the sins of your fathers, and the sins of the kings of Juda, and the sins of your princes, and the sins of your wives, which they wrought in the land of Juda, and in the streets of Jerusalem? [10] And have not ceased even to this day, and they have not kept to my ordinances, which I set before their fathers.

[11] Therefore thus saith God; Behold, I do set my face against you [12] to destroy all the remnant that are in Egypt; and they shall fall by the sword, and by famine, and shall be consumed small and great: and they shall be for reproach, and for destruction, and for a curse. [13] And I will visit them that dwell in the land of Egypt, as I have visited Jerusalem, with sword and with famine: [14] and there shall not one be preserved of the remnant of Juda that sojourn in the land of Egypt, to return to the land of Juda, to which they hope in their hearts to return: they shall not return, but only they that escape.

[15] Then all the men that knew that their wives burned incense, and all the women, a great multitude, and all the people that dwelt in the land of Egypt, in Pathura, answered Jeremias, saying,

[16] As for the word which thou hast spoken to us in the name of God, we will not hearken to thee. [17] For we will surely perform every word that shall proceed out of our mouth, to burn incense to the queen of heaven, and to pour drink-offerings to her, as we and our fathers have done, and our kings and princes, in the cities of Juda, and in the streets of Jerusalem: and so we were filled with bread, and were well, and saw no evils. [18] But since we left off to burn incense to the queen of heaven, we have all been brought low, and have been consumed by sword and by famine. [19] And whereas we burned incense to the queen of heaven, and poured drink-offerings to her, did we make cakes to her, and pour drink-offerings to her, without our husbands?

[20] Then Jeremias answered all the people, the mighty men, and the women, and all the people that returned him these words for answer, saying, [21] Did not God remember the incense which ye burned in the cities of Juda, and in the streets of Jerusalem, ye, and your fathers, and your kings, and your princes, and the people of the land? and came it not into his heart? [22] And God could no longer bear you, because of the wickedness of your doings, and because of your abominations which ye wrought; and so your land became a desolation and a waste, and a curse, as at this day; [23] because of your burning incense, and because of the things wherein ye sinned against God: and ye have not hearkened to the voice of God, and have not walked in his ordinances, and in his law, and in his testimonies; and so these evils have come upon you.

[24] And Jeremias said to the people, and to the women, Hear ye the word of God. [25] Thus has the Eternal God of Israel said; Ye women have spoken with your mouth, and ye fulfilled it with your hands, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour drink-offerings to her: full well did ye keep to your vows, and ye have indeed performed them. [26] Therefore hear ye the word of God, all Jews dwelling in the land of Egypt; Behold, I have sworn by my great name, saith God, my name shall no longer be in the mouth of every Jew to say, God lives, in all the land of Egypt. [27] For I have watched over them, to hurt them, and not to do them good: and all the Jews dwelling in the land

of Egypt shall perish by sword and by famine, until they are utterly consumed. [28] And they that escape the sword shall return to the land of Juda few in number, and the remnant of Juda, who have continued in the land of Egypt to dwell there, shall know whose word shall stand.

[29] And this shall be a sign to you, that I will visit you for evil. [30] Thus said God; Behold, I will give Uaphres king of Egypt into the hands of his enemy, and into the hands of one that seeks his life; as I gave Sedekias king of Juda into the hands of Nabuchodonosor king of Babylon, his enemy, and who sought his life.

[31] The Word which Jeremias the Prophet spoke to Baruch son of Nerias, when he wrote these words in the book from the mouth of Jeremias, in the fourth year of Joakim the son of Josias king of Juda.

[32] Thus has God said to thee, O Baruch. [33] Whereas thou hast said, Alas! alas! for God has laid a grievous trouble upon me; I lay down in groaning, I found no rest; [34] say thou to him, Thus saith God; Behold, I pull down those whom I have built up, and I pluck up those whom I have planted. [35] And wilt thou seek great things for thyself? seek them not: for, behold, I bring evil upon all flesh, saith God: but I will give to thee thy life for a spoil in every place whither thou shalt go.

52 It was the twenty-first year of Sedekias, when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Amitaal, the daughter of Jeremias, of Lobena.

[4] And it came to pass in the ninth year of his reign, in the ninth month, on the tenth day of the month, that Nabuchodonosor king of Babylon came, and all his host, against Jerusalem, and they made a rampart round it, and built a wall round about it with large stones.

[5] So the city was besieged, until the eleventh year of king Sedekias, [6] on the ninth day of the month, and then the famine was severe in the city, and there was no bread for the people of the land. [7] And the city was broken up, and all the men of war went out by night by the way of the gate, between the wall and the outworks, which were by the king's garden; and the Chaldeans were by the city round about; and they went by the way leading to the wilderness. [8] But the host of the Chaldeans pursued after the king, and overtook him in the country beyond Jericho; and all his servants were dispersed from about him. [9] And they took the king, and brought him to the king of Babylon to Deblatha, and he judged him. [10] And the king of Babylon slew the sons of Sedekias before his eyes; and he slew all the princes of Juda in Deblatha. [11] And he put out the eyes of Sedekias, and bound him in fetters; and the king of Babylon brought him to Babylon, and put him into the grinding-house, until the day when he died.

[12] And in the fifth month, on the tenth day of the month, Nabuzardan the captain of the guard, who waited on the king of Babylon, came to Jerusalem; [13] and he burnt the house of God, and the king's house; and all the houses of the city, and every great house he burnt with fire. [14] And the host of the Chaldeans that was with the captain of the guard pulled down all the wall of Jerusalem round about. [16] But the captain of the guard left the remnant of the people to be vinedressers and husbandmen.

[17] And the Chaldeans broke in pieces the brazen pillars that were in the house of God, and the bases, and the brazen sea that was in the house of God, and they took the brass thereof, and carried it away to Babylon. [18] Also the rim, and the bowls, and the flesh-hooks, and all the brazen vessels, wherewith they ministered; [19] and the basons, and the snuffers, and the oil-funnels, and the candlesticks, and the censers, and the cups, the golden,

of gold, and the silver, of silver, the captain of the guard took away. [20] And the two pillars, and the one sea, and the twelve brazen oxen under the sea, which things king Solomon made for the house of God; the brass of which articles was without weight.

[21] And as for the pillars, the height of one pillar was thirty-five cubits; and a line of twelve cubits compassed it round; and the thickness of it all round was four fingers. [22] And there was a brazen chapiter upon them, and the length was five cubits, even the height of one chapiter; and there were on the chapiter round about network and pomegranates, all of brass: and correspondingly the second pillar had eight pomegranates to a cubit for the twelve cubits. [23] And the pomegranates were ninety-six on a side; and all the pomegranates on the network round about were a hundred.

[24] And the captain of the guard took the chief priest, and the second priest, and those that kept the way; [25] and one eunuch, who was over the men of war, and seven men of renown, who were in the king's presence, that were found in the city; and the scribe of the forces, who did the part of a scribe to the people of the land; and sixty men of the people of the land, who were found in the midst of the city. [26] And Nabuzardan the captain of the king's guard took them, and brought them to the king of Babylon to Deblatha. [27] And the king of Babylon smote them in Deblatha, in the land of Æmath.

[31] And it came to pass in the thirty-seventh year after that Joakim king of Juda had been carried away captive, in the twelfth month, on the four and twentieth day of the month, that Ulæmadachar king of Babylon, in the year in which he began to reign, raised the head of Joakim king of Juda, and shaved him, and brought him out of the house where he was kept, [32] and spoke kindly to him, and set his throne above the kings that were with him in Babylon, [33] and changed his prison garments: and he ate bread continually before him all the days that he lived. [34] And his appointed portion was given him continually by the king of Babylon from day to day, until the day when he died.

LAMENTATIONS

1 [And it came to pass, after Israel was taken captive, and Jerusalem made desolate, that Jeremias sat weeping, and lamented with this lamentation over Jerusalem, and said]

[1] Aleph. How does the city that was filled with people sit solitary! she is become as a widow: she that was magnified among the nations, and princess among the provinces, has become tributary.

[2] Beth. She weeps sore in the night, and her tears are on her cheeks; and there is none of all her lovers to comfort her: all that were her friends have dealt deceitfully with her, they are become her enemies.

[3] Gimel. Judea is gone into captivity by reason of her affliction, and by reason of the abundance of her servitude: she dwells among the nations, she has not found rest: all her pursuers have overtaken her between her oppressors.

[4] Daleth. The ways of Sion mourn, because there are none that come to the feast: all her gates are ruined: her priests groan, her virgins are led captive, and she is in bitterness in herself.

[5] He. Her oppressors are become the head, and her enemies have prospered; for God has afflicted her because of the multitude of her sins: her young children are gone into captivity before the face of the oppressor.

[6] Vau. And all her beauty has been taken away from the daughter of Sion: her princes were as rams finding no pasture, and are gone away in weakness before the face of the pursuer.

[7] Zain. Jerusalem remembered the days of her affliction, and her rejection; she thought on all her desirable things which were from the days of old, when her people fell into the hands of the oppressor, and there was none to help her: when her enemies saw it they laughed at her habitation.

[8] Heth. Jerusalem has sinned a great sin; therefore has she come into tribulation, all that used to honour her have afflicted her, for they have seen her shame: yea, she herself groaned, and turned backward.

[9] Teth. Her uncleanness is before her feet; she remembered not her last end; she has lowered her boasting tone, there is none to comfort her. Behold, O God, my affliction: for the enemy has magnified himself.

[10] Jod. The oppressor has stretched out his hand on all her desirable things: for she has seen the Gentiles entering into her sanctuary, concerning whom thou didst command that they should not enter into thy congregation.

[11] Chaph. All her people groan, seeking bread: they have given their desirable things for meat, to restore their soul: behold, God, and look; for she is become dishonoured.

[12] Lamed. All ye that pass by the way, turn, and see if there is sorrow like to my sorrow, which has happened to me. God who spoke by me has afflicted me in the day of his fierce anger.

[13] Mem. He has sent fire from his lofty habitation, he has brought it into my bones: he has spread a net for my feet,

he has turned me back: he has made me desolate and mourning all the day.

[14] Nun. He has watched over my sins, they are twined about my hands, they have come up on my neck: my strength has failed; for God has laid pains on my hands, I shall not be able to stand.

[15] Samech. God has cut off all my strong men from the midst of me: he has summoned against me a time for crushing my choice men: God has trodden a wine-press for the virgin daughter of Juda: for these things I weep.

[16] Ain. Mine eye has poured out water, because he that should comfort me, that should restore my soul, has been removed far from me: my sons have been destroyed, because the enemy has prevailed.

[17] Phe. Sion has spread out her hand, and there is none to comfort her: God has commanded concerning Jacob, his oppressors are round about him: Jerusalem has become among them as a removed woman.

[18] Tsade. God is righteous; for I have provoked his mouth: hear, I pray you, all people, and behold my grief: my virgins and my young men are gone into captivity.

[19] Koph. I called my lovers, but they deceived me: my priests and my elders failed in the city; for they sought meat that they might restore their souls, and found it not.

[20] Rhechs. Behold, O God; for I am afflicted: my belly is troubled, and my heart is turned within me; for I have been grievously rebellious: abroad the sword has bereaved me, even as death at home.

[21] Chsen. Hear, I pray you, for I groan: there is none to comfort me: all mine enemies have heard of mine afflictions, and rejoice because thou hast done it: thou hast brought on the day, thou hast called the time: they are become like to me.

[22] Thau. Let all their wickedness come before thy face; and strip them, as they have made a gleaning for all my sins: for my groans are many, and my heart is grieved.

2 Aleph. How has God darkened in his wrath the daughter of Sion! he has cast down the glory of Israel from heaven to earth, and has not remembered his footstool.

[2] Beth. In the day of his wrath God has overwhelmed her as in the sea, and not spared: he has brought down in his fury all the beautiful things of Jacob; he has brought down to the ground the strongholds of the daughter of Juda: he has profaned her king and her princes.

[3] Gimel. He has broken in his fierce anger all the horn of Israel: he has turned back his right hand from the face of the enemy, and has kindled a flame in Jacob as fire, and it has devoured all things round about.

[4] Daleth. He has bent his bow as an opposing enemy: he has strengthened his right hand as an adversary, and has destroyed all the desirable things of my eyes in the tabernacle of the daughter of Sion: he has poured forth his anger as fire.

[5] He. God is become as an enemy: he has overwhelmed Israel as in the sea, he has overwhelmed her palaces: he has destroyed his strong-holds, and has multiplied the afflicted and humbled ones to the daughter of Juda.

[6] Vau. And he has scattered his tabernacle as a vine, he has marred his feast: God has forgotten the feast and the sabbath which he appointed in Sion, and in the fury of his wrath has vexed the king, and priest, and prince.

[7] Zain. God has rejected his altar, he has cast off his sanctuary, he has broken by the hand of the enemy the wall of her palaces; they have uttered their voice in the house of God as on a feast day.

[8] Heth. And he has turned to destroy the wall of the daughter of Zion: he has stretched out the measuring line, he has

not turned back his hand from afflicting her: therefore the bulwark mourned, and the wall was weakened with it.

[9] Teth. Her gates are sunk into the ground: he has destroyed and broken to pieces her bars, and her king and her prince among the Gentiles: there is no law, nay, her prophets have seen no vision from God.

[10] Jod. The elders of the daughter of Sion have sat upon the ground, they have kept silence: they have cast up dust upon their heads; they have girded themselves with sackcloths: they have brought down to the ground the chief virgins in Jerusalem.

[11] Chaph. Mine eyes have failed with tears, my heart is troubled, my glory is cast down to the ground, for the destruction of the daughter of my people; while the infant and suckling swoon in the streets of the city.

[12] Lamed. They said to their mothers, Where is corn and wine? while they fainted like wounded men in the streets of the city, while their souls were poured out into their mother's bosom.

[13] Mem. What shall I testify to thee, or what shall I compare to thee, O daughter of Jerusalem? who shall save and comfort thee, O virgin daughter of Sion? for the cup of thy destruction is enlarged: who shall heal thee?

[14] Nun. Thy prophets have seen for thee vanities and folly: and they have not discovered thine iniquity, to turn back thy captivity; but they have seen for thee vain burdens, and worthless visions.

[15] Samech. All that go by the way have clapped their hands at thee; they have hissed and shaken their head at the daughter of Jerusalem. Is this the city, they say, the crown of joy of all the earth?

[16] Ain. All thine enemies have opened their mouth against thee: they have hissed and gnashed their teeth, and said, We have swallowed her up: moreover this is the day which we looked for; we have found it, we have seen it.

[17] Phe. God has done that which he purposed; he has accomplished his word, even the things which he commanded from the ancient days: he has thrown down, and has not spared: and he has caused the enemy to rejoice over thee, he has exalted the horn of him that afflicted thee.

[18] Tsade. Their heart cried to God, Ye walls of Sion, pour down tears like torrents day and night: give thyself no rest; let not the apple of thine eyes cease.

[19] Koph. Arise, rejoice in the night at the beginning of thy watch: pour out thy heart as water before the face of God: lift up thy hands to him for the life of thine infants, who faint for hunger at the top of all the streets.

[20] Rhechs. Behold, O God, and see for whom thou hast gathered thus. Shall the women eat the fruit of their womb? the cook has made a gathering: shall the infants sucking at the breasts be slain? wilt thou slay the priest and prophet in the sanctuary of God?

[21] Chsen. The child and old man have lain down in the street: my virgins and my young men are gone into captivity: thou hast slain them with the sword and with famine; in the day of thy wrath thou hast mangled them, thou hast not spared.

[22] Thau. He has called my sojourners round about to a solemn day, and there was not in the day of the wrath of God any one that escaped or was left; whereas I have strengthened and multiplied all mine enemies.

3 Aleph. I am the man that sees poverty, through the rod of his wrath upon me. [2] He has taken me, and led me away into darkness, and not into light. [3] Nay, against me has he turned his hand all the day. [4] He has made old my flesh and my skin; he has broken my bones.

[5] Beth. He has built against me, and compassed my head, and brought travail upon me. [6] He has set me in dark places, as them that have long been dead. [7] He has builded against me, and I cannot come forth: he has made my brazen chain heavy.

[8] Gimel. Yea, though I cry and shout, he shuts out my prayer.

[9] Daleth. He has built up my ways, he has hedged my paths; [10] he has troubled me, as a she-bear lying in wait: he is to me as a lion in secret places. [11] He pursued me after I departed, and brought me to a stand: he has utterly ruined me.

[12] He. He has bent his bow, and set me as a mark for the arrow. [13] He has caused the arrows of his quiver to enter into my reins. [14] I became a laughing-stock to all my people; and their song all the day.

[15] Vau. He has filled me with bitterness, he has drenched me with gall. [16] And he has dashed out my teeth with gravel, he has fed me with ashes. [17] He has also removed my soul from peace: I forgot prosperity. [18] Therefore my success has perished, and my hope from God.

[19] Zain. I remembered by reason of my poverty, and because of persecution my bitterness and gall shall be remembered; [20] and my soul shall meditate with me. [21] This will I lay up in my heart, therefore will I endure.

[21] Heth. It is the mercies of God, that he has not failed me, because his compassions are not exhausted. Pity us, O God, early every month: for we are not brought to an end, because his compassions are not exhausted. [21] They are new every morning: great is thy faithfulness. [21] God is my portion, says my soul; therefore will I wait for him.

[25] Teth. God is good to them that wait for him: the soul which shall seek him [26] is good, and shall wait for, and quietly expect salvation of God.

[27] Teth. It is good for a man when he bears a yoke in his youth. [28] He will sit alone, and be silent, because he has borne it upon him.

[30] Jod. He will give his cheek to him that smites him: he will be filled full with reproaches. [31] For God will not reject for ever.

[32] Chaph. For he that has brought down will pity, and that according to the abundance of his mercy. [33] He has not answered in anger from his heart, though he has brought low the children of a man.

[34] Lamed. To bring down under his feet all the prisoners of the earth, [35] to turn aside the judgment of a man before the face of the Most High, [36] to condemn a man unjustly in his judgment, God has not given commandment. [37] Who has thus spoken, and it has come to pass? God has not commanded it. [38] Out of the mouth of the Most High there shall not come forth evil and good.

[39] Mem. Why should a living man complain, a man concerning his sin?

[40] Nun. Our way has been searched out and examined, and we will turn to God. [41] Let us lift up our hearts with our hands to the lofty One in heaven. [42] We have sinned, we have transgressed; and thou hast not pardoned.

[43] Samech. Thou hast visited us in wrath, and driven us away: thou hast slain, thou hast not pitied. [44] Thou hast veiled thyself with a cloud because of prayer, that I might be blind, [45] and be cast off. Ain. Thou hast set us alone in the midst of the nations. [46] All our enemies have opened their mouth against us. [47] Fear and wrath are come upon us, suspense and destruction. [48] Mine eye shall pour down torrents of water, for the destruction of the daughter of my people.

[49] Phe. Mine eye is drowned with tears, and I will not be silent, so that there shall be no rest, [50] until God look down, and behold from heaven. [51] Mine eye shall prey upon my soul, because of all the daughters of the city.

[52] Tsade. The fowlers chased me as a sparrow, all mine enemies destroyed my life in a pit without cause, [53] and laid a stone upon me. [54] Water flowed over my head: I said, I am cut off.

[55] Koph. I called upon thy name, O God, out of the lowest dungeon. [56] Thou heardest my voice: close not thine ears to my supplication. [57] Thou drewest nigh to my help: in the day wherein I called upon thee thou saidst to me, Fear not.

[58] Rechs. O God, thou hast pleaded the causes of my soul; thou hast redeemed my life. [59] Thou hast seen, O God, my troubles: thou hast judged my cause. [60] Thou hast seen all their vengeance, thou hast looked on all their devices against me.

[61] Chsen. Thou hast heard their reproach and all their devices against me; [62] the lips of them that rose up against me, and their plots against me all the day; [63] their sitting down and their rising up: look thou upon their eyes. [64] Thou wilt render them a recompence, O God, according to the works of their hands.

[65] Thau. Thou wilt give them as a covering, the grief of my heart. [66] Thou wilt persecute them in anger, and wilt consume them from under the heaven, O God.

4 Aleph. How will the gold be tarnished, and the fine silver changed! the sacred stones have been poured forth at the top of all the streets.

[2] Beth. The precious sons of Zion, who were equalled in value with gold, how are they counted as earthen vessels, the works of the hands of the potter!

[3] Gimel. Nay, serpents have drawn out the breasts, they give suck to their young, the daughters of my people are incurably cruel, as an ostrich in a desert.

[4] Daleth. The tongue of the sucking child cleaves to the roof of its mouth for thirst: the little children ask for bread, and there is none to break it to them.

[5] He. They that feed on dainties are desolate in the streets: they that used to be nursed in scarlet have clothed themselves with dung.

[6] Vau. And the iniquity of the daughter of my people has been increased beyond the iniquities of Sodoma, the city that was overthrown very suddenly, and none laboured against her with their hands.

[7] Zain. Her Nazarites were made purer than snow, they were whiter than milk, they were purified as with fire, their polishing was superior to sapphire stone.

[8] Heth. Their countenance is become blacker than smoke; they are not known in the streets: their skin has cleaved to their bones; they are withered, they are become as a stick.

[9] Teth. The slain with the sword were better than they that were slain with hunger: they have departed, pierced through from want of the fruits of the field.

[10] Jod. The hands of tender-hearted women have sodden their own children: they became meat for them in the destruction of the daughter of my people.

[11] Chaph. God has accomplished his wrath; he has poured out his fierce anger, and has kindled a fire in Sion, and it has devoured her foundations.

[12] Lamed. The kings of the earth, even all that dwell in the world, believed not that an enemy and oppressor would enter through the gates of Jerusalem.
[13] Mem. For the sins of her prophets, and iniquities of her priests, who shed righteous blood in the midst of her,
[14] Nun. her watchmen staggered in the streets, they were defiled with blood in their weakness, they touched their raiment with it.
[15] Samech. Depart ye from the unclean ones: call ye them: depart, depart, touch them not: for they are on fire, yea, they stagger: say ye among the nations, They shall no more sojourn there.
[16] Ain. The presence of God was their portion; but he will not again look upon them: they regarded not the person of the priests, they pitied not the prophets.
[17] Phe. While we yet lived our eyes failed, while we looked in vain for our help. Tsade. We looked to a nation that could not save. [18] We have hunted for our little ones, that they should not walk in our streets. Koph. Our time has drawn nigh, our days are fulfilled, our time is come. [19] Our pursuers were swifter than the eagles of the sky, they flew on the mountains, in the wilderness they laid wait for us.
[20] Rechs. The breath of our nostrils, our anointed God, was taken in their destructive snares, of whom we said, In his shadow we shall live among the Gentiles.
[21] Chsen. Rejoice and be glad, O daughter of Idumea, that dwellest in the land: yet the cup of God shall pass through to thee: thou shalt be drunken, and pour forth.
[22] Thau. O daughter of Sion, thine iniquity has come to an end; he shall no more carry thee captive: he has visited thine iniquities, O daughter of Edom; he has discovered thy sins.

5 Remember, O God, what has happened to us: behold, and look on our reproach.
[2] Our inheritance has been turned away to aliens, our houses to strangers: [3] we are become orphans, we have no father, our mothers are as widows. [4] We have drunk our water for money; our wood is sold to us for a burden on our neck: [5] we have been persecuted, we have laboured, we have had no rest.
[6] Egypt gave the hand to us, Assur to their own satisfaction. [7] Our fathers sinned, and are not: we have borne their iniquities. [8] Servants have ruled over us: there is none to ransom us out of their hand. [9] We shall bring in our bread with danger of our lives, because of the sword of the wilderness. [10] Our skin is blackened like an oven; they are convulsed, because of the storms of famine. [11] They humbled the women in Sion, the virgins in the cities of Juda. [12] Princes were hanged up by their hands: the elders were not honoured. [13] The chosen men lifted up the voice in weeping, and the youths fainted under the wood. [14] And the elders ceased from the gate, the chosen men ceased from their music. [15] The joy of our heart has ceased; our dance is turned into mourning. [16] The crown has fallen from our head: yea, woe to us! for we have sinned.
[17] For this has grief come; our heart is sorrowful: for this our eyes are darkened. [18] Over the mountain of Sion, because it is made desolate, foxes have walked therein.
[19] But thou, O God, shalt dwell for ever; thy throne shall endure to generation and generation. [20] Wherefore wilt thou utterly forget us, and abandon us a long time? [21] Turn us, O God, to thee, and we shall be turned; and renew our days as before. [22] For thou hast indeed rejected us; thou hast been very wroth against us.

JEZEKIEL (EZEKIEL)

1 Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, that I was in the midst of the captivity by the river of Chobar; and the heavens were opened, and I saw visions of God. [2] On the fifth day of the month; this was the fifth year of the captivity of king Joakim. [3] And the word of God came to Jezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river of Chobar; and the hand of God was upon me.

[4] And I looked, and, behold, a sweeping wind came from the north, and a great cloud on it, and there was brightness round about it, and gleaming fire, and in the midst of it as it were the appearance of amber in the midst of the fire, and brightness in it.

[5] And in the midst as it were the likeness of four living creatures. And this was their appearance; the likeness of a man was upon them. [6] And each one had four faces, and each one had four wings. [7] And their legs were straight; and their feet were winged, and there were sparks, like gleaming brass, and their wings were light. [8] And the hand of a man was under their wings on their four sides. [9] And the faces of them four turned not when they went; they went every one straight forward. [10] And the likeness of their faces was the face of a man, and the face of a lion on the right to the four; and the face of a calf on the left to the four; and the face of an eagle to the four. [11] And the four had their wings spread out above; each one had two joined to one another, and two covered their bodies. [12] And each one went straight forward: wherever the spirit was going they went, and turned not back.

[13] And in the midst of the living creatures there was an appearance as of burning coals of fire, as an appearance of lamps turning among the living creatures; and the brightness of fire, and out of the fire came forth lightning.

[15] And I looked, and, behold, the four had each one wheel on the ground near the living creatures. [16] And the appearance of the wheels was as the appearance of beryl: and the four had one likeness: and their work was as it were a wheel in a wheel. [17] They went on their four sides: they turned not as they went; [18] neither did their backs turn: and they were high: and I beheld them, and the backs of them four were full of eyes round about.

[19] And when the living creatures went, the wheels went by them: and when the living creatures lifted themselves off the earth, the wheels were lifted off. [20] Wherever the cloud happened to be, there was the spirit ready to go: the wheels went and were lifted up with them; because the spirit of life was in the wheels. [21] When those went, the wheels went; and when those stood, the wheels stood; and when those lifted themselves off the earth, they were lifted off with them: for the spirit of life was in the wheels.

[22] And the likeness over the heads of the living creatures was as a firmament, as the appearance of crystal, spread out over their wings above. [23] And their wings were spread out under the firma-

ment, reaching one to the other; two wings to each, covering their bodies. [24] And I heard the sound of their wings when they went, as the sound of much water: and when they stood, their wings were let down.

[25] And lo! a voice from above the firmament [26] that was over their head, there was as the appearance of a sapphire stone, and the likeness of a throne upon it: and upon the likeness of the throne was the likeness as an appearance of a man above. [27] And I saw as it were the resemblance of amber from the appearance of the loins and upwards, and from the appearance of the loins and under I saw an appearance of fire, and the brightness thereof round about. [28] As the appearance of the bow when it is in the cloud in days of rain, so was the form of the brightness round about.

2 This was the appearance of the likeness of the glory of God. And I saw and fell upon my face, and heard the voice of one speaking: and he said to me, Son of man, stand upon thy feet, and I will speak to thee.

[2] And the Spirit came upon me, and took me up, and raised me, and set me on my feet: and I heard him speaking to me. [3] And he said to me, Son of man, I send thee forth to the house of Israel, them that provoke me; who have provoked me, they and their fathers, to this day. [4] And thou shalt say to them, Thus saith God. [5] Whether then indeed they shall hear or fear, (for it is a provoking house,) yet they shall know that thou art a prophet in the midst of them.

[6] And thou, son of man, fear them not, nor be dismayed at their face; (for they will madden and will rise up against thee round about, and thou dwellest in the midst of scorpions): be not afraid of their words, nor be dismayed at their countenance, for it is a provoking house. [7] And thou shalt speak my words to them, whether they will hear or fear: for it is a provoking house.

[8] And thou, son of man, hear him that speaks to thee; be not thou provoking, as the provoking house: open thy mouth, and eat what I give thee. [9] And I looked, and behold, a hand stretched out to me, and in it a volume of a book. [10] And he unrolled it before me: and in it the front and the back were written upon: and there was written in it Lamentation, and mournful song, and woe.

3 And he said to me, Son of man, eat this volume, and go and speak to the children of Israel. [2] So he opened my mouth, and caused me to eat the volume.

And he said to me, Son of man, [3] thy mouth shall eat, and thy belly shall be filled with this volume that is given to thee. So I ate it; and it was in my mouth as sweet honey.

[4] And he said to me, Son of man, go thy way, and go in to the house of Israel, and speak my words to them. [5] For thou art not sent to a people of hard speech, but to the house of Israel; [6] neither to many nations of other speech and other tongues, nor of harsh language, whose words thou wouldest not understand: although if I had sent thee to such, they would have hearkened to thee. [7] But the house of Israel will not be willing to hearken to thee; for they will not hearken to me: for all the house of Israel are stubborn and hard-hearted. [8] And, behold, I have made thy face strong against their faces, and I will strengthen thy power against their power. [9] And it shall be continually stronger than a rock: be not afraid of them, neither be dismayed at their faces, because it is a provoking house.

[10] And he said to me, Son of man, receive into thine heart all the words that I have spoken to thee, and hear them with thine ears. [11] And go thy way, go in to the captivity, to the children of thy people, and thou shalt speak to them, and say to them, Thus saith God; whether they will

hear, or whether they will forbear.

12 Then the Spirit took me up, and I heard behind me the voice as of a great earthquake, saying, Blessed be the glory of God from his place. 13 And I perceived the sound of the wings of the living creatures clapping one to the other, and the sound of the wheels was near them, and the sound of the earthquake. 14 And the Spirit lifted me, and took me up, and I went in the impulse of my spirit; and the hand of God was mighty upon me.

15 Then I passed through the air and came into the captivity, and went round to them that dwelt by the river of Chobar who were there; and I sat there seven days, conversant in the midst of them.

16 And after the seven days the word of God came to me, saying, Son of man, 17 I have made thee a watchman to the house of Israel; and thou shalt hear a word of my mouth, and shalt threaten them from me. 18 When I say to the wicked, Thou shalt surely die; and thou hast not warned him, to give warning to the wicked, to turn from his ways, that he should live; that wicked man shall die in his iniquity; but his blood will I require at thy hand. 19 But if thou warn the wicked, and he turn not from his wickedness, and from his way, that wicked man shall die in his iniquity, and thou shalt deliver thy soul.

20 And when the righteous turns away from his righteousness, and commits a trespass, and I shall bring punishment before him, he shall die, because thou didst not warn him: he shall even die in his sins, because his righteousness shall not be remembered; but his blood will I require at thine hand. 21 But if thou warn the righteous not to sin, and he sin not, the righteous shall surely live, because thou hast warned him; and thou shalt deliver thine own soul.

22 And the hand of God came upon me; and he said to me, Arise, and go forth into the plain, and there shalt thou be spoken to.

23 And I arose, and went forth to the plain: and, behold, the glory of God stood there, according to the vision, and according to the glory of God, which I saw by the river of Chobar: and I fell on my face. 24 Then the Spirit came upon me, and set me on my feet, and spoke to me, and said to me, Go in, and shut thyself up in the midst of thine house. 25 And thou, son of man, behold, bonds are prepared for thee, and they shall bind thee with them, and thou shalt not come forth of the midst of them. 26 Also I will bind thy tongue, and thou shalt be dumb, and shalt not be to them a reprover: because it is a provoking house. 27 But when I speak to thee, I will open thy mouth, and thou shalt say to them, Thus saith God, He that hears, let him hear; and he that is disobedient, let him be disobedient: because it is a provoking house.

4 And thou, son of man, take thee a brick, and thou shalt set it before thy face, and shalt portray on it the city, even Jerusalem. 2 And thou shalt besiege it, and build works against it, and throw up a mound round about it, and pitch camps against it, and set up engines round about. 3 And take thou to thyself an iron pan, and thou shalt set it for an iron wall between thee and the city: and thou shalt set thy face against it, and it shall be in a siege, and thou shalt besiege it. This is a sign to the children of Israel.

4 And thou shalt lie upon thy left side, and lay the iniquities of the house of Israel upon it, according to the number of the hundred and fifty days during which thou shalt lie upon it: and thou shalt bear their iniquities. 5 For I have appointed thee their iniquities for a number of days, for a hundred and ninety days: so thou shalt bear the iniquities of the house of Israel. 6 And thou shalt accomplish this, and then shalt lie on thy right side, and shalt bear the iniquities of the house of Juda forty days: I have appointed thee a

day for a year.
7 So thou shalt set thy face to the
siege of Jerusalem, and shalt strengthen
thine arm, and shalt prophesy against it.
8 And, behold, I have prepared bonds for
thee, and thou mayest not turn from thy
one side to the other, until the days of thy
siege shall be accomplished.
9 Take thou also to thee wheat, and
barley, and beans, and lentiles, and mil-
let, and bread-corn; and thou shalt cast
them into one earthen vessel, and shalt
make them into loaves for thyself; and
thou shalt eat them a hundred and ninety
days, according to the number of the
days during which thou sleepest on thy
side. 10 And thou shalt eat thy food by
weight, twenty shekels a day: from time
to time shalt thou eat them. 11 And thou
shalt drink water by measure, even from
time to time thou shalt drink the sixth
part of a hin. 12 And thou shalt eat them
as a barley cake: thou shalt bake them be-
fore their eyes in man's dung.
13 And thou shalt say, Thus saith the
Eternal God of Israel; Thus shall the chil-
dren of Israel eat unclean things among
the Gentiles. 14 Then I said, Not so, Eter-
nal God of Israel: surely my soul has not
been defiled with uncleanness; nor have
I eaten that which died of itself or was
torn of beasts from my birth until now;
neither has any corrupt flesh entered into
my mouth.
15 And he said to me, Behold, I have
given thee dung of oxen instead of man's
dung, and thou shalt prepare thy loaves
upon it.
16 And he said to me, Son of man, be-
hold, I break the support of bread in
Jerusalem: and they shall eat bread by
weight and in want; and shall drink wa-
ter by measure, and in a state of ruin:
17 that they may want bread and wa-
ter; and a man and his brother shall be
brought to ruin, and they shall pine away
in their iniquities.

5 And thou, son of man, take thee a
sword sharper than a barber's razor;
thou shalt procure it for thyself, and shalt
bring it upon thine head, and upon thy
beard: and thou shalt take a pair of
scales, and shalt separate the hair. 2 A
fourth part thou shalt burn in the fire in
the midst of the city, at the fulfilment of
the days of the siege: and thou shalt take
a fourth part, and burn it up in the midst
of it: and a fourth part thou shalt cut with
a sword round about it: and a fourth part
thou shalt scatter to the wind; and I will
draw out a sword after them.
3 And thou shalt take thence a few in
number, and shalt wrap them in the fold
of thy garment. 4 And thou shalt take of
these again, and cast them into the midst
of the fire, and burn them up with fire:
from thence shall come forth fire; and
thou shalt say to the whole house of Is-
rael,
5 Thus saith God; This is Jerusalem: I
have set her and the countries round
about her in the midst of the nations.
6 And thou shalt declare mine ordi-
nances to the lawless one from out of
the nations; and my statutes to the sin-
ful one of the countries round about
her: because they have rejected mine or-
dinances, and have not walked in my
statutes.
7 Therefore thus saith God, Because
your occasion for sin has been taken from
the nations round about you, and ye have
not walked in my statutes, nor kept mine
ordinances, nay, ye have not even done
according to the ordinances of the na-
tions round about you; therefore thus
saith God; 8 Behold, I am against thee,
and I will execute judgment in the midst
of thee in the sight of the nations. 9 And
I will do in thee things which I have
not done, and the like of which I will
not do again, for all thine abominations.
10 Therefore the fathers shall eat their chil-
dren in the midst of thee, and children
shall eat their fathers; and I will execute

judgments in thee, and I will scatter all that are left of thee to every wind.

[11] Therefore, as I live, saith God; surely, because thou hast defiled my holy things with all thine abominations, I also will reject thee; mine eye shall not spare, and I will have no mercy. [12] A fourth part of thee shall be cut off by pestilence, and a fourth part of thee shall be consumed in the midst of thee with famine: and as for another fourth part of thee, I will scatter them to every wind; and a fourth part of thee shall fall by the sword round about thee, and I will draw out a sword after them.

[13] And my wrath and mine anger shall be accomplished upon them: and thou shalt know that I God have spoken in my jealousy, when I have accomplished mine anger upon them.

[14] And I will make thee desolate, and thy daughters round about thee, in the sight of every one that passes through. [15] And thou shalt be mourned over and miserable among the nations round about thee, when I have executed judgments in thee in the vengeance of my wrath. I God have spoken. [16] And when I have sent against them shafts of famine, then they shall be consumed, and I will break the strength of thy bread. [17] So I will send forth against thee famine and evil beasts, and I will take vengeance upon thee; and pestilence and blood shall pass through upon thee; and I will bring a sword upon thee round about. I God have spoken.

6 And the word of God came to me, saying, [2] Son of man, set thy face against the mountains of Israel, and prophesy against them; [3] and thou shalt say,

Ye mountains of Israel, hear the word of God; thus saith God to the mountains, and to the hills, and to the valleys, and to the forests; Behold, I bring a sword upon you, and your high places shall be utterly destroyed. [4] And your altars shall be broken to pieces, and your consecrated plats; and I will cast down your slain men before your idols. [5] And I will scatter your bones round about your altars, [6] and in all your habitations: the cities shall be made desolate, and the high places utterly laid waste; that your altars may be destroyed, and your idols be broken to pieces, and your consecrated plats be abolished. [7] And slain men shall fall in the midst of you, and ye shall know that I am God.

[8] When there are some of you escaping from the sword among the Gentiles, and when ye are scattered in the countries; [9] then they of you that escape among the nations whither they were carried captive shall remember me; (I have sworn an oath against their heart that goes a-whoring from me, and their eyes that go a-whoring after their practices;) and they shall mourn over themselves for all their abominations. [10] And they shall know that I God have spoken.

[11] Thus saith God; Clap with thy hand, and stamp with thy foot and say, Aha, aha! for all the abominations of the house of Israel: they shall fall by the sword, and by pestilence, and by famine. [12] He that is near shall fall by the sword; and he that is far off shall die by the pestilence; and he that is in the siege shall be consumed with famine: and I will accomplish mine anger upon them.

[13] Then ye shall know that I am God, when your slain are in the midst of your idols round about your altars, on every high hill, and under every shady tree,

where they offered a sweet savour to all their idols. [14] And I will stretch out my hand against them, and I will make the land desolate and ruined from the wilderness of Deblatha, in all their habitations: and ye shall know that I am God.

7 Moreover the word of God came to me, saying, Also, thou, son of man, say, [2] Thus saith God;

An end is come to the land of Israel, the end is come on the four corners of the land. [3] The end is come [4] on thee, the inhabitant of the land: the time is come, the day has drawn nigh, not with tumult, nor with pangs.

[5] Now I will pour out mine anger upon thee near at hand, and I will accomplish my wrath on thee: and I will judge thee for thy ways, and recompense upon thee all thine abominations. [6] Mine eye shall not spare, nor will I have any mercy: for I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and thou shalt know that I am God that smite thee. [7] Now the end is come to thee, and I will send judgment upon thee: and I will take vengeance on thy ways, and will recompense all thine abominations upon thee. [8] Mine eye shall not spare, nor will I have any mercy: for I will recompense thy way upon thee, and thine abominations shall be in the midst of thee; and thou shalt know that I am God.

[9] For thus saith God; Behold, the end is come.

[10] Behold, the day of God! although the rod has blossomed, [11] pride has sprung up, and will break the staff of the wicked one, and that not with tumult, nor with haste. [12] The time is come, behold the day: let not the buyer rejoice, and let not the seller mourn. [13] For the buyer shall never again return to the seller, neither shall a man cleave with the eye of hope to his life. [14] Sound ye the trumpet, and pass sentence on all together. [15] There shall be war with the sword without, and famine and pestilence within: he that is in the field shall die by the sword; and famine and pestilence shall destroy them that are in the city.

[16] But they that escape of them shall be delivered, and shall be upon the mountains: and I will slay all the rest, every one for his iniquities. [17] All hands shall be completely weakened, and all thighs shall be defiled with moisture. [18] And they shall gird themselves with sackcloth, and amazement shall cover them; and shame shall be upon them, even upon every face, and baldness upon every head. [19] Their silver shall be cast forth in the streets, and their gold shall be despised: their souls shall not be satisfied, and their bellies shall not be filled: for it was the punishment of their iniquities. [20] As for their choice ornaments, they employed them for pride, and they made of them images of their abominations: therefore have I made them uncleanness to them.

[21] And I will deliver them into the hands of strangers to make them a prey, and to the pests of the earth for a spoil; and they shall profane them. [22] And I will turn away my face from them, and they shall defile my charge, and shall go in to them unguardedly, and profane them. [23] And they shall work uncleanness: because the land is full of strange nations, and the city is full of iniquity. [24] And I will turn back the boasting of their strength; and their holy things shall be defiled. [25] And though propitiation shall come, and one shall seek peace, yet there shall be none. [26] There shall be woe upon woe, and there shall be message upon message; and a vision shall be sought from a prophet; but the law shall perish from the priest, and counsel from the elders. [27] The prince shall clothe himself with desolation, and the hands of the people of the land shall be made feeble: I will do to them according to their ways, and according to their judgments will I

punish them; and they shall know that I am God.

8 And it came to pass in the sixth year, in the fifth month, on the fifth day of the month, I was sitting in the house, and the elders of Juda were sitting before me: and the hand of God came upon me. [2] And I looked, and, behold, the likeness of a man: from his loins and downwards there was fire, and from his loins upwards there was as the appearance of amber. [3] And he stretched forth the likeness of a hand, and took me up by the crown of my head; and the Spirit lifted me up between the earth and sky, and brought me to Jerusalem in a vision of God, to the porch of the gate that looks to the north, where was the pillar of the Purchaser. [4] And, behold, the glory of the Eternal God of Israel was there, according to the vision which I saw in the plain.

[5] And he said to me, Son of man, lift up thine eyes toward the north. So I lifted up mine eyes toward the north, and, behold, I looked from the north toward the eastern gate. [6] And he said to me, Son of man, hast thou seen what these do? They commit great abominations here so that I should keep away from my sanctuary: and thou shalt see yet greater iniquities.

[7] And he brought me to the porch of the court. [8] And he said to me, Son of man, dig: so I dug, and behold a door. [9] And he said to me, Go in, and behold the iniquities which they practise here. [10] So I went in and looked; and beheld vain abominations, and all the idols of the house of Israel, portrayed upon them round about. [11] And seventy men of the elders of the house of Israel, and Jechonias the son of Saphan stood in their presence in the midst of them, and each one held his censer in his hand; and the smoke of the incense went up. [12] And he said to me, Thou hast seen, son of man, what the elders of the house of Israel do, each one of them in their secret chamber: because they have said, God sees not; God has forsaken the earth.

[13] And he said to me, Thou shalt see yet greater iniquities which these do. [14] And he brought me in to the porch of the house of God that looks to the north; and, behold, there were women sitting there lamenting for Thammuz. [15] And he said to me, Son of man, thou hast seen; but thou shalt yet see evil practices greater than these.

[16] And he brought me into the inner court of the house of God, and at the entrance of the temple of God, between the porch and the altar, were about twenty men, with their back parts toward the temple of God, and their faces turned the opposite way; and these were worshipping the sun. [17] And he said to me, Son of man, thou hast seen this. Is it a little thing to the house of Juda to practise the iniquities which they have practised here? for they have filled the land with iniquity: and, behold, these are as scorners. [18] Therefore will I deal with them in wrath: mine eye shall not spare, nor will I have any mercy.

9 And he cried in mine ears with a loud voice, saying, The judgment of the city has drawn nigh; and each had the weapons of destruction in his hand. [2] And, behold, six men came from the way of the high gate that looks toward the north, and each one's axe was in his hand; and there was one man in the midst of them clothed with a long robe down to the feet, and a sapphire girdle was on his loins: and they came in and stood near the brazen altar. [3] And the glory of the God of Israel, that was upon them, went up from the cherubs to the porch of the house.

And he called the man that was clothed with the long robe, who had the girdle on his loins; [4] and said to him, Go through the midst of Jerusalem, and set a mark on the foreheads of the men that groan and that grieve for all the iniquities that are

done in the midst of them. [5] And he said to the first in my hearing, Go after him into the city, and smite: and let not your eyes spare, and have no mercy. [6] Slay utterly old man and youth, and virgin, and infants, and women: but go ye not nigh any on whom is the mark: begin at my sanctuary.

So they began with the elder men who were within in the house. [7] And he said to them, Defile the house, and go out and fill the ways with dead bodies, and smite.

[8] And it came to pass as they were smiting, that I fell upon my face, and cried out, and said, Alas, O God! wilt thou destroy the remnant of Israel, in pouring out thy wrath upon Jerusalem? [9] Then said he to me, The iniquity of the house of Israel and Juda is become very exceedingly great: for the land is filled with many nations, and the city is filled with iniquity and uncleanness: because they have said, God has forsaken the earth, God looks not upon it. [10] Therefore mine eye shall not spare, neither will I have any mercy: I have recompensed their ways upon their heads.

[11] And, behold, the man clothed with the long robe, and girt with the girdle about his loins, answered and said, I have done as thou didst command me.

10 Then I looked, and, behold, over the firmament that was above the head of the cherubs there was a likeness of a throne over them, as a sapphire stone. [2] And he said to the man clothed with the long robe, Go in between the wheels that are under the cherubs, and fill thine hands with coals of fire from between the cherubs, and scatter them over the city. And he went in in my sight.

[3] And the cherubs stood on the right hand of the house, as the man went in; and the cloud filled the inner court. [4] Then the glory of God departed from the cherubs to the porch of the house; and the cloud filled the house, and the court was filled with the brightness of the glory of God. [5] And the sound of the cherubs' wings was heard as far as the outer court, as the voice of the Almighty God speaking.

[6] And it came to pass, when he gave a charge to the man clothed with the sacred robe, saying, Take fire from between the wheels from between the cherubs, that he went in, and stood near the wheels. [7] And he stretched forth his hand into the midst of the fire that was between the cherubs, and took thereof, and put it into the hands of the man clothed with the sacred robe: and he took it, and went out.

[8] And I saw the cherubs having the likeness of men's hands under their wings. [9] And I saw, and behold, four wheels stood by the cherubs, one wheel by each cherub: and the appearance of the wheels was as the appearance of a carbuncle stone. [10] And as for their appearance, there was one likeness to the four, as if there should be a wheel in the midst of a wheel. [11] When they went, they went on their four sides; they turned not when they went, for whichever way the first head looked, they went; and they turned not as they went. [12] And their backs, and their hands, and their wings, and the wheels, were full of eyes round about the four wheels. [13] And these wheels were called Gelgel in my hearing. [15] And the cherubs were the same living creature which I saw by the river of Chobar.

[16] And when the cherubs went, the wheels went, and they were close to them: and when the cherubs lifted up their wings to mount up from the earth, their wheels turned not. [17] When they stood, the wheels stood; and when they mounted up, the wheels mounted up with them: because the spirit of life was in them.

[18] Then the glory of God departed from the house, and went up on the cherubs. [19] And the cherubs lifted up their wings, and mounted up from the earth in my

sight: when they went forth, the wheels were also beside them, and they stood at the entrance of the front gate of the house of God; and the glory of the God of Israel was upon them above.

[20] This is the living creature which I saw under the God of Israel by the river of Chobar; and I knew that they were cherubs. [21] Each one had four faces, and each one had eight wings; and under their wings was the likeness of men's hands. [22] And as for the likeness of their faces, these are the same faces which I saw under the glory of the God of Israel by the river of Chobar: and they went each straight forward.

11 Moreover the Spirit took me up, and brought me to the front gate of the house of God, that looks eastward: and behold at the entrance of the gate were about five and twenty men; and I saw in the midst of them Jechonias the son of Ezer, and Phaltias the son of Banæas, the leaders of the people.

[2] And God said to me, Son of man, these are the men that devise vanities, and take evil counsel in this city: [3] who say, Have not the houses been newly built? This is the caldron, and we are the flesh. [4] Therefore prophesy against them, prophesy, son of man. [5] And the Spirit of God fell upon me, and said to me, say;

Thus saith God; Thus have ye said, O house of Israel: and I know the devices of your spirit. [6] Ye have multiplied your dead in this city, and ye have filled your ways with slain men. [7] Therefore thus saith God; Your dead whom ye have smitten in the midst of it, these are the flesh, and thiscity is the caldron: but I will bring you forth out of the midst of it. [8] Ye fear the sword; and I will bring a sword upon you, saith God. [9] And I will bring you forth out of the midst of it, and will deliver you into the hands of strangers, and will execute judgments among you. [10] Ye shall fall by the sword; I will judge you on the mountains of Israel; and ye shall know that I am God.

[13] And it came to pass, while I was prophesying, that Phaltias the son of Banæas died. And I fell upon my face, and cried with a loud voice, and said, Alas, alas, O God! wilt thou utterly destroy the remnant of Israel? [14] And the word of God came to me, saying, [15] Son of man, thy brethren, and the men of thy captivity, and all the house of Israel are come to the full, to whom the inhabitants of Jerusalem said, Keep ye far away from God: the land is given to us for an inheritance. [16] Therefore say thou,

Thus saith God; I will cast them off among the nations, and will disperse them into every land, yet will I be to them for a little sanctuary in the countries which they shall enter. [17] Therefore say thou, Thus saith God; I will also take them from the heathen, and gather them out of the lands wherein I have scattered them, and will give them the land of Israel.

[18] And they shall enter in there, and shall remove all the abominations of it, and all its iniquities from it. [19] And I will give them another heart, and will put a new spirit within them; and will extract the heart of stone from their flesh, and give them a heart of flesh: [20] that they may walk in my commandments, and keep mine ordinances, and do them: and they shall be to me a people, and I will be to them a God.

[21] And as for the heart set upon their abominations and their iniquities, as their heart went after them, I have recompensed their ways on their heads, saith God.

[22] Then the cherubs lifted up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. [23] And the glory of God went up from the midst of the city, and stood on the mountain which was in front of the city.

[24] And the Spirit took me up, and

brought me to the land of the Chaldeans, to the captivity, in a vision by the Spirit of God: and I went up after the vision which I saw. [25] And I spoke to the captivity all the words of God which he had shewed me.

12 And the word of God came to me, saying, [2] Son of man, thou dwellest in the midst of the iniquities of those, who have eyes to see, and see not; and have ears to hear, and hear not: because it is a provoking house.

[3] Thou therefore, son of man, prepare thyself baggage for going into captivity by day in their sight; and thou shalt be led into captivity from thy place into another place in their sight; that they may see that it is a provoking house. [4] And thou shalt carry forth thy baggage, baggage for captivity, by day before their eyes: and thou shalt go forth at even, as a captive goes forth, in their sight. [5] Dig for thyself into the wall of the house, and thou shalt pass through it in their sight: [6] thou shalt be lifted up on men's shoulders, and shalt go forth in secret: thou shalt cover thy face, and shalt not see the ground: because I have made thee a sign to the house of Israel.

[7] And I did thus according to all that he commanded me; and I carried forth my baggage for captivity by day, and in the evening I dug through the wall for myself, and went out secretly; I was taken up on men's shoulders before them. [8] And the word of God came to me in the morning, saying, [9] Son of man, have not the house of Israel, the provoking house, said to thee, What doest thou? [10] Say to them,

Thus saith the Eternal God, the Prince and the Ruler in Israel, even to all the house of Israel who are in the midst of them: [11] say, I am performing signs: as I have done, so shall it be to him: they shall go into banishment and captivity. [12] And the prince in the midst of them shall be borne upon shoulders, and shall go forth in secret through the wall, and shall dig so that he may go forth thereby: he shall cover his face, that he may not be seen by any eye, and he himself shall not see the ground. [13] And I will spread out my net upon him, and he shall be caught in my toils: and I will bring him to Babylon to the land of the Chaldeans; but he shall not see it, though he shall die there. [14] And I will scatter to every wind all his assistants round about him, and all that help him; and I will draw out a sword after them. [15] And they shall know that I am God, when I have scattered them among the nations; and I will disperse them in the countries.

[16] And I will leave of them a few men in number spared from the sword, and from famine, and from pestilence; that they may declare all their iniquities among the nations whither they have gone; and they shall know that I am God.

[17] And the word of God came to me, saying, [18] Son of man, eat thy bread with sorrow, and drink thy water with torment and affliction. [19] And thou shalt say to the people of the land, Thus saith God to the inhabitants of Jerusalem on the land of Israel; They shall eat their bread in scarcity, and shall drink their water in desolation, that the land may be desolate with all that it contains: for all that dwell in it are ungodly. [20] And their inhabited cities shall be laid utterly waste, and the land shall be desolate; and ye shall know that I am God.

[21] And the word of God came to me, saying, [22] Son of man, what is your parable on the land of Israel, that ye say, The days are long, the vision has perished? [23] Therefore say to them,

Thus saith God; I will even set aside this parable, and the house of Israel shall no more at all use this parable: for thou shalt say to them, The days are at hand, and the import of every vision. [24] For there shall no more be any false vision, nor any one prophesying flatteries in the

midst of the children of Israel. [25] For I God will speak my words; I will speak and perform them, and will no more delay, for in your days, O provoking house, I will speak the word, and will perform it, saith God.

[26] Moreover the word of God came to me, saying, [27] Son of man, behold, the provoking house of Israel boldly say, The vision which this man sees is for many days, and he prophesies for times afar off. [28] Therefore say to them,

Thus saith God; Henceforth none of my words shall linger, which I shall speak: I will speak and do, saith God.

13 And the word of God came to me, saying, [2] Son of man, prophesy against the prophets of Israel, and thou shalt prophesy, and shalt say to them, Hear ye the word of God:

[3] Thus saith God, Woe to them that prophesy out of their own heart, and who see nothing at all. [4] Thy prophets, O Israel, are like foxes in the deserts. [5] They have not continued steadfast, and they have gathered flocks against the house of Israel, they that say, [6] In the day of God, have not stood, seeing false visions, prophesying vanities, who say, God saith, and God has not sent them, and they began to try to confirm the word. [7] Have ye not seen a false vision? and spoken vain prophecies? [8] And therefore say,

Thus saith God; Because your words are false, and your prophecies are vain, therefore, behold, I am against you, saith God. [9] And I will stretch forth my hand against the prophets that see false visions, and those that utter vanities: they shall not partake of the instruction of my people, neither shall they be written in the roll of the house of Israel, and they shall not enter into the land of Israel; and they shall know that I am God. [10] Because they have caused my people to err, saying, Peace; and there is no peace; and one builds a wall, and they plaster it,—it shall fall.

[11] Say to them that plaster it, It shall fall; and there shall be a flooding rain; and I will send great stones upon their joinings, and they shall fall; and there shall be a sweeping wind, and it shall be broken. [12] And lo! the wall has fallen; and will they not say to you, Where is your plaster wherewith ye plastered it? [13] Therefore thus saith God; I will even cause to burst forth a sweeping blast with fury, and there shall be a flooding rain in my wrath; and in my fury I will bring on great stones for complete destruction. [14] And I will break down the wall which ye have plastered, and it shall fall; and I will lay it on the ground, and its foundations shall be discovered, and it shall fall; and ye shall be consumed with rebukes: and ye shall know that I am God.

[15] And I will accomplish my wrath upon the wall, and upon them that plaster it; it shall fall: and I said to you, The wall is not, nor they that plaster it, [16] even the prophets of Israel, who prophesy concerning Jerusalem, and who see visions of peace for her, and there is no peace, saith God.

[17] And thou, son of man, set thy face firmly against the daughters of thy people, that prophesy out of their own heart; and prophesy against them. [18] And thou shalt say, Thus saith God, Woe to the women that sew pillows under every elbow, and make kerchiefs on the head of every stature to pervert souls! The souls of my people are perverted, and they have saved souls alive. [19] And they have dishonoured me before my people for a handful of barley, and for pieces of bread, to slay the souls which should not die, and to save alive the souls which should not live, while ye speak to a people hearing vain speeches.

[20] Therefore thus saith the Eternal God, Behold, I am against your pillows, whereby ye there confound souls, and I will tear them away from your arms,

and will set at liberty their souls which ye pervert to scatter them. [21] And I will tear your kerchiefs, and will rescue my people out of your hand, and they shall no longer be in your hands to be confounded; and ye shall know that I am God.

[22] Because ye have perverted the heart of the righteous, whereas I perverted him not, and that in order to strengthen the hands of the wicked, that he should not at all turn from his evil way and live: [23] therefore ye shall not see false visions, and ye shall no more utter prophecies: but I will deliver my people out of your hand; and ye shall know that I am God.

14 And there came to me men of the people of Israel, of the elders, and sat before me. [2] And the word of God came to me, saying, [3] Son of man, these men have conceived their devices in their hearts, and have set before their faces the punishment of their iniquities: shall I indeed answer them? [4] Therefore speak to them, and thou shalt say to them, Thus saith God; Any man of the house of Israel, who shall conceive his devices in his heart, and shall set the punishment of his iniquity before his face, and shall come to the prophet; I God will answer him according to the things in which his mind is entangled, [5] that he should turn aside the house of Israel, according to their hearts that are estranged from me in their thoughts.

[6] Therefore say to the house of Israel, Thus saith the Eternal God, Be converted, and turn from your evil practices, and from all your sins, and turn your faces back again. [7] For any man of the house of Israel, or of the strangers that sojourn in Israel, who shall separate himself from me, and conceive his imaginations in his heart, and set before his face the punishment of his iniquity, and come to the prophet to enquire of him concerning me; I God will answer him, according to the things wherein he is entangled. [8] And I will set my face against that man, and will make him desolate and ruined, and will cut him off from the midst of my people; and ye shall know that I am God.

[9] And if a prophet should cause to err and should speak, I God have caused that prophet to err, and will stretch out my hand upon him, and will utterly destroy him from the midst of my people Israel. [10] And they shall bear their iniquity according to the trespass of him that asks; and it shall be in like manner to the prophet according to the trespass: [11] that the house of Israel may no more go astray from me, and that they may no more defile themselves with any of their transgressions: so shall they be my people, and I will be their God, saith God.

[12] And the word of God came to me, saying, [13] Son of man, if a land shall sin against me by committing a trespass, then will I stretch out my hand upon it, and will break its staff of bread, and will send forth famine upon it, and cut off from it man and beast. [14] And though these three men should be in the midst of it, Noe, and Daniel, and Job, they alone should be delivered by their righteousness, saith God.

[15] If again I bring evil beasts upon the land, and take vengeance upon it, and it be ruined, and there be no one to pass through for fear of the wild beasts: [16] and if these three men should be in the midst of it, as I live, saith God, neither sons nor daughters shall be saved, but these only shall be saved, and the land shall be destroyed. [17] Or again if I bring a sword upon that land, and say, Let the sword go through the land; and I cut off from them man and beast: [18] though these three men were in the midst of it, as I live, saith God, they shall not deliver sons or daughters, but they only shall be saved themselves.

[19] Or if again I send pestilence upon that land, and pour out my wrath upon it in blood, to destroy from off it man

and beast: [20] and should Noe, and Daniel, and Job, be in the midst of it, as I live, saith God, there shall be left them neither sons nor daughters; only they by their righteousness shall deliver their souls.

[21] Thus saith God, And if I even send upon Jerusalem my four sore judgments, sword, and famine, and evil beasts, and pestilence, to destroy from out of it man and beast; [22] yet, behold, there shall be men left in it, the escaped thereof, who shall lead forth of it sons and daughters: behold, they shall go forth to you, and ye shall see their ways and their thoughts: and ye shall mourn over the evils which I have brought upon Jerusalem, even all the evils which I have brought upon it. [23] And they shall comfort you, because ye shall see their ways and their thoughts: and ye shall know that I have not done in vain all that I have done in it, saith God.

15 And the word of God came to me, saying,

[2] And thou, son of man—of all the wood of the branches that are among the trees of the forest, what shall be made of the wood of the vine? [3] Will they take wood of it to make it fit for work? will they take of it a peg to hang any vessel upon it? [4] It is only given to the fire to be consumed; the fire consumes that which is yearly pruned of it, and it is utterly gone. Will it be useful for any work? [5] Not even while it is yet whole will it be useful for any work: if the fire shall have utterly consumed it, will it still be fit for work? [6] Therefore say,

Thus saith God, As the vine-tree among the trees of the forest, which I have given up to the fire to be consumed, so have I given up the inhabitants of Jerusalem. [7] And I will set my face against them; they shall go forth of the fire, and yet fire shall devour them; and they shall know that I am God, when I have set my face against them. [8] And I will give up the land to ruin, because they have utterly transgressed, saith God.

16 Moreover the word of God came to me, saying, [2] Son of man, testify to Jerusalem of her iniquities; [3] and thou shalt say,

Thus saith God to Jerusalem; Thy root and thy birth are of the land of Chanaan: thy father was an Amorite, and thy mother a Chettite. [4] And as for thy birth in the day wherein thou wast born, thou didst not bind thy breasts, and thou wast not washed in water, neither wast thou salted with salt, neither wast thou swathed in swaddling-bands. [5] Nor did mine eye pity thee, to do for thee one of all these things, to feel at all for thee; but thou wast cast out on the face of the field, because of the deformity of thy person, in the day wherein thou wast born.

[6] And I passed by to thee, and saw thee polluted in thy blood; and I said to thee, Let there be life out of thy blood: [7] increase; I have made thee as the springing grass of the field. So thou didst increase and grow, and didst enter into great cities: thy breasts were set, and thy hair grew, whereas thou wast naked and bare.

[8] And I passed by thee and saw thee, and, behold, it was thy time and a time of resting; and I spread my wings over thee, and covered thy shame, and sware to thee: and I entered into covenant with thee, saith God, and thou becamest mine. [9] And I washed thee in water, and washed thy blood from thee, and anointed thee with oil. [10] And I clothed thee with embroidered garments, and clothed thee beneath with purple, and girded thee with fine linen, and clothed thee with silk, [11] and decked thee also with ornaments, and put bracelets on thine hands, and a necklace on thy neck. [12] And I put a pendant on thy nostril, and rings in thine ears, and a crown of glory on thine head. [13] So thou wast adorned with gold and silver; and thy raiment was of fine linen, and silk, and variegated

work: thou didst eat fine flour, and oil, and honey, and didst become extremely beautiful. [14] And thy name went forth among the nations for thy beauty: because it was perfected with elegance, and in the comeliness which I put upon thee, saith God.

[15] Thou didst trust in thy beauty, and didst go a-whoring because of thy renown, and didst pour out thy fornication on every passer by. [16] And thou didst take of thy garments, and madest to thyself idols of needlework, and didst go a-whoring after them; therefore thou shalt never come in, nor shall the like take place. [17] And thou tookest thy fair ornaments of my gold and of my silver, of what I gave thee, and thou madest to thyself male images, and thou didst commit whoredom with them. [18] And thou didst take thy variegated apparel and didst clothe them, and thou didst set before them mine oil and mine incense. [19] And thou tookest my bread which I gave thee, (yea I fed thee with fine flour and oil and honey) and didst set them before them for a sweet-smelling savour: yea, it was so, saith God.

[20] And thou tookest thy sons and thy daughters, whom thou borest, and didst sacrifice these to them to be destroyed. Thou didst go a-whoring as if that were little, [21] and didst slay thy children, and gavest them up in offering them to them for an expiation. [22] This is beyond all thy fornication, and thou didst not remember thine infancy, when thou wast naked and bare, and didst live though defiled in thy blood.

[23] And it came to pass after all thy wickedness, saith God, [24] that thou didst build thyself a house of fornication, and didst make thyself a public place in every street; [25] and on the head of every way thou didst set up thy fornications, and didst defile thy beauty, and didst open thy feet to every passer by, and didst multiply thy fornication. [26] And thou didst go a-whoring after the children of Egypt thy neighbours, great of flesh; and didst go a-whoring often to provoke me to anger.

[27] And if I stretch out my hand against thee, then will I abolish thy statutes, and deliver thee up to the wills of them that hate thee, even to the daughters of the Philistines that turned thee aside from the way wherein thou sinnedst.

[28] And thou didst go a-whoring to the daughters of Assur, and not even thus wast thou satisfied; yea, thou didst go a-whoring, and wast not satisfied. [29] And thou didst multiply thy covenants with the land of the Chaldeans; and not even with these wast thou satisfied.

[30] Why should I make a covenant with thy daughter, saith God, while thou doest all these things, the works of a harlot? and thou hast gone a-whoring in a threefold degree with thy daughters. [31] Thou hast built a house of harlotry in every top of a way, and hast set up thine high place in every street; and thou didst become as a harlot gathering hires. [32] An adulteress resembles thee, taking rewards of her husband. [33] She has even given rewards to all that went a-whoring after her, and thou hast given rewards to all thy lovers, yea, thou didst load them with rewards, that they should come to thee from every side for thy fornication.

[34] And there has happened in thee perverseness in thy fornication beyond other women, and they have committed fornication with thee, in that thou givest hires over and above, and hires were not given to thee; and thus perverseness happened in thee.

[35] Therefore, harlot, hear the word of God: [36] Thus saith God, Because thou hast poured forth thy money, therefore thy shame shall be discovered in thy harlotry with thy lovers, and with regard to all the imaginations of thine iniquities, and for the blood of thy children which thou hast given to them.

[37] Therefore, behold, I will gather all thy lovers with whom thou hast consorted, and all whom thou hast loved, with all whom thou didst hate; and I will gather them against thee round about, and will expose thy wickedness to them, and they shall see all thy shame. [38] And I will be avenged on thee with the vengeance of an adulteress, and I will bring upon thee blood of fury and jealousy. [39] And I will deliver thee into their hands, and they shall break down thy house of harlotry, and destroy thine high place; and they shall strip thee of thy garments, and shall take thy proud ornaments, and leave thee naked and bare. [40] And they shall bring multitudes upon thee, and they shall stone thee with stones, and pierce thee with their swords. [41] And they shall burn thine houses with fire, and shall execute vengeance on thee in the sight of many women: and I will turn thee back from harlotry, and I will no more give thee rewards.

[42] So will I slacken my fury against thee, and my jealousy shall be removed from thee, and I will rest, and be no more careful for thee. [43] Because thou didst not remember thine infancy, and thou didst grieve me in all these things; therefore, behold, I have recompensed thy ways upon thine head, saith God: for thus hast thou wrought ungodliness above all thine other iniquities.

[44] These are all the things they have spoken against thee in a proverb, saying, [45] As is the mother, so is thy mother's daughter: thou art she that has rejected her husband and her children; and the sisters of thy sisters have rejected their husbands and their children: your mother was a Chettite, and your father an Amorite. [46] Your elder sister who dwells on thy left hand is Samaria, she and her daughters: and thy younger sister, that dwells on thy right hand, is Sodom and her daughters. [47] Yet notwithstanding thou hast not walked in their ways, neither hast thou done according to their iniquities within a little, but thou hast exceeded them in all thy ways.

[48] As I live, saith God, this Sodom and her daughters have not done as thou and thy daughters have done. [49] Moreover this was the sin of thy sister Sodom, pride: she and her daughters lived in pleasure, in fulness of bread and in abundance: this belonged to her and her daughters, and they helped not the hand of the poor and needy. [50] And they boasted, and wrought iniquities before me: so I cut them off as I saw fit.

[51] Also Samaria has not sinned according to half of thy sins; but thou hast multiplied thine iniquities beyond them, and thou hast justified thy sisters in all thine iniquities which thou hast committed. [52] Thou therefore bear thy punishment, for that thou hast corrupted thy sisters by thy sins which thou hast committed beyond them; and thou hast made them appear more righteous than thyself: thou therefore be ashamed, and bear thy dishonour, in that thou hast justified thy sisters. [53] And I will turn their captivity, even the captivity of Sodom and her daughters; and I will turn the captivity of Samaria and her daughters; and I will turn thy captivity in the midst of them: [54] that thou mayest bear thy punishment, and be dishonoured for all that thou hast done in provoking me to anger.

[55] And thy sister Sodom and her daughters shall be restored as they were at the beginning, and thou and thy daughters shall be restored as ye were at the beginning.

[56] And surely thy sister Sodom was not mentioned by thy mouth in the days of thy pride: [57] before thy wickedness was discovered, even now thou art the reproach of the daughters of Syria, and of all that are round about her, even of the daughters of the Philistines that compass thee round about. [58] As for thine ungodli-

ness and thine iniquities, thou hast borne them, saith God.

59 Thus saith God; I will even do to thee as thou hast done, as thou hast dealt shamefully in these things to transgress my covenant. 60 And I will remember my covenant made with thee in the days of thine infancy, and I will establish to thee an everlasting covenant. 61 Then thou shalt remember thy way, and shalt be utterly dishonoured when thou receivest thine elder sisters with thy younger ones: and I will give them to thee for building up, but not by thy covenant. 62 And I will establish my covenant with thee; and thou shalt know that I am God: 63 that thou mayest remember, and be ashamed, and mayest no more be able to open thy mouth for thy shame, when I am reconciled to thee for all that thou hast done, saith God.

17 And the word of God came to me, saying, 2 Son of man, relate a tale, and speak a parable to the house of Israel: 3 and thou shalt say, Thus saith God;

A great eagle with large wings, spreading them out very far, with many claws, which has the design of entering into Libanus—and he took the choice branches of the cedar: 4 he cropped off the ends of the tender twigs, and brought them into the land of Chanaan; he laid them up in a walled city. 5 And he took of the seed of the land, and sowed it in a field planted by much water; he set it in a conspicuous place. 6 And it sprang up, and became a weak and little vine, so that the branches thereof appeared upon it, and its roots were under it: and it became a vine, and put forth shoots, and sent forth its tendrils.

7 And there was another great eagle, with great wings and many claws: and, behold, this vine bent itself round toward him, and her roots were turned towards him, and she sent forth her branches towards him, that he might water her together with the growth of her plantation. 8 She thrives in a fair field by much water, to produce shoots and bear fruit, that she might become a great vine.

9 Therefore say, Thus saith God; Shall it prosper? shall not the roots of her tender stem and her fruit be blighted? yea, all her early shoots shall be dried up, and that not by a mighty arm, nor by many people, to tear her up from her roots. 10 And, behold, it thrives: shall it prosper? shall it not wither as soon as the east wind touches it? it shall be withered together with the growth of its shoots.

11 Moreover the word of God came to me, saying, 12 Son of man, say now to the provoking house, Know ye not what these things were? say to them, Whenever the king of Babylon shall come against Jerusalem, then he shall take her king and her princes, and shall take them home to Babylon. 13 And he shall take of the seed royal, and shall make a covenant with him, and shall bind him with an oath: and he shall take the princes of the land: 14 that it may become a weak kingdom, so as never to lift itself up, that he may keep his covenant, and establish it. 15 And if he shall revolt from him, to send his messengers into Egypt, that they may give him horses and much people; shall he prosper? shall he that acts as an adversary be preserved? and shall he that transgresses the covenant be preserved?

16 As I live, saith God, verily in the same place where the king is that made him king, who dishonoured my oath, and who broke my covenant, shall he die with him in the midst of Babylon. 17 And Pharao shall make war upon him not with a large force or great multitude, in throwing up a mound, and in building of forts, to cut off souls. 18 Whereas he has profaned the oath so as to break the covenant, when, behold, I engaged his hand, and he has done all these things to him, he shall not escape.

19 Therefore say, Thus saith God; As I live, surely mine oath which he has pro-

faned, and my covenant which he has transgressed, I will even recompense it upon his head. [20] And I will spread a net upon him, and he shall be caught in its snare. [21] In every battle of his they shall fall by the sword, and I will scatter his remnant to every wind: and ye shall know that I God have spoken it.

[22] For thus saith God; I will even take of the choice branches of the cedar from the top thereof, I will crop off their hearts, and I will plant it on a high mountain: [23] and I will hang it on a lofty mountain of Israel: yea, I will plant it, and it shall put forth shoots, and shall bear fruit, and it shall be a great cedar: and every bird shall rest beneath it, even every fowl shall rest under its shadow: its branches shall be restored. [24] And all the trees of the field shall know that I am God that bring low the high tree, and exalt the low tree, and wither the green tree, and cause the dry tree to flourish: I God have spoken, and will do it.

18 And the word of God came to me, saying, [2] Son of man, what mean ye by this parable among the children of Israel, saying, The fathers have eaten unripe grapes, and the children's teeth have been set on edge?

[3] As I live, saith God, surely this parable shall no more be spoken in Israel. [4] For all souls are mine; as the soul of the father, so also the soul of the son, they are mine: the soul that sins, it shall die.

[5] But the man who shall be just, who executes judgment and righteousness, [6] who shall not eat upon the mountains, and shall not at all lift up his eyes to the devices of the house of Israel, and shall not defile his neighbour's wife, and shall not draw nigh to her that is removed, [7] and shall not oppress any man, but shall return the pledge of the debtor, and shall be guilty of no plunder, shall give his bread to the hungry, and clothe the naked; [8] and shall not lend his money upon usury, and shall not receive usurious increase, and shall turn back his hand from injustice, shall execute righteous judgment between a man and his neighbour, [9] and has walked in my commandments and kept mine ordinances, to do them; he is righteous, he shall surely live, saith God.

[10] And if he beget a mischievous son, shedding blood and committing sins, [11] who has not walked in the way of his righteous father, but has even eaten upon the mountains, and has defiled his neighbour's wife, [12] and has oppressed the poor and needy, and has committed robbery, and not restored a pledge, and has set his eyes upon idols, has wrought iniquities, [13] has lent upon usury, and taken usurious increase; he shall by no means live: he has wrought all these iniquities; he shall surely die; his blood shall be upon him.

[14] And if he beget a son, and the son see all his father's sins which he has wrought, and fear, and not do according to them, [15] and if he has not eaten on the mountains, and has not set his eyes on the devices of the house of Israel, and has not defiled his neighbour's wife, [16] and has not oppressed a man, and has not retained the pledge, nor committed robbery, has given his bread to the hungry, and has clothed the naked, [17] and has turned back his hand from unrighteousness, has not received interest or usurious increase, has wrought righteousness, and walked in mine ordinances; he shall not die for the iniquities of his father, he shall surely live. [18] But if his father grievously afflict, or plunder, he has wrought enmity in the midst of my people, and shall die in his iniquity.

[19] But ye will say, Why has not the son borne the iniquity of the father? Because the son has wrought judgment and mercy, has kept all my statutes, and done them, he shall surely live. [20] But the soul that sins shall die: and the son shall not bear the iniquity of the father, nor shall

the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the iniquity of the transgressor shall be upon him.
21 And if the transgressor turn away from all his iniquities which he has committed, and keep all my commandments, and do justice and mercy, he shall surely live, and shall by no means die. 22 None of his trespasses which he has committed shall be remembered: in his righteousness which he has done he shall live.
23 Shall I at all desire the death of the sinner, saith God, as I desire that he should turn from his evil way, and live?
24 But when the righteous man turns away from his righteousness, and commits iniquity, according to all the transgressions which the transgressor has wrought, none of his righteousness which he has wrought shall be at all remembered: in his trespass wherein he has trespassed, and in his sins wherein he has sinned, in them shall he die.
25 Yet ye have said, The way of God is not straight. Hear now, all the house of Israel; will not my way be straight? Is your way straight? 26 When the righteous turns away from his righteousness and commits a trespass, and dies in the trespass which he has committed, he shall even die in it. 27 And when the wicked man turns away from his wickedness that he has committed, and shall do judgment and justice, he has kept his soul,
28 and has turned away from all his ungodliness which he has committed: he shall surely live, he shall not die.
29 Yet the house of Israel say, The way of God is not right. Is not my way right, O house of Israel? is not your way wrong?
30 I will judge you, O house of Israel, saith God, each one according to his way: be converted, and turn from all your ungodliness, and it shall not become to you the punishment of iniquity. 31 Cast away from yourselves all your ungodliness wherein ye have sinned against me; and make to yourselves a new heart and a new spirit: for why should ye die, O house of Israel? 32 For I desire not the death of him that dies, saith God.

19 Moreover do thou take up a lamentation for the prince of Israel, 2 and say, Why is thy mother become a whelp in the midst of lions? in the midst of lions she has multiplied her whelps. 3 And one of her whelps sprang forth; he became a lion, and learned to take prey, he devoured men. 4 And the nations heard a report of him; he was caught in their pit, and they brought him into the land of Egypt in chains.
5 And she saw that he was driven away from her, and her hope of him perished, and she took another of her whelps; she made him a lion. 6 And he went up and down in the midst of lions, he became a lion, and learned to take prey, he devoured men. 7 And he prowled in his boldness and laid waste their cities, and made the land desolate, and the fulness of it, by the voice of his roaring.
8 Then the nations set upon him from the countries round about, and they spread their nets upon him: he was taken in their pit. 9 And they put him in chains and in a cage, and he came to the king of Babylon; and he cast him into prison, that his voice should not be heard on the mountains of Israel.
10 Thy mother was as a vine and as a blossom on a pomegranate tree, planted by water: her fruit and her shoots abounded by reason of much water.
11 And she became a rod for a tribe of princes, and was elevated in her bulk in the midst of other trees, and she saw her bulk in the multitude of her branches.
12 But she was broken down in wrath, she was cast upon the ground, and the east wind dried up her choice branches: vengeance came upon them, and the rod of her strength was withered; fire consumed it. 13 And now they have planted her in the wilderness, in a dry land.

[14] And fire is gone out of a rod of her choice boughs, and has devoured her; and there was no rod of strength in her. Her race is become a parable of lamentation, and it shall be for a lamentation.

20 And it came to pass in the seventh year, on the fifteenth day of the month, there came men of the elders of the house of Israel to enquire of God, and they sat before me. [2] And the word of God came to me, saying, [3] Son of man, speak to the elders of the house of Israel, and thou shalt say to them, Thus saith God; Are ye come to enquire of me? As I live, I will not be enquired of by you, saith God. [4] Shall I utterly take vengeance on them, son of man? testify to them of the iniquities of their fathers: [5] and thou shalt say to them, Thus saith God;

From the day that I chose the house of Israel, and became known to the seed of the house of Jacob, and was known to them in the land of Egypt, and helped them with my hand, saying, I am the Eternal your God; [6] in that day I helped them with my hand, to bring them out of the land of Egypt into the land which I prepared for them, a land flowing with milk and honey, it is abundant beyond every land. [7] And I said to them, Let every one cast away the abominations of his eyes, and defile not yourselves with the devices of Egypt: I am the Eternal your God.

[8] But they revolted from me, and would not hearken to me: they cast not away the abominations of their eyes, and forsook not the devices of Egypt: then I said that I would pour out my wrath upon them, to accomplish my wrath upon them in the midst of Egypt. [9] But I wrought so that my name should not be at all profaned in the sight of the Gentiles, in the midst of whom they are, among whom I was made known to them in their sight, to bring them out of the land of Egypt.

[10] And I brought them into the wilderness. [11] And I gave them my commandments, and made known to them mine ordinances, all which if a man shall do, he shall even live in them. [12] And I gave them my sabbaths, that they should be for a sign between me and them, that they should know that I am God that sanctify them.

[13] And I said to the house of Israel in the wilderness, Walk ye in my commandments: but they walked not in them, and they rejected mine ordinances, which if a man shall do, he shall even live in them; and they grievously profaned my sabbaths: and I said that I would pour out my wrath upon them in the wilderness, to consume them. [14] But I wrought so that my name should not be at all profaned before the Gentiles, before whose eyes I brought them out.

[15] But I lifted up my hand against them in the wilderness once for all, that I would not bring them into the land which I gave them, a land flowing with milk and honey, it is sweeter than all lands: [16] because they rejected mine ordinances, and walked not in my commandments, but profaned my sabbaths, and went after the imaginations of their hearts.

[17] Yet mine eyes spared them, so as not to destroy them utterly, and I did not make an end of them in the wilderness. [18] And I said to their children in the wilderness, Walk not ye in the customs of your fathers, and keep not their ordinances, and have no fellowship with their practices, nor defile yourselves with them. [19] I am the Eternal your God; walk in my commandments, and keep mine ordinances, and do them; [20] and hallow my sabbaths, and let them be a sign between me and you, that ye may know that I am the Eternal your God.

[21] But they provoked me, and their children walked not in my commandments, and they took no heed to mine ordinances to do them, which if a man shall

do, he shall even live in them, and they profaned my sabbaths: then I said that I would pour out my wrath upon them in the wilderness, to accomplish mine anger upon them. [22] But I wrought so that my name might not be at all profaned before the Gentiles; and I brought them out in their sight.

[23] I lifted up my hand against them in the wilderness, that I would scatter them among the Gentiles, and disperse them in the countries; [24] because they kept not mine ordinances, and rejected my commandments, and profaned my sabbaths, and their eyes went after the imaginations of their fathers.

[25] So I gave them commandments that were not good, and ordinances in which they should not live. [26] And I will defile them by their own decrees, when I pass through upon every one that opens the womb, that I may destroy them.

[27] Therefore, son of man, speak to the house of Israel, and thou shalt say to them, Thus saith God: Hitherto have your fathers provoked me in their trespasses in which they transgressed against me. [28] Whereas I brought them into the land concerning which I lifted up mine hand to give it them; and they looked upon every high hill, and every shady tree, and they sacrificed there to their gods, and offered there a sweet-smelling savour, and there they poured out their drink-offerings. [29] And I said to them, What is Abama, that ye go in thither? and they called its name Abama, until this day.

[30] Therefore say to the house of Israel, Thus saith God, Do ye pollute yourselves with the iniquities of your fathers, and do ye go a-whoring after their abominations, [31] and do ye pollute yourselves with the first-fruits of your gifts, in the offerings wherewith ye pollute yourselves in all your imaginations, until this day; and shall I answer you, O house of Israel? As I live, saith God, I will not answer you, neither shall this thing come upon your spirit. [32] And it shall not be as ye say, We will be as the nations, and as the tribes of the earth, to worship stocks and stones.

[33] Therefore, as I live, saith God, I will reign over you with a strong hand, and with a high arm, and with outpoured wrath: [34] I will bring you out from the nations, and will take you out of the lands wherein ye were dispersed, with a strong hand, and with a high arm, and with outpoured wrath. [35] And I will bring you into the wilderness of the nations, and will plead with you there face to face.

[36] As I pleaded with your fathers in the wilderness of the land of Egypt, so will I judge you, saith God. [37] And I will cause you to pass under my rod, and I will bring you in by number. [38] And I will separate from among you the ungodly and the revolters; for I will lead them forth out of their place of sojourning, and they shall not enter into the land of Israel: and ye shall know that I am God, even God.

[39] And as to you, O house of Israel, thus saith God, even God; Put away each one his evil practices, and hereafter if ye hearken to me, then shall ye no more profane my holy name by your gifts and by devices. [40] For upon my holy mountain, on the high mountain, saith God, even God, there shall all the house of Israel serve me for ever: and there will I accept you, and there will I have respect to your first-fruits, and the first-fruits of your offerings, in all your holy things.

[41] I will accept you with a sweet-smelling savour, when I bring you out from the nations, and take you out of the countries wherein ye have been dispersed; and I will be sanctified among you in the sight of the nations. [42] And ye shall know that I am God, when I have brought you into the land of Israel, into the land concerning which I lifted up my hand to give it to your fathers. [43] And ye shall there remember your ways, and your devices wherewith ye defiled your-

selves; and ye shall bewail yourselves for all your wickedness. 44 And ye shall know that I am God, when I have done thus to you, that my name may not be profaned in your evil ways, and in your corrupt devices, saith God.

21 And the word of God came to me, saying, 2 Son of man, set thy face against Thæman, and look toward Darom, and prophesy against the chief forest of Nageb, 3 and thou shalt say to the forest of Nageb, Hear the word of God; thus saith God, even God; Behold, I will kindle a fire in thee, and it shall devour in thee every green tree, and every dry tree: the flame that is kindled shall not be quenched, and every face shall be scorched with it from the south to the north. 4 And all flesh shall know that I God have kindled it: it shall not be quenched.

5 And I said, Not so, O Eternal God! they say to me, Is not this that is spoken a parable?

6 And the word of God came to me, saying,

7 Therefore prophesy, son of man, set thy face steadfastly toward Jerusalem, and look toward their holy places, and thou shalt prophesy against the land of Israel, 8 and thou shalt say to the land of Israel, Thus saith God; Behold, I am against thee, and I will draw forth my sword out of its sheath, and I will destroy out of thee the transgressor and unrighteous. 9 Because I will destroy out of thee the unrighteous and the transgressor, therefore so shall my sword come forth out of its sheath against all flesh from the south to the north: 10 and all flesh shall know that I God have drawn forth my sword out of its sheath: it shall not return any more.

11 And thou, son of man, groan with the breaking of thy loins; thou shalt even groan heavily in their sight. 12 And it shall come to pass, if they shall say to thee, Wherefore dost thou groan? that thou shalt say, For the report; because it comes: and every heart shall break, and all hands shall become feeble, and all flesh and every spirit shall faint, and all thighs shall be defiled with moisture: behold, it comes, saith God.

13 And the word of God came to me, saying, 14 Son of man, prophesy, and thou shalt say, Thus saith God; Say, Sword, sword, be sharpened and rage, 15 that thou mayest slay victims; be sharpened that thou mayest be bright, ready for slaughter, slay, set at nought, despise every tree. 16 And he made it ready for his hand to hold: the sword is sharpened, it is ready to put into the hand of the slayer.

17 Cry out and howl, son of man: for this sword is come upon my people, this sword is come upon all the princes of Israel: they shall be as strangers: judgment with the sword is come upon my people: therefore clap thine hands, for sentence has been passed: 18 and what if even the tribe be rejected? it shall not be, saith the Eternal God.

19 And thou, son of man, prophesy, and clap thine hands, and take a second sword: the third sword is the sword of the slain, the great sword of the slain: and thou shalt strike them with amazement, lest the heart should faint 20 and the weak ones be multiplied at every gate—they are given up to the slaughter of the sword: it is well fitted for slaughter, it is well fitted for glittering. 21 And do thou go on, sharpen thyself on the right and on the left whithersoever thy face may set itself.

22 And I also will clap my hands, and let loose my fury: I God have spoken it.

23 And the word of God came to me, saying, 24 And thou, son of man, appoint thee two ways, that the sword of the king of Babylon may enter in: the two shall go forth of one country; and there shall be a force at the top of the way of the city, thou shalt set it at the top of the

way, [25] that the sword may enter in upon
Rabbath of the children of Ammon, and
upon Judea, and upon Jerusalem in the
midst thereof.
[26] For the king of Babylon shall stand
on the old way, at the head of the
two ways, to use divination, to make
bright the arrow, and to enquire of the
graven images, and to examine the vic-
tims. [27] On his right was the divination
against Jerusalem, to cast a mound, to
open the mouth in shouting, to lift up
the voice with crying, to cast a mound
against her gates, to cast up a heap, and
to build forts. [28] And he was to them as
one using divination before them, and
he himself recounting his iniquities, that
they might be borne in mind.
[29] Therefore thus saith God, Because ye
have caused your iniquities to be remem-
bered, in the discovery of your wicked-
ness, so that your sins should be seen, in
all your wickedness and in your evil prac-
tices; because ye have caused remem-
brance of them, in these shall ye be taken.
[30] And thou profane wicked prince of Is-
rael, whose day, even an end, is come
in a season of iniquity, thus saith God;
[31] Thou hast taken off the mitre and put
on the crown, it shall not have such
another after it: thou hast abased that
which was high, and exalted that which
was low. [32] Injustice, injustice, injustice,
will I make it: woe to it: such shall it be
until he comes to whom it belongs; and I
will deliver it to him.
[33] And thou, son of man, prophesy, and
thou shalt say, Thus saith God, concern-
ing the children of Ammon, and concern-
ing their reproach; and thou shalt say, O
sword, sword, drawn for slaughter, and
drawn for destruction, awake, that thou
mayest gleam. [34] While thou art seeing
vain visions, and while thou art proph-
esying falsehoods, to bring thyself upon
the necks of ungodly transgressors, the
day is come, even an end, in a season of
iniquity.
[35] Turn, rest not in this place wherein
thou wert born: in thine own land will
I judge thee. [36] And I will pour out my
wrath upon thee, I will blow upon thee
with the fire of my wrath, and I will de-
liver thee into the hands of barbarians
skilled in working destruction. [37] Thou
shalt be fuel for fire; thy blood shall be
in the midst of thy land; there shall be
no remembrance at all of thee: for I God
have spoken it.
22 And the word of God came to me,
saying, [2] And thou, son of man,
wilt thou judge the bloody city? yea, de-
clare thou to her all her iniquities. [3] And
thou shalt say, Thus saith the Eternal
God: O city that sheds blood in the midst
of her, so that her time should come, and
that forms devices against herself, to de-
file herself; [4] in their blood which thou
hast shed, thou hast transgressed; and
in thy devices which thou hast formed,
thou hast polluted thyself; and thou hast
brought nigh thy days, and hast brought
on the time of thy years: therefore have
I made thee a reproach to the Gentiles,
and a mockery to all the countries, [5] to
those near thee, and to those far dis-
tant from thee; and they shall mock thee,
thou that art notoriously unclean, and
abundant in iniquities.
[6] Behold, the princes of the house of
Israel have conspired in thee each one
with his kindred, that they might shed
blood. [7] In thee they have reviled father
and mother; and in thee they have be-
haved unjustly toward the stranger: they
have oppressed the orphan and widow.
[8] And they have set at nought my holy
things, and in thee they have profaned
my sabbaths. [9] There are robbers in thee,
to shed blood in thee; and in thee they
have eaten upon the mountains: they
have wrought ungodliness in the midst
of thee. [10] In thee they have uncovered
the father's shame; and in thee they have
humbled her that was set apart for un-
cleanness. [11] They have dealt unlawfully

each one with his neighbour's wife; and each one in ungodliness has defiled his daughter-in-law: and in thee they have humbled each one his sister, the daughter of his father.

[12] In thee they have received gifts to shed blood; they have received in thee interest and usurious increase; and by oppression thou hast brought thy wickedness to the full, and hast forgotten me, saith God.

[13] And if I shall smite my hand at thine iniquities which thou hast accomplished, which thou hast wrought, and at thy blood that has been shed in the midst of thee, [14] shall thy heart endure? shall thine hands be strong in the days which I bring upon thee? I God have spoken, and will do it. [15] And I will scatter thee among the nations, and disperse thee in the countries, and thy uncleanness shall be removed out of thee. [16] And I will give heritages in thee in the sight of the nations, and ye shall know that I am God.

[17] And the word of God came to me, saying, [18] Son of man, behold, the house of Israel are all become to me as it were mixed with brass, and iron, and tin, and lead; they are mixed up in the midst of silver.

[19] Therefore say, Thus saith the Eternal God; Because ye have become one mixture, therefore I will gather you into the midst of Jerusalem. [20] As silver, and brass, and iron, and tin, and lead, are gathered into the midst of the furnace, to blow fire into it, that they may be melted: so will I take you in my wrath, and I will gather and melt you. [21] And I will blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. [22] As silver is melted in the midst of a furnace, so shall ye be melted in the midst thereof; and ye shall know that I God have poured out my wrath upon you.

[23] And the word of God came to me, saying, [24] Son of man, say to her, Thou art the land that is not rained upon, neither has rain come upon thee in the day of wrath: [25] whose princes in the midst of her are as roaring lions seizing prey, devouring souls by oppression, and taking bribes; and thy widows are multiplied in the midst of thee. [26] Her priests also have set at nought my law, and profaned my holy things: they have not distinguished between the holy and profane, nor have they distinguished between the unclean and the clean, and have hid their eyes from my sabbaths, and I was profaned in the midst of them. [27] Her princes in the midst of her are as wolves ravening to shed blood, that they may get dishonest gain. [28] And her prophets that daub them shall fall, that see vanities, that prophesy falsehoods, saying, Thus saith God, when God has not spoken. [29] That sorely oppress the people of the land with injustice, and commit robbery; oppressing the poor and needy, and not dealing justly with the stranger.

[30] And I sought from among them a man behaving uprightly, and standing before me perfectly in the time of wrath, so that I should not utterly destroy her: but I found him not. [31] So I have poured out my wrath upon her in the fury of mine anger, to accomplish it. I have recompensed their ways on their own heads, saith the Eternal God.

23 And the word of God came to me, saying, [2] Son of man, there were two women, daughters of one mother: [3] and they went a-whoring in Egypt in their youth: there their breasts fell, there they lost their virginity. [4] And their names were Oola the elder, and Ooliba her sister: and they were mine, and bore sons and daughters: and as for their names, Samaria was Oola, and Jerusalem was Ooliba.

[5] And Oola went a-whoring from me, and doted on her lovers, on the Assyrians that were her neighbours, [6] clothed with purple, princes and captains; they were young men and choice, all horse-

men riding on horses. [7] And she bestowed her fornication upon them; all were choice sons of the Assyrians: and on whomsoever she doted herself, with them she defiled herself in all their devices. [8] And she forsook not her fornication with the Egyptians: for in her youth they committed fornication with her, and they deflowered her, and poured out their fornication upon her. [9] Therefore I delivered her into the hands of her lovers, into the hands of the children of the Assyrians, on whom she doted. [10] They uncovered her shame: they took her sons and daughters, and slew her with the sword: and she became a byword among women; and they wrought vengeance in her for the sake of the daughters.

[11] And her sister Ooliba saw it, and she indulged in her fondness more corruptly than she, and in her fornication more than the fornication of her sister. [12] She doted upon the sons of the Assyrians, princes and captains, her neighbours, clothed with fine linen, horsemen riding on horses; they were all choice young men. [13] And I saw that they were defiled, that the two had one way.

[14] And she increased her fornication, and she saw men painted on the wall, likenesses of the Chaldeans painted with a pencil, [15] having variegated girdles on their loins, having also richly dyed attire upon their heads; all had a princely appearance, the likeness of the children of the Chaldeans, of their native land. [16] And she doted upon them as soon as she saw them, and sent forth messengers to them into the land of the Chaldeans. [17] And the sons of Babylon came to her, into the bed of rest, and they defiled her in her fornication, and she was defiled by them, and her soul was alienated from them. [18] And she exposed her fornication, and exposed her shame: and my soul was alienated from her, even as my soul was alienated from her sister.

[19] And thou didst multiply thy fornication, so as to call to remembrance the days of thy youth, wherein thou didst commit whoredom in Egypt, [20] and thou didst dote upon the Chaldeans, whose flesh is as the flesh of asses, and their members as the members of horses. [21] And thou didst look upon the iniquity of thy youth, the things which thou wroughtest in Egypt in thy lodging, where were the breasts of thy youth.

[22] Therefore, Ooliba, thus saith God; Behold, I will stir up thy lovers against thee, from whom thy soul is alienated, and I will bring them upon thee round about, [23] the children of Babylon, and all the Chaldeans, Phacuc, and Sue, and Hychue, and all the sons of the Assyrians with them; choice young men, governors and captains, all princes and renowned, riding on horses. [24] And they all shall come upon thee from the north, chariots and wheels, with a multitude of nations, shields and targets; and the enemy shall set a watch against thee round about: and I will set judgment before them, and they shall take vengeance on thee with their judgments. [25] And I will bring upon thee my jealousy, and they shall deal with thee in great wrath: they shall take away thy nose and thine ears; and shall cast down thy remnant with the sword: they shall take thy sons and thy daughters; and thy remnant fire shall devour. [26] And they shall strip thee of thy raiment, and take away thine ornaments. [27] So I will turn back thine ungodliness from thee, and thy fornication from the land of Egypt: and thou shalt not lift up thine eyes upon them, and shalt no more remember Egypt.

[28] Wherefore thus saith the Eternal God; Behold, I will deliver thee into the hands of those whom thou hatest, from whom thy soul is alienated. [29] And they shall deal with thee in hatred, and shall take all the fruits of thy labours and thy toils, and thou shalt be naked and bare: and the shame of thy fornication shall be

exposed: and thy ungodliness and thy fornication [30] brought this upon thee, in that thou wentest a-whoring after the nations, and didst defile thyself with their devices.

[31] Thou didst walk in the way of thy sister; and I will put her cup into thine hands. [32] Thus saith God; Drink thy sister's cup, deep and large, and full, to cause complete drunkenness. [33] And thou shalt be thoroughly weakened; and the cup of destruction, the cup of thy sister Samaria, [34] drink thou it, and I will take away her feasts and her new moons: for I have spoken it, saith God. [35] Therefore thus saith God; Because thou hast forgotten me, and cast me behind thy back, therefore receive thou the reward of thine ungodliness and thy fornication.

[36] And God said to me; Son of man, wilt thou not judge Oola and Ooliba? and declare to them their iniquities? [37] For they have committed adultery, and blood was in their hands, they committed adultery with their devices, and they passed through the fire to them their children which they bore to me. [38] So long too as they did these things to me, they defiled my sanctuary, and profaned my sabbaths. [39] And when they sacrificed their children to their idols, they also went into my sanctuary to profane it: and whereas they did thus in the midst of my house; [40] and whereas they did thus to the men that came from afar, to whom they sent messengers, and as soon as they came, immediately thou didst wash thyself, and didst paint thine eyes and adorn thyself with ornaments, [41] and satest on a prepared bed, and before it there was a table set out, and as for mine incense and mine oil, they rejoiced in them, [42] and they raised a sound of music, and that with men coming from the wilderness out of a multitude of men, and they put bracelets on their hands, and a crown of glory on their heads;

[43] Therefore I said, Do they not commit adultery with these? and has she also gone a-whoring after the manner of a harlot? [44] And they went in to her, as men go in to a harlot; so they went in to Oola and to Ooliba to work iniquity. [45] And they are just men, and shall take vengeance on them with the judgment of an adulteress and the judgment of blood: for they are adulteresses, and blood is in their hands.

[46] Thus saith the Eternal God, Bring up a multitude upon them, and send trouble and plunder into the midst of them. [47] And stone them with the stones of a multitude, and pierce them with their swords: they shall slay their sons and their daughters, and shall burn up their houses. [48] And I will remove ungodliness out of the land, and all the women shall be instructed, and shall not do according to their ungodliness. [49] And your ungodliness shall be recompensed upon you, and ye shall bear the guilt of your devices: and ye shall know that I am God.

24 And the word of God came to me, in the ninth year, in the tenth month, on the tenth day of the month, saying, [2] Son of man, write for thyself daily from this day, on which the king of Babylon set himself against Jerusalem, even from this day. [3] And speak a parable to the provoking house, and thou shalt say to them,

Thus saith God; Set on the caldron, and pour water into it: [4] and put the pieces into it, every prime piece, the leg and shoulder taken off from the bones, [5] which are taken from choice cattle, and burn the bones under them: her bones are boiled and cooked in the midst of her.

[6] Therefore thus saith God; O bloody city, the caldron in which there is scum, and the scum has not gone out of, she has brought it forth piece by piece, no lot has fallen upon it. [7] For her blood is in the midst of her; I have set it upon

a smooth rock: I have not poured it out upon the earth, so that the earth should cover it; [8] that my wrath should come up for complete vengeance to be taken: I set her blood upon a smooth rock, so as not to cover it.

[9] Therefore thus saith God, I will also make the firebrand great, [10] and I will multiply the wood, and kindle the fire, that the flesh may be consumed, and the liquor boiled away; [11] and that it may stand upon the coals, that her brass may be thoroughly heated, and be melted in the midst of her filthiness, and her scum may be consumed, [12] and her abundant scum may not come forth of her. [13] Her scum shall become shameful, because thou didst defile thyself: and what if thou shalt be purged no more until I have accomplished my wrath?

[14] I God have spoken; and it shall come, and I will do it; I will not delay, neither will I have any mercy: I will judge thee, saith God, according to thy ways, and according to thy devices: therefore will I judge thee according to thy bloodshed, and according to thy devices will I judge thee, thou unclean, notorious, and abundantly provoking one.

[15] And the word of God came to me, saying, [16] Son of man, behold I take from thee the desire of thine eyes by violence: thou shalt not lament, neither shalt thou weep. [17] Thou shalt groan for blood, and have mourning upon thy loins; thy hair shall not be braided upon thee, and thy sandals shall be on thy feet; thou shalt in no wise be comforted by their lips, and thou shalt not eat the bread of men.

[18] And I spoke to the people in the morning, as he commanded me in the evening, and I did in the morning as it was commanded me. [19] And the people said to me, Wilt thou not tell us what these things are that thou doest? [20] Then I said to them, The word of God came to me, saying, [21] Say to the house of Israel,

Thus saith God; Behold, I will profane my sanctuary, the boast of your strength, the desire of your eyes, and for which your souls are concerned; and your sons and your daughters, whom ye have left, shall fall by the sword. [22] And ye shall do as I have done: ye shall not be comforted at their mouth, and ye shall not eat the bread of men. [23] And your hair shall be upon your head, and your shoes on your feet: neither shall ye at all lament or weep; but ye shall pine away in your iniquities, and shall comfort every one his brother. [24] And Jezekiel shall be for a sign to you: according to all that I have done shall ye do, when these things shall come; and ye shall know that I am God.

[25] And thou, son of man, shall it not be in the day when I take their strength from them, the pride of their boasting, the desires of their eyes, and the pride of their soul, their sons and their daughters, [26] that in that day he that escapes shall come to thee, to tell it thee in thine ears? [27] In that day thy mouth shall be opened to him that escapes; thou shalt speak, and shalt be no longer dumb: and thou shalt be for a sign to them, and they shall know that I am God.

25 And the word of God came to me, saying, [2] Son of man, set thy face steadfastly against the children of Ammon, and prophesy against them; [3] and thou shalt say to the children of Ammon,

Hear ye the word of God; thus saith God; Forasmuch as ye have rejoiced against my sanctuary, because it was profaned; and against the land of Israel, because it was laid waste; and against the house of Juda, because they went into captivity; [4] therefore, behold, I will deliver you to the children of Kedem for an inheritance, and they shall lodge in thee with their stuff, and they shall pitch their tents in thee: they shall eat thy fruits, and they shall drink thy milk. [5] And I will give up the city of Ammon for camels' pastures, and the children of Ammon for a pasture of sheep: and ye shall know

that I am God.

6 For thus saith God; Because thou hast clapped thine hands, and stamped with thy foot, and heartily rejoiced against the land of Israel; 7 therefore I will stretch out my hand against thee, and I will make thee a spoil to the nations; and I will utterly destroy thee from among the peoples, and I will completely cut thee off from out of the countries: and thou shalt know that I am God.

8 Thus saith God; Because Moab has said, Behold, are not the house of Israel and Juda like all the other nations? 9 Therefore, behold, I will weaken the shoulder of Moab from his frontier cities, even the choice land, the house of Bethasimuth above the fountain of the city, by the sea-side. 10 I have given him the children of Kedem in addition to the children of Ammon for an inheritance, that there may be no remembrance of the children of Ammon. 11 And I will execute vengeance on Moab; and they shall know that I am God.

12 Thus saith God; Because of what the Idumeans have done in taking vengeance on the house of Juda, and because they have remembered injuries, and have exacted full recompence; 13 therefore thus saith God; I will also stretch out my hand upon Idumea, and will utterly destroy out of it man and beast; and will make it desolate; and they that are pursued out of Thæman shall fall by the sword. 14 And I will execute my vengeance on Idumea by the hand of my people Israel: and they shall deal in Idumea according to mine anger and according to my wrath, and they shall know my vengeance, saith God.

15 Therefore thus saith God, Because the Philistines have wrought revengefully, and raised up vengeance rejoicing from their heart to destroy the Israelites to a man; 16 therefore thus saith God; Behold, I will stretch out my hand upon the Philistines, and will utterly destroy the Cretans, and will cut off the remnant that dwell by the sea-coast. 17 And I will execute great vengeance upon them; and they shall know that I am God, when I have brought my vengeance upon them.

26 And it came to pass in the eleventh year, on the first day of the month, that the word of God came to me, saying,

2 Son of man, because Sor has said against Jerusalem, Aha, she is crushed: the nations are destroyed: she is turned to me: she that was full is made desolate: 3 therefore thus saith God; Behold, I am against thee, O Sor, and I will bring up many nations against thee, as the sea comes up with its waves. 4 And they shall cast down the walls of Sor, and shall cast down thy towers: and I will scrape her dust from off her, and make her a bare rock. 5 She shall be in the midst of the sea a place for repairing nets: for I have spoken it, saith God: and it shall be a spoil for the nations. 6 And her daughters which are in the field shall be slain with the sword, and they shall know that I am God.

7 For thus saith God; Behold, I will bring up against thee, O Sor, Nabuchodonosor king of Babylon from the north: he is a king of kings, with horses, and chariots, and horsemen, and a concourse of very many nations. 8 He shall slay thy daughters that are in the field with the sword, and shall set a watch against thee, and build forts around thee, and carry a rampart round against thee, and set up warlike works, and array his spears against thee. 9 He shall cast down with his swords thy walls and thy towers. 10 By reason of the multitude of his horses their dust shall cover thee, and by reason of the sound of his horsemen and the wheels of his chariots thy walls shall be shaken, when he enters into thy gates, as one entering into a city from the plain. 11 With the hoofs of his horses they shall trample all thy streets: he shall slay thy people with the sword, and shall bring

down to the ground the support of thy strength.
12 And he shall prey upon thy power, and plunder thy substance, and shall cast down thy walls, and break down thy pleasant houses: and he shall cast thy stones and thy timber and thy dust into the midst of thy sea. 13 And he shall destroy the multitude of thy musicians, and the sound of thy psalteries shall be heard no more. 14 And I will make thee a bare rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I God have spoken it, saith God.
15 For thus saith the Eternal God to Sor; Shall not the isles shake at the sound of thy fall, while the wounded are groaning, while they have drawn a sword in the midst of thee? 16 And all the princes of the nations of the sea shall come down from their thrones, and shall take off their crowns from their heads, and shall take off their embroidered raiment: they shall be utterly amazed; they shall sit upon the ground, and fear their own destruction, and shall groan over thee. 17 And they shall take up a lamentation for thee, and shall say to thee, How art thou destroyed from out of the sea, the renowned city, that brought her terror upon all her inhabitants. 18 And the isles shall be alarmed at the day of thy fall.
19 For thus saith the Eternal God; When I shall make the city desolate, as the cities that shall not be inhabited, when I have brought the deep up upon thee, 20 and great waters shall cover thee; and I shall bring thee down to them that go down to the pit, to the people of old time, and shall cause thee to dwell in the depths of the earth, as in everlasting desolation, with them that go down to the pit, that thou mayest not be inhabited, nor stand upon the land of life; 21 I will make thee a destruction, and thou shalt be no more for ever, saith the Eternal God.

27 And the word of God came to me, saying,
2 And thou, son of man, take up a lamentation against Sor; 3 and thou shalt say to Sor that dwells at the entrance of the sea, to the mart of the nations coming from many islands, Thus saith God to Sor;

Thou hast said, I have clothed myself with my beauty. 4 In the heart of the sea thy sons have put beauty upon thee for Beelim. 5 Cedar in Senir was employed for thee in building: boards of cypress timber were taken out of Libanus, and wood to make thee masts of fir. 6 They made thine oars of wood out of the land of Basan; thy sacred utensils they made of ivory, thy shady houses of wood from the isles of Chetiim. 7 Fine linen with embroidery from Egypt supplied thy couch, to put honour upon thee, and to clothe thee with blue and purple from the isles of Elisai; and they became thy coverings.
8 And thy princes were the dwellers in Sidon, and the Aradians were thy rowers: thy wise men, O Sor, who were in thee, these were thy pilots. 9 The elders of the Biblians, and their wise men, who were in thee, these helped thy counsel: and all the ships of the sea and their rowers traded for thee to the utmost west.
10 Persians and Lydians and Libyans were in thine army: thy warriors hung in thee shields and helmets; these gave thee thy glory. 11 The sons of the Aradians and thine army were upon thy walls; there were guards in thy towers: they hung their quivers on thy battlements round about; these completed thy beauty.
12 The Carthaginians were thy merchants because of the abundance of all thy strength; they furnished thy market with silver, and gold, and iron, and tin, and lead. 13 Greece, both the whole world, and the adjacent coasts, these traded with thee in the persons of men, and they gave as thy merchandise vessels

of brass.
[14] Out of the house of Thogarma horses and horsemen furnished thy market. [15] The sons of the Rhodians were thy merchants; from the islands they multiplied thy merchandise, even elephants' teeth: and to them that came in thou didst return thy prices, [16] even men as thy merchandise, from the multitude of thy trading population, myrrh and embroidered works from Tharsis: Ramoth also and Chorchor furnished thy market. [17] Juda and the children of Israel, these were thy merchants; in the sale of corn and ointments and cassia: and they gave the best honey, and oil, and resin, to thy trading population. [18] The people of Damascus were thy merchants by reason of the abundance of all thy power; wine out of Chelbon, and wool from Miletus; and they brought wine into thy market.
[19] Out of Asel came wrought iron, and there is the sound of wheels among thy trading population. [20] The people of Dædan were thy merchants, with choice cattle for chariots. [21] Arabia and all the princes of Kedar, these were thy traders with thee, bringing camels, and lambs, and rams, in which they trade with thee. [22] The merchants of Sabba and Ramma, these were thy merchants, with choice spices, and precious stones: and they brought gold to thy market. [23] Charra, and Chanaa, these were thy merchants: Assur, and Charman, were thy merchants: [24] bringing for merchandise blue, and choice stores bound with cords, and cypress wood. [25] Ships were thy merchants, in abundance, with thy trading population: and thou wast filled and very heavily loaded in the heart of the sea.
[26] Thy rowers have brought thee into great waters: the south wind has broken thee in the heart of the sea. [27] Thy forces, and thy gain, and that of thy traders, and thy rowers, and thy pilots, and thy counsellors, and they that traffic with thee, and all thy warriors that are in thee: and all thy company in the midst of thee shall perish in the heart of the sea, in the day of thy fall.
[28] At the cry of thy voice thy pilots shall be greatly terrified. [29] And all the rowers and the mariners shall come down from the ships, and the pilots of the sea shall stand on the land. [30] And they shall wail over thee with their voice, and cry bitterly, and put earth on their heads, and spread ashes under them.
[32] And their sons shall take up a lament for thee, even a lamentation for Sor, saying, [33] How large a reward hast thou gained from the sea? thou hast filled nations out of thine abundance; and out of thy mixed merchandise thou hast enriched all the kings of the earth. [34] Now art thou broken in the sea, thy traders are in the deep water, and all thy company in the midst of thee: all thy rowers have fallen. [35] All the dwellers in the islands have mourned over thee, and their kings have been utterly amazed, and their countenance has wept. [36] Merchants from the nations have hissed at thee; thou art utterly destroyed, and shalt not be any more for ever.

28 And the word of God came to me, saying,
[2] And thou, son of man, say to the prince of Tyrus, Thus saith God; Because thine heart has been exalted, and thou hast said, I am God, I have inhabited the dwelling of God in the heart of the sea; yet thou art man and not God, though thou hast set thine heart as the heart of God: [3] art thou wiser than Daniel? or have not the wise instructed thee with their knowledge? [4] Hast thou gained power for thyself by thine own knowledge or thine own prudence, and gotten gold and silver in thy treasures? [5] By thy abundant knowledge and thy traffic thou hast multiplied thy power; thy heart has been lifted up by thy power.
[6] Therefore thus saith God; Since thou

hast set thine heart as the heart of God;
7 because of this, behold, I will bring
on thee strange plagues from the na-
tions; and they shall draw their swords
against thee, and against the beauty of
thy knowledge, 8 and they shall bring
down thy beauty to destruction. And
they shall bring thee down; and thou
shalt die the death of the slain in the
heart of the sea. 9 Wilt thou indeed
say, I am God, before them that slay
thee? whereas thou art man, and not
God. 10 Thou shalt perish by the hands
of strangers among the multitude of the
uncircumcised: for I have spoken it, saith
God.

11 And the word of God came to me,
saying, 12 Son of man, take up a lamen-
tation for the prince of Tyre, and say to
him, Thus saith the Eternal God; Thou
art a seal of resemblance, and crown of
beauty. 13 Thou wast in the delight of the
paradise of God; thou hast bound upon
thee every precious stone, the sardius,
and topaz, and emerald, and carbun-
cle, and sapphire, and jasper, and sil-
ver, and gold, and ligure, and agate, and
amethyst, and chrysolite, and beryl, and
onyx: and thou hast filled thy treasures
and thy stores in thee with gold. 14 From
the day that thou wast created thou wast
with the cherub: I set thee on the holy
mount of God; thou wast in the midst of
the stones of fire. 15 Thou wast faultless
in thy days, from the day that thou wast
created, until iniquity was found in thee.

16 Of the abundance of thy merchan-
dise thou hast filled thy storehouses
with iniquity, and hast sinned: there-
fore thou hast been cast down wounded
from the mount of God, and the cherub
has brought thee out of the midst of the
stones of fire. 17 Thy heart has been lifted
up because of thy beauty; thy knowledge
has been corrupted with thy beauty: be-
cause of the multitude of thy sins I have
cast thee to the ground, I have caused
thee to be put to open shame before
kings. 18 Because of the multitude of thy
sins and the iniquities of thy merchan-
dise, I have profaned thy sacred things;
and I will bring fire out of the midst of
thee, this shall devour thee; and I will
make thee to be ashes upon thy land be-
fore all that see thee. 19 And all that know
thee among the nations shall groan over
thee: thou art gone to destruction, and
thou shalt not exist any more.

20 And the word of God came to me,
saying, 21 Son of man, set thy face against
Sidon, and prophesy against it, 22 and
say,

Thus saith God; Behold, I am against
thee, O Sidon; and I will be glorified in
thee; and thou shalt know that I am God,
when I have wrought judgments in thee,
and I will be sanctified in thee. 23 Blood
and death shall be in thy streets; and men
wounded with swords shall fall in thee
and on every side of thee; and they shall
know that I am God. 24 And there shall
no more be in the house of Israel a thorn
of bitterness and a pricking briar pro-
ceeding from them that are round about
them, who dishonoured them; and they
shall know that I am God.

25 Thus saith the Eternal God; I will also
gather Israel from the nations, among
whom they have been scattered, and I
will be sanctified among them, and be-
fore the peoples and nations: and they
shall dwell upon their land, which I gave
to my servant Jacob. 26 Yea, they shall
dwell upon it safely, and they shall build
houses, and plant vineyards, and dwell
securely, when I shall execute judgment
on all that have dishonoured them, even
on those that are round about them; and
they shall know that I am the Eternal
their God, and the God of their fathers.

29 In the twelfth year, in the tenth month, on the first day of the month, the word of God came to me, saying, [2] Son of man, set thy face against Pharao king of Egypt, and prophesy against him, and against the whole of Egypt: [3] and say,

Thus saith God; Behold, I am against Pharao, the great dragon that lies in the midst of his rivers, that says, The rivers are mine, and I made them. [4] And I will put hooks in thy jaws, and I will cause the fish of thy river to stick to thy sides, and I will bring thee up out of the midst of thy river: [5] and I will quickly cast down thee and all the fish of thy river: thou shalt fall on the face of the plain, and shalt by no means be gathered, and shalt not be brought together: I have given thee for food to the wild beasts of the earth and to the fowls of the sky. [6] And all the dwellers in Egypt shall know that I am God, because thou hast been a staff of reed to the house of Israel. [7] When they took hold of thee with their hand, thou didst break: and when every hand was clapped against them, and when they leaned on thee, thou wast utterly broken, and didst crush the loins of them all.

[8] Therefore thus saith God; Behold, I will bring a sword upon thee, and will cut off from thee man and beast; [9] and the land of Egypt shall be ruined and desert; and they shall know that I am God; because thou sayest, The rivers are mine, and I made them.

[10] Therefore, behold, I am against thee, and against all thy rivers, and I will give up the land of Egypt to desolation, and the sword, and destruction, from Magdol and Syene even to the borders of the Ethiopians. [11] No foot of man shall pass through it, and no foot of beast shall pass through it, and it shall not be inhabited for forty years.

[12] And I will cause her land to be utterly destroyed in the midst of a land that is desolate, and her cities shall be desolate forty years in the midst of cities that are desolate: and I will disperse Egypt among the nations, and will utterly scatter them into the countries.

[13] Thus saith God; After forty years I will gather the Egyptians from the nations among whom they have been scattered; [14] and I will turn the captivity of the Egyptians, and will cause them to dwell in the land of Phathore, in the land whence they were taken; [15] and it shall be a base kingdom beyond all other kingdoms; it shall not any more be exalted over the nations; and I will make them few in number, that they may not be great among the nations. [16] And they shall no more be to the house of Israel a confidence bringing iniquity to remembrance, when they follow after them; and they shall know that I am God.

[17] And it came to pass in the twenty-seventh year, on the first day of the first month, the word of God came to me, saying,

[18] Son of man, Nabuchodonosor king of Babylon caused his army to serve a great service against Tyre; every head was bald, and every shoulder peeled; yet there was no reward to him or to his army serving against Tyre, nor for the service wherewith they served against it.

[19] Thus saith the Eternal God; Behold, I will give to Nabuchodonosor king of Babylon the land of Egypt, and he shall take the plunder thereof, and seize the spoils thereof; and it shall be a reward for his army. [20] In return for his service wherewith he served against Tyre, I have given him the land of Egypt; thus saith the Eternal God:

[21] In that day shall a horn spring forth for all the house of Israel, and I will give thee an open mouth in the midst of them; and they shall know that I am God.

30 And the word of God came to me, saying, [2] Son of man, prophesy, and say, Thus saith God; Woe, woe worth the day! [3] For the day of God is nigh, a day of cloud; it shall be the end of the nations.

[4] And a sword shall come upon the Egyptians, and there shall be tumult in Ethiopia, and in Egypt men shall fall down slain together, and her foundations shall fall. [5] Persians, and Cretans, and Lydians, and Libyans, and all the mixed multitude, and they of the children of my covenant, shall fall by the sword therein. [6] And the supports of Egypt shall fall; and the pride of her strength shall come down from Magdol to Syene: they shall fall by the sword in it, saith God. [7] And it shall be made desolate in the midst of desolate countries, and their cities shall be desolate in the midst of the desolate cities: [8] and they shall know that I am God, when I shall send fire upon Egypt, and when all that help her shall be broken. [9] In that day shall messengers go forth hasting to destroy Ethiopia utterly, and there shall be tumult among them in the day of Egypt: for, behold, it comes.

[10] Thus saith the Eternal God; I will also destroy the multitude of the Egyptians by the hand of Nabuchodonosor king of Babylon, [11] his hand and his people's; they are plagues sent forth from the nations to destroy the land: and they all shall unsheath their swords against Egypt, and the land shall be filled with slain. [12] And I will make their rivers desolate, and will destroy the land and the fulness of it by the hands of strangers: I God have spoken.

[13] For thus saith the Eternal God; I will also destroy the nobles from Memphis, and the princes of Memphis out of the land of Egypt; and they shall be no more. [14] And I will destroy the land of Phathore, and will send fire upon Tanis, and will execute vengeance on Diospolis. [15] And I will pour out my wrath upon Sais the strength of Egypt, and will destroy the multitude of Memphis. [16] And I will send fire upon Egypt; and Syene shall be sorely troubled; and there shall be a breaking in Diospolis, and waters shall be poured out. [17] The youths of Heliopolis and Bubastum shall fall by the sword, and the women shall go into captivity. [18] And the day shall be darkened in Taphnæ, when I have broken there the sceptres of Egypt: and the pride of her strength shall perish there: and a cloud shall cover her, and her daughters shall be taken prisoners. [19] And I will execute judgment on Egypt; and they shall know that I am God.

[20] And it came to pass in the eleventh year, in the first month, on the seventh day of the month, the word of God came to me, saying, [21] Son of man, I have broken the arms of Pharao, king of Egypt; and, behold, it has not been bound up to be healed, to have a plaster put upon it, or to be strengthened to lay hold of the sword. [22] Therefore thus saith the Eternal God; Behold, I am against Pharao king of Egypt, and I will break his strong and outstretched arms, and will smite down his sword out of his hand. [23] And I will disperse the Egyptians among the nations, and will utterly scatter them among the countries.

[24] And I will strengthen the arms of the king of Babylon, and put my sword into his hand: and he shall bring it upon Egypt, and shall take her plunder and seize her spoils. [25] Yea, I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fail: and they shall know that I am God, when I have put my sword into the hands of the king of Babylon, and he shall stretch it out over the land of Egypt. [26] And I will disperse the Egyptians among the nations, and utterly scatter them among the countries; and they all shall know that I am God.

31 And it came to pass in the eleventh year, in the third month, on the first day of the month, the word of God came to me, saying, [2] Son of man, say to Pharao king of Egypt, and to his multitude;

To whom hast thou compared thyself in thy haughtiness? [3] Behold, the Assyrian was a cypress in Libanus, and was fair in shoots, and high in stature: his top reached to the midst of the clouds. [4] The water nourished him, the depth made him grow tall; she led her rivers round about his plants, and she sent forth her streams to all the trees of the field. [5] Therefore was his stature exalted above all the trees of the field, and his branches spread far by the help of much water. [6] All the birds of the sky made their nests in his boughs, and under his branches all the wild beasts of the field bred; the whole multitude of nations dwelt under his shadow. [7] And he was fair in his height by reason of the multitude of his branches: for his roots were amidst much water. [8] And such cypresses as this were in the paradise of God; and there were no pines like his shoots, and there were no firs like his branches: no tree in the paradise of God was like him in his beauty, [9] because of the multitude of his branches: and the trees of God's paradise of delight envied him.

[10] Therefore thus saith God; Because thou art grown great, and hast set thy top in the midst of the clouds, and I saw when he was exalted; [11] therefore I delivered him into the hands of the prince of the nations, and he wrought his destruction. [12] And ravaging strangers from the nations have destroyed him, and have cast him down upon the mountains: his branches fell in all the valleys, and his boughs were broken in every field of the land; and all the people of the nations are gone down from their shelter, and have laid him low.

[13] All the birds of the sky have settled on his fallen trunk, and all the wild beasts of the field came upon his boughs: [14] in order that none of the trees by the water should exalt themselves by reason of their size: whereas they set their top in the midst of the clouds, yet they continued not in their high state in their place, all that drank water, all were consigned to death, to the depth of the earth, in the midst of the children of men, with them that go down to the pit.

[15] Thus saith the Eternal God; In the day wherein he went down to Hades, the deep mourned for him: and I stayed her floods, and restrained her abundance of water: and Libanus saddened for him, all the trees of the field fainted for him. [16] At the sound of his fall the nations quaked, when I brought him down to Hades with them that go down to the pit: and all the trees of Delight comforted him in the heart, and the choice plants of Libanus, all that drink water. [17] For they went down to hell with him among the slain with the sword; and his seed, even they that dwelt under his shadow, perished in the midst of their life.

[18] To whom art thou compared? descend, and be thou debased with the trees of paradise to the depth of the earth: thou shalt lie in the midst of the uncircumcised with them that are slain by the sword. Thus shall Pharao be, and the multitude of his host, saith the Eternal God.

32 And it came to pass in the twelfth year, in the tenth month, on the first day of the month, that the word of God came to me, saying, [2] Son of man, take up a lamentation for Pharao king of Egypt, and say to him,

Thou art become like a lion of the nations, and as the serpent that is in the sea: and thou didst make assaults with thy rivers, and didst disturb the water with thy feet, and didst trample thy rivers.

[3] Thus saith God; I will also cast over thee the nets of many nations, and will bring thee up with my hook: [4] and I will stretch thee upon the earth: the fields shall be covered with thee, and I will cause all the birds of the sky to settle upon thee, and I will fill with thee all the wild beasts of the earth. [5] And I will cast thy flesh upon the mountains, and will saturate them with thy blood. [6] And the land shall be drenched with thy dung, because of thy multitude upon the mountains: I will fill the valleys with thee. [7] And I will veil the heavens when thou art extinguished, and will darken the stars thereof; I will cover the sun with a cloud, and the moon shall not give her light. [8] All the bodies that give light in the sky, shall be darkened over thee, and I will bring darkness upon the earth, saith the Eternal God.

[9] And I will provoke to anger the heart of many people, when I shall lead thee captive among the nations, to a land which thou hast not known. [10] And many nations shall mourn over thee, and their kings shall be utterly amazed, when my sword flies in their faces, as they wait for their own fall from the day of thy fall.

[11] For thus saith the Eternal God; The sword of the king of Babylon shall come upon thee, [12] with the swords of mighty men; and I will cast down thy strength: they are all destroying ones from the nations, and they shall destroy the pride of Egypt, and all her strength shall be crushed. [13] And I will destroy all her cattle from beside the great water; and the foot of man shall not trouble it any more, and the step of cattle shall no more trample it. [14] Thus shall their waters then be at rest, and their rivers shall flow like oil, saith God, [15] when I shall give up Egypt to destruction, and the land shall be made desolate with the fulness thereof; when I shall scatter all that dwell in it, and they shall know that I am God. [16] There is a lamentation, and thou shalt utter it; and the daughters of the nations shall utter it, even for Egypt, and they shall mourn for it over all the strength thereof, saith the Eternal God.

[17] And it came to pass in the twelfth year, in the first month, on the fifteenth day of the month, the word of God came to me, saying,

[18] Son of man, lament over the strength of Egypt, for the nations shall bring down her daughters dead to the depth of the earth, to them that go down to the pit. [20] They shall fall with him in the midst of them that are slain with the sword, and all his strength shall perish: the giants also shall say to thee, [21] Be thou in the depth of the pit: to whom art thou superior? yea, go down, and lie with the uncircumcised, in the midst of them that are slain with the sword.

[22] There are Assur and all his company: all his slain have been laid there: [23] and their burial is in the depth of the pit, and his company are set round about his tomb: all the slain that fell by the sword, who had caused the fear of them to be upon the land of the living.

[24] There is Ælam and all his host round about his tomb: all the slain that fell by the sword, and the uncircumcised that go down to the deep of the earth, who caused their fear to be upon the land of the living: and they have received their punishment with them that go down to the pit, [25] in the midst of the slain.

[26] There were laid Mosoch, and Thobel, and all his strength round about his

tomb: all his slain men, all the uncircumcised, slain with the sword, who caused their fear to be in the land of the living. [27] And they are laid with the giants that fell of old, who went down to Hades with their weapons of war: and they laid their swords under their heads, but their iniquities were upon their bones, because they terrified all men during their life. [28] And thou shalt lie in the midst of the uncircumcised, with them that have been slain by the sword.

[29] There are laid the princes of Assur, who yielded their strength to a wound of the sword: these are laid with the slain, with them that go down to the pit.

[30] There are the princes of the north, even all the captains of Assur, who go down slain to Hades: they lie uncircumcised among the slain with the sword together with their terror and their strength, and they have received their punishment with them that go down to the pit.

[31] King Pharao shall see them, and shall be comforted over all their force, saith the Eternal God. [32] For I have caused his fear to be upon the land of the living: yet he shall lie in the midst of the uncircumcised with them that are slain with the sword, even Pharao, and all his multitude with him, saith the Eternal God.

33 And the word of God came to me, saying, [2] Son of man, speak to the children of thy people, and thou shalt say to them,

On whatsoever land I shall bring a sword, and the people of the land take one man of them, and set him for their watchman: [3] and he shall see the sword coming upon the land, and blow the trumpet, and sound an alarm to the people; [4] and he that hears the sound of the trumpet shall hear indeed, and yet not take heed, and the sword shall come upon him, and overtake him, his blood shall be upon his own head. [5] Because he heard the sound of the trumpet, and took no heed, his blood shall be upon him: but the other, because he took heed, has delivered his soul.

[6] But if the watchman see the sword coming, and do not sound the trumpet, and the people do not watch; and the sword come, and take a soul from among them, that soul is taken because of its iniquity; but the blood thereof will I require at the watchman's hand.

[7] And thou, son of man, I have set thee as a watchman to the house of Israel, and thou shalt hear a word from my mouth. [8] When I say to the sinner, Thou shalt surely die; if thou speak not to warn the wicked from his way, the wicked himself shall die in his iniquity; but his blood will I require at thine hand. [9] But if thou forewarn the wicked of his way to turn from it, and he turn not from his way, he shall die in his ungodliness; but thou hast delivered thine own soul.

[10] And thou, son of man, say to the house of Israel; Thus have ye spoken, saying, Our errors, and our iniquities weigh upon us, and we pine away in them, and how then shall we live? [11] Say to them, Thus saith God; As I live, I desire not the death of the ungodly, as that the ungodly should turn from his way and live: turn ye heartily from your way; for why will ye die, O house of Israel?

[12] Say to the children of thy people, The righteousness of the righteous shall not deliver him, in the day wherein he errs: and the iniquity of the ungodly shall not harm him, in the day wherein he turns from his iniquity, but the righteous erring shall not be able to deliver himself.

[13] When I say to the righteous, Thou shalt live; and he trusts in his righteousness, and shall commit iniquity, none of his righteousnesses shall be remembered; in his unrighteousness which he has wrought, in it shall he die.

[14] And when I say to the ungodly, Thou shalt surely die; and he shall turn from his sin, and do judgment and justice,

15 and return the pledge, and repay that which he has robbed, and walk in the ordinances of life, so as to do no wrong; he shall surely live, and shall not die. 16 None of his sins which he has committed shall be remembered: because he has wrought judgment and righteousness; by them shall he live.

17 Yet the children of thy people will say, The way of God is not straight: whereas this their way is not straight. 18 When the righteous turns away from his righteousness, and shall commit iniquities, then shall he die in them. 19 And when the sinner turns from his iniquity, and shall do judgment and righteousness, he shall live by them. 20 And this is that which ye said, The way of God is not straight. I will judge you, O house of Israel, every one for his ways.

21 And it came to pass in the tenth year of our captivity, in the twelfth month, on the fifth day of the month, that one that had escaped from Jerusalem came to me, saying, The city is taken. 22 Now the hand of God had come upon me in the evening, before he came; and he opened my mouth, when he came to me in the morning: and my mouth was open, it was no longer kept closed.

23 And the word of God came to me, saying, 24 Son of man, they that inhabit the desolate places on the land of Israel say, Abraam was one, and he possessed the land: and we are more numerous; to us the land is given for a possession.

25 Therefore say to them, Thus saith the Eternal God, 27 As I live, surely they that are in the desolate places shall fall by swords, and they that are in the open plain shall be given for food to the wild beasts of the field, and them that are in the fortified cities and them that are in the caves I will slay with pestilence. 28 And I will make the land desert, and the pride of her strength shall perish; and the mountains of Israel shall be made desolate by reason of no man passing through. 29 And they shall know that I am God; and I will make their land desert, and it shall be made desolate because of all their abominations which they have wrought.

30 And as for thee, son of man, the children of thy people are they that speak concerning thee by the walls, and in the porches of the houses, and they talk one to another, saying, Let us come together, and let us hear the words that proceed from God. 31 They approach thee as a people comes together, and sit before thee, and hear thy words, but they will not do them: for there is falsehood in their mouth, and their heart goes after their pollutions. 32 And thou art to them as the sound of a sweet, well-tuned psaltery, and they will hear thy words, but they will not do them. 33 But whenever it shall come to pass, they will say, Behold, it is come: and they shall know that there was a prophet in the midst of them.

34 And the word of God came to me, saying, 2 Son of man, prophesy against the shepherds of Israel, prophesy, and say to the shepherds,

Thus saith the Eternal God; O shepherds of Israel, do shepherds feed themselves? do not the shepherds feed the sheep? 3 Behold, ye feed on the milk, and clothe yourselves with the wool, and slay the fat: but ye feed not my sheep. 4 The weak one ye have not strengthened, and the sick ye have not cherished, and the bruised ye have not bound up, and the stray one ye have not turned back, and the lost ye have not sought; and the strong ye have wearied with labour. 5 And my sheep were scattered, because there were no shepherds: and they became meat to all the wild beasts of the field. 6 And my sheep were scattered on every mountain, and on every high hill: yea, they were scattered on the face of the earth, and there was none to seek them out, nor to bring them back.

[7] Therefore, ye shepherds, hear the word of God. [8] As I live, saith the Eternal God, surely because my sheep became a prey, and my sheep became meat to all the wild beasts of the field, because there were no shepherds, and the shepherds sought not out my sheep, and the shepherds fed themselves, but fed not my sheep. [9] For this cause, O shepherds, [10] thus saith the Eternal God, Behold, I am against the shepherds; and I will require my sheep at their hands, and will turn them back that they shall not feed my sheep, and the shepherds shall no longer feed them; and I will deliver my sheep out of their mouth, and they shall no longer be meat for them.

[11] For thus saith the Eternal God, Behold, I will seek out my sheep, and will visit them. [12] As the shepherd seeks his flock, in the day when there is darkness and cloud, in the midst of the sheep that are separated: so will I seek out my sheep, and will bring them back from every place where they were scattered in the day of cloud and darkness. [13] And I will bring them out from the Gentiles, and will gather them from the countries, and will bring them into their own land, and will feed them upon the mountains of Israel, and in the valleys, and in every inhabited place of the land. [14] I will feed them in a good pasture, on a high mountain of Israel: and their folds shall be there, and they shall lie down, and there shall they rest in perfect prosperity, and they shall feed in a fat pasture on the mountains of Israel. [15] I will feed my sheep, and I will cause them to rest; and they shall know that I am God: thus saith the Eternal God. [16] I will seek that which is lost, and I will recover the stray one, and will bind up that which was broken, and will strengthen the fainting, and will guard the strong, and will feed them with judgment.

[17] And as for you, ye sheep, thus saith the Eternal God, Behold, I will distinguish between sheep and sheep, between rams and he-goats. [18] And is it not enough for you that ye fed on the good pasture, that ye trampled with your feet the remnant of your pasture? and that ye drank the standing water, that ye disturbed the residue with your feet? [19] So my sheep fed on that which ye had trampled with your feet; and they drank the water that had been disturbed by your feet.

[20] Therefore thus saith the Eternal God; Behold, I will separate between the strong sheep and the weak sheep. [21] Ye did thrust with your sides and shoulders, and pushed with your horns, and ye cruelly treated all the sick. [22] Therefore I will save my sheep, and they shall not be any more for a prey; and will judge between ram and ram.

[23] And I will raise up one shepherd over them, and he shall tend them, even my servant David, and he shall be their shepherd; [24] and I God will be to them a God, and David a prince in the midst of them; I God have spoken it. [25] And I will make with David a covenant of peace, and I will utterly destroy evil beasts from off the land; and they shall dwell in the wilderness, and sleep in the forests. [26] And I will settle them round about my mountain; and I will give you the rain, the rain of blessing. [27] And the trees that are in the field shall yield their fruit, and the earth shall yield her strength, and they shall dwell in the confidence of peace on their land, and they shall know that I am God, when I have broken their yoke; and I will deliver them out of the hand of those that enslaved them. [28] And they shall no more be a spoil to the nations, and the wild beasts of the land shall no more at all devour them; and they shall dwell safely, and there shall be none to make them afraid. [29] And I will raise up for them a plant of peace, and they shall no more perish with hunger upon the land, and they shall no more

bear the reproach of the nations.

30 And they shall know that I am the
Eternal their God, and they my people.
O house of Israel, saith the Eternal God,
31 ye are my sheep, even the sheep of my
flock, and I am the Eternal your God,
saith the Eternal God.

35 And the word of God came to
me, saying, 2 Son of man, set thy
face against mount Seir, and prophesy
against it, 3 and say to it,

Thus saith the Eternal God; Behold, I
am against thee, O mount Seir, and I will
stretch out my hand against thee, and
will make thee a waste, and thou shalt be
made desolate. 4 And I will cause desola-
tion in thy cities, and thou shalt be deso-
late, and thou shalt know that I am God.
5 Because thou hast been a perpetual en-
emy, and hast laid wait craftily for the
house of Israel, with the hand of enemies
with a sword, in the time of injustice, at
the last:

6 Therefore, as I live, saith the Eter-
nal God, verily thou hast sinned even to
blood, therefore blood shall pursue thee.
7 And I will make mount Seir a waste,
and desolate, and I will destroy from off
it men and cattle: 8 and I will fill thy hills
and thy valleys with slain men, and in
all thy plains there shall fall in thee men
slain with the sword. 9 I will make thee a
perpetual desolation, and thy cities shall
not be inhabited any more: and thou
shalt know that I am God.

10 Because thou saidst, The two nations
and the two countries shall be mine,
and I shall inherit them; whereas God
is there: 11 therefore, as I live, saith
God, I will even deal with thee ac-
cording to thine enmity, and I will be
made known to thee when I shall judge
thee: 12 and thou shalt know that I am
God. I have heard the voice of thy
blasphemies, whereas thou hast said,
The desert mountains of Israel are given
to us for food; 13 and thou hast spo-
ken swelling words against me with thy
mouth: I have heard them.

14 Thus saith God; When all the earth is
rejoicing, I will make thee desert. 15 Thou
shalt be desert, O mount Seir, and all
Idumea; and it shall be utterly consumed:
and thou shalt know that I am the Eternal
their God.

36 And thou, son of man, prophesy to
the mountains of Israel, and say to
the mountains of Israel, Hear ye the word
of God:

2 Thus saith the Eternal God; Because
the enemy has said against you, Aha, the
old waste places are become a posses-
sion for us: 3 therefore prophesy, and
say, Thus saith the Eternal God; Because
ye have been dishonoured, and hated by
those round about you, that ye might be
a possession to the remainder of the na-
tions, and ye became a by-word, and a
reproach to the nations: 4 therefore, ye
mountains of Israel, hear the word of
God; Thus saith God to the mountains,
and to the hills, and to the streams, and
to the valleys, and to the places that have
been made desolate and destroyed, and
to the cities that have been deserted, and
have become a spoil and a trampling to
the nations that were left round about;
5 therefore thus saith God; Verily in the
fire of my wrath have I spoken against
the rest of the nations, and against all
Idumea, because they have appropriated
my land to themselves for a possession
with joy, disregarding the lives of the
inhabitants, to destroy it by plunder:
6 therefore prophesy concerning the land
of Israel, and say to the mountains, and
to the hills, and to the valleys, and to the
forests, Thus saith God; Behold, I have
spoken in my jealousy and in my wrath,
because ye have borne the reproaches of
the heathen: 7 therefore I will lift up my
hand against the nations that are round
about you; they shall bear their reproach.

8 But your grapes and your fruits, O
mountains of Israel, shall my people eat;
for they are hoping to come. 9 For, be-

hold, I am toward you, and I will have respect to you, and ye shall be tilled and sown: [10] and I will multiply men upon you, even all the house of Israel to the end: and the cities shall be inhabited, and the desolate land shall be built upon. [11] And I will multiply men and cattle upon you; and I will cause you to dwell as at the beginning, and will treat you well, as in your former times: and ye shall know that I am God. [12] And I will increase men upon you, even my people Israel; and they shall inherit you, and ye shall be to them for a possession; and ye shall no more be bereaved of them.

[13] Thus saith the Eternal God: Because they said to thee, Thou land devourest men, and hast been bereaved of thy nation; [14] therefore thou shalt no more devour men, and thou shalt no more bereave thy nation, saith the Eternal God. [15] And there shall no more be heard against you the reproach of the nations, and ye shall no more bear the revilings of the peoples, saith the Eternal God.

[16] And the word of God came to me, saying, [17] Son of man, the house of Israel dwelt upon their land, and defiled it by their way, and with their idols, and with their uncleannesses; and their way was before me like the uncleanness of a removed woman. [18] So I poured out my wrath upon them: [19] and I dispersed them among the nations, and utterly scattered them through the countries: I judged them according to their way and according to their sin. [20] And they went in among the nations, among which they went, and they profaned my holy name, while it was said of them, These are the people of God, and they came forth out of his land. [21] But I spared them for the sake of my holy name, which the house of Israel profaned among the nations, among whom they went.

[22] Therefore say to the house of Israel, Thus saith God; I do not this, O house of Israel, for your sakes, but because of my holy name, which ye have profaned among the nations, among whom ye went. [23] And I will sanctify my great name, which was profaned among the nations, which ye profaned in the midst of them; and the nations shall know that I am God, when I am sanctified among you before their eyes.

[24] And I will take you out from the nations, and will gather you out of all the lands, and will bring you into your own land: [25] and I will sprinkle clean water upon you, and ye shall be purged from all your uncleannesses, and from all your idols, and I will cleanse you. [26] And I will give you a new heart, and will put a new spirit in you: and I will take away the heart of stone out of your flesh, and will give you a heart of flesh. [27] And I will put my Spirit in you, and will cause you to walk in mine ordinances, and to keep my judgments, and do them. [28] And ye shall dwell upon the land which I gave to your fathers; and ye shall be to me a people, and I will be to you a God. [29] And I will save you from all your uncleannesses: and I will call for the corn, and multiply it, and will not bring famine upon you. [30] And I will multiply the fruit of the trees, and the produce of the field, that ye may not bear the reproach of famine among the nations.

[31] And ye shall remember your evil ways, and your practices that were not good, and ye shall be hateful in your own sight for your transgressions and for your abominations. [32] Not for your sakes do I this, saith the Eternal God, as it is known to you: be ye ashamed and confounded for your ways, O house of Israel.

[33] Thus saith the Eternal God; In the day wherein I shall cleanse you from all your iniquities I will also cause the cities to be inhabited, and the waste places shall be built upon: [34] and the desolate land shall be cultivated, whereas it was desolate in the eyes of every one that passed by. [35] And they shall say, That

desolate land is become like a garden of delight; and the waste and desolate and ruined cities are inhabited. 36 And the nations, as many as shall have been left round about you, shall know that I God have built the ruined cities and planted the waste lands: I God have spoken, and will do it.

37 Thus saith the Eternal God; Yet for this will I be sought by the house of Israel, to establish them; I will multiply them even men as sheep; 38 as holy sheep, as the sheep of Jerusalem in her feasts; thus shall the desert cities be full of flocks of men: and they shall know that I am God.

37 And the hand of God came upon me, and God brought me forth by the Spirit, and set me in the midst of the plain, and it was full of human bones. 2 And he led me round about them every way: and, behold, there were very many on the face of the plain, very dry.

3 And he said to me, Son of man, will these bones live? and I said, O Eternal God, thou knowest this. 4 And he said to me, Prophesy upon these bones, and thou shalt say to them, Ye dry bones, hear the word of God. 5 Thus saith God to these bones; Behold, I will bring upon you the breath of life: 6 and I will lay sinews upon you, and will bring up flesh upon you, and will spread skin upon you, and will put my Spirit into you, and ye shall live; and ye shall know that I am God.

7 So I prophesied as God commanded me: and it came to pass while I was prophesying, that, behold, there was a shaking, and the bones approached each one to his joint. 8 And I looked, and, behold, sinews and flesh grew upon them, and skin came upon them above: but there was no breath in them. 9 And he said to me, Prophesy to the wind, prophesy, son of man, and say to the wind, Thus saith God; Come from the four winds, and breathe upon these dead men, and let them live. 10 So I prophesied as he commanded me, and the breath entered into them, and they lived, and stood upon their feet, a very great congregation.

11 And God spoke to me, saying, Son of man, these bones are the whole house of Israel: and they say, Our bones are become dry, our hope has perished, we are quite spent. 12 Therefore prophesy and say,

Thus saith God; Behold, I will open your tombs, and will bring you up out of your tombs, and will bring you into the land of Israel. 13 And ye shall know that I am God, when I have opened your graves, that I may bring up my people from their graves. 14 And I will put my Spirit within you, and ye shall live, and I will place you upon your own land: and ye shall know that I am God; I have spoken, and will do it, saith God.

15 And the word of God came to me, saying, 16 Son of man, take for thyself a rod, and write upon it, Juda, and the children of Israel his adherents; and thou shalt take for thyself another rod, and thou shalt inscribe it for Joseph, the rod of Ephraim, and all the children of Israel that belong to him. 17 And thou shalt join them together for thyself, so as that they should bind themselves into one stick; and they shall be in thine hand.

18 And it shall come to pass, when the children of thy people shall say to thee, Wilt thou not tell us what thou meanest by these things? 19 Then shalt thou say to them, Thus saith God; Behold, I will take the tribe of Joseph, which is in the hand of Ephraim, and the tribes of Israel that belong to him, and I will add them to the tribe of Juda, and they shall become one rod in the hand of Juda. 20 And the rods on which thou didst write shall be in thine hand in their presence. 21 And thou shalt say to them,

Thus saith the Eternal God; Behold, I will take the whole house of Israel out of the midst of the nations, among whom

they have gone, and I will gather them from all that are round about them, and I will bring them into the land of Israel. [22] And I will make them a nation in my land, even on the mountains of Israel; and they shall have one prince: and they shall be no more two nations, neither shall they be divided any more at all into two kingdoms: [23] that they may no more defile themselves with their idols; and I will deliver them from all their transgressions whereby they have sinned, and will cleanse them; and they shall be to me a people, and I God will be to them a God.

[24] And my servant David shall be a prince in the midst of them: there shall be one shepherd of them all; for they shall walk in mine ordinances, and keep my judgments, and do them. [25] And they shall dwell in their land, which I have given to my servant Jacob, where their fathers dwelt; and they shall dwell upon it: and David my servant shall be their prince for ever.

[26] And I will make with them a covenant of peace; it shall be an everlasting covenant with them; and I will establish my sanctuary in the midst of them for ever. [27] And my tabernacle shall be among them; and I will be to them a God, and they shall be my people. [28] And the nations shall know that I am God that sanctifies them, when my sanctuary is in the midst of them for ever.

38 And the word of God came to me, saying, [2] Son of man, set thy face against Gog, and the land of Magog, Rhos, prince of Mesoch and Thobel, and prophesy against him, [3] and say to him, Thus saith the Eternal God;

Behold, I am against thee, Rhos prince of Mesoch and Thobel: [4] and I will gather thee, and all thine host, horses and horsemen, all wearing breast-plates, with a great multitude, shields and helmets and swords: [5] Persians, and Ethiopians, and Libyans; all with helmets and shields. [6] Gomer, and all belonging to him; the house of Thorgama, from the end of the north, and all belonging to him; and many nations with thee.

[7] Be thou prepared, prepare thyself, thou, and all thy multitude that is assembled with thee, and thou shalt be to me for a guard. [8] He shall be prepared after many days, and he shall come at the end of years, and shall come to a land that is brought back from the sword, when the people are gathered from many nations against the land of Israel, which was entirely desolate: and he is come forth out of the nations, and they shall all dwell securely. [9] And thou shalt go up as rain, and shalt arrive as a cloud to cover the land, and there shall be thou, and all that are about thee, and many nations with thee.

[10] Thus saith the Eternal God; It shall also come to pass in that day, that thoughts shall come up into thine heart, and thou shalt devise evil devices. [11] And thou shalt say, I will go up to the rejected land; I will come upon them that are at ease in tranquillity, and dwelling in peace, all inhabiting a land in which there is no wall, nor bars, nor have they doors; [12] to seize plunder, and to take their spoil; to turn my hands against the desolate land that is now inhabited, and against a nation that is gathered from many nations, that have acquired property, dwelling in the midst of the land. [13] Sabba, and Dædan, and Carthaginian merchants, and all their villages shall say to thee, Thou art come for plunder to take a prey, and to get spoils: thou hast gathered thy multitude to take silver and gold, to carry off property, to take spoils.

[14] Therefore prophesy, son of man, and say to Gog, Thus saith God; Wilt thou not arise in that day, when my people Israel are dwelling securely, [15] and come out of thy place from the farthest north, and many nations with thee? all of them mounted on horses, a great gathering, and a large force? [16] And thou shalt come

up upon my people Israel as a cloud to cover the land; it shall come to pass in the last days, that I will bring thee up upon my land, that all the nations may know me, when I am sanctified in thee before them.

17 Thus saith the Eternal God, to Gog; Thou art he concerning whom I spoke in former times, by the hand of my servants the prophets of Israel, in those days and years, that I would bring thee up against them. 18 And it shall come to pass in that day, in the day when Gog shall come against the land of Israel, saith the Eternal God, 19 that my wrath and my jealousy shall arise, I have spoken in the fire of mine anger, verily in that day there shall be a great shaking in the land of Israel; 20 and the fish of the sea shall quake at the presence of God, and the birds of the sky and the wild beasts of the field, and all the reptiles that creep upon the earth, and all the men that are on the face of the earth; and the mountains shall be rent, and the valleys shall fall, and every wall on the land shall fall. 21 And I will summon against it even every fear, saith God: the sword of every man shall be against his brother. 22 And I will judge him with pestilence, and blood, and sweeping rain, and hailstones; and I will rain upon him fire and brimstone, and upon all that are with him, and upon many nations with him.

23 And I will be magnified, and sanctified, and glorified; and I will be known in the presence of many nations, and they shall know that I am God.

39 And thou, son of man, prophesy against Gog, and say, Thus saith God; Behold, I am against thee, O Gog, Rhos prince of Mesoch and Thobel: 2 and I will assemble thee, and guide thee, and raise thee up on the extremity of the north, and I will bring thee up upon the mountains of Israel. 3 And I will destroy thy bow out of thy left hand, and thine arrows out of thy right hand, and I will cast thee down on the mountains of Israel; 4 and thou and all that belong to thee shall fall, and the nations that are with thee shall be given to multitudes of birds, even to every fowl, and I have given thee to all the wild beasts of the field to be devoured. 5 Thou shalt fall on the face of the field: for I have spoken it, saith God.

6 And I will send a fire upon Gog, and the islands shall be securely inhabited: and they shall know that I am God. 7 And my holy name shall be known in the midst of my people Israel; and my holy name shall no more be profaned: and the nations shall know that I am God, the Holy One in Israel. 8 Behold it is come, and thou shalt know that it shall be, saith the Eternal God; this is the day concerning which I have spoken.

9 And they that inhabit the cities of Israel shall come forth, and make a fire with the arms, the shields and spears, and bows and arrows, and hand-staves, and lances, and they shall keep fire burning with them for seven years: 10 and they shall not take any wood out of the field, neither shall they cut any out of the forests, but they shall burn the weapons with fire: and they shall plunder those that plundered them, and spoil those that spoiled them, saith God.

11 And it shall come to pass that in that day I will give to Gog a place of renown, a tomb in Israel, the burial-place of them that approach the sea: and they shall build round about the outlet of the valley, and there they shall bury Gog and all

his multitude: and the place shall then be called the burial-place of Gog. [12] And the house of Israel shall bury them, that the land may be cleansed in the space of seven months. [13] Yea, all the people of the land shall bury them; and it shall be to them a place of renown in the day wherein it was glorified, saith God. [14] And they shall appoint men continually to go over the land, to bury them that have been left on the face of the earth, to cleanse it after the space of seven months, and they shall seek them out. [15] And every one that goes through the land, and sees a man's bone, shall set up a mark by it, until the buriers shall have buried it in the valley, the burial-place of Gog. [16] For the name of the city shall be Burial-place: so shall the land be cleansed.

[17] And thou, son of man, say, Thus saith God; Say to every winged bird, and to all the wild beasts of the field,

Gather yourselves, and come; gather yourselves from all places round about to my sacrifice, which I have made for you, even a great sacrifice on the mountains of Israel, and ye shall eat flesh, and drink blood. [18] Ye shall eat the flesh of mighty men, and ye shall drink the blood of the princes of the earth, rams, and calves and goats, and they are all fatted calves. [19] And ye shall eat fat till ye are full, and shall drink wine till ye are drunken, of my sacrifice which I have prepared for you. [20] And ye shall be filled at my table, eating horse, and rider, and mighty man, and every warrior, saith God.

[21] And I will set my glory among you, and all the nations shall see my judgment which I have wrought, and my hand which I have brought upon them. [22] And the house of Israel shall know that I am the Eternal their God, from this day and onwards.

[23] And all the nations shall know that the house of Israel were led captive because of their sins, because they rebelled against me, and I turned away my face from them, and delivered them into the hands of their enemies, and they all fell by the sword. [24] According to their uncleannesses and according to their transgressions did I deal with them, and I turned away my face from them.

[25] Therefore thus saith the Eternal God, Now will I turn back captivity in Jacob, and will have mercy on the house of Israel, and will be jealous for the sake of my holy name. [26] And they shall bear their reproach, and the iniquity which they committed when they dwelt upon their land in peace. Yet there shall be none to terrify them [27] when I have brought them back from the nations, and gathered them out of the countries of the nations: and I will be sanctified among them in the presence of the nations. [28] And they shall know that I am the Eternal their God, when I have been manifested to them among the nations. [29] And I will no more turn away my face from them, because I have poured out my wrath upon the house of Israel, saith the Eternal God.

40 And it came to pass in the twenty-fifth year of our captivity, in the first month, on the tenth day of the month, in the fourteenth year after the taking of the city, in that day the hand of God was upon me, and brought me [2] in a vision of God into the land of Israel, and set me on a very high mountain, and upon it there was as it were the frame of a city before me.

[3] And he brought me in thither, and, behold, there was a man, and the appearance of him was as the appearance of shining brass, and in his hand was a builder's line, and a measuring reed; and he stood at the gate. [4] And the man said to me,

Look with thine eyes at him whom thou hast seen, son of man, and hear with thine ears, and lay up in thine heart all things that I show thee; for thou hast come in hither that I might show thee, and thou shalt show all things that thou

seest to the house of Israel.

[5] And behold a wall round about the house without, and in the man's hand a reed, the measure of it was six cubits by the cubit, and a span: and he measured across the front wall; the breadth was equal to the reed, and the length of it equal to the reed.

[6] And he entered by seven steps into the gate that looks eastward, and he measured across the porch of the gate equal to the reed. [7] And the chamber was equal in length to the reed, and equal in breadth to the reed; and the porch between the chambers six cubits; and the second chamber equal in breadth to the reed, and equal in length to the reed, and the porch five cubits. [8] And the third chamber equal in length to the reed, and equal in breadth to the reed. [9] And the porch of the gateway (near the porch of the gate) eight cubits; and the posts thereof two cubits; and the porch of the gate was inward: [10] and the chambers of the gate of the chamber in front were three on one side and three on the other, and there was one measure to the three: there was one measure to the porches on this side and on that. [11] And he measured the breadth of the door of the gateway, ten cubits; and the breadth of the gateway thirteen cubits. [12] And the space before the chambers was narrowed to a cubit in front of the chambers on this side and on that side: and the chamber was six cubits this way, and six cubits that way.

[13] And he measured the gate from the wall of one chamber to the wall of the other chamber: the breadth was twenty-five cubits, the one gate over against the other gate. [14] And the open space of the porch of the gate without, was twenty cubits to the chambers round about the gate. [15] And the open space of the gate without to the open space of the porch of the gate within was fifty cubits.

[16] And there were secret windows to the chambers, and to the porches within the gate of the court round about, and in the same manner windows to the porches round about within: and on the porch there were palm-trees on this side and on that side.

[17] And he brought me into the inner court, and, behold, there were chambers, and peristyles round about the court; thirty chambers within the ranges of columns. [18] And the porticos were behind the gates; according to the length of the gates, was the lower peristyle. [19] And he measured the breadth of the court, from the open space of the outer gate inwards to the open space of the gate looking outwards: a hundred cubits was the distance to the place of the gate looking eastward: and he brought me to the north; [20] and behold a gate looking northwards belonging to the outer court, and he measured it, both the length of it and the breadth; [21] and the chambers, three on this side and three on that; and the posts, and the porches, and the palm-trees thereof: and they were according to the measures of the gate that looks eastward: the length thereof was fifty cubits, and the breadth thereof was twenty-five cubits. [22] And its windows, and its porches, and its palm-trees, were according to the dimensions of the gate looking eastward; and they went up to it by seven steps; and the porches were within. [23] And there was a gate to the inner court looking toward the north gate, after the manner of the gate looking toward the east; and he measured the court from gate to gate, a hundred cubits.

[24] And he brought me to the south side, and behold a gate looking southwards: and he measured it, and its chambers, and its posts, and its porches, according to these dimensions. [25] And its windows and its porches round about were according to the windows of the porch: the length thereof was fifty cubits, and the breadth thereof was five and twenty

cubits. [26] And it had seven steps, and porches within: and it had palm-trees on the posts, one on one side, and one on the other side. [27] And there was a gate opposite the gate of the inner court southward: and he measured the court from gate to gate, a hundred cubits in breadth southward.

[28] And he brought me into the inner court of the south gate: and he measured the gate according to these measures; [29] and the chambers, and the posts, and the porches, according to these measures: and there were windows to it and to the porches round about: its length was fifty cubits, and its breadth twenty-five cubits, [31] from the porch to the outer court: and there were palm-trees to the post thereof, and eight steps.

[32] And he brought me in at the gate that looks eastward: and he measured it according to these measures: [33] and the chambers, and the posts, and the porches according to these measures: and there were windows to it, and porches round about: the length of it was fifty cubits, and the breadth of it twenty-five cubits. [34] And there were porches opening into the inner court, and palm-trees on the posts on this side and on that side: and it had eight steps.

[35] And he brought me in at the northern gate, and measured it according to these measures; [36] and the chambers, and the posts, and the porches: and it had windows round about, and it had its porches: the length of it was fifty cubits, and the breadth twenty-five cubits. [37] And its porches were toward the inner court; and there were palm-trees to the posts on this side and on that side: and it had eight steps.

[38] Its chambers and its door-ways, and its porches at the second gate served as a drain, [39] that they might slay in it the sin-offerings, and the trespass-offerings. [40] And behind the drain for the whole-burnt-offerings at the north gate, two tables eastward behind the second gate; and behind the porch of the gate two tables eastward. [41] Four on one side and four on the other side behind the gate; upon them they kill the victims, in front of the eight tables of sacrifices. [42] And there were four tables of hewn stone for whole-burnt-offerings, the breadth of them was a cubit and a half, and the length of them two cubits and a half, and their height was a cubit: on them they shall place the instruments with which they slay there the whole-burnt-offerings and the victims. [43] And they shall have within a border of hewn stone round about of a span broad, and over the tables above screens for covering them from the wet and from the heat.

[44] And he brought me into the inner court, and behold there were two chambers in the inner court, one behind the gate looking to the north, turning southward, and one behind the southern gate, but which looks to the north. [45] And he said to me, This chamber that looks to the south, is for the priests that keep the charge of the house. [46] And the chamber that looks to the north is for the priests that keep the charge of the altar: they are the sons of Sadduc, those of the tribe of Levi who draw near to God to serve him.

[47] And he measured the court, the length whereof was a hundred cubits, and the breadth a hundred cubits, on its four sides; and the altar in front of the house. [48] And he brought me into the porch of the house; and he measured the post of the porch, the breadth was five cubits on one side and five cubits on the other side; and the breadth of the door was fourteen cubits, and the side-pieces of the door of the porch were three cubits on one side, and three cubits on the other side. [49] And the length of the porch was twenty cubits, and the breadth twelve cubits; and they went up to it by ten steps; and there were pillars to the porch, one on this side and one on that side.

41 And he brought me into the temple, the porch of which he measured, six cubits the breadth on one side, and six cubits the breadth of the porch on the other side. 2 And the breadth of the gateway was ten cubits, and the side-pieces of the gateway were five cubits on this side, and five cubits on that side: and he measured the length of it, forty cubits, and the breadth, twenty cubits.

3 And he went into the inner court, and measured the post of the door, two cubits; and the door, six cubits; and the side-pieces of the door, seven cubits on one side, and seven cubits on the other side. 4 And he measured the length of the doors, forty cubits; and the breadth, twenty cubits, in front of the temple: and he said, This is the holy of holies.

5 And he measured the wall of the house, six cubits: and the breadth of each side, four cubits round about. 6 And the sides were twice ninety, side against side; and there was a space in the wall of the house at the sides round about, that they should be for them that take hold of them to see, that they should not at all touch the walls of the house. 7 And the breadth of the upper side was made according to the projection out of the wall, against the upper one round about the house, that it might be enlarged above, and that men might go up to the upper chambers from those below, and from the ground-sills to the third story.

8 And as for the height of the house round about, each space between the sides was equal to a reed of six cubits; 9 and the breadth of the wall of each side without was five cubits; and the spaces that were left between the sides of the house, 10 and between the chambers, were a width of twenty cubits, the circumference of the house.

11 And the doors of the chambers were toward the space left by the one door that looked northward, and there was one door southward; and the breadth of the remaining open space was five cubits in extent round about.

12 And the partition wall in front of the remaining space, toward the west, was seventy cubits in breadth; the breadth of the partition wall was five cubits round about, and the length of it ninety cubits. 13 And he measured in front of the house a length of a hundred cubits, and the remaining spaces and the partitions; and the walls thereof were in length a hundred cubits. 14 And the breadth in front of the house, and the remaining spaces before it were a hundred cubits.

15 And he measured the length of the partition in front of the space left by the back parts of that house; and the spaces left on this side and on that side were in length a hundred cubits: and the temple and the corners and the outer porch were ceiled. 16 And the windows were latticed, giving light round about to the three stories, so as to look through: and the house and the parts adjoining were planked round about, and so was the floor, and from the floor up to the windows, and the window shutters folded back in three parts for one to look through. 17 And almost all the way to the inner, and close to the outer side, and upon all the wall round about within and without, 18 were carved cherubs and palm-trees between the cherubs, and each cherub had two faces. 19 The face of a man was toward one palm-tree on this side and on that side, and the face of a lion toward another palm-tree on this side and on that side: the house was carved all round. 20 From the floor to the ceiling were cherubs and palm-trees carved.

21 And the holy place and the temple opened on four sides; in front of the holy places the appearance was as the look of 22 a wooden altar, the height of it three cubits, and the length two cubits, and the breadth two cubits; and it had horns, and the base of it and the sides of it were of wood: and he said to me, This is the table,

which is before the face of God.

[23] And the temple had two doors, and the sanctuary had two doors, with two turning leaves apiece; [24] two leaves to the one, and two leaves to the other door. [25] And there was carved work upon them, and cherubs on the doors of the temple, and palm-trees according to the carving of the sanctuary; and there were stout planks in front of the porch without.

[26] And there were secret windows; and he measured from side to side, to the roofing of the porch; and the sides of the house were closely planked.

42 And he brought me into the inner court eastward, opposite the northern gate: and he brought me in, and behold five chambers near the vacant space, and near the northern partition, [2] a hundred cubits in length toward the north, and in breadth fifty, [3] ornamented accordingly as the gates of the inner court, and arranged accordingly as the peristyles of the outer court, with triple porticos fronting one another. [4] And in front of the chambers was a walk ten cubits in breadth, the length reaching to a hundred cubits; and their doors were northward. [5] And the upper walks were in like manner: for the peristyle projected from it, even from the range of columns below, and there was a space between; so were there a peristyle and a space between, and so were there two porticos. [6] For they were triple, and they had not pillars like the pillars of the outer ones: therefore they projected from the lower ones and the middle ones from the ground.

[7] And there was light without, corresponding to the chambers of the outer court looking toward the front of the northern chambers; the length of them was fifty cubits. [8] For the length of the chambers looking toward the inner court was fifty cubits, and these are the ones that front the others; the whole was a hundred cubits.

[9] And there were doors of these chambers for an outlet towards the east, so that one should go through them out of the outer court, [10] by the opening of the walk at the corner; and the south parts were toward the south, toward the remaining space, and toward the partition, and so were the chambers. [11] And the walk was in front of them, according to the measures of the chambers toward the north, both according to the length of them, and according to the breadth of them, and according to all their openings, and according to all their turnings, and according to their lights, and according to their doors. [12] So were the measures of the chambers toward the south, and according to the doors at the entrance of the walk, as it were the distance of a reed for light, and eastward as one went in by them.

[13] And he said to me, The chambers toward the north, and the chambers toward the south, in front of the void spaces, these are the chambers of the sanctuary, wherein the priests the sons of Sadduc, who draw nigh to God, shall eat the most holy things: and there shall they lay the most holy things, and the meat-offering, and the sin-offerings, and the trespass-offerings; because the place is holy. [14] None shall go in thither except the priests, and they shall not go forth of the holy place into the outer court, that they that draw nigh to me may be continually holy, and may not touch their garments in which they minister, with defilement, for they are holy; and they shall put on other garments whenever they come in contact with the people.

[15] So the measurement of the house within was accomplished: and he brought me forth by the way of the gate that looks eastward, and measured the plan of the house round about in order.

[16] And he stood behind the gate looking eastward, and measured five hundred cubits with the measuring reed. [17] And he turned to the north and measured in front of the north side five hundred cu-

bits with the measuring reed. [18] And
he turned to the west, and measured in
front of the west side, five hundred cu-
bits with the measuring reed. [19] And he
turned to the south, and measured in
front of the south side, five hundred cu-
bits by the measuring reed. [20] The four
sides he measured by the same reed, and
he marked out the house and the circum-
ference of the parts round about, a space
of five hundred cubits eastward, and a
breadth of five hundred cubits, to make
a division between the sanctuary and the
outer wall, that belonged to the design of
the house.

43 Moreover he brought me to the
gate looking eastward, and led me
forth. [2] And, behold, the glory of the
God of Israel came by the eastern way;
and there was a voice of an army, as the
sound of many redoubling their shouts,
and the earth shone like light from the
glory round about. [3] And the vision
which I saw was like the vision which
I saw when I went in to anoint the city:
and the vision of the chariot which I saw
was like the vision which I saw at the
river Chobar; and I fell upon my face.

[4] And the glory of God came into the
house, by the way of the gate looking
eastward. [5] And the Spirit took me up,
and brought me into the inner court; and,
behold, the house of God was full of
glory. [6] And I stood, and behold there
was a voice out of the house of one speak-
ing to me, and a man stood near me,
[7] and he said to me,

Son of man, thou hast seen the place of
my throne, and the place of the soles of
my feet, in which my name shall dwell in
the midst of the house of Israel for ever;
and the house of Israel shall no more
profane my holy name, they and their
princes, by their fornication, or by the
murders of their princes in the midst of
them; [8] when they set my door-way by
their door-way, and my thresholds near
to their thresholds: and they made my
wall as it were joining myself and them,
and they profaned my holy name with
their iniquities which they wrought: and
I destroyed them in my wrath and with
slaughter. [9] And now let them put away
from me their fornication, and the mur-
ders of their princes, and I will dwell in
the midst of them for ever.

[10] And thou, son of man, shew the
house to the house of Israel, that they
may cease from their sins; and shew its
aspect and the arrangement of it. [11] And
they shall bear their punishment for all
the things that they have done: and
thou shalt describe the house, and its en-
trances, and the plan thereof, and all its
ordinances, and thou shalt make known
to them all the regulations of it, and de-
scribe them before them: and they shall
keep all my commandments, and all my
ordinances, and do them.

[12] And thou shalt shew the plan of the
house on the top of the mountain: all its
limits round about shall be most holy.

[13] And these are the measures of the al-
tar by the cubit of a cubit and a span, the
cavity shall be a cubit deep, and a cubit
shall be the breadth, and the border on
the rim of it round about shall be a span:
and this shall be the height of the altar
[14] from the bottom at the commencement
of the hollow part to this great mercy-
seat, from beneath was two cubits, and
the breadth was a cubit; and from the
little mercy-seat to the great mercy-seat,
four cubits, and the breadth was a cu-
bit. [15] And the altar shall be four cubits;
and from the altar and above the horns
a cubit. [16] And the altar shall be of the
length of twelve cubits, by twelve cubits
in breadth, square upon its four sides.

[17] And the mercy-seat shall be fourteen
cubits in length, by fourteen cubits in
breadth on its four sides; and there shall
be a border to it carried round about it of
half a cubit; and the rim of it shall be a
cubit round about; and the steps thereof
looking eastward.

18 And he said to me, Son of man, thus
saith the Eternal God of Israel; These are
the ordinances of the altar in the day of
its being made, to offer upon it whole-
burnt-offerings, and to pour blood upon
it. 19 And thou shalt appoint to the
priests the Levites of the seed of Sadduc,
that draw nigh to me, saith the Eternal
God, to minister to me, a calf of the herd
for a sin-offering. 20 And they shall take
of its blood, and shall put it on the four
horns of the altar, and upon the four cor-
ners of the propitiatory, and upon the
base round about, and they shall make
atonement for it. 21 And they shall take
the calf of the sin-offering, and it shall be
consumed by fire in the separate place of
the house, outside the sanctuary. 22 And
on the second day they shall take two
kids of the goats without blemish for a
sin-offering; and they shall make atone-
ment for the altar, as they made atone-
ment with the calf. 23 And after they
have finished the atonement, they shall
bring an unblemished calf of the herd,
and an unblemished ram of the flock.
24 And ye shall offer them before God,
and the priests shall sprinkle salt upon
them, and shall offer them up as whole-
burnt-offerings to God.

25 Seven days shalt thou offer a kid
daily for a sin-offering, and a calf of
the herd, and a ram out of the flock:
they shall sacrifice them unblemished for
seven days: 26 and they shall make atone-
ment for the altar, and shall purge it; and
they shall consecrate themselves. 27 And
it shall come to pass from the eighth day
and onward, that the priests shall offer
your whole-burnt-offerings on the altar,
and your peace-offerings; and I will ac-
cept you, saith God.

44 Then he brought me back by the
way of the outer gate of the sanctu-
ary that looks eastward; and it was shut.
2 And God said to me, This gate shall be
shut, it shall not be opened, and no one
shall pass through it; for the Eternal God
of Israel shall enter by it, and it shall be
shut. 3 For the prince, he shall sit in it, to
eat bread before God; he shall go in by
the way of the porch of the gate, and shall
go forth by the way of the same.

4 And he brought me in by the way of
the gate that looks northward, in front of
the house: and I looked, and, behold, the
house was full of the glory of God: and
I fell upon my face. 5 And God said to
me, Son of man, attend with thine heart,
and see with thine eyes, and hear with
thine ears all that I say to thee, according
to all the ordinances of the house of God,
and all the regulations thereof; and thou
shalt attend well to the entrance of the
house, according to all its outlets, in all
the holy things. 6 And thou shalt say to
the provoking house, even to the house
of Israel, Thus saith the Eternal God; Let
it suffice you to have committed all your
iniquities, O house of Israel! 7 that ye
have brought in aliens, uncircumcised in
heart, and uncircumcised in flesh, to be
in my sanctuary, and to profane it, when
ye offered bread, flesh, and blood; and
ye transgressed my covenant by all your
iniquities; 8 and ye appointed others to
keep the charges in my sanctuary.

9 Therefore thus saith the Eternal God;
No alien, uncircumcised in heart or un-
circumcised in flesh, shall enter into my
sanctuary, of all the children of strangers
that are in the midst of the house of Is-
rael.

10 But as for the Levites who departed
far from me when Israel went astray from
me after their imaginations, they shall
even bear their iniquity. 11 Yet they shall
minister in my sanctuary, being porters
at the gates of the house, and serving the
house: they shall slay the victims and

the whole-burnt-offerings for the people, and they shall stand before the people to minister to them. [12] Because they ministered to them before their idols, and it became to the house of Israel a punishment of iniquity; therefore have I lifted up my hand against them, saith the Eternal God. [13] And they shall not draw nigh to me to minister to me in the priests' office, nor to approach the holy things of the children of Israel, nor to approach my holy of holies: but they shall bear their reproach for the error wherein they erred. [14] They shall bring them to keep the charges of the house, for all the service of it, and for all that they shall do.

[15] The priests the Levites, the sons of Sadduc, who kept the charges of my sanctuary when the house of Israel went astray from me, these shall draw nigh to me to minister to me, and shall stand before my face, to offer sacrifice to me, the fat and the blood, saith the Eternal God. [16] These shall enter into my sanctuary, and these shall approach my table, to minister to me, and they shall keep my charges.

[17] And it shall come to pass when they enter the gates of the inner court, that they shall put on linen robes; and they shall not put on woollen garments when they minister at the gate of the inner court. [18] And they shall have linen mitres upon their heads, and shall have linen drawers upon their loins; and they shall not tightly gird themselves. [19] And when they go out into the outer court to the people, they shall put off their robes, in which they minister; and they shall lay them up in the chambers of the sanctuary, and shall put on other robes, and they shall not sanctify the people with their robes. [20] And they shall not shave their heads, nor shall they pluck off their hair; they shall carefully cover their heads. [21] And no priest shall drink any wine, when they go into the inner court. [22] Neither shall they take to themselves to wife a widow, or one that is put away, but a virgin of the seed of Israel: but if there should happen to be a priest's widow, they shall take her.

[23] And they shall teach my people to distinguish between holy and profane, and they shall make known to them the difference between unclean and clean. [24] And these shall attend at a judgment of blood to decide it: they shall rightly observe my ordinances, and judge my judgments, and keep my statutes and my commandments in all my feasts; and they shall hallow my sabbaths.

[25] And they shall not go in to the dead body of a man to defile themselves: only a priest may defile himself for a father, or for a mother, or for a son, or for a daughter, or for a brother, or for his sister, who has not been married. [26] And after he has been cleansed, let him number to himself seven days. [27] And on whatsoever day they shall enter into the inner court to minister in the holy place, they shall bring a propitiation, saith the Eternal God.

[28] And it shall be to them for an inheritance: I am their inheritance: and no possession shall be given them among the children of Israel; for I am their possession. [29] And these shall eat the meat-offerings, and the sin-offerings, and the trespass-offerings; and every special offering in Israel shall be theirs. [30] And the first-fruits of all things, and the first-born of all animals and all offerings, of all your first-fruits there shall be a share for the priests; and ye shall give your earliest produce to the priest, to bring your blessings upon your houses. [31] And the priests shall eat no bird or beast that dies of itself, or is taken of wild beasts.

45 And when ye measure the land for inheritance, ye shall set apart first-fruits to God, a holy space of the land, in length twenty and five thousand reeds, and in breadth twenty thousand; it shall be holy in all the borders thereof round about. [2] And there shall be a sanctuary out of this, five hundred reeds in length by five hundred in breadth, a square round about; and there shall be a vacant space beyond this of fifty cubits round about. [3] And out of this measurement shalt thou measure the length five and twenty thousand, and the breadth twenty thousand: and in it shall be the holy of holies. [4] Of the land shall be a portion for the priests that minister in the holy place, and it shall be for them that draw nigh to minister to God: and it shall be to them a place for houses set apart for their sacred office; [5] the length shall be twenty-five thousand, and the breadth twenty thousand: and the Levites that attend the house, they shall have cities to dwell in for a possession.

[6] And ye shall appoint for the possession of the city five thousand in breadth, and in length twenty-five thousand: after the manner of the first-fruits of the holy portion, they shall be for all the house of Israel.

[7] And the prince shall have a portion out of this, and out of this there shall be a portion for the first-fruits of the sanctuary, and for the possession of the city, in front of the first-fruits of the sanctuary, and in front of the possession of the city westward, and from the western parts eastward: and the length shall be equal to one of the parts of the western borders, and the length shall be to the eastern borders of the land. [8] And he shall have it for a possession in Israel: and the princes of Israel shall no more oppress my people; but the house of Israel shall inherit the land according to their tribes.

[9] Thus saith the Eternal God; Let it suffice you, ye princes of Israel: remove injustice and misery, execute judgment and justice; take away oppression from my people, saith the Eternal God. [10] Ye shall have a just balance, and a just measure, and a just chœnix for measure. [11] And in like manner there shall be one chœnix as a measure of capacity; the tenth of the gomor shall be the chœnix, and the tenth of the gomor shall be in fair proportion to the gomor. [12] And the weights shall be twenty oboli, your pound shall be five shekels, fifteen shekels and fifty shekels.

[13] And these are the first-fruits which ye shall offer; a sixth part of a gomor of wheat, and the sixth part of it shall consist of an ephah of a cor of barley. [14] And ye shall give as the appointed measure of oil one bath of oil out of ten baths; for ten baths are a gomor. [15] And one sheep from the flock out of ten, as an oblation from all the tribes of Israel, for sacrifices, and for whole-burnt-offerings, and for peace-offerings, to make atonement for you, saith the Eternal God. [16] And all the people shall give these first-fruits to the prince of Israel.

[17] And through the prince shall be offered the whole-burnt-offerings and the meat-offerings, and the drink-offerings in the feasts, and at the new moons, and on the sabbaths; and in all the feasts of the house of Israel: he shall offer the sin-offerings, and the meat-offering, and the whole-burnt-offerings, and the peace-offerings, to make atonement for the house of Israel.

[18] Thus saith the Eternal God; In the first month, on the first day of the month, ye shall take a calf without blemish out of the herd, to make atonement for the holy place. [19] And the priest shall take of the blood of the atonement, and put it on the thresholds of the house, and upon the four corners of the temple, and upon the altar, and upon the thresholds of the gate of the inner court. [20] And thus shalt thou do in the seventh month; on the first

day of the month thou shalt take a rate from each one; and ye shall make atonement for the house.

21 And in the first month, on the fourteenth day of the month, ye shall have the feast of the passover; seven days shall ye eat unleavened bread. 22 And the prince shall offer in that day a calf for a sin-offering for himself, and the house, and for all the people of the land. 23 And for the seven days of the feast he shall offer as whole-burnt-offerings to God seven calves and seven rams without blemish daily for the seven days; and a kid of the goats daily for a sin-offering, and a meat-offering. 24 And thou shalt prepare a cake for the calf, and cakes for the ram, and a hin of oil for the cake. 25 And in the seventh month, on the fifteenth day of the month, thou shalt sacrifice in the feast in the same way seven days, as they sacrificed the sin-offerings, and the whole-burnt-offerings, and the freewill-offering, and the oil.

46 Thus saith the Eternal God; The gate that is in the inner court, that looks eastward, shall be shut the six working days; but let it be opened on the sabbath-day, and it shall be opened on the day of the new moon. 2 And the prince shall enter by the way of the porch of the inner gate, and shall stand at the entrance of the gate, and the priests shall prepare his whole-burnt-offerings and his peace-offerings, and he shall worship at the entrance of the gate: then shall he come forth; but the gate shall not be shut till evening. 3 And the people of the land shall worship at the entrance of that gate, both on the sabbaths and at the new moons, before God.

4 And the prince shall offer whole-burnt-offerings to God on the sabbath-day, six lambs without blemish, and a ram without blemish; 5 and a freewill-offering, a meat-offering for the ram, and a meat-offering for the lambs, the gift of his hand, and a hin of oil for the meat-offering. 6 And on the day of the new moon a calf without blemish, and six lambs, and there shall be a ram without blemish; 7 and a meat-offering for the ram, and there shall be a meat-offering for the calf as a freewill-offering, and for the lambs, according as his hand can furnish, and there shall be a hin of oil for the cake.

8 And when the prince goes in, he shall go in by the way of the porch of the gate, and he shall go forth by the way of the gate. 9 And whenever the people of the land shall go in before God at the feasts, he that goes in by the way of the north gate to worship shall go forth by the way of the south gate; and he that goes in by the way of the south gate shall go forth by the way of the north gate: he shall not return by the gate by which he entered, but he shall go forth opposite it. 10 And the prince shall enter with them in the midst of them when they go in; and when they go forth, he shall go forth.

11 And in the feasts and in the general assemblies the freewill oblation shall be a meat-offering for the calf, and a meat-offering for the ram, and for the lambs, as his hand can furnish, and a hin of oil for the meat-offering. 12 And if the prince should prepare as a thanksgiving a whole-burnt-peace-offering to God, and should open for himself the gate looking eastward, and offer his whole-burnt-offering, and his peace-offerings, as he does on the sabbath-day; then shall he go out, and shall shut the doors after he has gone out.

13 And he shall prepare daily as a whole-burnt-offering to God a lamb of a year old without blemish: in the morning shall he prepare it. 14 And he shall prepare a freewill-offering for it in the morning, the sixth part of a measure of flour, and a third part of a hin of oil to mix therewith the fine flour, as a freewill-offering to God, a perpetual ordinance. 15 Ye shall prepare the lamb,

and the freewill-offering, and the oil in the morning, for a perpetual whole-burnt-sacrifice.

16 Thus saith the Eternal God; If the prince shall give a gift to one of his sons out of his inheritance, this shall be to his sons a possession as an inheritance. 17 But if he give a gift to one of his servants, then it shall belong to him until the year of release; and then he shall restore it to the prince: but of the inheritance of his sons the possession shall continue to them. 18 And the prince shall by no means take of the inheritance of the people, to oppress them: he shall give an inheritance to his sons out of his own possession: that my people be not scattered, every one from his possession.

19 And he brought me into the entrance of the place behind the gate, into the chamber of the sanctuary belonging to the priests, that looks toward the north: and, behold, there was a place set apart. 20 And he said to me, This is the place where the priests shall boil the trespass-offerings and the sin-offerings, and there shall they bake the meat-offering always; so as not to carry them out into the outer court, to sanctify the people.

21 And he brought me into the outer court, and led me round upon the four sides of the court; and, behold, there was a court on each of the sides of the court, 22 on every side a court, even a court for all the four sides, and each little court belonging to the court was in length forty cubits, and in breadth thirty cubits, there was one measure to the four. 23 And there were chambers in them round about, round about the four, and cooking-places formed under the chambers round about. 24 And he said to me, These are the cooks' houses, where they that serve the house shall boil the sacrifices of the people.

47 And he brought me to the entrance of the house; and, behold, water issued from under the porch eastward, for the front of the house looked eastward; and the water came down from the right side, from the south to the altar. 2 And he brought me out by the way of the northern gate, and he led me round by the way outside to the gate of the court that looks eastward; and, behold, water came down from the right side, 3 in the direction in which a man went forth opposite; and there was a measuring line in his hand, and he measured a thousand cubits with the measure; 4 and he passed through the water; it was water of a fountain: and again he measured a thousand, and passed through the water; and the water was up to the thighs: and again he measured a thousand; and he passed through water up to the loins. 5 And again he measured a thousand; and he could not pass through: for the water rose as of a torrent which men cannot pass over.

6 And he said to me, Hast thou seen this, son of man? Then he brought me, and led me back to the brink of the river 7 as I returned; and, behold, on the brink of the river there were very many trees on this side and on that side. 8 And he said to me, This is the water that goes forth to Galilee that lies eastward, and it is gone down to Arabia, and has reached as far as to the sea to the outlet of the water: and it shall heal the waters. 9 And it shall come to pass, that every animal of living and moving creatures, all on which the river shall come, shall live: and there shall be there very many fish; for this water shall go thither, and it shall heal them, and they shall live: everything on which the river shall come shall live.

10 And fishers shall stand there from Ingadin to Enagallim; it shall be a place to spread out nets upon; it shall be distinct; and the fishes thereof shall be as the

fishes of the great sea, a very great multitude. [11] But at the outlet of the water, and the turn of it, and where it overflows its banks, they shall not heal at all; they are given to salt. [12] And every fruit tree shall grow by the river, even on the bank of it on this side and on that side: they shall not decay upon it, neither shall their fruit fail: they shall bring forth the first-fruit of their early crop, for these their waters come forth of the sanctuary: and their fruit shall be for meat, and their foliage for health.

[13] Thus saith the Eternal God; Ye shall inherit these borders of the land; they are given by lot to the twelve tribes of the children of Israel. [14] And ye shall inherit it, each according to his brother's portion, even the land concerning which I lifted up my hand to give it to your fathers: and this land shall fall to you by lot.

[15] And these are the borders of the land that lies northward, from the great sea that comes down, and divides the entrance of Emaseldam; [16] Maabthera, Ebrameliam, between the coasts of Damascus and the coasts of Emathi, the habitation of Saunan, which places are above the coasts of Auranitis. [17] These are the borders from the sea, from the habitations of Ænan, the coasts of Damascus, and the northern coasts. [18] And the eastern coasts between Loranitis, and Damascus, and the land of Galaad, and the land of Israel, the Jordan divides to the sea that is east of the city of palm-trees. These are the eastern coasts. [19] And the southern and south-western coasts are from Thæman and the city of palm-trees, to the water of Marimoth Cadem, reaching forth to the great sea. This part is the south and south-west. [20] This part of the great sea forms a border, till one comes opposite the entrance of Emath, even as far as the entrance thereof. These are the parts west of Emath.

[21] So ye shall divide this land to them, even to the tribes of Israel. [22] Ye shall cast the lot upon it, for yourselves and the strangers that sojourn in the midst of you, who have begotten children in the midst of you: and they shall be to you as natives among the children of Israel; they shall eat with you in their inheritance in the midst of the tribes of Israel. [23] And they shall be in the tribe of proselytes among the proselytes that are with them: there shall ye give them an inheritance, saith the Eternal God.

48 And these are the names of the tribes from the northern corner, on the side of the descent that draws a line to the entrance of Emath the palace of Ælam, the border of Damascus northward on the side of Emath the palace; and they shall have the eastern parts as far as the sea, for Dan, one portion. [2] And from the borders of Dan eastward as far as the west sea-coast, for Asser, one. [3] And from the borders of Asser, from the eastern parts as far as the west coasts, for Nephthalim, one. [4] And from the borders of Nephthalim, from the east as far as the west coasts, for Manasse, one. [5] And from the borders of Manasse, from the eastern parts as far as the west coasts, for Ephraim, one. [6] And from the borders of Ephraim, from the eastern parts to the west coasts, for Ruben, one. [7] And from the borders of Ruben, from the eastern parts as far as the west coasts, for Juda, one.

[8] And from the borders of Juda, from the eastern parts shall be the offering of first-fruits, in breadth twenty-five thousand reeds, and in length as one of the portions measured from the east even to the western parts: and the sanctuary shall be in the midst of them. [9] As for the first-fruits which they shall offer to God, it shall be in length twenty-five thousand, and in breadth twenty-five thousand. [10] Out of this shall be the first-fruits of the holy things to the priests, northward, five and twenty-thousand, and towards the west, ten thousand, and south-

ward, five and twenty thousand: and the mountain of the sanctuary, shall be in the midst of it, [11] for the priests, for the consecrated sons of Sadduc, who keep the charges of the house, who erred not in the error of the children of Israel, as the Levites erred. [12] And the first-fruits shall be given to them out of the first-fruits of the land, even a most holy portion from the borders of the Levites.

[13] And the Levites shall have the part, next to the borders of the priests, in length twenty-five thousand, and in breadth ten thousand: the whole length shall be five and twenty thousand, and the breadth twenty thousand. [14] No part of it shall be sold, nor measured as for sale, neither shall the first-fruits of the land be taken away: for they are holy to God.

[15] But concerning the five thousand that remain in the breadth in the five and twenty thousand, they shall be a suburb to the city for dwelling, and for a space before it: and the city shall be in the midst thereof. [16] And these shall be its dimensions; from the northern side four thousand and five hundred, and from the southern side four thousand and five hundred, and from the eastern side four thousand and five hundred, and from the western side they shall measure four thousand five hundred. [17] And there shall be a space to the city northward two hundred and fifty, and southward two hundred and fifty, and eastward two hundred and fifty, and westward two hundred and fifty.

[18] And the remainder of the length that is next to the first-fruits of the holy portion shall be ten thousand eastward, and ten thousand westward: and they shall be the first-fruits of the sanctuary; and the fruits thereof shall be for bread to them that labour for the city. [19] And they that labour for the city shall labour for it out of all the tribes of Israel.

[20] The whole offering shall be a square of twenty-five thousand by twenty-five thousand: ye shall separate again part of it, the first-fruits of the sanctuary, from the possession of the city.

[21] And the prince shall have the remainder on this side and on that side from the first-fruits of the sanctuary, and there shall be a possession of the city, for five and twenty thousand cubits in length, to the eastern and western borders, for five and twenty thousand to the western borders, next to the portions of the prince; and the first-fruits of the holy things and the sanctuary of the house shall be in the midst of it. [22] And there shall be a portion taken from the Levites, from the possession of the city in the midst of the princes between the borders of Juda and the borders of Benjamin, and it shall be the portion of the princes.

[23] And as for the rest of the tribes, from the eastern parts as far as the western, Benjamin shall have one portion. [24] And from the borders of Benjamin, from the eastern parts to the western, Symeon, one. [25] And from the borders of Symeon, from the eastern parts to the western, Issachar, one. [26] And from the borders of Issachar, from the eastern parts to the western, Zabulon, one. [27] And from the borders of Zabulon, from the east to the western parts, Gad, one. [28] And from the borders of Gad, from the eastern to the south-western parts; his coasts shall even be from Thæman, and the water of Barimoth Cades, for an inheritance, unto the great sea. [29] This is the land, which ye shall divide by lot to the tribes of Israel, and these are their portions, saith the Eternal God.

[30] And these are the goings out of the city northward, four thousand and five hundred by measure. [31] And the gates of the city shall be after the names of the tribes of Israel: three gates northward; the gate of Ruben, one, and the gate of Juda, one, and the gate of Levi, one. [32] And eastward four thousand and

five hundred: and three gates; the gate of Joseph, one, and the gate of Benjamin, one, and the gate of Dan, one. [33] And southward, four thousand and five hundred by measure: and three gates; the gate of Symeon, one, and the gate of Issachar, one, and the gate of Zabulon, one. [34] And westward, four thousand and five hundred by measure: and three gates; the gate of Gad, one, and the gate of Asser, one, and the gate of Nephthalim, one.

[35] The circumference, eighteen thousand measures: and the name of the city, from the day that it shall be finished, shall be the name thereof.

DANIEL (GREEK)

1 In the third year of the reign of Joakim king of Juda, came Nabuchodonosor king of Babylon to Jerusalem, and besieged it. [2] And God gave into his hand Joakim king of Juda, and part of the vessels of the house of God: and he brought them into the land of Sennaar to the house of his god; and he brought the vessels into the treasure-house of his god. [3] And the king told Asphanez his chief eunuch, to bring in some of the captive children of Israel, and of the seed of the kingdom, and of the princes; [4] young men in whom was no blemish, and beautiful in appearance, and skilled in all wisdom, and possessing knowledge, and acquainted with prudence, and who had ability to stand in the house before the king, and the king gave commandment to teach them the learning and language of the Chaldeans.

[5] And the king appointed them a daily portion from the king's table, and from the wine which he drank; and gave orders to nourish them three years, and that afterwards they should stand before the king.

[6] Now these were among them of the children of Juda, Daniel, and Ananias, and Azarias, and Misael. [7] And the chief of the eunuchs gave them names: to Daniel, Baltasar; and to Ananias, Sedrach; and to Misael, Misach; and to Azarias, Abdenago. [8] And Daniel purposed in his heart, that he would not defile himself with the king's table, nor with the wine of his drink: and he intreated the chief of the eunuchs that he might not defile himself. [9] Now God had brought Daniel into favour and compassion with the chief of the eunuchs. [10] And the chief of the eunuchs said to Daniel, I fear my master the king, who has appointed your meat and your drink, lest he see your countenances gloomy in comparison of the young men your equals; so shall ye endanger my head to the king. [11] And Daniel said to Amelsad, whom the chief of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias, [12] Prove now thy servants ten days; and let them give us pulse, and let us eat, and let us drink water: [13] and let our countenances be seen by thee, and the countenances of the children that eat at the king's table; and deal with thy servants according as thou shalt see.

[14] And he hearkened to them, and proved them ten days. [15] And at the end of the ten days their countenances appeared fairer and stouter in flesh than the children that fed at the king's table. [16] So Amelsad took away their supper and the wine of their drink, and gave them pulse.

[17] And as for these four children, God gave them understanding and prudence in all learning and wisdom: and Daniel had understanding in all visions and dreams. [18] And at the end of the days, after which the king had given orders to bring them in, then the chief of the eunuchs brought them in before Nabuchodonosor. [19] And the king spoke with them; and there were not found out of them all any like Daniel, and Ananias, and Misael, and Azarias: and they stood before the king. [20] And in every matter of wisdom and knowledge wherein the

king questioned them, he found them ten times wiser than all the enchanters and sorcerers that were in all his kingdom. [21] And Daniel continued till the first year of king Cyrus.

2 In the second year of his reign Nabuchodonosor dreamed a dream, and his spirit was amazed, and his sleep departed from him. [2] And the king gave orders to call the enchanters, and the magicians, and the sorcerers, and the Chaldeans, to declare to the king his dreams. And they came and stood before the king.

[3] And the king said to them, I have dreamed, and my spirit was troubled to know the dream. [4] And the Chaldeans spoke to the king in the Syrian language, saying, O king, live for ever: do thou tell the dream to thy servants, and we will declare the interpretation. [5] The king answered the Chaldeans, The thing has departed from me: if ye do not make known to me the dream and the interpretation, ye shall be destroyed, and your houses shall be spoiled. [6] But if ye make known to me the dream, and the interpretation thereof, ye shall receive of me gifts and presents and much honour: only tell me the dream, and the interpretation thereof. [7] They answered the second time, and said, Let the king tell the dream to his servants, and we will declare the interpretation.

[8] And the king answered and said, I verily know that ye are trying to gain time, because ye see that the thing has gone from me. [9] If then ye do not tell me the dream, I know that ye have concerted to utter before me a false and corrupt tale, until the time shall have past: tell me my dream, and I shall know that ye will also declare to me the interpretation thereof. [10] The Chaldeans answered before the king, and said, There is no man upon the earth, who shall be able to make known the king's matter: forasmuch as no great king or ruler asks such a question of an enchanter, magician, or Chaldean. [11] For the question which the king asks is difficult, and there is no one else who shall answer it before the king, but the gods, whose dwelling is not with any flesh.

[12] Then the king in rage and anger commanded to destroy all the wise men of Babylon. [13] So the decree went forth, and they began to slay the wise men; and they sought Daniel and his fellows to slay them.

[14] Then Daniel answered with counsel and prudence to Arioch the captain of the royal guard, who was gone forth to kill the wise men of Babylon; saying, [15] Chief magistrate of the king, wherefore has the peremptory command proceeded from the king? So Arioch made known the matter to Daniel. [16] And Daniel intreated the king to give him time, and that he might thus declare to the king the interpretation of it. [17] So Daniel went into his house, and made known the matter to Ananias, and Misael, and Azarias, his friends. [18] And they sought mercies from the God of heaven concerning this mystery; that Daniel and his friends might not perish with the rest of the wise men of Babylon.

[19] Then the mystery was revealed to Daniel in a vision of the night: and Daniel blessed the God of heaven, and said,

[20] May the name of God be blessed from everlasting and to everlasting: for wisdom and understanding are his. [21] And he changes times and seasons: he appoints kings, and removes them, giving wisdom to the wise, and prudence to them that have understanding: [22] he reveals deep and secret matters; knowing what is in darkness, and the light is with him. [23] I give thanks to thee, and praise thee, O God of my fathers, for thou hast given me wisdom and power, and hast made known to me the things which we asked of thee; and thou hast

made known to me the king's vision.

[24] And Daniel came to Arioch, whom the king had appointed to destroy the wise men of Babylon, and said to him; Destroy not the wise men of Babylon, but bring me in before the king, and I will declare the interpretation to the king. [25] Then Arioch in haste brought in Daniel before the king, and said to him, I have found a man of the children of the captivity of Judea, who will declare the interpretation to the king. [26] And the king answered and said to Daniel, whose name was Baltasar, Canst thou declare to me the dream which I saw, and the interpretation thereof?

[27] And Daniel answered before the king, and said, The mystery which the king asks the explanation of is not in the power of the wise men, magicians, enchanters, or soothsayers to declare to the king. [28] But there is a God in heaven revealing mysteries, and he has made known to king Nabuchodonosor what things must come to pass in the last days. Thy dream, and the visions of thy head upon thy bed, are as follows, [29] O king: thy thoughts upon thy bed arose as to what must come to pass hereafter: and he that reveals mysteries has made known to thee what must come to pass. [30] Moreover, this mystery has not been revealed to me by reason of wisdom which is in me beyond all others living, but for the sake of making known the interpretation to the king, that thou mightest know the thoughts of thine heart.

[31] Thou, O king, sawest, and behold an image: that image was great, and the appearance of it excellent, standing before thy face; and the form of it was terrible. [32] It was an image, the head of which was of fine gold, its hands and breast and arms of silver, its belly and thighs of brass, [33] its legs of iron, its feet, part of iron and part of earthenware. [34] Thou sawest until a stone was cut out of a mountain without hands, and it smote the image upon its feet of iron and earthenware, and utterly reduced them to powder. [35] Then once for all the earthenware, the iron, the brass, the silver, the gold, were ground to powder, and became as chaff from the summer threshingfloor; and the violence of the wind carried them away, and no place was found for them: and the stone which had smitten the image became a great mountain, and filled all the earth. [36] This is the dream; and we will tell the interpretation thereof before the king.

[37] Thou, O king, art a king of kings, to whom the God of heaven has given a powerful and strong and honourable kingdom, [38] in every place where the children of men dwell: and he has given into thine hand the wild beasts of the field, and the birds of the sky and the fish of the sea, and he has made thee master of all. [39] Thou art the head of gold. And after thee shall arise another kingdom inferior to thee, and a third kingdom which is the brass, which shall have dominion over all the earth; [40] and a fourth kingdom, which shall be strong as iron: as iron beats to powder and subdues all things, so shall it beat to powder and subdue. [41] And whereas thou sawest the feet and the toes, part of earthenware and part of iron, the kingdom shall be divided; yet there shall be in it of the strength of iron, as thou sawest the iron mixed with earthenware. [42] And whereas the toes of the feet were part of iron and part of earthenware, part of the kingdom shall be strong, and part of it shall be broken. [43] Whereas thou sawest the iron mixed with earthenware, they shall be mingled with the seed of men: but they shall not cleave together, as the iron does not mix itself with earthenware.

[44] And in the days of those kings the God of heaven shall set up a kingdom which shall never be destroyed: and his kingdom shall not be left to another peo-

ple, but it shall beat to pieces and grind to powder all other kingdoms, and it shall stand for ever. 45 Whereas thou sawest that a stone was cut out of a mountain without hands, and it beat to pieces the earthenware, the iron, the brass, the silver, the gold; the great God has made known to the king what must happen hereafter: and the dream is true, and the interpretation thereof sure.

46 Then king Nabuchodonosor fell upon his face, and worshipped Daniel, and gave orders to offer to him gifts and incense. 47 And the king answered and said to Daniel, Of a truth your God is a God of gods, and God of kings, who reveals mysteries; for thou hast been able to reveal this mystery. 48 And the king promoted Daniel, and gave him great and abundant gifts, and set him over the whole province of Babylon, and made him chief satrap over all the wise men of Babylon. 49 And Daniel asked of the king, and he appointed Sedrach, Misach, and Abdenago, over the affairs of the province of Babylon: but Daniel was in the king's palace.

3 In his eighteenth year Nabuchodonosor the king made a golden image, its height was sixty cubits, its breadth six cubits: and he set it up in the plain of Deira, in the province of Babylon. 2 And he sent forth to gather the governors, and the captains, and the heads of provinces, chiefs, and princes, and those who were in authority, and all the rulers of districts, to come to the dedication of the image. 3 So the heads of provinces, the governors, the captains, the chiefs, the great princes, those who were in authority, and all the rulers of districts, were gathered to the dedication of the image which king Nabuchodonosor had set up; and they stood before the image.

4 Then a herald cried aloud, To you it is commanded, ye peoples, tribes, and languages, 5 at what hour ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and every kind of music, ye shall fall down and worship the golden image which king Nabuchodonosor has set up. 6 And whosoever shall not fall down and worship, in the same hour he shall be cast into the burning fiery furnace. 7 And it came to pass when the nations heard the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and all kinds of music, all the nations, tribes, and languages, fell down and worshipped the golden image which king Nabuchodonosor had set up.

8 Then came near certain Chaldeans, and accused the Jews to the king, saying, 9 O king, live for ever. 10 Thou, O king, hast made a decree, that every man who shall hear the sound of the trumpet, and pipe, and harp, sackbut, and psaltery, and all kinds of music, 11 and shall not fall down and worship the golden image, shall be cast into the burning fiery furnace. 12 There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Sedrach, Misach, and Abdenago, who have not obeyed thy decree, O king: they serve not thy gods, and worship not the golden image which thou hast set up.

13 Then Nabuchodonosor in wrath and anger commanded to bring Sedrach, Misach, and Abdenago: and they were brought before the king. 14 And Nabuchodonosor answered and said to them, Is it true, Sedrach, Misach, and Abdenago, that ye serve not my gods, and worship not the golden image which I have set up? 15 Now then if ye be ready, whensoever ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and harmony, and every kind of music, to fall down and worship the golden image which I have made; well: but if ye worship not, in the same hour ye shall be cast into the burning fiery furnace; and who is the God that shall deliver you out of my hand?

[16] Then answered Sedrach, Misach, and Abdenago, and said to king Nabuchodonosor, We have no need to answer thee concerning this matter. [17] For our God whom we serve is in the heavens, able to deliver us from the burning fiery furnace, and he will rescue us from thy hands, O king. [18] But if not, be it known to thee, O king, that we will not serve thy gods, nor worship the image which thou hast set up.

[19] Then Nabuchodonosor was filled with wrath, and the form of his countenance was changed toward Sedrach, Misach, and Abdenago: and he gave orders to heat the furnace seven times more than usual, until it should burn to the uttermost. [20] And he commanded mighty men to bind Sedrach, Misach, and Abdenago, and to cast them into the burning fiery furnace. [21] Then those men were bound with their coats, and caps, and hose, and were cast into the midst of the burning fiery furnace, [22] forasmuch as the king's word prevailed; and the furnace was made exceeding hot. [23] Then these three men, Sedrach, Misach, and Abdenago, fell bound into the midst of the burning furnace, [24] and walked in the midst of the flame, singing praise to God, and blessing God.

[25] Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

[26] Blessed art thou, O Eternal God of our fathers: thy name is worthy to be praised and glorified for evermore: [27] for thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

[28] In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins. [29] For we have sinned and committed iniquity, departing from thee. In all things have we trespassed, and not obeyed thy commandments, [30] nor kept them, neither done as thou hast commanded us, that it might go well with us. [31] Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

[32] And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. [33] And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

[34] Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant: [35] and cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake; [36] to whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore. [37] For we, O God, are become less than any nation, and be kept under this day in all the world because of our sins. [38] Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

[39] Nevertheless in a contrite heart and an humble spirit let us be accepted. Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: [40] so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

[41] And now we follow thee with all our heart, we fear thee, and seek thy face. Put us not to shame: [42] but deal with us after thy lovingkindness, and according to the multitude of thy mercies.

[43] Deliver us also according to thy mar-

vellous works, and give glory to thy name, O God: [44] and let all them that do thy servants hurt be ashamed; and let them be confounded in all their power and might, and let their strength be broken; [45] and let them know that thou art God, the only God, and glorious over the whole world.

[46] And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood; [47] so that the flame streamed forth above the furnace forty and nine cubits. [48] And it passed through, and burned those Chaldeans it found about the furnace.

[49] But the angel of God came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven; [50] and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

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

[52] Blessed art thou, O Eternal God of our fathers: and to be praised and exalted above all for ever. And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

[53] Blessed art thou in the temple of thy holy glory: and to be praised and glorified above all for ever. [54] Blessed art thou that beholdest the depths, and sittest upon the cherubim: and to be praised and exalted above all for ever. [55] Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever. [56] Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

[57] O all ye works of God, bless ye God: praise and exalt him above all for ever. [58] O ye heavens, bless ye God: praise and exalt him above all for ever. [59] O ye angels of God, bless ye God: praise and exalt him above all for ever. [60] O all ye waters that be above the heaven, bless ye God: praise and exalt him above all for ever. [61] O all ye powers of God, bless ye God: praise and exalt him above all for ever.

[62] O ye sun and moon, bless ye God: praise and exalt him above all for ever. [63] O ye stars of heaven, bless ye God: praise and exalt him above all for ever. [64] O every shower and dew, bless ye God: praise and exalt him above all for ever. [65] O all ye winds, bless ye God: praise and exalt him above all for ever. [66] O ye fire and heat, bless ye God: praise and exalt him above all for ever.

[71] O ye nights and days, bless ye God: praise and exalt him above all for ever. [72] O ye light and darkness, bless ye God: praise and exalt him above all for ever. [72] O ye frost and heat, bless ye God: praise and exalt him above all for ever. [72] O ye frost and snow, bless ye God: praise and exalt him above all for ever. [73] O ye lightnings and clouds, bless ye God: praise and exalt him above all for ever.

[74] O let the earth bless God: praise and exalt him above all for ever. [75] O ye mountains and little hills, bless ye God: praise and exalt him above all for ever. [76] O all ye things that grow on the earth, bless ye God: praise and exalt him above all for ever.

[77] O ye seas and rivers, bless ye God: praise and exalt him above all for ever. [78] O ye fountains, bless ye God: praise and exalt him above all for ever. [79] O ye whales, and all that move in the waters, bless ye God: praise and exalt him above all for ever. [80] O all ye fowls of the air, bless ye God: praise and exalt him above all for ever. [81] O all ye beasts and cattle, bless ye God: praise and exalt him above all for ever.

[82] O ye children of men, bless ye God: praise and exalt him above all for ever. [83] O Israel, bless ye God: praise and exalt

him above all for ever.
[84] O ye priests of God, bless ye God: praise and exalt him above all for ever. [85] O ye servants of God, bless ye God: praise and exalt him above all for ever. [86] O ye spirits and souls of the righteous, bless ye God: praise and exalt him above all for ever. [87] O ye holy and humble men of heart, bless ye God: praise and exalt him above all for ever.
[88] O Ananias, Azarias, and Misael, bless ye God; praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us. [89] O give thanks unto God, because he is gracious: for his mercy endureth for ever.
[90] O all ye that worship God, bless the God of gods, praise him and give him thanks: for his mercy endureth for ever.
[91] And Nabuchodonosor heard them singing praises; and he wondered, and rose up in haste, and said to his nobles, Did we not cast three men bound into the midst of the fire? and they said to the king, Yes, O king. [92] And the king said, But I see four men loose, and walking in the midst of the fire, and there has no harm happened to them; and the appearance of the fourth is like the Son of God. [93] Then Nabuchodonosor drew near to the door of the burning fiery furnace, and said, Sedrach, Misach, and Abdenago, ye servants of the most high God, proceed forth, and come hither. So Sedrach, Misach, and Abdenago, came forth out of the midst of the fire. [94] Then were assembled the satraps, and captains, and heads of provinces, and the royal princes; and they saw the men, and perceived that the fire had not had power against their bodies, and the hair of their head was not burnt, and their coats were not scorched, nor was the smell of fire upon them.
[95] And king Nabuchodonosor answered and said, Blessed be the God of Sedrach, Misach, and Abdenago, who has sent his angel, and delivered his servants, because they trusted in him; and they have changed the king's word, and delivered their bodies to be burnt, that they might not serve nor worship any god, except their own God. [96] Wherefore I publish a decree: Every people, tribe, or language, that shall speak reproachfully against the God of Sedrach, Misach, and Abdenago, shall be destroyed, and their houses shall be plundered: because there is no other God who shall be able to deliver thus. [97] Then the king promoted Sedrach, Misach, and Abdenago, in the province of Babylon, and advanced them, and gave them authority to rule over all the Jews who were in his kingdom.
4 King Nabuchodonosor to all nations, tribes, and tongues, who dwell in all the earth; Peace be multiplied to you. [2] It seemed good to me to declare to you the signs and wonders which the most high God has wrought with me, [3] how great and mighty they are: his kingdom is an everlasting kingdom, and his power to all generations.
[4] I Nabuchodonosor was thriving in my house, and prospering. [5] I saw a vision, and it terrified me, and I was troubled on my bed, and the visions of my head troubled me. [6] And I made a decree to bring in before me all the wise men of Babylon, that they might make known to me the interpretation of the dream. [7] So the enchanters, magicians, soothsayers, and Chaldeans came in: and I told the dream before them; but they did not make known to me the interpretation thereof; [8] until Daniel came, whose name is Baltasar, according to the name of my God, who has within him the Holy Spirit of God; to whom I said,
[9] O Baltasar, chief of the enchanters, of whom I know that the Holy Spirit of God

is in thee, and no mystery is too hard for thee, hear the vision of my dream which I had, and tell me the interpretation of it. [10] I had a vision upon my bed; and behold a tree in the midst of the earth, and its height was great. [11] The tree grew large and strong, and its height reached to the sky, and its extent to the extremity of the whole earth: [12] its leaves were fair, and its fruit abundant, and in it was meat for all; and under it the wild beasts of the field took shelter, and the birds of the sky lodged in the branches of it, and all flesh was fed of it.

[13] I beheld in the night vision upon my bed, and, behold, a watcher and an holy one came down from heaven, and cried aloud, and thus he said, [14] Cut down the tree, and pluck off its branches, and shake off its leaves, and scatter its fruit: let the wild beasts be removed from under it, and the birds from its branches. [15] Only leave the stump of its roots in the earth, and bind it with an iron and brass band; and it shall lie in the grass that is without and in the dew of heaven, and its portion shall be with the wild beasts in the grass of the field. [16] His heart shall be changed from that of man, and the heart of a wild beast shall be given to him; and seven times shall pass over him. [17] The matter is by the decree of the watcher, and the demand is a word of the holy ones; that the living may know that God is most high over the kingdom of men, and he will give it to whomsoever he shall please, and will set up over it that which is set at nought of men. [18] This is the vision which I king Nabuchodonosor saw: and do thou, Baltasar, declare the interpretation, for none of the wise men of my kingdom are able to shew me the interpretation of it: but thou, Daniel, art able; for the Holy Spirit of God is in thee.

[19] Then Daniel, whose name is Baltasar, was amazed about one hour, and his thoughts troubled him. And Baltasar answered and said, My master, let the dream be to them that hate thee, and the interpretation of it to thine enemies. [20] The tree which thou sawest, that grew large and strong, whose height reached to the sky and its extent to all the earth; [21] and whose leaves were flourishing, and its fruit abundant, (and it was meat for all; under it the wild beasts lodged, and the birds of the sky took shelter in its branches:) [22] is thyself, O king; for thou art grown great and powerful, and thy greatness has increased and reached to heaven, and thy dominion to the ends of the earth. [23] And whereas the king saw a watcher and a holy one coming down from heaven, and he said, Strip the tree, and destroy it; only leave the stump of its roots in the ground, and bind it with a band of iron and brass; and it shall lie in the grass that is without, and in the dew of heaven, and its portion shall be with wild beasts, until seven times have passed over it; [24] this is the interpretation of it, O king, and it is a decree of the Most High, which has come upon my master the king. [25] And they shall drive thee forth from men, and thy dwelling shall be with wild beasts, and they shall feed thee with grass as an ox, and thou shalt have thy lodging under the dew of heaven, and seven times shall pass over thee, until thou know that the Most High is God of the kingdom of men, and will give it to whom he shall please. [26] And whereas they said, Leave the stumps of the roots of the tree; thy kingdom abides sure to thee from the time that thou shalt know the power of the heavens. [27] Therefore, O king, let my counsel please thee, and atone for thy sins by alms, and thine iniquities by compassion on the poor: it may be God will be long-suffering to thy trespasses.

[28] All these things came upon king Nabuchodonosor. [29] After a twelvemonth, as he walked in his palace in Babylon, [30] the king answered and said, Is not this great Babylon, which I have

built for a royal residence, by the might of my power, for the honour of my glory?
31 While the word was yet in the king's mouth, there came a voice from heaven, saying, To thee, king Nabuchodonosor, they say, The kingdom has departed from thee. 32 And they shall drive thee from men, and thy dwelling shall be with the wild beasts of the field, and they shall feed thee with grass as an ox: and seven times shall pass over thee, until thou know that the Most High is God of the kingdom of men, and he will give it to whomsoever he shall please.
33 In the same hour the word was fulfilled upon Nabuchodonosor: and he was driven forth from men, and he ate grass as an ox, and his body was bathed with the dew of heaven, until his hairs were grown like lions' hairs, and his nails as birds' claws.
34 And at the end of the time I Nabuchodonosor lifted up mine eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised him that lives for ever, and gave him glory; for his dominion is an everlasting dominion, and his kingdom lasts to all generations: 35 and 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 there is none who shall withstand his power, and say to him, What hast thou done? 36 At the same time my reason returned to me, and I came to the honour of my kingdom; and my natural form returned to me, and my princes, and my nobles, sought me, and I was established in my kingdom, and more abundant majesty was added to me.
37 Now therefore I Nabuchodonosor praise and greatly exalt and glorify the King of heaven; for all his works are true, and his paths are judgment: and all that walk in pride he is able to abase.

5 Baltasar the king made a great supper for his thousand nobles, and there was wine before the thousand. 2 And Baltasar drinking gave orders as he tasted the wine that they should bring the gold and silver vessels, which Nabuchodonosor his father had brought forth from the temple in Jerusalem; that the king, and his nobles, and his mistresses, and his concubines, should drink out of them. 3 So the gold and silver vessels were brought which Nabuchodonosor had taken out of the temple of God in Jerusalem; and the king, and his nobles, and his mistresses, and his concubines, drank out of them. 4 They drank wine, and praised the gods of gold, and of silver, and of brass, and of iron, and of wood, and of stone.
5 In the same hour came forth fingers of a man's hand, and wrote in front of the lamp on the plaster of the wall of the king's house: and the king saw the knuckles of the hand that wrote. 6 Then the king's countenance changed, and his thoughts troubled him, and the joints of his loins were loosed, and his knees smote one another. 7 And the king cried aloud to bring in the magicians, Chaldeans, and soothsayers; and he said to the wise men of Babylon, Whosoever shall read this writing, and make known to me the interpretation, shall be clothed with scarlet, and there shall be a golden chain upon his neck, and he shall be the third ruler in my kingdom. 8 Then came in all the king's wise men: but they could not read the writing, nor make known the interpretation to the king. 9 And king Baltasar was troubled, and his countenance changed upon him, and his nobles were troubled with him.
10 Then the queen came into the banquet house, and said, O king, live for ever: let not thy thoughts trouble thee, and let not thy countenance be changed. 11 There is a man in thy kingdom, in whom is the Spirit of God; and in the

days of thy father watchfulness and understanding were found in him; and king Nabuchodonosor thy father made him chief of the enchanters, magicians, Chaldeans, and soothsayers. [12] For there is an excellent spirit in him, and sense and understanding are in him, interpreting dreams as he does, and answering hard questions, and solving difficulties: it is Daniel, and the king gave him the name of Baltasar: now then let him be called, and he shall tell thee the interpretation of the writing.

[13] Then Daniel was brought in before the king: and the king said to Daniel, Art thou Daniel, of the children of the captivity of Judea, which the king my father brought? [14] I have heard concerning thee, that the Spirit of God is in thee, and that watchfulness and understanding and excellent wisdom have been found in thee. [15] And now the wise men, magicians, and soothsayers have come in before me, to read the writing, and make known to me the interpretation: but they could not tell it me. [16] And I have heard concerning thee, that thou art able to make interpretations: now then if thou shalt be able to read the writing, and to make known to me the interpretation of it, thou shalt be clothed with purple, and there shall be a golden chain upon thy neck, and thou shalt be third ruler in my kingdom.

[17] And Daniel said before the king, Let thy gifts be to thyself, and give the present of thine house to another; but I will read the writing, and will make known to thee the interpretation of it. [18] O king, the most high God gave to thy father Nabuchodonosor a kingdom, and majesty, and honour, and glory: [19] and by reason of the majesty which he gave to him, all nations, tribes and languages trembled and feared before him: whom he would he slew; and whom he would he smote; and whom he would he exalted; and whom he would he abased. [20] But when his heart was lifted up, and his spirit was emboldened to act proudly, he was deposed from his royal throne, and his honour was taken from him. [21] And he was driven forth from men; and his heart was given him after the nature of wild beasts, and his dwelling was with the wild asses; and they fed him with grass as an ox, and his body was bathed with the dew of heaven; until he knew that the most high God is God of the kingdom of men, and will give it to whomsoever he shall please.

[22] And thou accordingly, his son, O Baltasar, hast not humbled thine heart before God: knowest thou not all this? [23] And thou hast been exalted against the Eternal God of heaven; and they have brought before thee the vessels of his house, and thou, and thy nobles, and thy mistresses, and thy concubines, have drunk wine out of them; and thou hast praised the gods of gold, and silver, and brass, and iron, and wood, and stone, which see not, and which hear not, and know not: and the God in whose hand are thy breath and all thy ways hast thou not glorified. [24] Therefore from his presence has been sent forth the knuckle of a hand; and he has ordered this writing.

[25] And this is the ordered writing, Mane, Thekel, Phares. [26] This is the interpretation of the sentence: Mane; God has measured thy kingdom, and finished it. [27] Thekel; it has been weighed in the balance, and found wanting. [28] Phares; thy kingdom is divided, and given to the Medes and Persians.

[29] Then Baltasar commanded, and they clothed Daniel with scarlet, and put the golden chain about his neck, and proclaimed concerning him that he was the third ruler in the kingdom. [30] In the same night was Baltasar the Chaldean king slain.

6 And Darius the Mede succeeded to the kingdom, being sixty-two years old.

[2] And it pleased Darius, and he set over the kingdom a hundred and twenty satraps, to be in all his kingdom; [3] and over them three governors, of whom one was Daniel; for the satraps to give account to them, that the king should not be troubled. [4] And Daniel was over them, for there was an excellent spirit in him; and the king set him over all his kingdom.

[5] Then the governors and satraps sought to find occasion against Daniel; but they found against him no occasion, nor trespass, nor error, because he was faithful. [6] And the governors said, We shall not find occasion against Daniel, except in the ordinances of his God.

[7] Then the governors and satraps stood by the king, and said to him, King Darius, live for ever. [8] All who preside over thy kingdom, captains and satraps, chiefs and local governors, have taken counsel together, to establish by a royal statute and to confirm a decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, shall be cast into the den of lions. [9] Now then, O king, establish the decree, and publish a writ, that the decree of the Persians and Medes be not changed. [10] Then king Darius commanded the decree to be written.

[11] And when Daniel knew that the decree was ordered, he went into his house; and his windows were opened in his chambers toward Jerusalem, and three times in the day he knelt upon his knees, and prayed and gave thanks before his God, as he used to do before.

[12] Then these men watched, and found Daniel praying and supplicating to his God. [13] And they came and said to the king, O king, hast thou not made a decree, that whatsoever man shall ask a petition of any god or man for thirty days, but of thee, O king, shall be cast into the den of lions? And the king said, The word is true, and the decree of the Medes and Persians shall not pass. [14] Then they answered and said before the king, Daniel of the children of the captivity of Judea, has not submitted to thy decree; and three times in the day he makes his requests of his God. [15] Then the king, when he heard the saying, was much grieved for Daniel, and he greatly exerted himself for Daniel to deliver him: and he exerted himself till evening to deliver him.

[16] Then those men said to the king, Know, O king, that the law of the Medes and Persians is, that we must not change any decree or statute which the king shall make. [17] Then the king commanded, and they brought Daniel, and cast him into the den of lions. But the king said to Daniel, Thy God whom thou servest continually, he will deliver thee. [18] And they brought a stone, and put it on the mouth of the den; and the king sealed it with his ring, and with the ring of his nobles; that the case might not be altered with regard to Daniel. [19] And the king departed to his house, and lay down fasting, and they brought him no food; and his sleep departed from him. But God shut the mouths of the lions, and they did not molest Daniel.

[20] Then the king arose very early in the morning, and came in haste to the den of lions. [21] And when he drew near to the den, he cried with a loud voice, Daniel, servant of the living God, has thy God, whom thou servest continually, been able to deliver thee from the lion's mouth? [22] And Daniel said to the king, O king, live for ever. [23] My God has sent his angel, and stopped the lions' mouths, and they have not hurt me: for uprightness was found in me before him; and moreover before thee, O king, I have committed no trespass. [24] Then the king was very glad for him, and he commanded to bring Daniel out of the den. So Daniel

was brought out of the den, and there was found no hurt upon him, because he believed in his God.

[25] And the king commanded, and they brought the men that had accused Daniel, and they were cast into the den of lions, they, and their children, and their wives: and they reached not the bottom of the den before the lions had the mastery of them, and utterly broke to pieces all their bones.

[26] Then king Darius wrote to all nations, tribes, and languages, who dwell in all the earth, saying, Peace be multiplied to you. [27] This decree has been set forth by me in every dominion of my kingdom, that men tremble and fear before the God of Daniel: for he is the living and eternal God, and his kingdom shall not be destroyed, and his dominion is for ever. [28] He helps and delivers, and works signs and wonders in the heaven and on the earth, who has rescued Daniel from the power of the lions. [29] And Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

7 In the first year of Baltasar king of the Chaldeans Daniel had a dream, and visions of his head upon his bed: and he wrote his dream.

[2] I Daniel beheld, and, lo, the four winds of heaven blew violently upon the great sea. [3] And there came up four great beasts out of the sea, differing from one another. [4] The first was as a lioness, and her wings as an eagle's: I beheld until her wings were plucked, and she was lifted off from the earth, and she stood on human feet, and a man's heart was given to her. [5] And, behold, a second beast like a bear, and it supported itself on one side, and there were three ribs in its mouth, between its teeth: and thus they said to it, Arise, devour much flesh. [6] After this one I looked, and behold another wild beast as a leopard, and it had four wings of a bird upon it: and the wild beast had four heads, and power was given to it. [7] After this one I looked, and behold a fourth beast, dreadful and terrible, and exceedingly strong, and its teeth were of iron; devouring and crushing to atoms, and it trampled the remainder with its feet: and it was altogether different from all the beasts that were before it; and it had ten horns. [8] I noticed his horns, and, behold, another little horn came up in the midst of them, and before it three of the former horns were rooted out: and, behold, there were eyes as the eyes of a man in this horn, and a mouth speaking great things.

[9] I beheld until the thrones were set, and the Ancient of days sat; and his raiment was white as snow, and the hair of his head as pure wool: his throne was a flame of fire, and his wheels burning fire. [10] A stream of fire rushed forth before him: thousand thousands ministered to him, and ten thousands of myriads attended upon him: the judgment sat, and the books were opened. [11] I beheld then because of the voice of the great words which that horn spoke, until the wild beast was slain and destroyed, and his body given to be burnt with fire. [12] And the dominion of the rest of the wild beasts was taken away; but a prolonging of life was given them for certain times.

[13] I beheld in the night vision, and, lo, one coming with the clouds of heaven as the Son of man, and he came on to the Ancient of days, and was brought near to him. [14] And to him was given the dominion, and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed.

[15] As for me Daniel, my spirit in my body trembled, and the visions of my head troubled me. [16] And I drew near to one of them that stood by, and I sought to learn of him the truth of all these

things: and he told me the truth, and made known to me the interpretation of the things. [17] These four beasts are four kingdoms that shall rise up on the earth: [18] which shall be taken away; and the saints of the Most High shall take the kingdom, and possess it for ever and ever.

[19] Then I enquired carefully concerning the fourth beast; for it differed from every other beast, exceeding dreadful: its teeth were of iron, and its claws of brass, devouring, and utterly breaking to pieces, and it trampled the remainder with its feet: [20] and concerning its ten horns that were in its head, and the other that came up, and rooted up some of the former, which had eyes, and a mouth speaking great things, and his look was bolder than the rest. [21] I beheld, and that horn made war with the saints, and prevailed against them; [22] until the Ancient of days came, and he gave judgment to the saints of the Most High; and the time came on, and the saints possessed the kingdom. [23] And he said, The fourth beast shall be the fourth kingdom on the earth, which shall excel all other kingdoms, and shall devour the whole earth, and trample and destroy it. [24] And his ten horns are ten kings that shall arise: and after them shall arise another, who shall exceed all the former ones in wickedness, and he shall subdue three kings. [25] And he shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and law: and power shall be given into his hand for a time and times and half a time. [26] And the judgment has sat, and they shall remove his dominion to abolish it, and to destroy it utterly. [27] And the kingdom and the power and the greatness of the kings that are under the whole heaven were given to the saints of the Most High; and his kingdom is an everlasting kingdom, and all powers shall serve and obey him.

[28] Hitherto is the end of the matter. As for me Daniel, my thoughts greatly troubled me, and my countenance was changed: but I kept the matter in my heart.

8 In the third year of the reign of king Baltasar a vision appeared to me, even to me Daniel, after that which appeared to me at the first. [2] And I was in Susa the palace, which is in the land of Ælam, and I was on the bank of Ubal. [3] And I lifted up mine eyes, and saw, and, behold, a ram standing in front of the Ubal; and he had high horns; and one was higher than the other, and the high one came up last. [4] And I saw the ram butting westward, and northward, and southward; and no beast could stand before him, and there was none that could deliver out of his hand; and he did according to his will, and became great.

[5] And I was considering, and, behold, a he-goat came from the south-west on the face of the whole earth, and touched not the earth: and the goat had a horn between his eyes. [6] And he came to the ram that had the horns, which I had seen standing in front of the Ubal, and he ran at him with the violence of his strength. [7] And I saw him coming up close to the ram, and he was furiously enraged against him, and he smote the ram, and broke both his horns: and there was no strength in the ram to stand before him, but he cast him on the ground, and trampled on him; and there was none that could deliver the ram out of his hand.

[8] And the he-goat grew exceedingly great: and when he was strong, his great horn was broken; and four other horns rose up in its place toward the four winds of heaven. [9] And out of one of them came forth one strong horn, and it grew very great toward the south, and toward the host: [10] and it magnified itself to the host of heaven; and there fell to the

earth some of the host of heaven and of the stars, and they trampled on them. [11] And this shall be until the chief captain shall have delivered the captivity: and by reason of him the sacrifice was disturbed, and he prospered; and the holy place shall be made desolate. [12] And a sin-offering was given for the sacrifice, and righteousness was cast down to the ground; and it practised, and prospered. [13] And I heard one saint speaking, and a saint said to a certain one speaking, How long shall the vision continue, even the removal of the sacrifice, and the bringing in of the sin of desolation; and how long shall the sanctuary and host be trampled? [14] And he said to him, Evening and morning there shall be two thousand and four hundred days; and then the sanctuary shall be cleansed.

[15] And it came to pass, as I, even I Daniel, saw the vision, and sought to understand it, that, behold, there stood before me as the appearance of a man. [16] And I heard the voice of a man between the banks of the Ubal; and he called, and said, Gabriel, cause that man to understand the vision. [17] And he came and stood near where I stood: and when he came, I was struck with awe, and fell upon my face: but he said to me, Understand, son of man: for yet the vision is for an appointed time. [18] And while he spoke with me, I fell upon my face to the earth: and he touched me, and set me on my feet. [19] And he said, Behold, I make thee know the things that shall come to pass at the end of the wrath: for the vision is yet for an appointed time.

[20] The ram which thou sawest that had the horns is the king of the Medes and Persians. [21] The he-goat is the king of the Greeks: and the great horn which was between his eyes, he is the first king. [22] And as for the one that was broken, in whose place there stood up four horns, four kings shall arise out of his nation, but not in their own strength. [23] And at the latter time of their kingdom, when their sins are coming to the full, there shall arise a king bold in countenance, and understanding riddles. [24] And his power shall be great, and he shall destroy wonderfully, and prosper, and practise, and shall destroy mighty men, and the holy people. [25] And the yoke of his chain shall prosper: there is craft in his hand; and he shall magnify himself in his heart, and by craft shall destroy many, and he shall stand up for the destruction of many, and shall crush them as eggs in his hand. [26] And the vision of the evening and morning that was mentioned is true: and do thou seal the vision; for it is for many days.

[27] And I Daniel fell asleep, and was sick: then I arose, and did the king's business; and I wondered at the vision, and there was none that understood it.

9 In the first year of Darius the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans, [2] I Daniel understood by books the number of the years which was the word of God to the prophet Jeremias, even seventy years for the accomplishment of the desolation of Jerusalem.

[3] And I set my face toward the Eternal God, to seek him diligently by prayer and supplications, with fastings and sackcloth. [4] And I prayed to the Eternal my God, and confessed, and said, O God, the great and wonderful God, keeping thy covenant and thy mercy to them that love thee, and to them that keep thy commandments; we have sinned, [5] we have done iniquity, we have transgressed, and we have departed and turned aside from thy commandments and from thy judgments: [6] and we have not hearkened to thy servants the prophets, who spoke in thy name to our kings, and our princes, and our fathers, and to all the people of the land. [7] To thee, O God, belongs righteousness, and to us confusion of face, as at this day; to the men of Juda, and to the

dwellers in Jerusalem, and to all Israel, to them that are near, and to them that are far off in all the earth, wherever thou hast scattered them, for the sin which they committed. [8] In thee, O God, is our righteousness, and to us belongs confusion of face, and to our kings, and to our princes, and to our fathers, forasmuch as we have sinned. [9] To thee, the Eternal our God, belong compassions and forgivenesses, whereas we have departed from thee; [10] neither have we hearkened to the voice of the Eternal our God, to walk in his laws, which he set before us by the hands of his servants the prophets.

[11] Moreover all Israel have transgressed thy law, and have refused to hearken to thy voice; so the curse has come upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. [12] And he has confirmed his words, which he spoke against us, and against our judges who judged us, by bringing upon us great evils, such as have not happened under the whole heaven, according to what has happened in Jerusalem. [13] As it is written in the law of Moses, all these evils have come upon us: yet we have not besought the Eternal our God, that we might turn away from our iniquities, and have understanding in all thy truth. [14] God also has watched, and brought the evils upon us: for the Eternal our God is righteous in all his work which he has executed, but we have not hearkened to his voice. [15] And now, O Eternal our God, who broughtest thy people out of the land of Egypt with a mighty hand, and madest to thyself a name, as at this day; we have sinned, we have transgressed.

[16] O God, thy mercy is over all: let, I pray thee, thy wrath turn away, and thine anger from thy city Jerusalem, even thy holy mountain: for we have sinned, and because of our iniquities, and those of our fathers, Jerusalem and thy people are become a reproach among all that are round about us. [17] And now, O Eternal our God, hearken to the prayer of thy servant, and his supplications, and cause thy face to shine on thy desolate sanctuary, for thine own sake, O God. [18] Incline thine ear, O my God, and hear; open thine eyes and behold our desolation, and that of thy city on which thy name is called: for we do not bring our pitiful case before thee on the ground of our righteousness, but on the ground of thy manifold compassions, O God. [19] Hearken, O God; be propitious, O God; attend, O God; delay not, O my God, for thine own sake: for thy name is called upon thy city and upon thy people.

[20] And while I was yet speaking, and praying, and confessing my sins and the sins of my people Israel, and bringing my pitiful case before the Eternal my God concerning the holy mountain; [21] yea, while I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, came flying, and he touched me about the hour of the evening sacrifice. [22] And he instructed me, and spoke with me, and said, O Daniel, I am now come forth to impart to thee understanding. [23] At the beginning of thy supplication the word came forth, and I am come to tell thee; for thou art a man much beloved: therefore consider the matter, understand the vision.

[24] Seventy weeks have been determined upon thy people, and upon the holy city, for sin to be ended, and to seal up transgressions, and to blot out the iniquities, and to make atonement for iniquities, and to bring in everlasting righteousness, and to seal the vision and the prophet, and to anoint the Most Holy.

[25] And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince there shall be seven weeks, and sixty-two weeks: and then the time shall

return, and the street shall be built, and the wall, and the times shall be exhausted.

[26] And after the sixty-two weeks, the anointed one shall be destroyed, and there is no judgment in him: and he shall destroy the city and the sanctuary with the prince that is coming: they shall be cut off with a flood, and to the end of the war which is rapidly completed he shall appoint the city to desolations.

[27] And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink-offering shall be taken away: and on the temple shall be the abomination of desolations; and at the end of the time an end shall be put to the desolation.

10 In the third year of Cyrus king of the Persians a thing was revealed to Daniel, whose name was called Baltasar; and the thing was true, and great power and understanding in the vision was given to him. [2] In those days I Daniel was mourning three full weeks. [3] I ate no pleasant bread, and no flesh or wine entered into my mouth, neither did I anoint myself with oil, until three whole weeks were accomplished.

[4] On the twenty-fourth day of the first month, I was near the great river, which is Tigris Eddekel. [5] And I lifted up mine eyes, and looked, and behold a man clothed in linen, and his loins were girt with gold of Ophaz: [6] and his body was as Tharsis, and his face was as the appearance of lightning, and his eyes as lamps of fire, and his arms and his legs as the appearance of shining brass, and the voice of his words as the voice of a multitude. [7] And I Daniel only saw the vision: and the men that were with me saw not the vision; but a great amazement fell upon them, and they fled in fear. [8] So I was left alone, and saw this great vision, and there was no strength left in me, and my glory was turned into corruption, and I retained no strength. [9] Yet I heard the voice of his words: and when I heard him I was pricked in the heart, and I fell with my face to the earth.

[10] And, behold, a hand touched me, and it raised me on my knees. [11] And he said to me, O Daniel, man greatly beloved, understand the words which I speak to thee, and stand upright: for I am now sent to thee. And when he had spoken to me this word, I stood trembling. [12] And he said to me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to afflict thyself before the Eternal thy God, thy words were heard, and I am come because of thy words. [13] But the prince of the kingdom of the Persians withstood me twenty-one days: and behold, Michael, one of the princes, came to help me; and I left him there with the chief of the kingdom of the Persians: [14] and I have come to inform thee of all that shall befall thy people in the last days: for the vision is yet for many days. [15] And when he had spoken with me according to these words, I turned my face to the ground, and was pricked in the heart.

[16] And, behold, as it were the likeness of a son of man touched my lips; and I opened my mouth, and spoke, and said to him that stood before me, O my master, at the sight of thee my bowels were turned within me, and I had no strength. [17] And how shall thy servant be able, O my master, to speak with this my master? and as for me, from henceforth strength will not remain in me, and there is no breath left in me. [18] And there touched me again as it were the appearance of a man, and he strengthened me, [19] and said to me, Fear not, man greatly beloved: peace be to thee, quit thyself like a man, and be strong. And when he had spoken with me, I received strength, and said, Let my master speak; for thou hast strengthened me.

[20] And he said, Knowest thou, where-

fore I am come to thee? and now I will return to fight with the prince of the Persians: and I was going in, and the prince of the Greeks came. [21] But I will tell thee that which is ordained in the scripture of truth: and there is no one that holds with me in these matters but Michael your prince.

11 And I in the first year of Cyrus stood to strengthen and confirm him.

[2] And now I will tell thee the truth. Behold, there shall yet rise up three kings in Persia: and the fourth shall be very far richer than all: and after that he is master of his wealth, he shall rise up against all the kingdoms of the Greeks.

[3] And there shall rise up a mighty king, and he shall be master of a great empire, and shall do according to his will.

[4] And when his kingdom shall stand up, it shall be broken, and shall be divided to the four winds of heaven; but not to his posterity, nor according to his dominion which he ruled over: for his kingdom shall be plucked up, and given to others beside these.

[5] And the king of the south shall be strong; and one of their princes shall prevail against him, and shall obtain a great dominion. [6] And after his years they shall associate; and the daughter of the king of the south shall come to the king of the north, to make agreements with him: but she shall not retain power of arm; neither shall his seed stand: and she shall be delivered up, and they that brought her, and the maiden, and he that strengthened her in these times.

[7] But out of the flower of her root there shall arise one on his place, and shall come against the host, and shall enter into the strongholds of the king of the north, and shall fight against them, and prevail. [8] Yea, he shall carry with a body of captives into Egypt their gods with their molten images, and all their precious vessels of silver and gold; and he shall last longer than the king of the north. [9] And he shall enter into the kingdom of the king of the south, and shall return to his own land.

[10] And his sons shall gather a multitude among many: and one shall certainly come, and overflow, and pass through, and he shall rest, and collect his strength. [11] And the king of the south shall be greatly enraged, and shall come forth, and shall war with the king of the north: and he shall raise a great multitude; but the multitude shall be delivered into his hand. [12] And he shall take the multitude, and his heart shall be exalted; and he shall cast down many thousands; but he shall not prevail. [13] For the king of the north shall return, and bring a multitude greater than the former, and at the end of the times of years an invading army shall come with a great force, and with much substance.

[14] And in those times many shall rise up against the king of the south; and the children of the spoilers of thy people shall exalt themselves to establish the vision; and they shall fail. [15] And the king of the north shall come in, and cast up a mound, and take strong cities: and the arms of the king of the south shall withstand, and his chosen ones shall rise up, but there shall be no strength to stand. [16] And he that comes in against him shall do according to his will, and there is no one to stand before him: and he shall stand in the land of beauty, and it shall be consumed by his hand.

[17] And he shall set his face to come in with the force of his whole kingdom, and shall cause everything to prosper with him: and he shall give him the daughter of women to corrupt her: but she shall not continue, neither be on his side. [18] And he shall turn his face to the islands, and shall take many, and cause princes to cease from their reproach: nevertheless his own reproach shall return to him. [19] Then he shall turn back his face to the

strength of his own land: but he shall become weak, and fall, and not be found.

[20] And there shall arise out of his root one that shall cause a plant of the kingdom to pass over his place, earning kingly glory: and yet in those days shall he be broken, yet not openly, nor in war.

[21] One shall stand on his place, who has been set at nought, and they have not put upon him the honour of the kingdom: but he shall come in prosperously, and obtain the kingdom by deceitful ways. [22] And the arms of him that overflows shall be washed away as with a flood from before him, and shall be broken, and so shall be the head of the covenant. [23] And because of the leagues made with him he shall work deceit: and he shall come up, and overpower them with a small nation. [24] And he shall enter with prosperity, and that into fertile districts; and he shall do what his fathers and his fathers' fathers have not done; he shall scatter among them plunder, and spoils, and wealth; and he shall devise plans against Egypt, even for a time. [25] And his strength and his heart shall be stirred up against the king of the south with a great force; and the king of the south shall engage in war with a great and very strong force; but his forces shall not stand, for they shall devise plans against him: [26] and they shall eat his provisions, and shall crush him, and he shall carry away armies as with a flood, and many shall fall down slain.

[27] And as for both the kings, their hearts are set upon mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end is for a fixed time. [28] And he shall return to his land with much substance; and his heart shall be against the holy covenant; and he shall perform great deeds, and return to his own land.

[29] At the set time he shall return, and shall come into the south, but the last expedition shall not be as the first. [30] For the Citians issuing forth shall come against him, and he shall be brought low, and shall return, and shall be incensed against the holy covenant: and he shall do thus, and shall return, and have intelligence with them that have forsaken the holy covenant.

[31] And seeds shall spring up out of him, and they shall profane the sanctuary of strength, and they shall remove the perpetual sacrifice, and make the abomination desolate. [32] And the transgressors shall bring about a covenant by deceitful ways: but a people knowing their God shall prevail, and do valiantly. [33] And the intelligent of the people shall understand much: yet they shall fall by the sword, and by flame, and by captivity, and by spoil of many days. [34] And when they are weak they shall be helped with a little help: but many shall attach themselves to them with treachery.

[35] And some of them that understand shall fall, to try them as with fire, and to test them, and that they may be manifested at the time of the end, for the matter is yet for a set time.

[36] And he shall do according to his will, and the king shall exalt and magnify himself against every god, and shall speak great swelling words, and shall prosper until the indignation shall be accomplished: for it is coming to an end. [37] And he shall not regard any gods of his fathers, nor the desire of women, neither shall he regard any deity: for he shall magnify himself above all. [38] And he shall honour the god of forces on his place: and a god whom his fathers knew not he shall honour with gold, and silver, and precious stones, and desirable things. [39] And he shall do thus in the strong places of refuge with a strange god, and shall increase his glory: and he shall subject many to them, and shall distribute the land in gifts.

[40] And at the end of the time he shall conflict with the king of the south: and

the king of the north shall come against him with chariots, and with horsemen, and with many ships; and they shall enter into the land: and he shall break in pieces, and pass on: [41] and he shall enter into the land of beauty, and many shall fail: but these shall escape out of his hand, Edom, and, Moab, and the chief of the children of Ammon. [42] And he shall stretch forth his hand over the land; and the land of Egypt shall not escape. [43] And he shall have the mastery over the secret treasures of gold and silver, and over all the desirable possessions of Egypt, and of the Libyans and Ethiopians in their strongholds. [44] But rumours and anxieties out of the east and from the north shall trouble him; and he shall come with great wrath to destroy many. [45] And he shall pitch the tabernacle of his palace between the seas in the holy mountain of beauty: but he shall come to his portion, and there is none to deliver him.

12 And at that time Michael the great prince shall stand up, that stands over the children of thy people: and there shall be a time of tribulation, such tribulation as has not been from the time that there was a nation on the earth until that time: at that time thy people shall be delivered, even every one that is written in the book. [2] And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproach and everlasting shame. [3] And the wise shall shine as the brightness of the firmament, and some of the many righteous as the stars for ever and ever.

[4] And thou, Daniel, close the words, and seal the book to the time of the end; until many are taught, and knowledge is increased.

[5] And I Daniel saw, and, behold, two others stood, one on one side of the bank of the river, and the other on the other side of the bank of the river. [6] And one said to the man clothed in linen, who was over the water of the river, When will be the end of the wonders which thou hast mentioned? [7] And I heard the man clothed in linen, who was over the water of the river, and he lifted up his right hand and his left hand to heaven, and sware by him that lives for ever, that it should be for a time of times and half a time: when the dispersion is ended they shall know all these things.

[8] And I heard, but I understood not: and I said, O God, what will be the end of these things? [9] And he said, Go, Daniel: for the words are closed and sealed up to the time of the end. [10] Many must be tested, and thoroughly whitened, and tried with fire, and sanctified; but the transgressors shall transgress: and none of the transgressors shall understand; but the wise shall understand. [11] And from the time of the removal of the perpetual sacrifice, when the abomination of desolation shall be set up, there shall be a thousand two hundred and ninety days. [12] Blessed is he that waits, and comes to the thousand three hundred and thirty-five days. [13] But go thou, and rest; for there are yet days and seasons to the fulfilment of the end; and thou shalt stand in thy lot at the end of the days.

OSEE (HOSEA)

1 The word of God which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel.

[2] The beginning of the word of God by Osee. And God said to Osee, Go, take to thyself a wife of fornication, and children of fornication: for the land will surely go a-whoring in departing from God.

[3] So he went and took Gomer, daughter of Debelaim; and she conceived, and bore him a son. [4] And God said to him, Call his name Jezrael; for yet a little while, and I will avenge the blood of Jezrael on the house of Juda, and will make to cease the kingdom of the house of Israel. [5] And it shall be, in that day, that I will break the bow of Israel in the valley of Jezrael.

[6] And she conceived again, and bore a daughter. And he said to him, Call her name, Unpitied: for I will no more have mercy on the house of Israel, but will surely set myself in array against them. [7] But I will have mercy on the house of Juda, and will save them by the Eternal their God, and will not save them with bow, nor with sword, nor by war, nor by horses, nor by horsemen.

[8] And she weaned Unpitied; and she conceived again, and bore a son. [9] And he said, Call his name, Not my people: for ye are not my people, and I am not your God.

2 Yet the number of the children of Israel was as the sand of the sea, which shall not be measured nor numbered; and it shall come to pass, that in the place where it was said to them, Ye are not my people, even they shall be called the sons of the living God. [2] And the children of Juda shall be gathered, and the children of Israel together, and shall appoint themselves one head, and shall come up out of the land: for great shall be the day of Jezrael.

[3] Say to your brother, My people, and to your sister, Pitied. [4] Plead with your mother, plead: for she is not my wife, and I am not her husband: and I will remove her fornication out of my presence, and her adultery from between her breasts: [5] that I may strip her naked, and make her again as she was at the day of her birth: and I will make her desolate, and make her as a dry land, and will kill her with thirst. [6] And I will not have mercy upon her children; for they are children of fornication. [7] And their mother went a-whoring: she that bore them disgraced them: for she said, I will go after my lovers, that give me my bread and my water, and my garments, and my linen clothes, my oil and all my necessaries.

[8] Therefore, behold, I hedge up her way with thorns, and will stop the ways, and she shall not find her path. [9] And she shall follow after her lovers, and shall not overtake them; and she shall seek them, but shall not find them: and she shall say, I will go, and return to my former husband; for it was better with me than now.

10 And she knew not that I gave her
her corn, and wine, and oil, and multi-
plied silver to her: but she made silver
and gold images for Baal. 11 Therefore I
will return, and take away my corn in its
season, and my wine in its time; and I
will take away my raiment and my linen
clothes, so that she shall not cover her
nakedness. 12 And now I will expose her
uncleanness before her lovers, and no
one shall by any means deliver her out of
my hand. 13 And I will take away all her
gladness, her feasts, and her festivals at
the new moon, and her sabbaths, and all
her solemn assemblies. 14 And I will ut-
terly destroy her vines, and her fig-trees,
all things of which she said, These are
my hire which my lovers have given me:
and I will make them a testimony, and
the wild beasts of the field, and the birds
of the sky, and the reptiles of the earth
shall devour them. 15 And I will recom-
pense on her the days of Baalim, wherein
she sacrificed to them, and put on her ear-
rings, and her necklaces, and went after
her lovers, and forgot me, saith God.

16 Therefore, behold, I will cause her to
err, and will make her as desolate, and
will speak comfortably to her. 17 And I
will give her her possessions from thence,
and the valley of Achor to open her un-
derstanding: and she shall be afflicted
there according to the days of her in-
fancy, and according to the days of her
coming up out of the land of Egypt.

18 And it shall come to pass in that
day, saith God, that she shall call me,
My husband, and shall no longer call
me Baalim. 19 And I will take away
the names of Baalim out of her mouth,
and their names shall be remembered no
more at all. 20 And I will make for them in
that day a covenant with the wild beasts
of the field, and with the birds of the sky,
and with the reptiles of the earth: and I
will break the bow and the sword and the
battle from off the earth, and will cause
thee to dwell safely. 21 And I will betroth
thee to myself for ever; yea, I will betroth
thee to myself in righteousness, and in
judgment, and in mercy, and in tender
compassions; 22 and I will betroth thee
to myself in faithfulness: and thou shalt
know God.

23 And it shall come to pass in that day,
saith God, I will hearken to the heaven,
and it shall hearken to the earth; 24 and
the earth shall hearken to the corn, and
the wine, and the oil; and they shall hear-
ken to Jezrael. 25 And I will sow her to me
on the earth; and will love her that was
not loved, and will say to that which was
not my people, Thou art my people; and
they shall say, Thou art the Eternal my
God.

3 And God said to me, Go yet, and love
a woman that loves evil things, and
an adulteress, even as God loves the chil-
dren of Israel, and they have respect to
strange gods, and love cakes of dried
grapes. 2 So I hired her to myself for fif-
teen pieces of silver, and a homer of bar-
ley, and a flagon of wine. 3 And I said
unto her, Thou shalt wait for me many
days; and thou shalt not commit forni-
cation, neither shalt thou be for another
man; and I will be for thee.

4 For the children of Israel shall abide
many days without a king, and without a
prince, and without a sacrifice, and with-
out an altar, and without a priesthood,
and without manifestations. 5 And after-
ward shall the children of Israel return,
and shall seek the Eternal their God, and
David their king; and shall be amazed
at God and at his goodness in the latter
days.

4 Hear the word of God, ye children of Israel: for God has a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. [2] Cursing, and lying, and murder, and theft, and adultery abound in the land, and they mingle blood with blood. [3] Therefore shall the land mourn, and shall be diminished with all that dwell in it, with the wild beasts of the field, and the reptiles of the earth, and with the birds of the sky, and the fish of the sea shall fail: [4] that neither any one may plead, nor any one reprove another: but my people are as a priest spoken against. [5] Therefore they shall fall by day, and the prophet with thee shall fall: I have compared thy mother unto night.

[6] My people are like as if they had no knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt not minister as priest to me: and as thou hast forgotten the law of thy God, I also will forget thy children. [7] According to their multitude, so they sinned against me: I will turn their glory into shame. [8] They will devour the sins of my people, and will set their hearts on their iniquities. [9] And the priest shall be as the people: and I will avenge on them their ways, and I will recompense to them their counsels. [10] And they shall eat, and shall not be satisfied: they have gone a-whoring, and shall by no means prosper: because they have left off to take heed to God.

[11] The heart of my people has gladly engaged in fornication and wine and strong drink. [12] They asked counsel by means of signs, and they reported answer to them by their staves: they have gone astray in a spirit of whoredom, and gone grievously a-whoring from their God. [13] They have sacrificed on the tops of the mountains, and on the hills they have sacrificed under the oak and poplar, and under the shady tree, because the shade was good: therefore your daughters shall go a-whoring, and your daughters-in-law shall commit adultery. [14] And I will not visit upon your daughters when they shall commit fornication, nor your daughters-in-law when they shall commit adultery: for they themselves mingled themselves with harlots, and sacrificed with polluted ones, and the people that understood not entangled itself with a harlot.

[15] But thou, Israel, be not ignorant, and go ye not, men of Juda, to Galgala; and go not up to the house of On, and swear not by the living God. [16] For Israel was maddened like a mad heifer: now God will feed them as a lamb in a wide place. [17] Ephraim, joined with idols, has laid stumbling-blocks in his own way. [18] He has chosen the Chananites: they have grievously gone a-whoring: they have loved dishonour through her insolence. [19] Thou art a blast of wind in her wings, and they shall be ashamed because of their altars.

5 Hear these things, ye priests; and attend, O house of Israel; and hearken, O house of the king; for the controversy is with you, because ye have been a snare in Scopia, and as a net spread on Itabyrium, [2] which they that hunt the prey have fixed: but I will correct you. [3] I know Ephraim, and Israel is not far from me: for now Ephraim has gone grievously a-whoring, Israel is defiled. [4] They have not framed their counsels to return to their God, for the spirit of fornication is in them, and they have not known God.

[5] And the pride of Israel shall be brought low before his face; and Israel and Ephraim shall fall in their iniquities; and Judas also shall fall with them. [6] They shall go with sheep and calves diligently to seek God; but they shall not find him, for he has withdrawn himself from them. [7] For they have forsaken God; for strange children have been born to

them: now shall the cankerworm devour them and their heritages.

[8] Blow ye the trumpet on the hills, sound aloud on the heights: proclaim in the house of On, Benjamin is amazed. [9] Ephraim has come to nought in the days of reproof: in the tribes of Israel I have shown faithful dealings. [10] The princes of Juda became as they that removed the bounds: I will pour out upon them my fury as water.

[11] Ephraim altogether prevailed against his adversary, he trod judgment under foot, for he began to go after vanities. [12] Therefore I will be as consternation to Ephraim, and as a goad to the house of Juda. [13] And Ephraim saw his disease, and Judas his pain; then Ephraim went to the Assyrians, and sent ambassadors to king Jarim: but he could not heal you, and your pain shall in nowise cease from you. [14] Wherefore I am as a panther to Ephraim, and as a lion to the house of Juda: and I will tear, and go away; and I will take, and there shall be none to deliver.

[15] I will go and return to my place, until they are brought to nought, and then shall they seek my face.

In their affliction they will seek me early, saying,

6 Let us go, and return to the Eternal our God; for he has torn, and will heal us; he will smite, and bind us up. [2] After two days he will heal us: in the third day we shall arise, and live before him, and shall know him: [3] let us follow on to know God: we shall find him ready as the morning, and he will come to us as the early and latter rain to the earth.

[4] What shall I do unto thee, Ephraim? What shall I do to thee, Juda? whereas your mercy is as a morning cloud, and as the early dew that goes away. [5] Therefore have I mown down your prophets; I have slain them with the word of my mouth: and my judgment shall go forth as the light.

[6] For I will have mercy rather than sacrifice, and the knowledge of God rather than whole-burnt-offerings. [7] But they are as a man transgressing a covenant: [8] there the city Galaad despised me, working vanity, troubling water. [9] And thy strength is that of a robber: the priests have hid the way, they have murdered the people of Sicima; for they have wrought iniquity in the house of Israel. [10] I have seen horrible things there, even the fornication of Ephraim: Israel and Juda are defiled; [11] begin to gather grapes for thyself, when I turn the captivity of my people.

7 When I have healed Israel, then shall the iniquity of Ephraim be revealed, and the wickedness of Samaria; for they have wrought falsehood: and a thief shall come in to him, even a robber spoiling in his way; [2] that they may concert together as men singing in their heart: I remember all their wickedness: now have their own counsels compassed them about; they came before my face. [3] They gladdened kings with their wickedness, and princes with their lies. [4] They are all adulterers, as an oven glowing with flame for hot-baking, on account of the kneading of the dough, until it is leavened. [5] In the days of our kings, the princes began to be inflamed with wine: he stretched out his hand with pestilent fellows. [6] Wherefore their hearts are inflamed as an oven, while they rage all the night: Ephraim is satisfied with sleep; the morning is come; he is burnt up as a flame of fire. [7] They are all heated like an oven, and have devoured their judges: all their kings are fallen; there was not among them one that called on me.

[8] Ephraim is mixed among his people; Ephraim became a cake not turned. [9] Strangers devoured his strength, and he knew it not; and grey hairs came upon him, and he knew it not. [10] And the pride of Israel shall be brought down before his face: yet they have not returned to the

Eternal their God, neither have they diligently sought him for all this.
11 And Ephraim was as a silly dove, not having a heart: he called to Egypt, and they went to the Assyrians. 12 Whenever they shall go, I will cast my net upon them; I will bring them down as the birds of the sky, I will chasten them with the rumour of their coming affliction.
13 Woe to them! for they have started aside from me: they are cowards; for they have sinned against me: yet I redeemed them, but they spoke falsehoods against me. 14 And their hearts did not cry to me, but they howled on their beds: they pined for oil and wine. 15 They were instructed by me, and I strengthened their arms; and they devised evils against me. 16 They turned aside to that which is not, they became as a bent bow: their princes shall fall by the sword, by reason of the unbridled state of their tongue: this is their setting at nought in the land of Egypt.

8 He shall come into their midst as the land, as an eagle against the house of God, because they have transgressed my covenant, and have sinned against my law. 2 They shall soon cry out to me, saying, O God, we know thee. 3 For Israel has turned away from good things; they have pursued an enemy. 4 They have made kings for themselves, but not by me: they have ruled, but they did not make it known to me: of their silver and their gold they have made images to themselves, that they might be destroyed.
5 Cast off thy calf, O Samaria; mine anger is kindled against them: how long will they be unable to purge themselves in Israel? 6 Whereas the workman made it, and it is not God; wherefore thy calf, Samaria, was a deceiver: 7 for they sowed blighted seed, and their destruction shall await them, a sheaf of corn that avails not to make meal; and even if it should produce it, strangers shall devour it. 8 Israel is swallowed up: now is he become among the nations as a worthless vessel.
9 For they have gone up to the Assyrians: Ephraim has been strengthened against himself; they loved gifts. 10 Therefore shall they be delivered to the nations: now I will receive them, and they shall cease a little to anoint a king and princes.
11 Because Ephraim has multiplied altars, his beloved altars are become sins to him. 12 I will write down a multitude of commands for him; but his statutes are accounted strange things, even the beloved altars. 13 For if they should offer a sacrifice, and eat flesh, God will not accept them: now will he remember their iniquities, and will take vengeance on their sins: they have returned to Egypt, and they shall eat unclean things among the Assyrians. 14 And Israel has forgotten him that made him, and they have built fanes, and Juda has multiplied walled cities: but I will send fire on his cities, and it shall devour their foundations.

9 Rejoice not, O Israel, neither make merry, as other nations: for thou hast gone a-whoring from thy God; thou hast loved gifts upon every threshing-floor. 2 The threshing-floor and wine-press knew them not, and the wine disappointed them. 3 They dwelt not in God's land: Ephraim dwelt in Egypt, and they shall eat unclean things among the Assyrians. 4 They have not offered wine to God, neither have their sacrifices been sweet to him, but as the bread of mourning to them; all that eat them shall be defiled; for their bread for their soul shall not enter into the house of God.
5 What will ye do in the day of the general assembly, and in the day of the feast of God? 6 Therefore, behold, they go forth from the trouble of Egypt, and Memphis shall receive them, and Machmas shall bury them: as for their silver, destruction shall inherit it; thorns shall be in their tents.
7 The days of vengeance are come, the

days of thy recompense are come; and Israel shall be afflicted as the prophet that is mad, as a man deranged: by reason of the multitude of thine iniquities thy madness has abounded. [8] The watchman of Ephraim was with God: the prophet is a crooked snare in all his ways: they have established madness in the house of God. [9] They have corrupted themselves according to the days of the hill: he will remember their iniquities, he will take vengeance on their sins.

[10] I found Israel as grapes in the wilderness, and I saw their fathers as an early watchman in a fig-tree: they went in to Beel-phegor, and were shamefully estranged, and the abominable became as the beloved. [11] Ephraim has flown away as a bird; their glories from the birth, and the travail, and the conception. [12] For even if they should rear their children, yet shall they be utterly bereaved: wherefore also there is woe to them, though my flesh is of them. [13] Ephraim, even as I saw, gave their children for a prey; yea, Ephraim was ready to bring out his children to slaughter.

[14] Give them, O God: what wilt thou give them? a miscarrying womb, and dry breasts. [15] All their wickedness is in Galgal: for there I hated them: because of the wickedness of their practices, I will cast them out of my house, I will not love them any more: all their princes are disobedient. [16] Ephraim is sick, he is dried up at his roots, he shall in no wise any more bear fruit: wherefore even if they should beget children, I will kill the desired fruit of their womb. [17] God shall reject them, because they have not hearkened to him: and they shall be wanderers among the nations.

10 Israel is a vine with goodly branches, her fruit is abundant: according to the multitude of her fruits she has multiplied her altars; according to the wealth of his land, he has set up pillars. [2] They have divided their hearts; now shall they be utterly destroyed: he shall dig down their altars, their pillars shall mourn.

[3] Because now they shall say, We have no king, because we feared not God: [4] and what should a king do for us, speaking false professions as his words? he will make a covenant: judgment shall spring up as a weed on the soil of the field. [5] The inhabitants of Samaria shall dwell near the calf of the house of On; for the people of it mourned for it: and as they provoked him, they shall rejoice at his glory, because he has departed from them. [6] And having bound it for the Assyrians, they carried it away as presents to king Jarim: Ephraim shall receive a gift, and Israel shall be ashamed of his counsel. [7] Samaria has cast off her king as a twig on the surface of the water. [8] And the altars of On, the sins of Israel, shall be taken away: thorns and thistles shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

[9] From the time the hills existed Israel has sinned: there they stood: war waged against the children of iniquity [10] to chastise them shall not overtake them on the hill, the nations shall be gathered against them, when they are chastened for their two sins. [11] Ephraim is a heifer taught to love victory, but I will come upon the fairest part of her neck: I will mount Ephraim; I will pass over Juda in silence; Jacob shall prevail against him.

[12] Sow to yourselves for righteousness, gather in for the fruit of life: light ye for yourselves the light of knowledge; seek God till the fruits of righteousness come upon you. [13] Wherefore have ye passed over ungodliness in silence, and reaped

the sins of it? ye have eaten false fruit;
for thou hast trusted in thy sins, in the
abundance of thy power. [14] Therefore
shall destruction rise up among thy peo-
ple, and all thy strong places shall be ru-
ined: as prince Solomon departed out of
the house of Jeroboam, in the days of bat-
tle they dashed the mother to the ground
upon the children, [15] thus will I do to you,
O house of Israel, because of the unright-
eousness of your sins.

11 Early in the morning were they cast
off, the king of Israel has been cast
off: for Israel is a child, and I loved him,
and out of Egypt have I called his chil-
dren. [2] As I called them, so they de-
parted from my presence: they sacrificed
to Baalim, and burnt incense to graven
images. [3] Yet I bound the feet of Ephraim,
I took him on my arm; but they knew not
that I healed them. [4] When men were de-
stroyed, I drew them with the bands of
my love: and I will be to them as a man
smiting another on his cheek: and I will
have respect to him, I will prevail with
him.

[5] Ephraim dwelt in Egypt; and as for
the Assyrian, he was his king, because
he would not return. [6] And in his cities
he prevailed not with the sword, and he
ceased to war with his hands: and they
shall eat of the fruit of their own devices:
[7] and his people shall cleave fondly to
their habitation; but God shall be angry
with his precious things, and shall not at
all exalt him.

[8] How shall I deal with thee, Ephraim?
how shall I protect thee, Israel? what
shall I do with thee? I will make thee
as Adama, and as Seboim; my heart is
turned at once, my repentance is power-
fully excited. [9] I will not act according to
the fury of my wrath, I will not abandon
Ephraim to be utterly destroyed: for I am
God, and not man; the Holy One within
thee: and I will not enter into the city.
[10] I will go after God: he shall utter his
voice as a lion: for he shall roar, and the
children of the waters shall be amazed.
[11] They shall be amazed and fly as a bird
out of Egypt, and as a dove out of the
land of the Assyrians: and I will restore
them to their houses, saith God.

12 Ephraim has compassed me with
falsehood, and the house of Israel
and Juda with ungodliness: but now
God knows them, and they shall be
called God's holy people.

[2] But Ephraim is an evil spirit, he has
chased the east wind all the day: he has
multiplied empty and vain things, and
made a covenant with the Assyrians, and
oil has gone in the way of traffic into
Egypt. [3] And God has a controversy with
Juda, in order to punish Jacob: according
to his ways and according to his practices
will he recompense him.

[4] He took his brother by the heel in the
womb, and in his labours he had power
with God. [5] And he prevailed with the
angel and was strong: they wept, and in-
treated me: they found me in the house
of On, and there a word was spoken to
them. [6] But the Eternal God Almighty
shall be his memorial. [7] Thou therefore
shalt return to thy God: keep thou mercy
and judgment, and draw nigh to thy God
continually.

[8] As for Chanaan, in his hand is a bal-
ance of unrighteousness: he has loved
to tyrannise. [9] And Ephraim said, Nev-
ertheless I am rich, I have found refresh-
ment to myself. None of his labours shall
be found available to him, by reason of
the sins which he has committed. [10] But I
the Eternal thy God brought thee up out
of the land of Egypt: I will yet cause thee
to dwell in tabernacles, according to the
days of the feast. [11] And I will speak to
the prophets, and I have multiplied vi-
sions, and by the means of the prophets
I was represented. [12] If Galaad exists not,
then the chiefs in Galaad when they sac-
rificed were false, and their altars were as
heaps on the ground of the field.

[13] And Jacob retreated into the plain of

Syria, and Israel served for a wife, and waited for a wife. [14] And God brought Israel out of the land of Egypt by a prophet, and by a prophet was he preserved. [15] Ephraim was angry and excited, therefore his blood shall be poured out upon him, and God shall recompense to him his reproach.

13 According to the word of Ephraim he adopted ordinances for himself in Israel; and he established them for Baal, and died. [2] And now they have sinned increasingly, and have made for themselves a molten image of their silver, according to the fashion of idols, the work of artificers accomplished for them: they say, Sacrifice men, for the calves have come to an end. [3] Therefore shall they be as a morning cloud, and as the early dew that passes away, as chaff blown away from the threshing-floor, and as a vapour from tears. [4] But I am the Eternal thy God that establishes the heaven, and creates the earth, whose hands have framed the whole host of heaven: but I shewed them not to thee that thou shouldest go after them: and I brought thee up out of the land of Egypt, and thou shalt know no God but me; and there is no Saviour beside me. [5] I tended thee as a shepherd in the wilderness, in an uninhabited land. [6] According to their pastures, so they were completely filled; and their hearts were exalted; therefore they forgot me. [7] And I will be to them as a panther, and as a leopard. [8] I will meet them by the way of the Assyrians, as a she-bear excited, and I will rend the caul of their heart, and the lions' whelps of the thicket shall devour them there; the wild beasts of the field shall rend them in pieces.

[9] O Israel, who will aid thee in thy destruction? [10] Where is this thy king? let him even save thee in all thy cities: let him judge thee, of whom thou saidst, Give me a king and a prince. [11] And I gave thee a king in mine anger, and kept him back in my wrath.

[12] Ephraim has framed a conspiracy of unrighteousness, his sin is hidden. [13] Pains as of a woman in travail shall come upon him: he is thy wise son, because he shall not stay in the destruction of thy children. [14] I will deliver them out of the power of Hades, and will redeem them from death: where is thy penalty, O death? O Hades, where is thy sting? comfort is hidden from mine eyes.

[15] Forasmuch as he will cause a division among his brethren, God shall bring upon him an east wind from the desert, and shall dry up his veins and quite drain his fountains: he shall dry up his land, and spoil all his precious vessels.

14 Samaria shall be utterly destroyed: for she has resisted her God; they shall fall by the sword, and their sucklings shall be dashed against the ground, and their women with child ripped up.

[2] Return, O Israel, to the Eternal thy God; for the people have fallen through thine iniquities. [3] Take with you words, and turn to the Eternal your God: speak to him, that ye may not receive the reward of unrighteousness, but that ye may receive good things: and we will render in return the fruit of our lips. [4] Assur shall never save us; we will not mount on horseback; we will no longer say to the works of our hands, Our gods. He who is in thee shall pity the orphan.

[5] I will restore their dwellings, I will love them truly: for he has turned away my wrath from him. [6] I will be as dew to Israel: he shall bloom as the lily, and cast forth his roots as Libanus. [7] His branches shall spread, and he shall be as a fruitful olive, and his smell shall be as the smell of Libanus. [8] They shall return, and dwell under his shadow: they shall live and be satisfied with corn, and he shall flower as a vine: his memorial shall be to Ephraim as the wine of Libanus. [9] What has he to do any more with idols? I have afflicted him, and I will strengthen him:

I am as a leafy juniper tree. From me is thy fruit found.

[10] Who is wise, and will understand these things? or prudent, and will know them? for the ways of God are straight, and the righteous shall walk in them: but the ungodly shall fall therein.

JOEL

1 The word of God which came to Joel
the son of Bathuel.
[2] Hear these words, ye elders, and hearken all ye that inhabit the land. Have such things happened in your days, or in the days of your fathers?[a] [3] Tell your children concerning them, and let your children tell their children, and their children another generation. [4] The leavings of the caterpillar has the locust eaten, and the leavings of the locust has the palmerworm eaten, and the leavings of the palmerworm has the cankerworm eaten.[b]
[5] Awake, ye drunkards, from your wine, and weep: mourn, all ye that drink wine to drunkenness: for joy and gladness are removed from your mouth.[c] [6] For a strong and innumerable nation is come up against my land, their teeth are lion's teeth, and their back teeth those of a lion's whelp. [7] He has ruined my vine, and utterly broken my fig-trees: he has utterly searched my vine, and cast it down; he has peeled its branches.[d]
[8] Lament to me more than a virgin girded with sackcloth for the husband of her youth.[e] [9] The meat-offering and drink-offering are removed from the house of God: mourn, ye priests that serve at the altar of God. [10] For the plains languish: let the land mourn, for the corn languishes; the wine is dried up, the oil becomes scarce; [11] the husbandmen are consumed: mourn your property on account of the wheat and barley; for the harvest has perished from off the field.[f]
[12] The vine is dried up, and the fig-trees are become few; the pomegranate, and palm-tree, and apple, and all the trees of the field are dried up: for the sons of men have abolished joy.[g]
[13] Gird yourselves with sackcloth, and lament, ye priests: mourn, ye that serve at the altar: go in, sleep in sackcloths, ye that minister to God: for the meat-offering and drink-offering are withheld from the house of your God.
[14] Sanctify a fast, proclaim a solemn service, gather the elders and all the inhabitants of the land into the house of your God, and cry earnestly to God,
[15] Alas, alas, alas for the day! for the day of God is nigh, and it will come as trouble upon trouble. [16] Your meat has been destroyed before your eyes, joy and gladness from out of the house of your God. [17] The heifers have started at their mangers, the treasures are abolished, the wine-presses are broken down; for the corn is withered. [18] What shall we store up for ourselves? the herds of cattle have mourned, because they had no pasture; and the flocks of sheep have been utterly destroyed. [19] To thee, O God, will I cry: for fire has devoured the fair places of the wilderness, and a flame has burnt up all the trees of the field. [20] And the cattle of the field have looked up to thee: for the fountains of waters have been dried up, and fire has devoured the fair places of the wilderness.[h]

1:2 Gr. if. **1:4** It is difficult to assign the exact meaning of the Greek. **1:5** Gr. their. **1:7** Gr. whitened, Gen. 30. 37. **1:8** i. e. one who married her as a virgin. **1:11** Or, vintage. **1:12** Gr. disfigured, or, disgraced. **1:20** Gr. issues. See 2 Kings 22. 16; Ezek. 47. 4.

2 Sound the trumpet in Sion, make a proclamation in my holy mountain, and let all the inhabitants of the land be confounded: for the day of God is near; [2] for a day of darkness and gloominess is near, a day of cloud and mist: a numerous and strong people shall be spread upon the mountains as the morning; there has not been from the beginning one like it, and after it there shall not be again even to the years of many generations.[a] [3] Before them is a consuming fire, and behind them is a flame kindled: the land before them is as a paradise of delight, and behind them a desolate plain: and there shall none of them escape.[bc]

[4] Their appearance is as the appearance of horses; and as horsemen, so shall they pursue. [5] As the sound of chariots on the tops of mountains shall they leap, and as the sound of a flame of fire devouring stubble, and as a numerous and strong people setting themselves in array for battle. [6] Before them shall the people be crushed: every face shall be as the blackness of a caldron.[d] [7] As warriors shall they run, and as men of war shall they mount on the walls; and each shall move in his right path, and they shall not turn aside from their tracks: [8] and not one shall stand aloof from his brother: they shall go on weighed down with their arms, and they fall upon their weapons, yet shall they in no wise be destroyed. [9] They shall seize upon the city, and run upon the walls, and go up upon the houses, and enter in through the windows as thieves. [10] Before them the earth shall be confounded, and the sky shall be shaken: the sun and the moon shall be darkened, and the stars shall withdraw their light. [11] And God shall utter his voice before his host: for his camp is very great: for the execution of his words is mighty: for the day of God is great, very glorious, and who shall be able to resist it?[ef]

[12] Now therefore, saith the Eternal your God, turn to me with all your heart, and with fasting, and with weeping, and with lamentation: [13] and rend your hearts, and not your garments, and turn to the Eternal your God: for he is merciful and compassionate, long-suffering, and plenteous in mercy, and repents of evils. [14] Who knows if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering to the Eternal your God?

[15] Sound the trumpet in Sion, sanctify a fast, proclaim a solemn service:[g] [16] gather the people, sanctify the congregation, assemble the elders, gather the infants at the breast: let the bridegroom go forth of his chamber, and the bride out of her closet. [17] Between the porch and the altar let the priests that minister to God weep, and say, Spare thy people, O God, and give not thine heritage to reproach, that the heathen should rule over them, lest they should say among the heathen, Where is their God?[h]

[18] But God was jealous of his land, and spared his people. [19] And God answered and said to his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied with them: and I will no longer make you a reproach among the Gentiles. [20] And I will chase away from you the northern adversary, and will drive him away into a dry land, and I will sink his face in the former sea, and his back parts in the latter sea, and his ill savour shall come up, and his stink shall come up, because he has wrought great things.[ijkl]

[21] Be of good courage, O land; rejoice and be glad: for God has done great things. [22] Be of good courage, ye beasts of the plain, for the plains of the wilder-

2:2 Gr. age. **2:3** Gr. it, sc. the people. **2:3** Lit. to him, sc. the people. **2:6** Or, pot. **2:11** Gr. works. **2:11** Gr. sufficient for it? **2:15** See ch 1. 14. **2:17** Gr. base. **2:20** Gr. cause to disappear. **2:20** Gr. corruption. **2:20** See Job 6. 7. **2:20** Gr. magnified his works.

ness have budded, for the trees have borne their fruit, the fig-tree and the vine have yielded their strength. 23 Rejoice then and be glad, ye children of Sion, in the Eternal your God: for he has given you food fully, and he will rain on you the early and the latter rain, as before.[a] 24 And the floors shall be filled with corn, and the presses shall overflow with wine and oil. 25 And I will recompense you for the years which the locust, and the caterpillar, and the palmerworm, and the cankerworm have eaten, even my great army, which I sent against you. 26 And ye shall eat abundantly, and be satisfied, and shall praise the name of the Eternal your God for the things which he has wrought wonderfully with you: and my people shall not be ashamed for ever. 27 And ye shall know that I am in the midst of Israel, and that I am the Eternal your God, and that there is none else beside me; and my people shall no more be ashamed for ever.

3 And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions. 2 And on my servants and on my handmaids in those days will I pour out of my Spirit. 3 And I will shew wonders in heaven, and upon the earth, blood, and fire, and vapour of smoke. 4 The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of God come.

5 And it shall come to pass that whosoever shall call on the name of God shall be saved: for in mount Sion and in Jerusalem shall the saved one be as God has said, and they that have glad tidings preached to them, whom God has called.

4 For, behold, in those days and at that time, when I shall have turned the captivity of Juda and Jerusalem, 2 I will also gather all the Gentiles, and bring them down to the valley of Josaphat, and will plead with them there for my people and my heritage Israel, who have been dispersed among the Gentiles; and these Gentiles have divided my land,[b] 3 and cast lots over my people, and have given their boys to harlots, and sold their girls for wine, and have drunk.

4 And what have ye to do with me, O Tyre, and Sidon, and all Galilee of the Gentiles? do ye render me a recompense? or do ye bear malice against me? quickly and speedily will I return your recompense on your own heads:[c] 5 because ye have taken my silver and my gold, and ye have brought my choice ornaments into your temples; 6 and ye have sold the children of Juda and the children of Jerusalem to the children of the Greeks, that ye might expel them from their coasts. 7 Therefore, behold, I will raise them up out of the place whither ye have sold them, and I will return your recompense on your own heads. 8 And I will sell your sons and your daughters into the hands of the children of Juda, and they shall sell them into captivity to a far distant nation: for God has spoken it.

9 Proclaim these things among the Gentiles; declare war, arouse the warriors, draw near and go up, all ye men of war.[d]

10 Beat your ploughshares into swords, and your sickles into spears: let the weak say, I am strong.[e] 11 Gather yourselves together, and go in, all ye nations round about, and gather yourselves there: let the timid become a warrior.[f] 12 Let them be aroused, let all the nations go up to the valley of Josaphat: for there will I sit to judge all the Gentiles round about.

13 Bring forth the sickles, for the vin-

2:23 Gr. to exactness. **4:2** Or, nations. See Mat. 25. 31. **4:4** ἀλλοφυλων, usually Philistines. **4:9** Gr. sanctify. **4:10** Or, daggers. **4:11** Gr. meek.

tage is come: go in, tread the grapes, for the press is full: cause the vats to overflow; for their wickedness is multiplied. [14] Noises have resounded in the valley of judgment: for the day of God is near in the valley of judgment. [15] The sun and the moon shall be darkened, and the stars shall withdraw their light.

[16] And God shall cry out of Sion, and shall utter his voice from Jerusalem; and the heaven and the earth shall be shaken, but God shall spare his people, and shall strengthen the children of Israel. [17] And ye shall know that I am the Eternal your God, who dwell in Sion my holy mountain: and Jerusalem shall be holy, and strangers shall not pass through her any more.

[18] And it shall come to pass in that day that the mountains shall drop sweet wine, and the hills shall flow with milk, and all the fountains of Juda shall flow with water, and a fountain shall go forth of the house of God, and water the valley of flags.[a]

[19] Egypt shall be a desolation, and Idumea shall be a desolate plain, because of the wrongs of the children of Juda, because they have shed righteous blood in their land. [20] But Judea shall be inhabited for ever, and Jerusalem to all generations. [21] And I will make inquisition for their blood, and will by no means leave it unavenged: and God shall dwell in Sion.

4:18 See chap 1. 20.

AMOS

1 The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake.

2 And he said, God has spoken out of Sion, and has uttered his voice out of Jerusalem; and the pastures of the shepherds have mourned, and the top of Carmel is dried up.

3 And God said, For three sins of Damascus, and for four, I will not turn away from it; because they sawed with iron saws the women with child of the Galaadites. 4 And I will send a fire on the house of Azael, and it shall devour the foundations of the son of Ader. 5 And I will break to pieces the bars of Damascus, and will destroy the inhabitants out of the plain of On, and will cut in pieces a tribe out of the men of Charrhan: and the famous people of Syria shall be led captive, saith God.

6 Thus saith God; For three sins of Gaza, and for four, I will not turn away from them; because they took prisoners the captivity of Solomon, to shut them up into Idumea. 7 And I will send forth a fire on the walls of Gaza, and it shall devour its foundations. 8 And I will destroy the inhabitants out of Azotus, and a tribe shall be cut off from Ascalon, and I will stretch out my hand upon Accaron: and the remnant of the Philistines shall perish, saith God.

9 Thus saith God; For three transgressions of Tyre, and for four, I will not turn away from it; because they shut up the prisoners of Solomon into Idumea, and remembered not the covenant of brethren. 10 And I will send forth a fire on the walls of Tyre, and it shall devour the foundations of it.

11 Thus saith God; For three sins of Idumea, and for four, I will not turn away from them; because they pursued their brother with the sword, and destroyed the mother upon the earth, and summoned up his anger for a testimony, and kept up his fury to the end. 12 And I will send forth a fire upon Thaman, and it shall devour the foundations of her walls.

13 Thus saith God; For three sins of the children of Ammon, and for four, I will not turn away from him; because they ripped up the women with child of the Galaadites, that they might widen their coasts. 14 And I will kindle a fire on the walls of Rabbath, and it shall devour her foundations with shouting in the day of war, and she shall be shaken in the days of her destruction: 15 and her kings shall go into captivity, their priests and their rulers together, saith God.

2 Thus saith God; For three sins of Moab, and for four, I will not turn away from it; because they burnt the bones of the king of Idumea to lime. [2] But I will send forth a fire on Moab, and it shall devour the foundations of its cities: and Moab shall perish in weakness, with a shout, and with the sound of a trumpet. [3] And I will destroy the judge out of her, and slay all her princes with him, saith God.

[4] Thus saith God; For three sins of the children of Juda, and for four, I will not turn away from him; because they have rejected the law of God, and have not kept his ordinances, and their vain idols which they made, which their fathers followed, caused them to err. [5] And I will send a fire on Juda, and it shall devour the foundations of Jerusalem.

[6] Thus saith God; For three sins of Israel, and for four, I will not turn away from him; because they sold the righteous for silver, and the poor for sandals, [7] wherewith to tread on the dust of the earth, and they have smitten upon the heads of the poor, and have perverted the way of the lowly: and a son and his father have gone in to the same maid, that they might profane the name of their God. [8] And binding their clothes with cords they have made them curtains near the altar, and they have drunk wine gained by extortion in the house of their God.

[9] Nevertheless I cut off the Amorite from before them, whose height was as the height of a cedar, and he was strong as an oak; and I dried up his fruit from above, and his roots from beneath. [10] And I brought you up out of the land of Egypt, and led you about in the desert forty years, that ye should inherit the land of the Amorites. [11] And I took of your sons for prophets, and of your young men for consecration. Are not these things so, ye sons of Israel? saith God. [12] But ye gave the consecrated ones wine to drink; and ye commanded the prophets, saying, Prophesy not.

[13] Therefore, behold, I roll under you, as a waggon full of straw is rolled. [14] And flight shall perish from the runner, and the strong shall not hold fast his strength, and the warrior shall not save his life: [15] and the archer shall not withstand, and he that is swift of foot shall in no wise escape; and the horseman shall not save his life. [16] And the strong shall find no confidence in power: the naked shall flee away in that day, saith God.

3 Hear ye this word, O house of Israel, which God has spoken concerning you, and against the whole family whom I brought up out of the land of Egypt, saying, [2] You especially have I known out of all the families of the earth: therefore will I take vengeance upon you for all your sins.

[3] Shall two walk together at all, if they do not know one another? [4] Will a lion roar out of his thicket if he has no prey? will a lion's whelp utter his voice at all out of his lair, if he have taken nothing? [5] Will a bird fall on the earth without a fowler? will a snare be taken up from the earth without having taken anything? [6] Shall the trumpet sound in the city, and the people not be alarmed? shall there be evil in a city which God has not wrought? [7] For the Eternal God will do nothing, without revealing instruction to his servants the prophets. [8] A lion shall roar, and who will not be alarmed? the Eternal God has spoken, and who will not prophesy?

[9] Proclaim it to the regions among the Assyrians, and to the regions of Egypt, and say, Gather yourselves to the mountain of Samaria, and behold many wonderful things in the midst of it, and the oppression that is in it. [10] And she knew not what things would come against her, saith God, even those that store up wrong and misery in their countries. [11] Therefore thus saith the Eternal God;

O Tyre, thy land shall be made desolate round about thee; and he shall bring down thy strength out of thee, and thy countries shall be spoiled. [12] Thus saith God; As when a shepherd rescues from the mouth of a lion two legs or a piece of an ear, so shall be drawn forth the children of Israel who dwell in Samaria in the presence of a foreign tribe, and in Damascus.

[13] Hear, O ye priests, and testify to the house of Jacob, saith the Eternal God Almighty. [14] For in the day wherein I shall take vengeance of the sins of Israel upon him, I will also take vengeance on the altars of Bæthel: and the horns of the altar shall be broken down, and they shall fall upon the ground. [15] I will crush and smite the turreted-house upon the summer-house; and the ivory-houses shall be destroyed, and many other houses also, saith God.

4 Hear ye this word, ye heifers of the land of Basan that are in the mountain of Samaria, that oppress the poor, and trample on the needy, which say to their masters, Give us that we may drink.

[2] God swears by his holiness, that, behold, the days come upon you, when they shall take you with weapons, and fiery destroyers shall cast those with you into boiling caldrons. [3] And ye shall be brought forth naked in the presence of each other; and ye shall be cast forth on the mountain Romman, saith God.

[4] Ye went into Bæthel, and sinned, and ye multiplied sin at Galgala; and ye brought your meat-offerings in the morning, and your tithes every third day. [5] And they read the law without, and called for public professions: proclaim aloud that the children of Israel have loved these things, saith God.

[6] And I will give you dulness of teeth in all your cities, and want of bread in all your places: yet ye returned not to me, saith God. [7] Also I withheld from you the rain three months before the harvest: and I will rain upon one city, and on another city I will not rain: one part shall be rained upon, and the part on which I shall not rain shall be dried up. [8] And the inhabitants of two or three cities shall be gathered to one city to drink water, and they shall not be satisfied: yet ye have not returned to me, saith God. [9] I smote you with parching, and with blight: ye multiplied your gardens, your vineyards, and your fig-grounds, and the cankerworm devoured your oliveyards: yet not even thus did ye return to me, saith God. [10] I sent pestilence among you by the way of Egypt, and slew your young men with the sword, together with thy horses that were taken captive; and in my wrath against you I set fire to your camps: yet not even thus did ye return to me, saith God. [11] I overthrew you, as God overthrew Sodoma and Gomorrha, and ye became as a brand plucked out of the fire: yet not even thus did ye return to me, saith God.

[12] Therefore thus will I do to thee, O Israel: nay because I will do thus to thee, prepare to call on thy God, O Israel. [13] For, behold, I am he that strengthens the thunder, and creates the wind, and proclaims to men his Christ, forming the morning and the darkness, and mounting on the high places of the earth, The Eternal God Almighty is his name.

5 Hear ye this word of God, even a lamentation, which I take up against you. The house of Israel is fallen; it shall no more rise. [2] The virgin of Israel has fallen upon his land; there is none that shall raise her up. [3] Therefore thus saith the Eternal God; The city out of which there went forth a thousand, in it there shall be left a hundred, and in that out of which there went forth a hundred, there shall be left ten to the house of Israel.

[4] Wherefore thus saith God to the house of Israel, Seek ye me, and ye shall live. [5] But seek not Bæthel, and go not in to Galgala, and cross not over to the

Well of the Oath: for Galgala shall surely go into captivity, and Bæthel shall be as that which is not. [6] Seek ye God, and ye shall live; lest the house of Joseph blaze as fire, and it devour him, and there shall be none to quench it for the house of Israel.

[7] It is he that executes judgment in the height above, and he has established justice on the earth: [8] who makes all things, and changes them, and turns darkness into the morning, and darkens the day into night: who calls for the water of the sea, and pours it out on the face of the earth: God is his name: [9] who dispenses ruin to strength, and brings distress upon the fortress.

[10] They hated him that reproved in the gates, and abhorred holy speech. [11] Therefore because they have smitten the poor with their fists, and ye have received of them choice gifts; ye have built polished houses, but ye shall not dwell in them; ye have planted desirable vineyards, but ye shall not drink the wine of them. [12] For I know your many transgressions, and your sins are great, trampling on the just, taking bribes, and turning aside the judgment of the poor in the gates.

[13] Therefore the prudent shall be silent at that time; for it is a time of evils. [14] Seek good, and not evil, that ye may live: and so the Eternal God Almighty shall be with you, as ye have said, [15] We have hated evil, and loved good: and restore ye judgment in the gates; that the Eternal God Almighty may have mercy on the remnant of Joseph.

[16] Therefore thus saith the Eternal God Almighty; In all the streets shall be lamentations; and in all the ways shall it be said, Woe, woe! the husbandman shall be called to mourning and lamentation, and to them that are skilled in complaining. [17] And there shall be lamentation in all the ways; because I will pass through the midst of thee, saith God.

[18] Woe to you that desire the day of God! what is this day of God to you? whereas it is darkness, and not light. [19] As if a man should flee from the face of a lion, and a bear should meet him; and he should spring into his house, and lean his hands upon the wall, and a serpent should bite him. [20] Is not the day of God darkness, and not light? and is not this day gloom without brightness?

[21] I hate, I reject your feasts, and I will not smell your meat-offerings in your general assemblies. [22] Wherefore if ye should bring me your whole-burnt-sacrifices and meat-offerings, I will not accept them: neither will I have respect to your grand peace-offerings. [23] Remove from me the sound of thy songs, and I will not hear the music of thine instruments. [24] But let judgment roll down as water, and righteousness as an impassable torrent. [25] Have ye offered to me victims and sacrifices, O house of Israel, forty years in the wilderness? [26] Yea, ye took up the tabernacle of Moloch, and the star of your god Ræphan, the images of them which ye made for yourselves. [27] And I will carry you away beyond Damascus, saith God, the Almighty God is his name.

6 Woe to them that set at nought Sion, and that trust in the mountain of Samaria: they have gathered the harvest of the heads of the nations, and they have gone in themselves. [2] O house of Israel, pass by all of you, and see; and pass by thence to Ematrabba; and thence descend to Geth of the Philistines, the chief of all these kingdoms, see if their coasts are greater than your coasts.

[3] Ye who are approaching the evil day, who are drawing near and adopting false sabbaths; [4] who sleep upon beds of ivory, and live delicately on their couches, and eat kids out of the flocks, and sucking calves out of the midst of the stalls; [5] who excel in the sound of musical instruments; they have regarded them as abid-

ing, not as fleeting pleasures; [6] who drink strained wine, and anoint themselves with the best ointment: and have suffered nothing on occasion of the calamity of Joseph. [7] Therefore now shall they depart into captivity from the dominion of princes, and the neighing of horses shall be cut off from Ephraim.

[8] For God has sworn by himself, saying, Because I abhor all the pride of Jacob, I do also hate his countries, and I will cut off his city with all who inhabit it.

[9] And it shall come to pass, if there be ten men left in one house, that they shall die. [10] But a remnant shall be left behind, and their relations shall take them, and shall strenuously endeavour to carry forth their bones from the house: and one shall say to the heads of the house, Is there yet any one else with thee? And he shall say, No one else. And the other shall say, Be silent, that thou name not the name of God.

[11] For, behold, God commands, and he will smite the great house with breaches, and the little house with rents.

[12] Will horses run upon rocks? will they refrain from neighing at mares? for ye have turned judgment into poison, and the fruit of righteousness into bitterness: [13] ye who rejoice at vanity, who say, Have we not possessed horns by our own strength? [14] For behold, O house of Israel, I will raise up against you a nation, saith the God of hosts; and they shall afflict you so that ye shall not enter into Æmath, and as it were from the river of the wilderness.

7 Thus has the Eternal God shewed me; and, behold, a swarm of locusts coming from the east; and, behold, one caterpillar, king Gog. [2] And it came to pass when he had finished devouring the grass of the land, that I said, Eternal God, be merciful; who shall raise up Jacob? for he is small in number. [3] Repent, O God, for this. And this shall not be, saith God.

[4] Thus has God shewed me; and, behold, God called for judgment by fire, and it devoured the great deep, and devoured God's portion. [5] Then I said, O God, cease, I pray thee: who shall raise up Jacob? for he is small in number. Repent, O God, for this. [6] This also shall not be, saith God.

[7] Thus God shewed me; and behold, he stood upon a wall of adamant, and in his hand was an adamant. [8] And God said to me, What seest thou, Amos? And I said, An adamant. And God said to me, Behold, I appoint an adamant in the midst of my people Israel: I will not pass by them any more. [9] And the joyful altars shall be abolished, and the sacrifices of Israel shall be set aside; and I will rise up against the house of Jeroboam with the sword.

[10] Then Amasias the priest of Bæthel sent to Jeroboam king of Israel, saying, Amos is forming conspiracies against thee in the midst of the house of Israel: the land will be utterly unable to bear all his words. [11] For thus says Amos, Jeroboam shall die by the sword, and Israel shall be led away captive from his land.

[12] And Amasias said to Amos, Go, seer, remove thou into the land of Juda, and live there, and thou shalt prophesy there: [13] but thou shalt no longer prophesy at Bæthel: for it is the king's sanctuary, and it is the royal house.

[14] And Amos answered, and said to Amasias, I was not a prophet, nor the son of a prophet; but I was a herdman, and a gatherer of sycamore fruits. [15] And God took me from the sheep, and God said to

me, Go, and prophesy to my people Israel. [16] And now hear the word of God: Thou sayest, Prophesy not to Israel, and raise not a tumult against the house of Jacob. [17] Therefore thus saith God; Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured with the line; and thou shalt die in an unclean land; and Israel shall be led captive out of his land. Thus has the Eternal God shewed me.

8 And behold a fowler's basket. [2] And he said, What seest thou, Amos? And I said, A fowler's basket. And God said to me, The end is come upon my people Israel; I will not pass by them any more. [3] And the ceilings of the temple shall howl in that day, saith the Eternal God: there shall be many a fallen one in every place; I will bring silence upon them.

[4] Hear now this, ye that oppress the poor in the morning, and drive the needy ones by tyranny from the earth, [5] saying, When will the month pass away, and we shall sell, and the sabbath, and we shall open the treasure, to make the measure small, and to enlarge the weight, and make the balance unfair? [6] That we may buy the poor for silver, and the needy for shoes; and we will trade in every kind of fruit. [7] God swears against the pride of Jacob, None of your works shall ever be forgotten. [8] And shall not the land be troubled for these things, and shall not every one who dwells in it mourn? whereas destruction shall come up as a river, and shall descend as the river of Egypt.

[9] And it shall come to pass in that day, saith the Eternal God, that the sun shall go down at noon, and the light shall be darkened on the earth by day: [10] and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth on all loins, and baldness on every head; and I will make them as the mourning of a beloved friend, and those with them as a day of grief.

[11] Behold, the days come, saith God, that I will send forth a famine on the land, not a famine of bread, nor a thirst for water, but a famine of hearing the word of God. [12] And the waters shall be troubled from sea to sea, and from the north to the east shall men run hither and thither, seeking the word of God, and they shall not find it. [13] In that day shall the fair virgins and the young men faint for thirst; [14] they who swear by the propitiation of Samaria, and who say, Thy god, O Dan, lives; and, Thy god, O Bersabee, lives; and they shall fall, and shall no more rise again.

9 I saw God standing on the altar: and he said,

Smite the mercy-seat, and the porch shall be shaken: and cut through into the heads of all; and I will slay the remnant of them with the sword: no one of them fleeing shall escape, and no one of them striving to save himself shall be delivered. [2] Though they hide themselves in hell, thence shall my hand drag them forth; and though they go up to heaven, thence will I bring them down. [3] If they hide themselves in the top of Carmel, thence will I search them out and take them; and if they should go down from my presence into the depths of the sea, there will I command the serpent, and he shall bite them. [4] And if they should go into captivity before the face of their enemies, there will I command the sword, and it shall slay them: and I will set mine eyes against them for evil, and not for good.

[5] And God, the Eternal God Almighty, is he that takes hold of the land, and causes it to shake, and all that inhabit it shall mourn; and its destruction shall go up as a river, and shall descend as the river of Egypt. [6] It is he that builds his ascent up to the sky, and establishes his promise on the earth; who calls the water

of the sea, and pours it out on the face of the earth; God Almighty is his name.

[7] Are not ye to me as the sons of the Ethiopians, O children of Israel? saith God. Did I not bring Israel up out of the land of Egypt, and the Philistines from Cappadocia, and the Syrians out of the deep? [8] Behold, the eyes of the Eternal God are upon the kingdom of sinners, and I will cut it off from the face of the earth; only I will not utterly cut off the house of Jacob, saith God. [9] For I will give commandment, and sift the house of Israel among all the Gentiles, as corn is sifted in a sieve, and yet a fragment shall not in any wise fall upon the earth. [10] All the sinners of my people shall die by the sword, who say, Calamities shall certainly not draw near, nor come upon us.

[11] In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days: [12] that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek me, saith God who does all these things.

[13] Behold, the days come, saith God, when the harvest shall overtake the vintage, and the grapes shall ripen at seedtime; and the mountains shall drop sweet wine, and all the hills shall be planted. [14] And I will turn the captivity of my people Israel, and they shall rebuild the ruined cities, and shall inhabit them; and they shall plant vineyards, and shall drink the wine from them; and they shall form gardens, and eat the fruit of them. [15] And I will plant them on their land, and they shall no more be plucked up from the land which I have given them, saith the Eternal God Almighty.

OBDIAS (OBADIAH)

1 The vision of Obdias. Thus saith the Eternal God to Idumea; I have heard a report from God, and he has sent forth a message to the nations.

[2] Arise ye, and let us rise up against her to war. [3] Behold, I have made thee small among the Gentiles: thou art greatly dishonoured. The pride of thine heart has elated thee, dwelling as thou dost in the holes of the rocks, as one that exalts his habitation, saying in his heart, Who will bring me down to the ground? [4] If thou shouldest mount up as the eagle, and if thou shouldest make thy nest among the stars, thence will I bring thee down, saith God. [5] If thieves came in to thee, or robbers by night, where wouldest thou have been cast away? would they not have stolen just enough for themselves? and if grape-gatherers went in to thee, would they not leave a gleaning?

[6] How has Esau been searched out, and how have his hidden things been detected? [7] They sent thee to thy coasts: all the men of thy covenant have withstood thee; thine allies have prevailed against thee, they have set snares under thee: they have no understanding.

[8] In that day, saith God, I will destroy the wise men out of Idumea, and understanding out of the mount of Esau. [9] And thy warriors from Thæman shall be dismayed, to the end that man may be cut off from the mount of Esau. [10] Because of the slaughter and the sin committed against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. [11] From the day that thou stoodest in opposition to him, in the days when foreigners were taking captive his forces, and strangers entered into his gates, and cast lots on Jerusalem, thou also wast as one of them.

[12] And thou shouldest not have looked on the day of thy brother in the day of strangers; nor shouldest thou have rejoiced against the children of Juda in the day of their destruction; neither shouldest thou have boasted in the day of their affliction.[a] [13] Neither shouldest thou have gone into the gates of the people in the day of their troubles; nor yet shouldest thou have looked upon their gathering in the day of their destruction, nor shouldest thou have attacked their host in the day of their perishing. [14] Neither shouldest thou have stood at the opening of their passages, to destroy utterly those of them that were escaping; neither shouldest thou have shut up his fugitives in the day of affliction.

[15] For the day of God is near upon all the Gentiles: as thou hast done, so shall it be done to thee: thy recompense shall be returned on thine own head. [16] For as thou hast drunk upon my holy mountain, so shall all the nations drink wine; they shall drink, and go down, and be as if they were not.

[17] But on mount Sion there shall be deliverance, and there shall be a sanctuary; and the house of Jacob shall take for an inheritance those that took them for an inheritance. [18] And the house of Jacob shall be fire, and the house of Joseph a flame, and the house of Esau shall be for stubble; and Israel shall flame forth against them, and shall devour them,

1:12 Or, look not thou, etc.

and there shall not be a corn-field left to the house of Esau; because God has spoken. 19 And they that dwell in the south shall inherit the mount of Esau, and they in the plain the Philistines: and they shall inherit the mount of Ephraim, and the plain of Samaria, and Benjamin, and the land of Galaad.[a]

20 And this shall be the domain of the captivity of the children of Israel, the land of the Chananites as far as Sarepta; and the captives of Jerusalem shall inherit as far as Ephratha; they shall inherit the cities of the south.

21 And they that escape shall come up from mount Sion, to take vengeance on the mount of Esau; and the kingdom shall be God's.

1:19 The Gr. is the Hebrew word.

JONAS (JONAH)

1 Now the word of God came to Jonas
the son of Amathi, saying, [2] Rise, and
go to Nineve, the great city, and preach
in it; for the cry of its wickedness is come
up to me. [3] But Jonas rose up to flee to
Tharsis from the presence of God. And
he went down to Joppa, and found a ship
going to Tharsis: and he paid his fare,
and went up into it, to sail with them to
Tharsis from the presence of God.

[4] And God raised up a wind on the sea;
and there was a great storm on the sea,
and the ship was in danger of being bro-
ken. [5] And the sailors were alarmed, and
cried every one to his god, and cast out
the wares that were in the ship into the
sea, that it might be lightened of them.
But Jonas was gone down into the hold
of the ship, and was asleep, and snored.[a]

[6] And the shipmaster came to him, and
said to him, Why snorest thou? arise,
and call upon thy God, that God may
save us, and we perish not. [7] And each
man said to his neighbour, Come, let us
cast lots, and find out for whose sake this
mischief is upon us. So they cast lots, and
the lot fell upon Jonas.

[8] And they said to him, Tell us what
is thine occupation, and whence comest
thou, and of what country and what peo-
ple art thou?[b] [9] And he said to them, I am
a servant of God; and I worship the Eter-
nal God of heaven, who made the sea,
and the dry land. [10] Then the men feared
exceedingly, and said to him, What is
this that thou hast done? for the men
knew that he was fleeing from the face of
God, because he had told them. [11] And
they said to him, What shall we do to
thee, that the sea may be calm to us? for
the sea rose, and lifted its wave exceed-
ingly.[c] [12] And Jonas said to them, Take
me up, and cast me into the sea, and the
sea shall be calm to you: for I know that
for my sake this great tempest is upon
you.

[13] And the men tried hard to return to
the land, and were not able: for the sea
rose and grew more and more tempestu-
ous against them.[d] [14] And they cried to
God, and said, Forbid it, God: let us not
perish for the sake of this man's life, and
bring not righteous blood upon us: for
thou, God, hast done as thou wouldest.[e]
[15] So they took Jonas, and cast him out
into the sea: and the sea ceased from its
raging. [16] And the men feared God very
greatly, and offered a sacrifice to God,
and vowed vows.

2 Now God had commanded a great
whale to swallow up Jonas: and Jonas
was in the belly of the whale three days
and three nights.

[2] And Jonas prayed to the Eternal his
God out of the belly of the whale, [3] and
said,

I cried in my affliction to the Eternal my
God, and he hearkened to me, even to my
cry out of the belly of hell: thou heardest
my voice. [4] Thou didst cast me into the
depths of the heart of the sea, and the
floods compassed me: all thy billows and
thy waves have passed upon me. [5] And I
said, I am cast out of thy presence: shall
I indeed look again toward thy holy tem-
ple? [6] Water was poured around me to

1:5 Lit. hollow. **1:8** Alex. + 'for those whose cause this evil is upon us'. **1:11** Gr. went. **1:13** Lit. went and rose up more. **1:14** Gr. by no means. See Acts 10. 14. **2:6** Gr. last.

the soul: the lowest deep compassed me,
my head went down[a] 7 to the clefts of the
mountains; I went down into the earth,
whose bars are the everlasting barriers:
yet, O Eternal my God, let my ruined life
be restored.

8 When my soul was failing me, I remembered God; and may my prayer
come to thee into thy holy temple.[b]
9 They that observe vanities and lies have
forsaken their own mercy.[c] 10 But I will
sacrifice to thee with the voice of praise
and thanksgiving: all that I have vowed
I will pay to thee, God of my salvation.[d]

11 And the whale was commanded by
God, and it cast up Jonas on the dry land.

3 And the word of God came to Jonas
the second time, saying, 2 Rise, go to
Nineve, the great city, and preach in it
according to the former preaching which
I spoke to thee of. 3 And Jonas arose,
and went to Nineve, as God had spoken.
Now Nineve was an exceeding great city,
of about three days' journey.[e] 4 And
Jonas began to enter into the city about
a day's journey, and he proclaimed, and
said, Yet three days, and Nineve shall be
overthrown.

5 And the men of Nineve believed God,
and proclaimed a fast, and put on sackcloths, from the greatest of them to the
least of them. 6 And the word reached
the king of Nineve, and he arose from
off his throne, and took off his raiment
from him, and put on sackcloth, and sat
on ashes.

7 And proclamation was made, and it
was commanded in Nineve by the king
and by his great men, saying, Let not
men, or cattle, or oxen, or sheep, taste
any thing, nor feed, nor drink water.
8 So men and cattle were clothed with
sackcloths, and cried earnestly to God;
and they turned every one from their
evil way, and from the iniquity that was
in their hands, saying, 9 Who knows if
God will repent, and turn from his fierce
anger, and so we shall not perish?

10 And God saw their works, that they
turned from their evil ways; and God repented of the evil which he had said he
would do to them; and he did it not.

4 But Jonas was very deeply grieved,
and he was confounded. 2 And he
prayed to God, and said, O God, were
not these my words when I was yet in
my land? therefore I made haste to flee
to Tharsis; because I knew that thou
art merciful and compassionate, long-
suffering, and abundant in kindness, and
repentest of evil.[f] 3 And now, Eternal
God, take my life from me; for it is better for me to die than to live.[g] 4 And
God said to Jonas, Art thou very much
grieved?

5 And Jonas went out from the city, and
sat over against the city; and he made for
himself there a booth, and he sat under
it, until he should perceive what would
become of the city. 6 And the Eternal
God commanded a gourd, and it came
up over the head of Jonas, to be a shadow
over his head, to shade him from his
calamities: and Jonas rejoiced with great
joy for the gourd.

7 And God commanded a worm the
next morning, and it smote the gourd,
and it withered away. 8 And it came to
pass at the rising of the sun, that God
commanded a burning east wind; and
the sun smote on the head of Jonas, and
he fainted, and despaired of his life, and
said, It is better for me to die than to
live. 9 And God said to Jonas, Art thou
very much grieved for the gourd? And
he said, I am very much grieved, even to
death.

10 And God said, Thou hadst pity on
the gourd, for which thou hast not suffered, neither didst thou rear it; which
came up before night, and perished before another night:[h] 11 and shall not I

2:8 Gr. from me. **2:9** Gr. vain and false things. **2:10** Or, for a thank-offering to God. **3:3** Lit. a great city to God. Acts 7. 20. **4:2** Gr. anticipate. **4:3** Gr. sovereign God. **4:10** Or, little before.

spare Nineve, the great city, in which dwell more than twelve myriads of human beings, who do not know their right hand or their left hand; and also much cattle?

MICHÆAS (MICAH)

1 And the word of God came to Michæas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.

[2] Hear these words, ye people; and let the earth give heed, and all that are in it: and the Eternal God shall be among you for a testimony, God out of his holy habitation. [3] For, behold, God comes forth out of his place, and will come down, and will go upon the high places of the earth. [4] And the mountains shall be shaken under him, and the valleys shall melt like wax before the fire, and as water rushing down a declivity.

[5] All these calamities are for the transgression of Jacob, and for the sin of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what is the sin of the house of Juda? is it not Jerusalem? [6] Therefore I will make Samaria as a store-house of the fruits of the field, and as a planting of a vineyard: and I will utterly demolish her stones, and I will expose her foundations. [7] And they shall cut in pieces all the graven images, and all that she has hired they shall burn with fire, and I will utterly destroy all her idols: because she has gathered of the hires of fornication, and of the hires of fornication has she amassed wealth.

[8] Therefore shall she lament and wail, she shall go barefooted, and being naked she shall make lamentation as that of serpents, and mourning as of the daughters of sirens. [9] For her plague has become grievous; for it has come even to Juda; and has reached to the gate of my people, even to Jerusalem.

[10] Ye that are in Geth, exalt not yourselves, and ye Enakim, do not rebuild from the ruins of the house in derision: sprinkle dust in the place of your laughter. [11] The inhabitant of Sennaar, fairly inhabiting her cities, came not forth to mourn for the house next to her: she shall receive of you the stroke of grief.

[12] Who has begun to act for good to her that dwells in sorrow? for calamities have come down from God upon the gates of Jerusalem, [13] even a sound of chariots and horsemen: the inhabitants of Lachis, she is the leader of sin to the daughter of Sion: for in thee were found the transgressions of Israel. [14] Therefore shall he cause men to be sent forth as far as the inheritance of Geth, even vain houses; they are become vanity to the kings of Israel; [15] until they bring the heirs, O inhabitant of Lachis: the inheritance shall reach to Odollam, even the glory of the daughter of Israel. [16] Shave thine hair, and make thyself bald for thy delicate children; increase thy widowhood as an eagle; for thy people are gone into captivity from thee.

2 They meditated troubles, and wrought wickedness on their beds, and they put it in execution with the daylight; for they have not lifted up their hands to God. [2] And they desired fields, and plundered orphans, and oppressed families, and spoiled a man and his house, even a man and his inheritance.

[3] Therefore thus saith God; Behold, I devise evils against this family, out of which ye shall not lift up your necks, neither shall ye walk upright speedily: for the time is evil.

[4] In that day shall a parable be taken up against you, and a plaintive lamentation shall be uttered, saying, We are thoroughly miserable: the portion of my people has been measured out with a line, and there was none to hinder him so as to turn him back; your fields have been divided. [5] Therefore thou shalt have no one to cast a line for the lot. [6] Weep not with tears in the assembly of God, neither let any weep for these things; for he shall not remove the reproaches, [7] who says, The house of Jacob has provoked the Spirit of God; are not these his practices? Are not God's words right with him? and have they not proceeded correctly? [8] Even beforetime my people withstood him as an enemy against his peace; they have stripped off his skin to remove hope in the conflict of war. [9] The leaders of my people shall be cast forth from their luxurious houses; they are rejected because of their evil practices; draw ye near to the everlasting mountains.

[10] Arise thou, and depart; for this is not thy rest because of uncleanness: ye have been utterly destroyed; [11] ye have fled, no one pursuing you: thy spirit has framed falsehood, it has dropped on thee for wine and strong drink. But it shall come to pass, that out of the dropping of this people, [12] Jacob shall be completely gathered with all his people: I will surely receive the remnant of Israel; I will cause them to return together, as sheep in trouble, as a flock in the midst of their fold: they shall rush forth from among men through the breach made before them: [13] they have broken through, and passed the gate, and gone out by it: and their king has gone out before them, and God shall lead them.

3 And he shall say, Hear now these words, ye heads of the house of Jacob, and ye remnant of the house of Israel; is it not for you to know judgment? [2] who hate good, and seek evil; who tear their skins off them, and their flesh off their bones: [3] even as they devoured the flesh of my people, and stripped their skins off them, and broke their bones, and divided them as flesh for the caldron, and as meat for the pot, [4] thus they shall cry to God, but he shall not hearken to them; and he shall turn away his face from them at that time, because they have done wickedly in their practices against themselves.

[5] Thus saith God concerning the prophets that lead my people astray, that bite with their teeth, and proclaim peace to them; and when nothing was put into their mouth, they raised up war against them: [6] therefore there shall be night to you instead of a vision, and there shall be to you darkness instead of prophecy; and the sun shall go down upon the prophets, and the day shall be dark upon them. [7] And the seers of night-visions shall be ashamed, and the prophets shall be laughed to scorn: and all the people shall speak against them, because there shall be none to hearken to them. [8] Surely I will strengthen myself with the Spirit of God, and of judgment, and of power, to declare to Jacob his transgressions, and to Israel his sins.

[9] Hear now these words, ye chiefs of the house of Jacob, and the remnant of the house of Israel, who hate judgment, and pervert all righteousness; [10] who build up Sion with blood, and Jerusalem with iniquity. [11] The heads thereof have

judged for gifts, and the priests thereof
have answered for hire, and her prophets
have divined for silver: and yet they
have rested on God, saying, Is not God
among us? no evil shall come upon us.
12 Therefore on your account Sion shall
be ploughed as a field, and Jerusalem
shall be as a storehouse of fruits, and the
mountain of the house as a grove of the
forest.

4 And at the last days the mountain of
God shall be manifest, established on
the tops of the mountains, and it shall
be exalted above the hills; and the peo-
ples shall hasten to it. 2 And many na-
tions shall go, and say, Come, let us go
up to the mountain of God, and to the
house of the God of Jacob; and they shall
shew us his way, and we will walk in his
paths: for out of Sion shall go forth a law,
and the word of God from Jerusalem.
3 And he shall judge among many peo-
ples, and shall rebuke strong nations afar
off; and they shall beat their swords into
ploughshares, and their spears into sick-
les; and nation shall no more lift up
sword against nation, neither shall they
learn to war any more. 4 And every one
shall rest under his vine, and every one
under his fig-tree; and there shall be
none to alarm them: for the mouth of
God Almighty has spoken these words.
5 For all other nations shall walk every
one in his own way, but we will walk in
the name of the Eternal our God for ever
and ever.

6 In that day, saith God, I will gather
her that is bruised, and will receive her
that is cast out, and those whom I re-
jected. 7 And I will make her that was
bruised a remnant, and her that was re-
jected a mighty nation: and God shall
reign over them in mount Sion from
henceforth, even for ever.

8 And thou, dark tower of the flock,
daughter of Sion, on thee the dominion
shall come and enter in, even the first
kingdom from Babylon to the daugh-
ter of Jerusalem. 9 And now, why hast
thou known calamities? was there not
a king to thee? or has thy counsel per-
ished that pangs as of a woman in tra-
vail have seized upon thee? 10 Be in pain,
and strengthen thyself, and draw near, O
daughter of Sion, as a woman in travail:
for now thou shalt go forth out of the city,
and shalt lodge in the plain, and shalt
reach even to Babylon: thence shall the
Eternal thy God deliver thee, and thence
shall he redeem thee out of the hand of
thine enemies.

11 And now have many nations gath-
ered against thee, saying, We will rejoice,
and our eyes shall look upon Sion. 12 But
they know not the thought of God, and
have not understood his counsel: for he
has gathered them as sheaves of the floor.
13 Arise, and thresh them, O daughter of
Sion: for I will make thine horns iron,
and I will make thine hoofs brass: and
thou shalt utterly destroy many nations,
and shalt consecrate their abundance to
God, and their strength to God of all the
earth.

14 Now shall the daughter of Sion be
completely hedged in: he has laid siege
against us: they shall smite the tribes of
Israel with a rod upon the cheek.

5 And thou, Bethleem, house of
Ephratha, art few in number to be
reckoned among the thousands of Juda;
yet out of thee shall one come forth to
me, to be a ruler of Israel; and his go-
ings forth were from the beginning, even
from eternity.

2 Therefore shall he appoint them to
wait till the time of her that travails: she
shall bring forth, and then the remnant of
their brethren shall return to the children
of Israel. 3 And God shall stand, and see,
and feed his flock with power, and they
shall dwell in the glory of the name of the
Eternal their God: for now shall they be
magnified to the ends of the earth.

4 And she shall have peace when As-
sur shall come into your land, and when

he shall come up upon your country;
and there shall be raised up against him
seven shepherds, and eight attacks of
men. [5] And they shall tend the Assyr-
ian with a sword, and the land of Nebrod
with her trench: and he shall deliver you
from the Assyrian, when he shall come
upon your land, and when he shall in-
vade your coasts.

[6] And the remnant of Jacob shall be
among the Gentiles in the midst of many
peoples, as dew falling from God, and
as lambs on the grass; that none may
assemble nor resist among the sons of
men. [7] And the remnant of Jacob shall be
among the Gentiles in the midst of many
nations, as a lion in the forest among cat-
tle, and as a lion's whelp among flocks
of sheep, even as when he goes through,
and selects, and carries off his prey, and
there is none to deliver. [8] Thine hand
shall be lifted up against them that afflict
thee, and all thine enemies shall be ut-
terly destroyed.

[9] And it shall come to pass in that day,
saith God, that I will utterly destroy the
horses out of the midst of thee, and de-
stroy thy chariots: [10] and I will utterly de-
stroy the cities of thy land, and demolish
all thy strong-holds: [11] and I will utterly
destroy thy sorceries out of thine hands;
and there shall be no soothsayers in thee.
[12] And I will utterly destroy thy graven
images, and thy statues out of the midst
of thee; and thou shalt never any more
worship the works of thine hands. [13] And
I will cut off the groves out of the midst of
thee, and I will abolish thy cities. [14] And
I will execute vengeance on the heathen
in anger and wrath, because they hear-
kened not.

6 Hear now a word: the Eternal God
has said; Arise, plead with the moun-
tains, and let the hills hear thy voice.

[2] Hear ye, O mountains, the contro-
versy of God, and ye valleys even the
foundations of the earth: for God has
a controversy with his people, and will
plead with Israel. [3] O my people, what
have I done to thee? or wherein have I
grieved thee? or wherein have I troubled
thee? answer me. [4] For I brought thee up
out of the land of Egypt, and redeemed
thee out of the house of bondage, and
sent before thee Moses, and Aaron, and
Mariam.

[5] O my people, remember now, what
counsel Balac king of Moab took against
thee, and what Balaam the son of Beor
answered him, from the reeds to Galgal;
that the righteousness of God might be
known.

[6] Wherewithal shall I reach God, and
lay hold of my God most high? shall I
reach him by whole-burnt-offerings, by
calves of a year old? [7] Will God accept
thousands of rams, or ten thousands of
fat goats? should I give my first-born for
ungodliness, the fruit of my body for the
sin of my soul? [8] Has it not been told
thee, O man, what is good? or what does
God require of thee, but to do justice, and
love mercy, and be ready to walk with
the Eternal thy God?

[9] God's voice shall be proclaimed in the
city, and he shall save those that fear his
name: hear, O tribe; and who shall or-
der the city? [10] Is there not fire, and the
house of the wicked heaping up wicked
treasures, and that with the pride of un-
righteousness? [11] Shall the wicked be jus-
tified by the balance, or deceitful weights
in the bag, [12] whereby they have accumu-
lated their ungodly wealth, and they that
dwell in the city have uttered falsehoods,
and their tongue has been exalted in their
mouth?

[13] Therefore will I begin to smite thee; I
will destroy thee in thy sins. [14] Thou shalt

eat, and shalt not be satisfied; and there shall be darkness upon thee; and he shall depart from thee, and thou shalt not escape; and all that shall escape shall be delivered over to the sword. [15] Thou shalt sow, but thou shalt not reap; thou shalt press the olive, but thou shalt not anoint thyself with oil; and shalt make wine, but ye shall drink no wine: and the ordinances of my people shall be utterly abolished. [16] For thou hast kept the statutes of Zambri, and done all the works of the house of Achaab; and ye have walked in their ways, that I might deliver thee to utter destruction, and those that inhabit the city to hissing: and ye shall bear the reproach of nations.

7 Alas for me! for I am become as one gathering straw in harvest, and as one gathering grape-gleanings in the vintage, when there is no cluster for me to eat the first-ripe fruit: alas my soul! [2] For the godly is perished from the earth; and there is none among men that orders his way aright: they all quarrel even to blood: they grievously afflict every one his neighbour: [3] they prepare their hands for mischief, the prince asks a reward, and the judge speaks flattering words; it is the desire of their soul: [4] therefore I will take away their goods as a devouring moth, and as one who acts by a rigid rule in a day of visitation. Woe, woe, thy times of vengeance are come; now shall be their lamentations. [5] Trust not in friends, and confide not in guides: beware of thy wife, so as not to commit anything to her. [6] For the son dishonours his father, the daughter will rise up against her mother, the daughter-in-law against her mother-in-law: those in his house shall be all a man's enemies.

[7] But I will look to God; I will wait upon God my Saviour: my God will hearken to me.

[8] Rejoice not against me, mine enemy; for I have fallen yet shall arise; for though I should sit in darkness, God shall be a light to me. [9] I will bear the indignation of God, because I have sinned against him, until he make good my cause: he also shall maintain my right, and shall bring me out to the light, and I shall behold his righteousness. [10] And she that is mine enemy shall see it, and shall clothe herself with shame, who says, Where is the Eternal thy God? mine eyes shall look upon her: now shall she be for trampling as mire in the ways.

[11] It is the day of making of brick; that day shall be thine utter destruction, and that day shall utterly abolish thine ordinances. [12] And thy cities shall be levelled, and parted among the Assyrians; and thy strong cities shall be parted from Tyre to the river, and from sea to sea, and from mountain to mountain. [13] And the land shall be utterly desolate together with them that inhabit it, because of the fruit of their doings.

[14] Tend thy people with thy rod, the sheep of thine inheritance, those that inhabit by themselves the thicket in the midst of Carmel: they shall feed in the land of Basan, and in the land of Galaad, as in the days of old.

[15] And according to the days of thy departure out of Egypt shall ye see marvellous things. [16] The nations shall see and be ashamed; and at all their might they shall lay their hands upon their mouth, their ears shall be deafened. [17] They shall lick the dust as serpents crawling on the earth, they shall be confounded in their holes; they shall be amazed at the Eternal our God, and will be afraid of thee.

[18] Who is a God like thee, cancelling iniquities, and passing over the sins of the remnant of his inheritance? and he has not kept his anger for a testimony, for he delights in mercy. [19] He will return and have mercy upon us; he will sink our iniquities, and they shall be cast into the depths of the sea, even all our sins. [20] He shall give blessings truly to Jacob, and mercy to Abraam, as thou swarest to our fathers, according to the former days.

NAUM (NAHUM)

1 The burden of Nineve: the book of the vision of Naum the Elkesite.

[2] God is jealous, and God avenges; God avenges with wrath; God takes vengeance on his adversaries, and he cuts off his enemies. [3] God is long-suffering, and his power is great, and God will not hold any guiltless: his way is in destruction and in the whirlwind, and the clouds are the dust of his feet. [4] He threatens the sea, and dries it up, and exhausts all the rivers: the land of Basan, and Carmel are brought low, and the flourishing trees of Libanus have come to nought. [5] The mountains quake at him, and the hills are shaken, and the earth recoils at his presence, even the world, and all that dwell in it. [6] Who shall stand before his anger? and who shall withstand in the anger of his wrath? his wrath brings to nought kingdoms, and the rocks are burst asunder by him.

[7] God is good to them that wait on him in the day of affliction; and he knows them that reverence him. [8] But with an overrunning flood he will make an utter end: darkness shall pursue those that rise up against him and his enemies. [9] What do ye devise against God? he will make a complete end: he will not take vengeance by affliction twice at the same time. [10] For the enemy shall be laid bare even to the foundation, and shall be devoured as twisted yew, and as stubble fully dry.

[11] Out of thee shall proceed a device against God, counselling evil things hostile to him.

[12] Thus saith God who rules over many waters, Even thus shall they be sent away, and the report of thee shall not be heard any more. [13] And now will I break his rod from off thee, and will burst thy bonds.

[14] And God shall give a command concerning thee; there shall no more of thy name be scattered: I will utterly destroy the graven images out of the house of thy god, and the molten images: I will make thy grave; for they are swift.

2 Behold upon the mountains the feet of him that brings glad tidings, and publishes peace! O Juda, keep thy feasts, pay thy vows: for they shall no more pass through thee to thy decay.

[2] It is all over with him, he has been removed, one who has been delivered from affliction has come up panting into thy presence, watch the way, strengthen thy loins, be very valiant in thy strength.

[3] For God has turned aside the pride of Jacob, as the pride of Israel: for they have utterly rejected them, and have destroyed their branches. [4] They have destroyed the arms of their power from among men, their mighty men sporting with fire: the reins of their chariots shall be destroyed in the day of his preparation, and the horsemen shall be thrown into confusion [5] in the ways, and the chariots shall clash together, and shall be entangled in each other in the broad ways: their appearance is as lamps of fire, and as gleaming lightnings.

[6] And their mighty men shall bethink themselves and flee by day; and they shall be weak as they go; and they shall hasten to her walls, and shall prepare their defences. [7] The gates of the cities

have been opened, and the palaces have fallen into ruin, [8] and the foundation has been exposed; and she has gone up, and her maid-servants were led away as doves moaning in their hearts. [9] And as for Nineve, her waters shall be as a pool of water: and they fled, and staid not, and there was none to look back.

[10] They plundered the silver, they plundered the gold, and there was no end of their adorning; they were loaded with it upon all their pleasant vessels. [11] There is thrusting forth, and shaking, and tumult, and heart-breaking, and loosing of knees, and pangs on all loins; and the faces of all are as the blackening of a pot.

[12] Where is the dwelling-place of the lions, and the pasture that belonged to the whelps? where did the lion go, that the lion's whelp should enter in there, and there was none to scare him away? [13] The lion seized enough prey for his whelps, and strangled for his young lions, and filled his lair with prey, and his dwelling-place with spoil.

[14] Behold, I am against thee, saith God Almighty, and I will burn up thy multitude in the smoke, and the sword shall devour thy lions; and I will utterly destroy thy prey from off the land, and thy deeds shall no more at all be heard of.

3 O city of blood, wholly false, full of unrighteousness; the prey shall not be handled. [2] The noise of whips, and the noise of the rumbling of wheels, and of the pursuing horse, and of the bounding chariot, [3] and of the mounting rider, and of the glittering sword, and of the gleaming arms, and of a multitude of slain, and of heavy falling: and there was no end to her nations, but they shall be weak in their bodies [4] because of the abundance of fornication: she is a fair harlot, and well-favoured, skilled in sorcery, that sells the nations by her fornication, and peoples by her sorceries.

[5] Behold, I am against thee, saith the Eternal God Almighty, and I will uncover thy skirts in thy presence, and I will shew the nations thy shame, and the kingdoms thy disgrace. [6] And I will cast abominable filth upon thee according to thine unclean ways, and will make thee a public example. [7] And it shall be that every one that sees thee shall go down from thee, and shall say, Wretched Nineve! who shall lament for her? whence shall I seek comfort for her?

[8] Prepare thee a portion, tune the chord, prepare a portion for Ammon: she that dwells among the rivers, water is round about her, whose dominion is the sea, and whose walls are water. [9] And Ethiopia is her strength, and Egypt; and there was no limit of the flight of her enemies; and the Libyans became her helpers. [10] Yet she shall go as a prisoner into captivity, and they shall dash her infants against the ground at the top of all her ways: and they shall cast lots upon all her glorious possessions, and all her nobles shall be bound in chains. [11] And thou shalt be drunken, and shalt be overlooked; and thou shalt seek for thyself strength because of thine enemies. [12] All thy strong-holds are as fig-trees having watchers: if they be shaken, they shall fall into the mouth of the eater. [13] Behold, thy people within thee are as women: the gates of thy land shall surely be opened to thine enemies: the fire shall devour thy bars.

[14] Draw thee water for a siege, and well secure thy strong-holds: enter into the clay, and be thou trodden in the chaff, make the fortifications stronger than brick. [15] There the fire shall devour thee; the sword shall utterly destroy thee, it shall devour thee as the locust, and thou shalt be pressed down as a palmerworm. [16] Thou hast multiplied thy merchandise beyond the stars of heaven: the palmerworm has attacked it, and has flown away. [17] Thy mixed multitude has suddenly departed as the grasshopper, as the locust perched on a hedge in a

frosty day; the sun arises, and it flies off,
and knows not its place: woe to them!
18 Thy shepherds have slumbered, the
Assyrian king has laid low thy mighty
men: thy people departed to the moun-
tains, and there was none to receive
them.
19 There is no healing for thy bruise; thy
wound has rankled: all that hear the re-
port of thee shall clap their hands against
thee; for upon whom has not thy wicked-
ness passed continually?

AMBACUM (HABAKKUK)

1 The burden which the prophet Ambacum saw.
[2] How long, O God, shall I cry out, and thou wilt not hearken? how long shall I cry out to thee being injured, and thou wilt not save? [3] Wherefore hast thou shewn me troubles and griefs to look upon, misery and ungodliness? judgment is before me, and the judge receives a reward. [4] Therefore the law is frustrated, and judgment proceeds not effectually, for the ungodly man prevails over the just; therefore perverse judgment will proceed.
[5] Behold, ye despisers, and look, and wonder marvellously, and vanish: for I work a work in your days, which ye will in no wise believe, though a man declare it to you. [6] Wherefore, behold, I stir up the Chaldeans, the bitter and hasty nation, that walks upon the breadth of the earth, to inherit tabernacles not his own. [7] He is terrible and famous; his judgment shall proceed of himself, and his dignity shall come out of himself. [8] And his horses shall bound more swiftly than leopards, and they are fiercer than the wolves of Arabia: and his horsemen shall ride forth, and shall rush from far; and they shall fly as an eagle hasting to eat. [9] Destruction shall come upon ungodly men, resisting with their adverse front, and he shall gather the captivity as the sand. [10] And he shall be at his ease with kings, and princes are his toys, and he shall mock at every strong-hold, and shall cast a mound, and take possession of it. [11] Then shall he change his spirit, and he shall pass through, and make an atonement, saying, This strength belongs to my god.
[12] Art not thou from the beginning, O Eternal God, my Holy One? and surely we shall not die. O God, thou hast established it for judgment, and he has formed me to chasten with his correction. [13] His eye is too pure to behold evil doings, and to look upon grievous afflictions: wherefore dost thou look upon despisers? wilt thou be silent when the ungodly swallows up the just? [14] And wilt thou make men as the fishes of the sea, and as the reptiles which have no guide? [15] He has brought up destruction with a hook, and drawn one with a casting net, and caught another in his drags: therefore shall his heart rejoice and be glad. [16] Therefore will he sacrifice to his drag, and burn incense to his casting-net, because by them he has made his portion fat, and his meats choice. [17] Therefore will he cast his net, and will not spare to slay the nations continually.
2 I will stand upon my watch, and mount upon the rock, and watch to see what he will say by me, and what I shall answer when I am reproved.
[2] And God answered me and said, Write the vision, and that plainly on a tablet, that he that reads it may run. [3] For the vision is yet for a time, and it shall shoot forth at the end, and not in vain: though he should tarry, wait for him; for he will surely come, and will not tarry.
[4] If he should draw back, my soul has no pleasure in him: but the just shall live by my faith. [5] But the arrogant man and the scorner, the boastful man, shall

not finish anything; who has enlarged his desire as the grave, and like death he is never satisfied, and he will gather to himself all the nations, and will receive to himself all the peoples. [6] Shall not all these take up a parable against him? and a proverb to tell against him? and they shall say, Woe to him that multiplies to himself the possessions which are not his! how long? and who heavily loads his yoke. [7] For suddenly there shall arise up those that bite him, and they that plot against thee shall awake, and thou shalt be a plunder to them. [8] Because thou hast spoiled many nations, all the nations that are left shall spoil thee, because of the blood of men, and the sins of the land and city, and of all that dwell in it.

[9] Woe to him that covets an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evils. [10] Thou hast devised shame to thy house, thou hast utterly destroyed many nations, and thy soul has sinned. [11] For the stone shall cry out of the wall, and the beetle out of the timber shall speak.

[12] Woe to him that builds a city with blood, and establishes a city by unrighteousness. [13] Are not these things of God Almighty? surely many people have been exhausted in the fire, and many nations have fainted. [14] For the earth shall be filled with the knowledge of the glory of God; it shall cover them as water.

[15] Woe to him that gives his neighbour to drink the thick lees of wine, and intoxicates him, that he may look upon their secret parts. [16] Drink thou also thy fill of disgrace instead of glory: shake, O heart, and quake, the cup of the right hand of God has come round upon thee, and dishonour has gathered upon thy glory. [17] For the ungodliness of Libanus shall cover thee, and distress because of wild beasts shall dismay thee, because of the blood of men, and the sins of the land and city, and of all that dwell in it.

[18] What profits it the graven image, that they have graven it? one has made it a molten work, a false image; for the maker has trusted in his work, to make dumb idols.

[19] Woe to him that says to the wood, Awake, arise; and to the stone, Be thou exalted! whereas it is an image, and this is a casting of gold and silver, and there is no breath in it. [20] But God is in his holy temple: let all the earth fear before him.

3 A Prayer of the Prophet Ambacum, with a Song.

[2] O God, I have heard thy report, and was afraid: I considered thy works, and was amazed: thou shalt be known between the two living creatures, thou shalt be acknowledged when the years draw nigh; thou shalt be manifested when the time is come; when my soul is troubled, thou wilt in wrath remember mercy.

[3] God shall come from Thæman, and the Holy One from the dark shady mount Pharan. Pause. [4] His excellence covered the heavens, and the earth was full of his praise. And his brightness shall be as light; there were horns in his hands, and he caused a mighty love of his strength. [5] Before his face shall go a report, and it shall go forth into the plains, [6] the earth stood at his feet and trembled: he beheld, and the nations melted away: the mountains were violently burst through, the everlasting hills melted at his everlasting going forth. [7] Because of troubles I looked upon the tents of the Ethiopians: the tabernacles also of the land of Madiam shall be dismayed.

[8] Wast thou angry, O God, with the rivers? or was thy wrath against the rivers, or thine anger against the sea? for thou wilt mount on thine horses, and thy chariots are salvation. [9] Surely thou didst bend thy bow at sceptres, saith God. Pause. The land of rivers shall be torn asunder. [10] The nations shall see thee and

be in pain, as thou dost divide the moving waters: the deep uttered her voice, and raised her form on high. [11] The sun was exalted, and the moon stood still in her course: thy darts shall go forth at the light, at the brightness of the gleaming of thine arms. [12] Thou wilt bring low the land with threatening, and in wrath thou wilt break down the nations. [13] Thou wentest forth for the salvation of thy people, to save thine anointed: thou shalt bring death on the heads of transgressors; thou hast brought bands upon their neck. Pause. [14] Thou didst cut asunder the heads of princes with amazement, they shall tremble in it; they shall burst their bridles, they shall be as a poor man devouring in secret. [15] And thou dost cause thine horses to enter the sea, disturbing much water.

[16] I watched, and my belly trembled at the sound of the prayer of my lips, and trembling entered into my bones, and my frame was troubled within me; I will rest in the day of affliction, from going up to the people of my sojourning.

[17] For though the fig-tree shall bear no fruit, and there shall be no produce on the vines; the labour of the olive shall fail, and the fields shall produce no food: the sheep have failed from the pasture, and there are no oxen at the cribs; [18] yet I will exult in God, I will joy in God my Saviour. [19] The Eternal God is my strength, and he will perfectly strengthen my feet; he mounts me upon high places, that I may conquer by his song.

SOPHONIAS (ZEPHANIAH)

1 The word of God which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda.

[2] Let there be an utter cutting off from the face of the land, saith God. [3] Let man and cattle be cut off; let the birds of the air and the fishes of the sea be cut off; and the ungodly shall fail, and I will take away the transgressors from the face of the land, saith God. [4] And I will stretch out mine hand upon Juda, and upon all the inhabitants of Jerusalem; and I will remove the names of Baal out of this place, and the names of the priests; [5] and them that worship the host of heaven upon the house-tops; and them that worship and swear by God, and them that swear by their king; [6] and them that turn aside from God, and them that seek not God, and them that cleave not to God.

[7] Fear ye before the Eternal God; for the day of God is near; for God has prepared his sacrifice, and has sanctified his guests. [8] And it shall come to pass in the day of God's sacrifice, that I will take vengeance on the princes, and on the king's house, and upon all that wear strange apparel. [9] And I will openly take vengeance on the porches in that day, on the men that fill the house of the Eternal their God with ungodliness and deceit.

[10] And there shall be in that day, saith God, the sound of a cry from the gate of men slaying, and a howling from the second gate, and a great crashing from the hills. [11] Lament, ye that inhabit the city that has been broken down, for all the people has become like Chanaan; and all that were exalted by silver have been utterly destroyed.

[12] And it shall come to pass in that day, that I will search Jerusalem with a candle, and will take vengeance on the men that despise the things committed to them; but they say in their hearts, God will not do any good, neither will he do any evil. [13] And their power shall be for a spoil, and their houses for utter desolation; and they shall build houses, but shall not dwell in them; and they shall plant vineyards, but shall not drink the wine of them.

[14] For the great day of God is near, it is near, and very speedy; the sound of the day of God is made bitter and harsh. [15] A mighty day of wrath is that day, a day of affliction and distress, a day of desolation and destruction, a day of gloominess and darkness, a day of cloud and vapour, [16] a day of the trumpet and cry against the strong cities, and against the high towers. [17] And I will greatly afflict the men, and they shall walk as blind men, because they have sinned against God; therefore he shall pour out their blood as dust, and their flesh as dung. [18] And their silver and their gold shall in nowise be able to rescue them in the day of God's wrath; but the whole land shall be devoured by the fire of his jealousy; for he will bring a speedy destruction on all them that inhabit the land.

2 Be ye gathered and closely joined together, O unchastened nation;
2 before ye become as the flower that passes away, before the anger of God come upon you, before the day of the wrath of God come upon you. 3 Seek ye God, all ye meek of the earth; do judgment, and seek justice, and answer accordingly; that ye may be hid in the day of the wrath of God.

4 For Gaza shall be utterly spoiled, and Ascalon shall be destroyed; and Azotus shall be cast forth at noon-day, and Accaron shall be rooted up. 5 Woe to them that dwell on the border of the sea, neighbours of the Cretans! the word of God is against you, O Chanaan, land of the Philistines, and I will destroy you out of your dwelling-place. 6 And Crete shall be a pasture of flocks, and a fold of sheep.
7 And the sea coast shall be for the remnant of the house of Juda; they shall pasture upon them in the houses of Ascalon; they shall rest in the evening because of the children of Juda; for the Eternal their God has visited them, and he will turn away their captivity.

8 I have heard the revilings of Moab, and the insults of the children of Ammon, wherewith they have reviled my people, and magnified themselves against my coasts. 9 Therefore, as I live, saith the God of hosts, the God of Israel, Moab shall be as Sodoma, and the children of Ammon as Gomorrha; and Damascus shall be left as a heap of the threshing-floor, and desolate for ever: and the remnant of my people shall plunder them, and the remnant of my nation shall inherit them. 10 This is their punishment in return for their haughtiness, because they have reproached and magnified themselves against God Almighty.
11 God shall appear against them, and shall utterly destroy all the gods of the nations of the earth; and they shall worship him every one from his place, even all the islands of the nations.

12 Ye Ethiopians also are the slain of my sword.

13 And he shall stretch forth his hand against the north and destroy the Assyrian, and make Nineve a dry wilderness, even as a desert. 14 And flocks, and all the wild beasts of the land, and chameleons shall feed in the midst thereof: and hedgehogs shall lodge in the ceilings thereof; and wild beasts shall cry in the breaches thereof, and ravens in her porches, whereas her loftiness was as a cedar.

15 This is the scornful city that dwells securely, that says in her heart, I am, and there is no longer any to be after me: how is she become desolate, a habitation of wild beasts! every one that passes through her shall hiss, and shake his hands.

3 Alas the glorious and ransomed city.
2 The dove hearkened not to the voice; she received not correction; she trusted not in God, and she drew not near to her God. 3 Her princes within her were as roaring lions, her judges as the wolves of Arabia; they remained not till the morrow. 4 Her prophets are light and scornful men: her priests profane the holy things, and sinfully transgress the law.

5 But the just God is in the midst of her, and he will never do an unjust thing: morning by morning he will bring out his judgment to the light, and it is not hidden, and he knows not injustice by extortion, nor injustice in strife. 6 I have brought down the proud with destruction; their corners are destroyed: I will make their ways completely waste, so that none shall go through: their cities are come to an end, by reason of no man living or dwelling in them. 7 I said, But do ye fear me, and receive instruction, and ye shall not be cut off from the face of the land for all the vengeance I have brought upon her: prepare thou, rise early: all their produce is spoilt.

8 Therefore wait upon me, saith God,

until the day when I rise up for a witness: because my judgment shall be on the gatherings of the nations, to draw to me kings, to pour out upon them all my fierce anger: for the whole earth shall be consumed with the fire of my jealousy.

[9] For then will I turn to the peoples a tongue for her generation, that all may call on the name of God, to serve him under one yoke. [10] From the boundaries of the rivers of Ethiopia will I receive my dispersed ones; they shall offer sacrifices to me. [11] In that day thou shalt not be ashamed of all thy practices, wherein thou hast transgressed against me: for then will I take away from thee thy disdainful pride, and thou shalt no more magnify thyself upon my holy mountain. [12] And I will leave in thee a meek and lowly people; [13] and the remnant of Israel shall fear the name of God, and shall do no iniquity, neither shall they speak vanity; neither shall a deceitful tongue be found in their mouth: for they shall feed, and lie down, and there shall be none to terrify them.

[14] Rejoice, O daughter of Sion; cry aloud, O daughter of Jerusalem; rejoice and delight thyself with all thine heart, O daughter of Jerusalem. [15] God has taken away thine iniquities, he has ransomed thee from the hand of thine enemies: God, the King of Israel, is in the midst of thee: thou shalt not see evil any more.

[16] At that time God shall say to Jerusalem, Be of good courage, Sion; let not thine hands be slack. [17] The Eternal thy God is in thee; the Mighty One shall save thee: he shall bring joy upon thee, and shall refresh thee with his love; and he shall rejoice over thee with delight as in a day of feasting. [18] And I will gather thine afflicted ones. Alas! who has taken up a reproach against her?

[19] Behold, I will work in thee for thy sake at that time, saith God: and I will save her that was oppressed, and receive her that was rejected; and I will make them a praise, and honoured in all the earth. [20] And their enemies shall be ashamed at that time, when I shall deal well with you, and at the time when I shall receive you: for I will make you honoured and a praise among all the nations of the earth, when I turn back your captivity before you, saith God.

AGGÆUS (HAGGAI)

1 In the second year of Darius the king, in the sixth month, on the first day of the month, the word of God came by the hand of the prophet Aggæus, saying, Speak to Zorobabel the son of Salathiel, of the tribe of Juda, and to Jesus the son of Josedec, the high priest, saying,[a] 2 Thus saith God Almighty, saying, This people say, The time is not come to build the house of God. 3 And the word of God came by the hand of the prophet Aggæus, saying,

4 Is it time for you to dwell in your ceiled houses, whereas our house is desolate?

5 And now thus saith God Almighty; Consider your ways, I pray you. 6 Ye have sown much, but brought in little; ye have eaten, and are not satisfied; ye have drunk, and are not satisfied with drink, ye have clothed yourselves, and have not become warm thereby: and he that earns wages has gathered them into a bag full of holes.[b]

7 Thus saith God Almighty; Consider your ways. 8 Go up to the mountain, and cut timber; build the house, and I will take pleasure in it, and be glorified, saith God. 9 Ye looked for much, and there came little; and it was brought into the house, and I blew it away. Therefore thus saith God Almighty, Because my house is desolate, and ye run every one into his own house; 10 therefore shall the sky withhold dew, and the earth shall keep back her produce. 11 And I will bring a sword upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and all that the earth produces, and upon the men, and upon the cattle, and upon all the labours of their hands.

12 And Zorobabel the son of Salathiel, of the tribe of Juda, and Jesus the son of Josedec, the high priest, and all the remnant of the people, hearkened to the voice of the Eternal their God, and the words of the prophet Aggæus, according as the Eternal their God had sent him to them, and the people feared before God. 13 And Aggæus God's messenger spoke among the messengers of God to the people, saying, I am with you, saith God.

14 And God stirred up the spirit of Zorobabel the son of Salathiel, of the tribe of Juda, and the spirit of Jesus the son of Josedec, the high priest, and the spirit of the remnant of all the people; and they went in, and wrought in the house of the Eternal Almighty their God, 15 on the four and twentieth day of the sixth month, in the second year of Darius the king.

2 In the seventh month, on the twenty-first day of the month, God spoke by Aggæus the prophet, saying, 2 Speak now to Zorobabel the son of Salathiel, of the tribe of Juda, and to Jesus the son of Josedec, the high priest, and to all the remnant of the people, saying,[c]

3 Who is there of you that saw this house in her former glory? and how do ye now look upon it, as it were nothing before your eyes?[d] 4 Yet now be strong, O Zorobabel, saith God; and strengthen thyself, O Jesus the high priest, the son

1:1 Or, Joshua. **1:6** Gr. in them. **2:2** Or, Joshua. **2:3** Gr. not existing.

of Josedec; and let all the people of the land strengthen themselves, saith God, and work, for I am with you, saith God Almighty; [5] and my Spirit remains in the midst of you; be of good courage.

[6] For thus saith God Almighty; Yet once I will shake the heaven, and the earth, and the sea, and the dry land; [7] and I will shake all nations, and the choice portions of all the nations shall come: and I will fill this house with glory, saith God Almighty.[a] [8] Mine is the silver, and mine the gold, saith God Almighty. [9] For the glory of this house shall be great, the latter more than the former, saith God Almighty: and in this place will I give peace, saith God Almighty, even peace of soul for a possession to every one that builds, to raise up this temple.[b]

[10] On the four and twentieth day of the ninth month, in the second year of Darius, the word of God came to Aggæus the prophet, saying, [11] Thus saith God Almighty; Inquire now of the priests concerning the law, saying, [12] If a man should take holy flesh in the skirt of his garment, and the skirt of his garment should touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.[c] [13] And Aggæus said, If a defiled person who is unclean by reason of a dead body, touch any of these, shall it be defiled? And the priests answered and said, It shall be defiled. [14] And Aggæus answered and said, So is this people, and so is this nation before me, saith God; and so are all the works of their hands: and whosoever shall approach them, shall be defiled [because of their early burdens: they shall be pained because of their toils; and ye have hated him that reproved in the gates].[d] [15] And now consider, I pray you, from this day and beforetime, before they laid a stone on a stone in the temple of God, what manner of men ye were. [16] When ye cast into the corn-bin twenty measures of barley, and there were only ten measures of barley: and ye went to the vat to draw out fifty measures, and there were but twenty.[e] [17] I smote you with barrenness, and with blasting, and all the works of your hands with hail; yet ye returned not to me, saith God.

[18] Set your hearts now to think from this day and upward, from the four and twentieth day of the ninth month, even from the day when the foundation of the temple of God was laid; [19] consider in your hearts, whether this shall be known on the corn-floor, and whether yet the vine, and the fig-tree, and the pomegranate, and the olive-trees that bear no fruit are with you: from this day will I bless you.

[20] And the word of God came the second time to Aggæus the prophet, on the four and twentieth day of the month, saying, [21] Speak to Zorobabel the son of Salathiel, of the tribe of Juda, saying,

I shake the heaven, and the earth, and the sea, and the dry land; [22] and I will overthrow the thrones of kings, and I will destroy the power of the kings of the nations; and I will overthrow chariots and riders; and the horses and their riders shall come down, every one by the sword striving against his brother. [23] In that day, saith God Almighty, I will take thee, O Zorobabel, the son of Salathiel, my servant, saith God, and will make thee as a seal: for I have chosen thee, saith God Almighty.

2:7 Or, objects. **2:9** Or, salvation. **2:12** Gr. sanctified. **2:14** Not in Hebrew. **2:16** Gr. into.

ZACHARIAS (ZECHARIAH)

1 In the eighth month, in the second year of the reign of Darius, the word of God came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying,

2 God has been very angry with your fathers. 3 And thou shalt say to them, Thus saith God Almighty; Turn to me, saith the God of hosts, and I will turn to you, saith the God of hosts. 4 And be ye not as your fathers, whom the prophets before charged, saying, Thus saith God Almighty: Turn ye from your evil ways, and from your evil practices: but they hearkened not, and attended not to hearken to me, saith God.

5 Where are your fathers, and the prophets? Will they live for ever? 6 But do ye receive my words and mine ordinances, all that I command by my Spirit to my servants the prophets, who lived in the days of your fathers; and they answered and said, As God Almighty determined to do to us, according to our ways, and according to our practices, so has he done to us.

7 On the twenty-fourth day in the eleventh month, this is the month Sabat, in the second year of the reign of Darius, the word of God came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying,

8 I saw by night, and behold a man mounted on a red horse, and he stood between the shady mountains; and behind him were red horses, and grey, and piebald, and white. 9 And I said, What are these, my master? And the angel that spoke with me said to me, I will shew thee what these things are. 10 And the man that stood between the mountains answered, and said to me, These are they whom God has sent forth to go round the earth. 11 And they answered the angel of God that stood between the mountains, and said, We have gone round all the earth, and, behold, all the earth is inhabited, and is at rest.

12 Then the angel of God answered and said, O God Almighty, how long wilt thou have no mercy on Jerusalem, and the cities of Juda, which thou hast disregarded these seventy years?[a] 13 And God Almighty answered the angel that spoke with me good words and consolatory sayings. 14 And the angel that spoke with me said to me, Cry out and say,

Thus saith God Almighty; I have been jealous for Jerusalem and Sion with great jealousy. 15 And I am very angry with the heathen that combine to attack her: forasmuch as I indeed was a little angry, but they combined to attack her for evil. 16 Therefore thus saith God: I will return to Jerusalem with compassion; and my house shall be rebuilt in her, saith God Almighty, and a measuring line shall yet be stretched out over Jerusalem. 17 And the angel that spoke with me said to me, Cry yet, and say, Thus saith God Almighty; Yet shall cities be spread abroad through prosperity; and God shall yet have mercy upon Sion, and shall choose Jerusalem.

1:12 Gr. this seventieth year.

2 And I lifted up mine eyes and looked,
and behold four horns. [2] And I said
to the angel that spoke with me, What
are these things, my master? And he
said to me, These are the horns that have
scattered Juda, and Israel, and Jerusalem.
[3] And God shewed me four artificers.
[4] And I said, What are these coming to
do? And he said, These are the horns
that scattered Juda, and they broke Is-
rael in pieces, and none of them lifted
up his head: and these are come forth to
sharpen them for their hands, even the
four horns, the nations that lifted up the
horn against the land of God to scatter it.
[5] And I lifted up mine eyes, and looked,
and behold a man, and in his hand a
measuring line. [6] And I said to him,
Whither goest thou? And he said to me,
To measure Jerusalem, to see what is the
breadth of it, and what is the length of
it. [7] And, behold, the angel that spoke
with me stood by, and another angel
went forth to meet him, [8] and spoke to
him, saying, Run and speak to that young
man, saying,

Jerusalem shall be fully inhabited by
reason of the abundance of men and cat-
tle in the midst of her. [9] And I will be to
her, saith God, a wall of fire round about,
and I will be for a glory in the midst of
her.

[10] Ho, ho, flee from the land of the
north, saith God: for I will gather you
from the four winds of heaven, saith God,
[11] even to Sion: deliver yourselves, ye
that dwell with the daughter of Baby-
lon. [12] For thus saith God Almighty; Af-
ter the glory has he sent me to the nations
that spoiled you: for he that touches you
is as one that touches the apple of his
eye. [13] For, behold, I bring my hand upon
them, and they shall be a spoil to them
that serve them: and ye shall know that
God Almighty has sent me.

[14] Rejoice and be glad, O daughter of
Sion: for, behold, I come, and will dwell
in the midst of thee, saith God. [15] And
many nations shall flee for refuge to God
in that day, and they shall be for a people
to him, and they shall dwell in the midst
of thee: and thou shalt know that God
Almighty has sent me to thee. [16] And
God shall inherit Juda his portion in
the holy land, and he will yet choose
Jerusalem. [17] Let all flesh fear before God:
for he has risen up from his holy clouds.

3 And God shewed me Jesus the high
priest standing before the angel of
God, and the Devil stood on his right
hand to resist him. And God said to the
Devil,[a]

[2] God rebuke thee, O Devil, even God
that has chosen Jerusalem rebuke thee:
behold! is not this as a brand plucked
from the fire?

[3] Now Jesus was clothed in filthy rai-
ment, and stood before the angel.[b] [4] And
God answered and spoke to those who
stood before him, saying, Take away the
filthy raiment from him: and he said to
him, Behold, I have taken away thine in-
iquities: and clothe ye him with a long
robe,[c] [5] and place a pure mitre upon his
head. So they placed a pure mitre upon
his head, and clothed him with garments:
and the angel of God stood by. [6] And
the angel of God testified to Jesus, saying,
[7] Thus saith God Almighty;

If thou wilt walk in my ways, and
take heed to my charges, then shalt thou
judge my house: and if thou wilt dili-
gently keep my court, then will I give
thee men to walk in the midst of these
that stand here. [8] Hear now, Jesus the
high priest, thou, and thy neighbours
that are sitting before thee: for they are
diviners, for, behold, I bring forth my ser-
vant The Branch.[d] [9] For as for the stone
which I have set before the face of Je-
sus, on the one stone are seven eyes: be-
hold, I am digging a trench, saith God
Almighty, and I will search out all the in-
iquity of that land in one day. [10] In that

3:1 Or, accuser. **3:3** Or, vile, see Jas. 2. 2. **3:4** Or, full length. **3:8** See Luke 1. 78.

day, saith God Almighty, ye shall call together every man his neighbour under the vine and under the fig-tree.

4 And the angel that talked with me returned, and awakened me, as when a man is awakened out of his sleep.

2 And he said to me, What seest thou? And I said, I have seen, and behold a candlestick all of gold, and its bowl upon it, and seven lamps upon it, and seven oil funnels to the lamps upon it: 3 and two olive-trees above it, one on the right of the bowl, and one on the left. 4 And I inquired, and spoke to the angel that talked with me, saying, What are these things, my master? 5 And the angel that talked with me answered, and spoke to me, saying, Knowest thou not what these things are? And I said, No, my master. 6 And he answered and spoke to me, saying, This is the word of God to Zorobabel, saying,

Not by mighty power, nor by strength, but by my Spirit, saith God Almighty. 7 Who art thou, the great mountain before Zorobabel, that thou shouldest prosper? whereas I will bring out the stone of the inheritance, the grace of it the equal of my grace.[a]

8 And the word of God came to me, saying, 9 The hands of Zorobabel have laid the foundation of this house, and his hands shall finish it: and thou shalt know that God Almighty has sent me to thee. 10 For who has despised the small days? surely they shall rejoice, and shall see the plummet of tin in the hand of Zorobabel: these are the seven eyes that look upon all the earth.[b]

11 And I answered, and said to him, What are these two olive-trees, which are on the right and left hand of the candlestick? 12 And I asked the second time, and said to him, What are the two branches of the olive-trees that are by the side of the two golden pipes that pour into and communicate with the golden oil funnels?[c] 13 And he said to me, Knowest thou not what these are? and I said, No, my master. 14 And he said, These are the two anointed ones that stand by God of the whole earth.[d]

5 And I turned, and lifted up mine eyes, and looked and behold a flying sickle. 2 And he said to me, What seest thou? And I said, I see a flying sickle, of the length of twenty cubits, and of the breadth of ten cubits. 3 And he said to me,

This is the curse that goes forth over the face of the whole earth: for every thief shall be punished with death on this side, and every false swearer shall be punished on that side. 4 And I will bring it forth, saith God Almighty, and it shall enter into the house of the thief, and into the house of him that swears falsely by my name: and it shall rest in the midst of his house, and shall consume it, and the timber of it, and the stones of it.

5 And the angel that talked with me went forth, and said to me, Lift up thine eyes, and see this that goes forth. 6 And I said, What is it? And he said, This is the measure that goes forth. And he said, This is their iniquity in all the earth. 7 And behold a talent of lead lifted up: and behold a woman sat in the midst of the measure.[e] 8 And he said, This is iniquity. And he cast it into the midst of the measure, and cast the weight of lead on the mouth of it. 9 And I lifted up mine eyes, and saw, and, behold, two women coming forth, and the wind was in their wings; and they had stork's wings: and they lifted up the measure between the earth and the sky. 10 And I said to the angel that spoke with me, Whither do these carry away the measure? 11 And he said to me, To build it a house in the land of Babylon, and to prepare a place for it; and they shall set it there on its own base.[f]

4:7 Gr. equality, see John 1. 16. **4:10** Alex. + 'of God.' **4:12** Gr. nostrils. **4:14** Gr. sons of fatness. Rev. 11. 4. **5:7** Heb. and Gr. one woman. see ver. 9. **5:11** Gr. preparation.

6 And I turned, and lifted up mine eyes, and looked, and, behold, four chariots coming out from between two mountains; and the mountains were brazen mountains. [2] In the first chariot were red horses; and in the second chariot black horses; [3] and in the third chariot white horses; and in the fourth chariot piebald and ash-coloured horses. [4] And I answered and said to the angel that talked with me, What are these, my master?

[5] And the angel that talked with me answered and said, These are the four winds of heaven, and they are going forth to stand before God of all the earth. [6] As for the chariot in which were the black horses, they went out to the land of the north; and the white went out after them; and the piebald went out to the land of the south. [7] And the ash-coloured went out, and looked to go and compass the earth: and he said, Go, and compass the earth. And they compassed the earth.[a]

[8] And he cried out and spoke to me, saying, Behold, these go out to the land of the north, and they have quieted mine anger in the land of the north.

[9] And the word of God came to me, saying, [10] Take the things of the captivity from the chief men, and from the useful men of it, and from them that have understood it; and thou shalt enter in that day into the house of Josias the son of Sophonias that came out of Babylon.[b] [11] And thou shalt take silver and gold, and make crowns, and thou shalt put them upon the head of Jesus the son of Josedec the high priest; [12] and thou shalt say to him, Thus saith God Almighty;

Behold the man whose name is The Branch; and he shall spring up from his stem, and build the house of God.[c] [13] And he shall receive power, and shall sit and rule upon his throne; and there shall be a priest on his right hand, and a peaceable counsel shall be between them both.[d]

[14] And the crown shall be to them that wait patiently, and to the useful men of the captivity, and to them that have known it, and for the favour of the son of Sophonias, and for a psalm in the house of God.[e] [15] And they that are far from them shall come and build in the house of God, and ye shall know that God Almighty has sent me to you: and this shall come to pass, if ye will diligently hearken to the voice of the Eternal your God.

7 And it came to pass in the fourth year of Darius the king, that the word of God came to Zacharias on the fourth day of the ninth month, which is Chaseleu. [2] And Sarasar and Arbeseer the king and his men sent to Bæthel, and that to propitiate God, [3] speaking to the priests that were in the house of God Almighty, and to the prophets, saying, The holy offering has come in hither in the fifth month, as it has done already many years.

[4] And the word of the God of hosts came to me, saying, [5] Speak to the whole people of the land, and to the priests, saying, Though ye fasted or lamented in the fifth or seventh months (yea, behold, these seventy years) have ye at all fasted to me? [6] And if ye eat or drink, do ye not eat and drink for yourselves? [7] Are not these the words which God spoke by the former prophets, when Jerusalem was inhabited and in prosperity, and her cities round about her, and the hill country and the low country was inhabited?

[8] And the word of God came to Zacharias, saying, [9] Thus saith God Almighty;

Judge righteous judgment, and deal mercifully and compassionately every one with his brother: [10] and oppress not the widow, or the fatherless, or the stranger, or the poor; and let not one of

6:7 Or, one said. **6:10** Heb. proper names. See A. V. **6:12** Gr. from beneath him. **6:13** Lit. virtue. **6:14** Gr. of it.

you remember in his heart the injury of his brother.

11 But they refused to attend, and madly turned their back, and made their ears heavy, so that they should not hear. 12 And they made their heart disobedient, so as not to hearken to my law, and the words which God Almighty sent forth by his Spirit by the former prophets: so there was great wrath from God Almighty. 13 And it shall come to pass, that as he spoke, and they hearkened not, so they shall cry, and I will not hearken, saith God Almighty. 14 And I will cast them out among all the nations, whom they know not; and the land behind them shall be made utterly destitute of any going through or returning: yea they have made the choice land a desolation.

8 And the word of God Almighty came, saying, 2 Thus saith God Almighty; I have been jealous for Jerusalem and for Sion with great jealousy, and I have been jealous for her with great fury.

3 Thus saith God; I will return to Sion, and dwell in the midst of Jerusalem: and Jerusalem shall be called a true city, and the mountain of God Almighty a holy mountain.

4 Thus saith God Almighty; There shall yet dwell old men and old women in the streets of Jerusalem, every one holding his staff in his hand for age. 5 And the broad places of the city shall be filled with boys and girls playing in the streets thereof.

6 Thus saith God Almighty; If it shall be impossible in the sight of the remnant of this people in those days, shall it also be impossible in my sight? saith God Almighty.

7 Thus saith God Almighty; Behold, I will save my people from the east country, and the west country; 8 and I will bring them in, and cause them to dwell in the midst of Jerusalem: and they shall be to me a people, and I will be to them a God, in truth and in righteousness.

9 Thus saith God Almighty; Let your hands be strong, ye that hear in these days these words out of the mouth of the prophets, from the day that the house of God Almighty was founded, and from the time that the temple was built. 10 For before those days the wages of men could not be profitable, and there could be no hire of cattle, and there could be no peace by reason of the affliction to him that went out or to him that came in: for I would have let loose all men, every one against his neighbour. 11 But now I will not do to the remnant of this people according to the former days, saith God Almighty. 12 But I will shew peace: the vine shall yield her fruit, and the land shall yield her produce, and the heaven shall give its dew: and I will give as an inheritance all these things to the remnant of my people. 13 And it shall come to pass, as ye were a curse among the nations, O house of Juda, and house of Israel; so will I save you, and ye shall be a blessing: be of good courage, and strengthen your hands.

14 For thus saith God Almighty; As I took counsel to afflict you when your fathers provoked me, saith God Almighty, and I repented not: 15 so have I prepared and taken counsel in these days to do good to Jerusalem and to the house of Juda: be ye of good courage. 16 These are the things which ye shall do; speak truth every one with his neighbour; judge truth and peaceable judgment in your gates: 17 and let none of you devise evil in his heart against his neighbour; and love not a false oath: for all these things I hate, saith God Almighty.

18 And the word of God Almighty came to me, saying,

19 Thus saith God Almighty, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast, shall be to the house of Juda for joy and gladness, and for good feasts; and ye shall rejoice; and

love ye the truth and peace.

20 Thus saith God Almighty; Yet shall many peoples come, and the inhabitants of many cities; 21 and the inhabitants of five cities shall come together to one city, saying, Let us go to make supplication to God, and to seek the face of God Almighty; I will go also. 22 And many peoples and many nations shall come to seek earnestly the face of God Almighty in Jerusalem, and to obtain favour of God.[a]

23 Thus saith God Almighty; In those days my word shall be fulfilled if ten men of all the languages of the nations should take hold—even take hold of the hem of a Jew, saying, We will go with thee; for we have heard that God is with you.

9 The burden of the word of God in the land of Sedrach, and his sacrifice shall be in Damascus; for God looks upon men, and upon all the tribes of Israel. 2 And in Emath, even in her coasts, are Tyre and Sidon, because they were very wise. 3 And Tyrus built strong-holds for herself, and heaped up silver as dust, and gathered gold as the mire of the ways.

4 And therefore God will take them for a possession, and will smite her power in the sea; and she shall be consumed with fire. 5 Ascalon shall see, and fear; Gaza also, and shall be greatly pained, and Accaron; for she is ashamed at her trespass; and the king shall perish from Gaza, and Ascalon shall not be inhabited.[b] 6 And aliens shall dwell in Azotus, and I will bring down the pride of the Philistines. 7 And I will take their blood out of their mouth, and their abominations from between their teeth; and these also shall be left to our God, and they shall be as a captain of a thousand in Juda, and Accaron as a Jebusite. 8 And I will set up a defence for my house, that they may not pass through, nor turn back, neither shall there any more come upon them one to drive them away: for now have I seen with mine eyes.[c]

9 Rejoice greatly, O daughter of Sion; proclaim it aloud, O daughter of Jerusalem; behold, the King is coming to thee, just, and a Saviour; he is meek and riding on an ass, and a young foal.[d] 10 And he shall destroy the chariots out of Ephraim, and the horse out of Jerusalem, and the bow of war shall be utterly destroyed; and there shall be abundance and peace out of the nations; and he shall rule over the waters as far as the sea, and the rivers to the ends of the earth.

11 And thou by the blood of thy covenant hast sent forth thy prisoners out of the pit that has no water. 12 Ye shall dwell in strongholds, ye prisoners of the congregation: and for one day of thy captivity I will recompense thee double.[e] 13 For I have bent thee, O Juda, for myself as a bow, I have filled Ephraim; and I will raise up thy children, O Sion, against the children of the Greeks, and I will handle thee as the sword of a warrior.[f] 14 And God shall be over them, and his arrow shall go forth as lightning: and God Almighty shall blow with the trumpet; and shall proceed with the tumult of his threatening. 15 God Almighty shall protect them, and they shall destroy them, and overwhelm them with sling-stones; and they shall swallow them down as wine, and fill the bowls as the altar.[g] 16 And the Eternal their God shall save them in that day, even his people as a flock; for holy stones are rolled upon his land. 17 For if he has anything good, and if he has anything fair, the young men shall have corn, and there shall be fragrant wine to the virgins.

8:22 Gr. conciliate the face of God. **9:5** Alex. of her hope. **9:8** Or, bulwark. See Zeph. 2. 14. **9:9** Gr. saving. **9:12** Or, sojourning. **9:13** Or, it with Ephraim. **9:15** Alex. the altar as bowls. **10:1** Gr. stormy.

10 Ask ye of God rain in season, the early and the latter: God has given bright signs, and will give them abundant rain, to every one grass in the field.[a] [2] For the speakers have uttered grievous things, and the diviners have seen false visions, and they have spoken false dreams, they have given vain comfort: therefore have they fallen away like sheep, and been afflicted, because there was no healing.[bc]

[3] Mine anger was kindled against the shepherds, and I will visit the lambs; and the Eternal God Almighty shall visit his flock, the house of Juda, and he shall make them as his goodly horse in war.[de] [4] And from him he looked, and from him he set the battle in order, and from him came the bow in anger, and from him shall come forth every oppressor together.[f] [5] And they shall be as warriors treading clay in the ways in war; and they shall set the battle in array, because God is with them, and the riders on horses shall be put to shame.

[6] And I will strengthen the house of Juda, and save the house of Joseph, and I will settle them; because I have loved them: and they shall be as if I had not cast them off: for I am the Eternal their God, and I will hear them. [7] And they shall be as the warriors of Ephraim, and their heart shall rejoice as with wine: and their children also shall see it, and be glad; and their heart shall rejoice in God. [8] I will make a sign to them, and gather them in; for I will redeem them, and they shall be multiplied according to their number before.

[9] And I will sow them among the people; and they that are afar off shall remember me: they shall nourish their children, and they shall return. [10] And I will bring them again from the land of Egypt, and I will gather them in from among the Assyrians; and I will bring them into the land of Galaad and to Libanus; and there shall not even one of them be left behind. [11] And they shall pass through a narrow sea, they shall smite the waves in the sea, and all the deep places of the rivers shall be dried up: and all the pride of the Assyrians shall be taken away, and the sceptre of Egypt shall be removed. [12] And I will strengthen them in the Eternal their God; and they shall boast in his name, saith God.

11 Open thy doors, O Libanus, and let the fire devour thy cedars. [2] Let the pine howl, because the cedar has fallen; for the mighty men have been greatly afflicted: howl, ye oaks of the land of Basan; for the thickly planted forest has been torn down.

[3] There is a voice of the shepherds mourning; for their greatness is brought low: a voice of roaring lions; for the pride of Jordan is brought down.[gh]

[4] Thus saith God Almighty, Feed the sheep of the slaughter; [5] which their possessors have slain, and have not repented: and they that sold them said, Blessed be God; for we have become rich: and their shepherds have suffered no sorrow for them. [6] Therefore I will no longer have mercy upon the inhabitants of the land, saith God: but, behold, I will deliver up the men every one into the hand of his neighbour, and into the hand of his king; and they shall destroy the land, and I will not rescue out of their hand.

[7] And I will tend the flock of slaughter in the land of Chanaan: and I will take for myself two rods; the one I called Beauty, and the other I called Line; and I will tend the flock. [8] And I will cut off three shepherds in one month; and my soul shall grieve over them, for their souls cried out against me.[i] [9] And I said, I will not tend you: that which dies, let it

10:2 Or, related. **10:2** Gr. been dried up. **10:3** Or, oversee. or, look upon. **10:3** Or, oversee. or, look upon. **10:4** Lit. he that expels. **11:3** Gr. distressed. **11:3** Or, roaring. **11:8** Or, be sorely displeased with them. Gr. be weighed down upon them. **11:9** Or, fails.

die; and that which falls off, let it fall off; and let the rest eat every one the flesh of his neighbour.[a]

10 And I will take my beautiful staff, and cast it away, that I may break my covenant which I made with all the people. 11 And it shall be broken in that day; and the Chananites, the sheep that are kept for me, shall know that it is the word of God. 12 And I will say to them, If it be good in your eyes, give me my price, or refuse it. And they weighed for my price thirty pieces of silver. 13 And God said to me, Drop them into the furnace, and I will see if it is good metal, as I was proved for their sakes. And I took the thirty pieces of silver, and cast them into the furnace in the house of God.

14 And I cast away my second rod, even Line, that I might break the possession between Juda and Israel.[b]

15 And God said to me, Take yet to thee shepherd's implements belonging to an unskilful shepherd. 16 For, behold, I will raise up a shepherd against the land: he shall not visit that which is perishing, and he shall not seek that which is scattered, and he shall not heal that which is bruised, nor guide that which is whole: but he shall devour the flesh of the choice ones, and shall dislocate the joints of their necks.[c]

17 Alas for the vain shepherds that have forsaken the sheep! the sword shall be upon the arms of such a one, and upon his right eye: his arm shall be completely withered, and his right eye shall be utterly darkened.[d]

12 The burden of the word of God for Israel; saith God, that stretches out the sky, and lays the foundation of the earth, and forms the spirit of man within him. 2 Behold, I will make Jerusalem as trembling door-posts to all the nations round about, and in Judea there shall be a siege against Jerusalem.[e] 3 And it shall come to pass in that day that I will make Jerusalem a trodden stone to all the nations: every one that tramples on it shall utterly mock at it, and all the nations of the earth shall be gathered together against it.[f] 4 In that day, saith God Almighty, I will smite every horse with amazement, and his rider with madness: but I will open mine eyes upon the house of Juda, and I will smite all the horses of the nations with blindness.

5 And the captains of thousands of Juda shall say in their hearts, We shall find for ourselves the inhabitants of Jerusalem in the Eternal Almighty their God. 6 In that day I will make the captains of thousands of Juda as a firebrand among wood, and as a torch of fire in stubble; and they shall devour on the right hand and on the left all the nations round about: and Jerusalem shall dwell again by herself, even in Jerusalem. 7 And God shall save the tabernacles of Juda as at the beginning, that the boast of the house of David, and the pride of the inhabitants of Jerusalem, may not magnify themselves against Juda. 8 And it shall come to pass in that day, that God shall defend the inhabitants of Jerusalem; and the weak one among them in that day shall be as David, and the house of David as the house of God, as the angel of God before them. 9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace

11:14 Compare Heb. Alex. διαθήκην covenant. **11:16** Or, wring their necks. **11:17** Gr. his arms. **12:2** Or, porches or, door-posts shaken by, etc. **12:3** Or, a stone trodden by all, etc.

and compassion: and they shall look upon me, because they have mocked me, and they shall make lamentation for him, as for a beloved friend, and they shall grieve intensely, as for a first-born son.

11 In that day the lamentation in Jerusalem shall be very great, as the mourning for the pomegranate grove cut down in the plain. 12 And the land shall lament in separate families, the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;[a] 13 the family of the house of Levi by itself, and their wives by themselves; the family of Symeon by itself, and their wives by themselves; 14 all the families that are left, each family by itself, and their wives by themselves.

13 In that day every place shall be opened to the house of David and to the inhabitants of Jerusalem for removal and for separation.[b]

2 And it shall come to pass in that day, saith the God of hosts, that I will utterly destroy the names of the idols from off the land, and there shall be no longer any remembrance of them: and I will cut off the false prophets and the evil spirit from the land. 3 And it shall come to pass, if a man will yet prophesy, that his father and his mother which gave birth to him shall say to him, Thou shalt not live; for thou hast spoken lies in the name of God: and his father and his mother who gave him birth shall bind him as he is prophesying.

4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision when he prophesies; and they shall clothe themselves with a garment of hair, because they have lied. 5 And one shall say, I am not a prophet, for I am a tiller of the ground, for a man brought me up thus from my youth. 6 And I will say to him, What are these wounds between thine hands? and he shall say, Those with which I was wounded in my beloved house.[c]

7 Awake, O sword, against my shepherds, and against the man who is my citizen, saith God Almighty: smite the shepherds, and draw out the sheep: and I will bring mine hand upon the little ones.[d] 8 And it shall come to pass, that in all the land, saith God, two parts thereof shall be cut off and perish; but the third shall be left therein. 9 And I will bring the third part through the fire, and I will try them as silver is tried, and I will prove them as gold is proved: they shall call upon my name, and I will hear them, and say, This is my people: and they shall say, The Eternal is my God.

14 Behold, the days of God come, and thy spoils shall be divided in thee. 2 And I will gather all the Gentiles to Jerusalem to war, and the city shall be taken, and the houses plundered, and the women ravished; and half of the city shall go forth into captivity, but the rest of my people shall not be utterly cut off from the city.

3 And God shall go forth, and fight with those Gentiles as when he fought in the day of war. 4 And his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave asunder, half of it toward the east and the west, a very great division; and half the mountain shall lean to the north, and half of it to the south. 5 And the valley of my mountains shall be closed up, and the valley of the mountains shall be joined on to Jasod, and shall be blocked up as it was blocked up in the days of the earthquake, in the days of Ozias king of Juda; and the Eternal my God shall come, and all the saints with him. 6 And it shall come to pass in that day that there shall be no light, 7 and there shall be for one

12:12 See a similar construction, Mark 6. 39,40. **13:1** Or, departure. **13:6** Alex. The house of my beloved. **13:7** Alex. shepherd.

day cold and frost, and that day shall be known to God, and it shall not be day nor night: but towards evening it shall be light.[a]

[8] And in that day living water shall come forth out of Jerusalem; half of it toward the former sea, and half of it toward the latter sea: and so shall it be in summer and spring. [9] And God shall be king over all the earth: in that day there shall be one God, and his name one, [10] compassing all the earth, and the wilderness from Gabe unto Remmon south of Jerusalem. And Rama shall remain in its place. From the gate of Benjamin to the place of the first gate, to the gate of the corners, and to the tower of Anameel, as far as the king's wine-presses, [11] they shall dwell in the city; and there shall be no more any curse, and Jerusalem shall dwell securely.[b]

[12] And this shall be the overthrow with which God will smite all the nations, as many as have fought against Jerusalem; their flesh shall consume away while they are standing upon their feet, and their eyes shall melt out of their holes, and their tongue shall consume away in their mouth. [13] And there shall be in that day a great panic from God upon them; and they shall lay hold every man of the hand of his neighbour, and his hand shall be clasped with the hand of his neighbour.[c] [14] Juda also shall fight in Jerusalem; and God shall gather the strength of all the nations round about, gold, and silver, and apparel, in great abundance. [15] And this shall be the overthrow of the horses, and mules, and camels, and asses, and all the beasts that are in those camps, according to this overthrow.

[16] And it shall come to pass, that whosoever shall be left of all the nations that came against Jerusalem, shall even come up every year to worship the king, God Almighty, and to keep the feast of tabernacles. [17] And it shall come to pass, that whosoever of all the families of the earth shall not come up to Jerusalem to worship the king, God Almighty, even these shall be added to the others. [18] And if the family of Egypt shall not go up, nor come; then upon them shall be the overthrow with which God shall smite all the nations, whichever of them shall not come up to keep the feast of tabernacles. [19] This shall be the sin of Egypt, and the sin of all the nations, whosoever shall not come up to keep the feast of tabernacles.

[20] In that day there shall be upon the bridle of every horse Holiness to God Almighty; and the caldrons in the house of God shall be as bowls before the altar. [21] And every pot in Jerusalem and in Juda shall be holy to God Almighty: and all that sacrifice shall come and take of them, and shall seethe meat in them: and in that day there shall be no more the Chananite in the house of God Almighty.

14:7 Alex. ψύχος, cold, probably the right reading. **14:11** Alex. in it. **14:13** Alex. astonishment.

MALACHIAS (MALACHI)

1 The burden of the word of God to Israel by the hand of his messenger. Lay it, I pray you, to heart.

[2] I have loved you, saith God. And ye said, Wherein hast thou loved us? Was not Esau Jacob's brother? saith God: yet I loved Jacob, [3] and hated Esau, and laid waste his borders, and made his heritage as dwellings of the wilderness?[a] [4] Because one will say, Idumea has been overthrown, but let us return and rebuild the desolate places; thus saith God Almighty, They shall build, but I will throw down; and they shall be called The borders of wickedness, and, The people against whom God has set himself for ever. [5] And your eyes shall see, and ye shall say, God has been magnified upon the borders of Israel.[b]

[6] A son honours his father, and a servant his master: if then I am a father, where is mine honour? and if I am a master, where is my fear? saith God Almighty. Ye the priests are they that despise my name: yet ye said, Wherein have we despised thy name? [7] In that ye bring to mine altar polluted bread; and ye said, Wherein have ye polluted it? In that ye say, The table of God is polluted, and that which was set thereon ye have despised. [8] For if ye bring a blind victim for sacrifices, is it not evil? and if ye bring the lame or the sick, is it not evil? offer it now to thy ruler, and see if he will receive thee, if he will accept thy person, saith God Almighty.

[9] And now intreat the face of your God, and make supplication to him. These things have been done by your hands; shall I accept you? saith God Almighty.[c] [10] Because even among you the doors shall be shut, and one will not kindle the fire of mine altar for nothing, I have no pleasure in you, saith God Almighty, and I will not accept a sacrifice at your hands. [11] For from the rising of the sun even to the going down thereof my name has been glorified among the Gentiles; and in every place incense is offered to my name, and a pure offering: for my name is great among the Gentiles, saith God Almighty.

[12] But ye profane it, in that ye say, The table of God is polluted, and his meats set thereon are despised. [13] And ye said, These services are troublesome: therefore I have utterly rejected them with scorn, saith God Almighty: and ye brought in torn victims, and lame, and sick: if then ye should bring an offering, shall I accept them at your hands? saith God Almighty.[d] [14] And cursed is the man who had the power, and possessed a male in his flock, and whose vow is upon him, and who sacrifices a corrupt thing to God: for I am a great King, saith God Almighty, and my name is glorious among the nations.

1:3 Lit. appointed them for desolation. **1:5** Gr. above. **1:9** Lit. propitiate. **1:13** Gr. puffed at them.

2 And now, O priests, this commandment is to you. [2] If ye will not hearken, and if ye will not lay it to heart, to give glory to my name, saith God Almighty, then I will send forth the curse upon you, and I will bring a curse upon your blessing: yea, I will curse it, and I will scatter your blessing, and it shall not exist among you, because ye lay not this to heart. [3] Behold, I turn my back upon you, and I will scatter dung upon your faces, the dung of your feasts, and I will carry you away at the same time.[a] [4] And ye shall know that I have sent this commandment to you, that my covenant might be with the sons of Levi, saith God Almighty.

[5] My covenant of life and peace was with him, and I gave it him that he might reverently fear me, and that he might be awe-struck at my name.[bc] [6] The law of truth was in his mouth, and iniquity was not found in his lips: he walked before me directing his way in peace, and he turned many from unrighteousness. [7] For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of God Almighty.[d]

[8] But ye have turned aside from the way, and caused many to fail in following the law: ye have corrupted the covenant of Levi, saith God Almighty. [9] And I have made you despised and cast out among all the people, because ye have not kept my ways, but have been partial in the law.[e]

[10] Have ye not all one father? Did not one God create you? why have ye forsaken every man his brother, to profane the covenant of your fathers?

[11] Juda has been forsaken, and an abomination has been committed in Israel and in Jerusalem; for Juda has profaned the holy things of God, which he delighted in, and has gone after other gods. [12] God will utterly destroy the man that does these things, until he be even cast down from out of the tabernacles of Jacob, and from among them that offer sacrifice to God Almighty. [13] And these things which I hated, ye did: ye covered with tears the altar of God, and with weeping and groaning because of troubles: is it meet for me to have respect to your sacrifice, or to receive anything from your hands as welcome?

[14] Yet ye said, Wherefore? Because God has borne witness between thee and the wife of thy youth, whom thou hast forsaken, and yet she was thy partner, and the wife of thy covenant. [15] And did he not do well? and there was the residue of his spirit. But ye said, What does God seek but a seed? But take ye heed to your spirit, and forsake not the wife of thy youth. [16] But if thou shouldest hate thy wife and put her away, saith the Eternal God of Israel, then ungodliness shall cover thy thoughts, saith God Almighty: therefore take ye heed to your spirit, and forsake them not, [17] ye that have provoked God with your words. But ye said, Wherein have we provoked him? In that ye say, Every one that does evil is a pleasing object in the sight of God, and he takes pleasure in such; and where is the God of justice?[f]

3 Behold, I send forth my messenger, and he shall survey the way before me: and God, whom ye seek, shall suddenly come into his temple, even the angel of the covenant, whom ye take pleasure in: behold, he is coming, saith God Almighty. [2] And who will abide the day of his coming? or who will withstand at his appearing? for he is coming in as the fire of a furnace and as the herb of fullers.[gh] [3] He shall sit to melt and purify as it were silver, and as it were gold: and he shall purify the sons of Levi, and refine them as gold and silver, and

2:3 Gr. separate the shoulder from you. **2:5** Or, power, or, charge to fear me, etc. **2:5** See 2 Cor. 8. 20. **2:7** Gr. shall. **2:9** Gr. accepted persons. **2:17** Or, and, Where, etc. **3:2** Or, wait for. **3:2** Gr. them that wash. **3:3** Gr. pour.

they shall offer to God an offering in righteousness.[a]

4 And the sacrifice of Juda and Jerusalem shall be pleasing to God, according to the former days, and according to the former years. 5 And I will draw near to you in judgment; and I will be a swift witness against the witches, and against the adulteresses, and against them that swear falsely by my name, and against them that keep back the hireling's wages, and them that oppress the widow, and afflict orphans, and that wrest the judgment of the stranger, and fear not me, saith God Almighty.[b] 6 For I am the Eternal your God, and I am not changed: 7 but ye, the sons of Jacob, have not refrained from the iniquities of your fathers: ye have perverted my statutes, and have not kept them.

Return to me, and I will return to you, saith God Almighty. But ye said, Wherein shall we return? 8 Will a man insult God? for ye insult me. But ye say, Wherein have we insulted thee? In that the tithes and first-fruits are with you still. 9 And ye do surely look off from me, and ye insult me.

10 The year is completed, and ye have brought all the produce into the storehouses; but there shall be the plunder thereof in its house: return now on this behalf, saith God Almighty, see if I will not open to you the torrents of heaven, and pour out my blessing upon you, until ye are satisfied.[c] 11 And I will appoint food for you, and I will not destroy the fruit of your land; and your vine in the field shall not fail, saith God Almighty.[d] 12 And all nations shall call you blessed: for ye shall be a desirable land, saith God Almighty.

13 Ye have spoken grievous words against me, saith God. Yet ye said, Wherein have we spoken against thee? 14 Ye said, He that serves God labours in vain: and what have we gained in that we have kept his ordinances, and in that we have walked as suppliants before the face of God Almighty?[e] 15 And now we pronounce strangers blessed; and all they who act unlawfully are built up; and they have resisted God, and yet have been delivered.

16 Thus spoke they that feared God, every one to his neighbour: and God gave heed, and hearkened, and he wrote a book of remembrance before him for them that feared God and reverenced his name. 17 And they shall be mine, saith God Almighty, in the day which I appoint for a peculiar possession; and I will make choice of them, as a man makes choice of his son that serves him.[f] 18 Then shall ye return, and discern between the righteous and the wicked, and between him that serves God, and him that serves him not.

19 For, behold, a day comes burning as an oven, and it shall consume them; and all the aliens, and all that do wickedly, shall be stubble: and the day that is coming shall set them on fire, saith God Almighty, and there shall not be left of them root or branch.

20 But to you that fear my name shall the Sun of righteousness arise, and healing shall be in his wings: and ye shall go forth, and bound as young calves let loose from bonds. 21 And ye shall trample the wicked; for they shall be ashes underneath your feet in the day which I appoint, saith God Almighty. 22 And, behold, I will send to you Elias the Thesbite, before the great and glorious day of God comes; 23 who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously.

24 Remember the law of my servant Moses, accordingly as I charged him with it in Choreb for all Israel, even the commandments and ordinances.

3:5 Gr. beat with the fist. **3:10** Or, windows, see Gen 7. 11, there rendered 'flood-gates.' **3:11** Or, give a charge for you to be fed. Alex. **3:14** Gr. is vain. **3:17** Gr. for me.

THE DEUTEROCANONICAL BOOKS

TOBIT

1 The book of the words of Tobit, the son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali; [2] who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

[3] I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians. [4] And when I was in mine own country, in the land of Israel, being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, and, where the temple of the habitation of the most High was consecrated and built for all ages.

[5] Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal. [6] But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the first-fruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron. [7] The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem: [8] and the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

[9] Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias. [10] And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles. [11] But I kept myself from eating; [12] because I remembered God with all my heart. [13] And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

[14] And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media, ten talents of silver. [15] Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

[16] And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry, [17] and my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him. [18] And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

[19] And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear. [20] Then all my goods were forcibly taken away, neither was there any thing left

me, beside my wife Anna and my son Tobias. [21] And there passed not fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

[22] And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

2 Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me; and I sat down to eat. [2] And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of God; and, lo, I tarry for thee.

[3] But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace. [4] Then before I had tasted any meat, I started up, and took him up into a room until the going down of the sun. [5] Then I returned, and washed myself, and ate my meat in heaviness, [6] remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation. [7] Therefore I wept: and after the going down of the sun I went and made a grave, and buried him. [8] But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again.

[9] The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted, and my face was uncovered: [10] and I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

[11] And my wife Anna did take women's works to do. [12] And when she had sent them home to the owners, they paid her wages, giving her also besides a kid. [13] And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen.

[14] But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

3 Then I being grieved did weep, and in my sorrow prayed, saying, [2] O God, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever. [3] Remember me, and look on me; punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee: [4] for they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

[5] And now thy judgments are many and true: deal with me according to my sins and my fathers'; because we have not kept thy commandments, neither have walked in truth before thee. [6] Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command there-

fore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

[7] It came to pass the same day, that in Ecbatane a city of Media, Sara the daughter of Raguel was also reproached by her father's maids; [8] because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them. [9] Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter. [10] When she heard these things she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

[11] Then she prayed toward the window, and said, Blessed art thou, O Eternal my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever. [12] And now, O God, I set mine eyes and my face toward thee, [13] and say, Take me out of the earth, that I may hear no more the reproach. [14] Thou knowest, God, that I am pure from all sin with man, [15] and that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

[16] So the prayers of them both were heard before the majesty of the great God. [17] And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit: and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The self-same time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

4 In that day Tobit remembered the money which he had committed to Gabael in Rages of Media, [2] and said with himself, I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him of the money before I die?

[3] And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not. [4] Remember, my son, that she saw many dangers for thee, when thou wast in her womb; and when she is dead, bury her by me in one grave.

[5] My son, be mindful of the Eternal our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness. [6] For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly. [7] Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. [7] If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little: [7] for thou layest up a good treasure for thyself against the day of necessity. [7] Because that alms do deliver from death, and suffereth not to come into darkness. [7] For alms is a good gift unto all that give it in the sight of the most High.

[7] Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob. Remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

[7] Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine. [7] Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect, my son, in all things thou doest, and be wise in all thy conversation. [7] Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

[7] Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms; and let not thine eye be envious, when thou givest alms. [7] Pour out thy bread on the burial of the just, but give nothing to the wicked. [7] Ask counsel of all that are wise, and despise not any counsel that is profitable.

[19] Bless the Eternal thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but God himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

[20] And now I signify this to thee, that I committed ten talents to Gabael the son of Gabrias at Rages in Media. [21] And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

5 Tobias then answered and said, Father, I will do all things which thou hast commanded me: [2] but how can I receive the money, seeing I know him not? [3] Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, and I will give him wages whiles I yet live: and go and receive the money.

[4] Therefore when he went to seek a man, he found Raphael that was an angel. [5] But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well? [6] To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

[7] Then Tobias said unto him, Tarry for me, till I tell my father. [8] Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee. [9] So he called him, and he came in, and they saluted one another.

[10] Then Tobit said unto him, Brother, shew me of what tribe and family thou art. [11] To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

[12] Then he said, I am Azarias, the son of Ananias the great, and of thy brethren. [13] Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together

to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock. [14] But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son? [15] Yea, moreover, if ye return safe, I will add something to thy wages.

[16] So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

[17] But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us? [18] Be not greedy to add money to money: but let it be as refuse in respect of our child. [19] For that which God hath given us to live with doth suffice us. [20] Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him. [21] For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe. [22] Then she made an end of weeping.

6 And as they went on their journey, they came in the evening to the river Tigris, and they lodged there. [2] And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him. [3] Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land. [4] To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely. [5] So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

[6] Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish? [7] And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. [8] As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

[9] And when they were come near to Rages, [10] the angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife. [11] For to thee doth the right of her appertain, seeing thou only art of her kindred. [12] And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

[13] Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber. [14] And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the others before: for a wicked spirit loveth her, which hurteth no one except those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

[15] Then the angel said to him, Dost thou not remember the precepts that thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou

no reckoning of the evil spirit; for this same night shall she be given thee in marriage. [16] And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it: [17] and the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her. And he came to Ecbatane.

7 And he came to the house of Raguel; and Sara met him: and saluted him, and he them; and she brought them into the house. [2] Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

[3] And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthali, which are captives in Nineve. [4] Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health? [5] And they said, He is both alive, and in good health: and Tobias said, He is my father. [6] Then Raguel leaped up, and kissed him, and wept, [7] and blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

[8] And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

[9] So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry: [10] for it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth. [11] I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another. [12] And Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

[13] Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them; [14] and called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it. [15] Then they began to eat.

[16] After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither. [17] Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her, [18] Be of good comfort, my daughter; God of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

8 And when they had supped, they brought Tobias in unto her. [2] And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith. [3] The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

[4] And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us. [5] Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. [6] Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself. [7] And now, O God, I take not this my sister for lust, but uprightly: therefore mercifully ordain that we may become aged together. [8] And she said with him, Amen.

[9] So they slept both that night. And Raguel arose, and went and made a grave, [10] saying, I fear lest he also be dead. [11] But when Raguel was come into his house, [12] he said unto his wife Edna, Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it. [13] So the maid opened the door, and went in, and found them both asleep, [14] and came forth, and told them that he was alive.

[15] Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise: therefore let thy saints praise thee with all thy creatures: and let all thine angels and thine elect praise thee for ever. [16] Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy. [17] Thou art to be praised, because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O God, and finish their life in health with joy and mercy. [18] Then Raguel bade his servants to fill the grave.

[19] And he kept the wedding feast fourteen days. [20] For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired; [21] and then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

9 Then Tobias called Raphael, and said unto him, [2] Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding. [3] For Raguel hath sworn that I shall not depart. [4] But my father counteth the days; and if I tarry long, he will be very sorry. [5] So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

[6] And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

10 Now Tobit his father counted every day: and when the days of the journey were expired, and they came not, [2] then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money? [3] Therefore he was very sorry. [4] Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said, [5] Now I care for nothing, my son, since I have let thee go, the light of mine eyes.

[6] To whom Tobit said, Hold thy peace, take no care, for he is safe. [7] But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat in the daytime, and ceased not whole nights to bewail her son To-

bias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, [8] Let me go, for my father and my mother look no more to see me. [9] But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee. [10] But Tobias said, No; but let me go to my father.

[11] Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money: [12] and he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children. [13] And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, God of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before God: behold, I commit my daughter unto thee, of special trust; wherefore do not entreat her evil.

11 After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

[2] Then Raphael said to Tobias, Dost thou not know, brother, how thou didst leave thy father? [3] let us haste before thy wife, and prepare the house; [4] and take in thine hand the gall of the fish. So they went their way, and the dog went after them. [5] Now Anna sat looking about toward the way for her son. [6] And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

[7] Then said Raphael, I know, Tobias, that thy father will open his eyes. [8] Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

[9] Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both. [10] Tobit also went forth toward the door, and stumbled: but his son ran unto him, [11] and took hold of his father: and he strake of the gall on his father's eyes, saying, Be of good hope, my father. [12] And when his eyes began to smart, he rubbed them; [13] and the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

[14] And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels: [15] for thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

[16] Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing, and praising God: and they which saw him go marvelled, because he had received his sight. [17] But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve. [18] And Achiacharus, and Nasbas his brother's son, came: [19] and Tobias' wedding was kept seven days with great joy.

12 Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more. [2] And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought: [3] for he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

[4] Then the old man said, It is due unto him. [5] So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety. [6] Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him. [7] It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you. [8] Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold: [9] for alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life: [10] but they that sin are enemies to their own life.

[11] Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God. [12] Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise. [13] And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee. [14] And now God hath sent me to heal thee and Sara thy daughter in law. [15] I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

[16] Then they were both troubled, and fell upon their faces: for they feared. [17] But he said unto them, Fear not, for it shall go well with you; praise God therefore. [18] For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever. [19] All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision. [20] Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book. [21] And when they arose, they saw him no more. [22] Then they confessed the great and wonderful works of God, and how the angel of God had appeared unto them.

13 Then Tobit wrote a prayer of rejoicing, and said,

Blessed be God that liveth for ever, and blessed be his kingdom. [2] For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand. [3] Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them. [4] There declare his greatness, and extol him before all the living: for he is our God, and he is the God our Father for ever. [5] And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

[6] If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise God of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful

nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness. 7 Let all men speak, and let all praise him for his righteousness.

7 O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous. 7 Give praise to God, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 Many nations shall come from far to the name of the Eternal God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy. 12 Cursed are all they which hate thee, and blessed shall all be which love thee for ever. 13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless God of the just. 14 O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let my soul bless God the great King. 16 For Jerusalem shall be built up with sapphire, and emerald, and precious stone: thy walls and towers and battlements with pure gold. 17 And the streets of Jerusalem shall be paved with beryl and carbuncle and stone of Ophir. 18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

14 So Tobit made an end of praising God. 2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Eternal God, and praised him.

3 And when he was very aged, he called his son, and the sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life. 4 Go into Media, my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time; 5 and that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Eternal God truly, and shall bury their idols. 7 So shall all nations praise God, and his people shall confess God, and God shall exalt his people; and all those which love the Eternal God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass. 9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee. 10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how

out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

[11] Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably. [12] And when Anna his mother was dead, he buried her with his father.

But Tobias departed with his wife and children to Ecbatane to Raguel his father in law, [13] where he became old with honour; and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's. [14] And he died at Ecbatane in Media, being an hundred and seven and twenty years old. [15] But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

JUDITH

1 In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane, [2] and built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits: [3] and set the towers thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation threescore cubits: [4] and he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

[5] Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau. [6] And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Cheleul, assembled themselves to the battle.

[7] Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast, [8] and to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom, [9] and to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem, [10] until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

[11] But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace. [12] Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

[13] Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots, [14] and became master of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame. [15] He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve,
both he and all his company of sundry
nations, being a very great multitude of
men of war, and there he took his ease,
and banqueted, both he and his army, an
hundred and twenty days.

2 And in the eighteenth year, the two
and twentieth day of the first month,
there was talk in the house of Nabu-
chodonosor king of the Assyrians, that
he should, as he said, avenge himself on
all the earth. 2 So he called unto him all
his officers, and all his nobles, and com-
municated with them his secret counsel,
and concluded the afflicting of the whole
earth out of his own mouth. 3 Then they
decreed to destroy all flesh, that did not
obey the commandment of his mouth.

4 And when he had ended his coun-
sel, Nabuchodonosor king of the Assyr-
ians called Holofernes the chief captain
of his army, which was next unto him,
and said unto him, 5 Thus saith the great
king, the master of the whole earth, Be-
hold, thou shalt go forth from my pres-
ence, and take with thee men that trust
in their own strength, of footmen an hun-
dred and twenty thousand; and the num-
ber of horses with their riders twelve
thousand. 6 And thou shalt go against
all the west country, because they dis-
obeyed my commandment: 7 and thou
shalt declare unto them, that they pre-
pare for me earth and water: for I will go
forth in my wrath against them, and will
cover the whole face of the earth with the
feet of mine army, and I will give them
for a spoil unto them: 8 so that their slain
shall fill their valleys and brooks, and the
river shall be filled with their dead, till
it overflow: 9 and I will lead them cap-
tives to the utmost parts of all the earth.
10 Thou therefore shalt go forth, and take
beforehand for me all their coasts: and
if they will yield themselves unto thee,
thou shalt reserve them for me till the
day of their punishment.

11 But concerning them that rebel, let
not thine eye spare them; but put them
to the slaughter, and spoil them where-
soever thou goest. 12 For as I live, and
by the power of my kingdom, whatso-
ever I have spoken, that will I do by mine
hand. 13 And take thou heed that thou
transgress none of the commandments
of thy master, but accomplish them fully,
as I have commanded thee, and defer not
to do them.

14 Then Holofernes went forth from the
presence of his master, and called all
the governors and captains, and the offi-
cers of the army of Assur; 15 and he mus-
tered the chosen men for the battle, as
his master had commanded him, unto
an hundred and twenty thousand, and
twelve thousand archers on horseback;
16 and he ranged them, as a great army
is ordered for the war. 17 And he took
camels and asses for their carriages, a
very great number; and sheep and oxen
and goats without number for their pro-
vision: 18 and plenty of victual for every
man of the army, and very much gold
and silver out of the king's house.

19 Then he went forth and all his power
to go before king Nabuchodonosor in the
voyage, and to cover all the face of the
earth westward with their chariots, and
horsemen and their chosen footmen. 20 A
great number also of sundry countries
came with them like locusts, and like the
sand of the earth: for the multitude was
without number.

21 And they went forth of Nineve three
days' journey toward the plain of Bec-
tileth, and pitched from Bectileth near
the mountain which is at the left hand
of the upper Cilicia. 22 Then he took all
his army, his footmen, and horsemen,
and chariots, and went from thence into
the hill country; 23 and destroyed Phud
and Lud, and spoiled all the children of
Rasses, and the children of Ismael, which
were toward the wilderness at the south
of the land of the Chellians.

24 Then he went over Euphrates, and

went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.
[25] And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.
[26] He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes.
[27] Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.
[28] Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

3 So they sent ambassadors unto him to treat of peace, saying, [2] Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight. [3] Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee. [4] Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.
[5] So the men came to Holofernes, and declared unto him after this manner. [6] Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid. [7] So they and all the country round about received him with garlands, with dances, and with timbrels. [8] Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as a god.
[9] Also he came over against Esdraelon near unto Judea, over against the great strait of Judea. [10] And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

4 Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought. [2] Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Eternal their God: [3] for they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation. [4] Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem: [5] and possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.
[6] Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim, [7] charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, for two men at the most. [8] And the children of Israel did as Joacim the high priest had commanded them, with the ancients of

all the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls: 10 both they, and their wives, and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of God: also they put sackcloth about the altar, 12 and cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of God Almighty.

14 And Joacim the high priest, and all the priests that stood before God, and they which ministered unto God, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people, 15 and had ashes on their mitres, and cried unto God with all their power, that he would look upon all the house of Israel graciously.

5 Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries: 2 wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast, 3 and he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army; 4 and why have they determined not to come and meet me, more than all the inhabitants of the west?

5 Then said Achior, the captain of all the sons of Ammon, Let my master now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant. 6 This people are descended of the Chaldeans: 7 and they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea. 8 For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast 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 Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle. 10 But when a famine covered all the land of Chanaan, they went down into Egypt, and so-

journed there, while they were nourished, and became there a great multitude, so that one could not number their nation. [11] Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves.

[12] Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight. [13] And God dried the Red sea before them, [14] and brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

[15] So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country. [16] And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

[17] And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them. [18] But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

[19] But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate. [20] Now therefore, my master and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. [21] But if there be no iniquity in their nation, let my master now pass by, lest their God defend them, and their God be for them, and we become a reproach before all the world.

[22] And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him. [23] For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle.

[24] Now therefore, master Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

6 And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations, [2] And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor? [3] He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. [4] For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, master of all the earth: for he said, None of my words shall be in vain.

[5] And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt. [6] And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides,

and thou shalt fall among their slain, when I return. 7 Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages: 8 and thou shalt not perish, till thou be destroyed with them. 9 And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel. 11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia. 12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them. 13 Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their master.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city: 15 which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done. 17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God, saying, 19 O Eternal God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 And they comforted Achior, and praised him greatly. 21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

7 The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel. 2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude. 3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belthem, and in length from Bethulia unto Cyamon, which is over against Esdraelom.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight. 5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night. 6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia, 7 and viewed the passages up to the city, and came to the fountains of their waters, and took

them, and set garrisons of men of war over them, and he himself removed toward his people.

[8] Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said, [9] Let our master now hear a word, that there be not an overthrow in thine army. [10] For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

[11] Now therefore, my master, fight not against them in battle array, and there shall not so much as one man of thy people perish. [12] Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain: [13] for all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city. [14] So they and their wives and their children shall be consumed with famine, and before the sword come against them, they shall be overthrown in the streets where they dwell. [15] Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

[16] And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken. [17] So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

[18] Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

[19] Then the children of Israel cried unto the Eternal their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them. [20] Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia. [21] And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure. [22] Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

[23] Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders, [24] God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur. [25] For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

[26] Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army. [27] For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die. [28] We take to

witness against you the heaven and the earth, and our God and God of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day. [29] Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Eternal God with a loud voice.

[30] Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Eternal our God may turn his mercy toward us; for he will not forsake us utterly. [31] And if these days pass, and there come no help unto us, I will do according to your word. [32] And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses; and they were brought very low in the city.

8 Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Eliu, the son of Chelcias, the son of Eliab, the son of Nathanael, the son of Salamiel, the son of Sarasadai, the son of Israel.

[2] And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. [3] For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in his city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

[4] So Judith was a widow in her house three years and four months. [5] And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel. [6] And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel. [7] She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; and she remained upon them. [8] And there was none that gave her an ill word; for she feared God greatly.

[9] Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days; [10] then she sent her waiting-woman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city. [11] And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days God turn to help you. [12] And now who are ye that have tempted God this day, and stand instead of God among the children of men?

[13] And now try God Almighty, but ye shall never know any thing. [14] For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Eternal our God to anger. [15] For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

[16] Do not bind the counsels of the Eternal our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be waver-

ing. [17] Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

[18] For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforetime. [19] For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies. [20] But we know none other God, therefore we trust that he will not despise us, nor any of our nation.

[21] For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth. [22] And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us. [23] For our servitude shall not be directed to favour; but the Eternal our God shall turn it to dishonour.

[24] Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

[25] Moreover let us give thanks to the Eternal our God, which trieth us, even as he did our fathers. [26] Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. [27] For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but God doth scourge them that come near unto him, to admonish them.

[28] Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words. [29] For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good. [30] But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break. [31] Therefore now pray thou for us, because thou art a godly woman, and God will send us rain to fill our cisterns, and we shall faint no more.

[32] Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation. [33] Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies God will visit Israel by mine hand. [34] But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

[35] Then said Ozias and the princes unto her, Go in peace, and the Eternal God be before thee, to take vengeance on our enemies. [36] So they returned from the tent, and went to their wards.

9 Then Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of God, Judith cried with a loud voice, and said, [2] O Eternal God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so: [3] wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their rulers, and the rulers upon their thrones; [4] and hast given their wives for a prey, and their daughters to

be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come. 6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art God that breakest the battles: God is thy name. 8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary and to pollute the tabernacle where thy glorious name resteth, and to cast down with sword the horn of thy altar.

9 Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived. 10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman. 11 For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, thou art an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, God of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer: 13 and make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

10 Now after that she had ceased to cry unto the God of Israel, and had made an end of all these words, 2 she rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days, 3 and pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband. 4 And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her. 6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her, 8 The God, the God of our fathers, give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem.

Then they worshipped God.

[9] And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

[10] And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more. [11] Thus they went straight forth in the valley: and the first watch of the Assyrians met her; [12] and they took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed: [13] and I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

[14] Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her, [15] Thou hast saved thy life, in that thou hast hasted to come down to the presence of our master: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands. [16] And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

[17] Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes. [18] Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her. [19] And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth. [20] And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

[21] Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones. [22] So they shewed him of her; and he came out before his tent with silver lamps going before him. [23] And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

11 Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth. [2] Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves. [3] But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter: [4] for none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my master.

[5] Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my master this night. [6] And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my master shall not fail of his purposes.

[7] As Nabuchodonosor king of all the

earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house. [8] For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

[9] Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee. [10] Therefore, O master and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

[11] And now, that my master be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done: [12] for their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws: [13] and are resolved to spend the firstfruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands. [14] For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate. [15] Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

[16] Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. [17] For thy servant is religious, and serveth the God of heaven day and night: now therefore, my master, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins: [18] and I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. [19] And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

[20] Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said, [21] There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words. [22] Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my master. [23] And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

12 Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

[2] And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought. [3] Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

[4] Then said Judith unto him, As thy soul liveth, my master, thine handmaid shall not spend those things that I have, before God work by mine hand the things that he hath determined.

[5] Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch, [6] and sent to Holofernes, saying, Let my master now command that thine handmaid may go forth unto prayer.

[7] Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. [8] And when she came out, she besought the Eternal God of Israel to direct her way to the raising up of the children of her people. [9] So she came in clean, and remained in the tent, until she did eat her meat at evening.

[10] And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet. [11] Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us. [12] For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

[13] Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my master, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

[14] Then said Judith unto him, Who am I now, that I should gainsay my master? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death. [15] So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

[16] Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company: for he waited a time to deceive her, from the day that he had seen her.

[17] Then said Holofernes unto her, Drink now, and be merry with us. [18] So Judith said, I will drink now, my master, 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 maid had prepared.

[20] And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

13 Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his master; and they went to their beds: for they were all weary, because the feast had been long. [2] And Judith was left alone in the tent, and Holofernes lying along on his bed: for he was filled with wine.

[3] Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

[4] So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Eternal God of all power, look at this present upon the work of mine hands for the exaltation of Jerusalem. [5] For now is the time to help thine inheritance, and to execute my enterprise to the destruction of the enemies which are risen against us.

[6] Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence, [7] and approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Eternal God of Israel, this day.

[8] And she smote twice upon his neck with all her might, and she took away his head from him, [9] and tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid; [10] and she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

[11] Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Israel, and his strength against the enemy, as he hath even done this day.

[12] Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city. [13] And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

[14] Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night. [15] So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and God hath smitten him by the hand of a woman. [16] As God liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

[17] Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people. [18] Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Eternal God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. [19] For this thy confidence shall not depart from the heart of men, which remember the power of God for ever. [20] And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our na-

tion, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

14 Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

[2] And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down. [3] Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face. [4] So ye, and all that inherit the coast of Israel, shall pursue them, and overthrow them as they go. [5] But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

[6] Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

[7] But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished. [8] Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them. [9] And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

[10] And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

[11] And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

[12] But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

[13] So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our master: for the slaves have been bold to come down upon us to battle, that they may be utterly destroyed.

[14] Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith. [15] But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him. [16] Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

[17] After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried, [18] These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head. [19] When the captains of the Assyrians' army heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

15 And when they that were in the tents heard, they were astonished at the thing that was done. [2] And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country. [3] They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

[4] Then sent Ozias to Betomasthem, and to Chobai, and Chola, and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them. [5] Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof.

[6] And the residue that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched. [7] And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

[8] Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her. [9] And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Israel, thou art the great glory of Israel, thou art the great rejoicing of our nation: [10] thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty God for evermore. And all the people said, So be it.

[11] And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

[12] Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her. [13] And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

16 Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

[2] And Judith said,

Begin unto my God with timbrels, sing unto my Master with cymbals: tune unto him a new psalm: exalt him, and call upon his name. [3] For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

[4] Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills. [5] He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

[6] But the Almighty God hath disap-

pointed them by the hand of a woman.
7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance. 8 For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him. 9 Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were daunted at her hardiness. 11 Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.
12 The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of my Master.

13 I will sing unto my God a new song: O God, thou art great and glorious, wonderful in strength, and invincible. 14 Let all creatures serve thee: for thou spakest, and they were made: thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.
15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee. 16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth God is great at all times.

17 Woe to the nations that rise up against my kindred! God Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped God; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy which she had taken out of his bedchamber, for a gift unto God.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country. 22 And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses. 24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred. 25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

WISDOM OF SOLOMON

1 Love righteousness, ye that be judges of the earth: think of God with a good (heart,) and in simplicity of heart seek him. [2] For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him. [3] For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

[4] For into a malicious soul wisdom shall not enter: nor dwell in the body that is subject unto sin. [5] For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

[6] For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. [7] For the Spirit of God filleth the world: and that which containeth all things hath knowledge of the voice.

[8] Therefore he that speaketh unrighteous things cannot be hidden: neither shall vengeance, when it punisheth, pass by him. [9] For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto God for the manifestation of his wicked deeds. [10] For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

[11] Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth slayeth the soul.

[12] Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. [13] For God made not death: neither hath he pleasure in the destruction of the living. [14] For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: [15] (for righteousness is immortal:) [16] but ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

2 For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. [2] For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart: [3] which being extinguished, our body shall be turned to ashes, and our spirit shall vanish as the soft air, [4] and our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

[5] For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no

man cometh again.

[6] Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. [7] Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us. [8] Let us crown ourselves with rosebuds, before they be withered: [9] let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

[10] Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient grey hairs of the aged. [11] Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

[12] Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education. [13] He professeth to have the knowledge of God: and he calleth himself the child of God. [14] He was made to reprove our thoughts. [15] He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion. [16] We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

[17] Let us see if his words be true: and let us prove what shall happen in the end of him. [18] For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. [19] Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. [20] Let us condemn him with a shameful death: for by his own saying he shall be respected.

[21] Such things they did imagine, and were deceived: for their own wickedness hath blinded them. [22] As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

[23] For God created man to be immortal, and made him to be an image of his own eternity. [24] Nevertheless through envy of the devil came death into the world: and they that are of his side do find it.

3 But the souls of the righteous are in the hand of God, and there shall no torment touch them. [2] In the sight of the unwise they seemed to die: and their departure is taken for misery, [3] and their going from us to be utter destruction: but they are in peace. [4] For though they be punished in the sight of men, yet is their hope full of immortality.

[5] And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. [6] As gold in the furnace hath he tried them, and received them as a burnt offering.

[7] And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. [8] They shall judge the nations, and have dominion over the people, and their God shall reign for ever. [9] They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect. [10] But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken God.

[11] For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable: [12] their wives are foolish, and their children wicked:

[13] Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

[14] And blessed is the eunuch, which

with his hands hath wrought no iniquity,
nor imagined wicked things against God:
for unto him shall be given the special
gift of faith, and an inheritance in the
temple of God more acceptable to his
mind. [15] For glorious is the fruit of good
labours: and the root of wisdom shall
never fall away.

[16] As for the children of adulterers, they
shall not come to their perfection, and
the seed of an unrighteous bed shall be
rooted out. [17] For though they live long,
yet shall they be nothing regarded: and
their last age shall be without honour.
[18] Or, if they die quickly, they have no
hope, neither comfort in the day of trial.
[19] For horrible is the end of the unright-
eous generation.

4 Better it is to have no children, and to
have virtue: for the memorial thereof
is immortal: because it is known with
God, and with men. [2] When it is present,
men take example at it; and when it
is gone, they desire it: it weareth a
crown, and triumpheth for ever, having
gotten the victory, striving for undefiled
rewards.

[3] But the multiplying brood of the un-
godly shall not thrive, nor take deep root-
ing from bastard slips, nor lay any fast
foundation. [4] For though they flourish
in branches for a time; yet standing not
fast, they shall be shaken with the wind,
and through the force of winds they shall
be rooted out. [5] The imperfect branches
shall be broken off, their fruit unprof-
itable, not ripe to eat, yea, meet for noth-
ing. [6] For children begotten of unlawful
beds are witnesses of wickedness against
their parents in their trial. [7] But though
the righteous be prevented with death,
yet shall he be in rest.

[8] For honourable age is not that which
standeth in length of time, nor that is
measured by number of years. [9] But wis-
dom is the grey hair unto men, and an
unspotted life is old age. [10] He pleased
God, and was beloved of him: so that
living among sinners he was translated.
[11] Yea, speedily was he taken away, lest
that wickedness should alter his under-
standing, or deceit beguile his soul. [12] For
the bewitching of naughtiness doth ob-
scure things that are honest; and the wan-
dering of concupiscence doth undermine
the simple mind. [13] He, being made per-
fect in a short time, fulfilled a long time:
[14] for his soul pleased God: therefore
hasted he to take him away from among
the wicked. [15] This the people saw, and
understood not, neither laid they up this
in their minds, That his grace and mercy
is with his saints, and that he hath re-
spect unto his chosen.

[16] Thus the righteous that is dead shall
condemn the ungodly which are living;
and youth that is soon perfected the
many years and old age of the unright-
eous. [17] For they shall see the end of
the wise, and shall not understand what
God in his counsel hath decreed of him,
and to what end God hath set him in
safety. [18] They shall see him, and despise
him; but God shall laugh them to scorn;
and they shall hereafter be a vile carcase,
and a reproach among the dead for ever-
more. [19] For he shall rend them, and cast
them down headlong, that they shall be
speechless; and he shall shake them from
the foundation; and they shall be utterly
laid waste, and be in sorrow; and their
memorial shall perish. [20] And when they
cast up the account of their sins, they
shall come with fear: and their own in-
iquities shall convince them to their face.

5 Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. [2] When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. [3] And they repenting and groaning for anguish of spirit shall say within themselves,

This was he, whom we had sometimes in derision, and a proverb of reproach: [4] we fools accounted his life madness, and his end to be without honour: [5] how is he numbered among the children of God, and his lot is among the saints! [6] Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. [7] We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of God, we have not known it.

[8] What hath pride profited us? or what good hath riches with our vaunting brought us? [9] All those things are passed away like a shadow, and as a post that hasted by; [10] and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves: [11] or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; [12] or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: [13] even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

[14] For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

[15] But the righteous live for evermore; their reward also is with God, and the care of them is with the most High. [16] Therefore shall they receive a glorious kingdom, and a beautiful crown from God's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

[17] He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies. [18] He shall put on righteousness as a breastplate, and true judgment instead of an helmet. [19] He shall take holiness for an invincible shield. [20] His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

[21] Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark. [22] And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

[23] Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

6 Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. [2] Give ear, ye that rule the people, and glory in the multitude of nations. [3] For power is given you of God, and sovereignty from the Highest, who shall try your works, and search out your counsels. [4] Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God; [5] horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places. [6] For mercy will soon pardon the meanest: but mighty men shall be mightily tormented. [7] For he which is God over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike. [8] But a sore trial shall come upon the mighty.

[9] Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away. [10] For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer. [11] Wherefore set your affection upon my words; desire them, and ye shall be instructed.

[12] Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

[13] She preventeth them that desire her, in making herself first known unto them. [14] Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors. [15] To think therefore upon her is the perfection of wisdom: and whoso watcheth for her shall quickly be without care. [16] For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. [17] For the very true beginning of her is the desire of discipline; and the care of discipline is love; [18] and love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; [19] and incorruption maketh us near unto God: [20] therefore the desire of wisdom bringeth to a kingdom.

[21] If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore. [22] As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth. [23] Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. [24] But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people. [25] Receive therefore instruction through my words, and it shall do you good.

7 I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth, [2] and in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep. [3] And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do. [4] I was nursed in swaddling clothes, and that with cares. [5] For there is no king that had any other beginning of birth. [6] For all men have one entrance into life, and the like going out.

[7] Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me. [8] I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. [9] Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. [10] I loved her above health and beauty, and chose to have her instead of

light: for the light that cometh from her never goeth out.

[11] All good things together came to me with her, and innumerable riches in her hands. [12] And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

[13] I learned diligently, and do communicate her liberally: I do not hide her riches. [14] For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

[15] God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise. [16] For in his hand are both we and our words; all wisdom also, and knowledge of workmanship. [17] For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements: [18] the beginning, ending, and midst of the times: the alterations of the turning of the sun, and change of seasons: [19] the circuits of years, and positions of stars: [20] the natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots: [21] and all such things as are either secret or manifest, them I know.

[22] For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, [23] kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

[24] For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. [25] For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. [26] For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. [27] And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

[28] For God loveth none but him that dwelleth with wisdom. [29] For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it. [30] For after this cometh night: but vice shall not prevail against wisdom.

8 Wisdom reacheth from one end to another mightily; and sweetly doth she order all things.

[2] I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty. [3] In that she is conversant with God, she magnifieth her nobility: yea, God of all things himself loved her. [4] For she is privy to the mysteries of the knowledge of God, and a lover of his works.

[5] If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things? [6] And if prudence work; who of all that are is a more cunning workman than she? [7] And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life. [8] If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and

times.
[9] Therefore I purposed to take her to
me to live with me, knowing that she
would be a counsellor of good things,
and a comfort in cares and grief. [10] For
her sake I shall have estimation among
the multitude, and honour with the el-
ders, though I be young. [11] I shall be
found of a quick conceit in judgment,
and shall be admired in the sight of great
men. [12] When I hold my tongue, they
shall bide my leisure, and when I speak,
they shall give good ear unto me: if I talk
much, they shall lay their hands upon
their mouth.
[13] Moreover by the means of her I shall
obtain immortality, and leave behind me
an everlasting memorial to them that
come after me. [14] I shall set the people
in order, and the nations shall be sub-
ject unto me. [15] Horrible tyrants shall be
afraid when they do but hear of me; I
shall be found good among the multi-
tude, and valiant in war. [16] After I am
come into mine house, I will repose my-
self with her: for her conversation hath
no bitterness: and to live with her hath
no sorrow, but mirth and joy.
[17] Now when I considered these things
in myself, and pondered them in my
heart, how that to be allied unto wisdom
is immortality; [18] and great pleasure it is
to have her friendship; and in the works
of her hands are infinite riches; and in
the exercise of conference with her, pru-
dence; and in talking with her, a good re-
port; I went about seeking how to take
her to me.
[19] For I was a witty child, and had
a good spirit. [20] Yea rather, being
good, I came into a body undefiled.
[21] Nevertheless, when I perceived that I
could not otherwise obtain her, except
God gave her me; and that was a point
of wisdom also to know whose gift she
was; I prayed unto God, and besought
him, and with my whole heart I said,

9 O God of my fathers, and God of
mercy, who hast made all things with
thy word, [2] and ordained man through
thy wisdom, that he should have domin-
ion over the creatures which thou hast
made, [3] and order the world according
to equity and righteousness, and execute
judgment with an upright heart: [4] give
me wisdom, that sitteth by thy throne;
and reject me not from among thy chil-
dren: [5] for I thy servant and son of thine
handmaid am a feeble person, and of a
short time, and too young for the under-
standing of judgment and laws.
[6] For though a man be never so perfect
among the children of men, yet if thy wis-
dom be not with him, he shall be nothing
regarded.
[7] Thou hast chosen me to be a king of
thy people, and a judge of thy sons and
daughters: [8] thou hast commanded me
to build a temple upon thy holy mount,
and an altar in the city wherein thou
dwellest, a resemblance of the holy taber-
nacle, which thou hast prepared from
the beginning. [9] And wisdom was with
thee: which knoweth thy works, and was
present when thou madest the world,
and knew what was acceptable in thy
sight, and right in thy commandments.
[10] O send her out of thy holy heavens, and
from the throne of thy glory, that being
present she may labour with me, that I
may know what is pleasing unto thee.
[11] For she knoweth and understandeth
all things, and she shall lead me soberly
in my doings, and preserve me in her
power. [12] So shall my works be accept-
able, and then shall I judge thy people
righteously, and be worthy to sit in my
father's seat.
[13] For what man is he that can know
the counsel of God? or who can think
what the will of God is? [14] For the
thoughts of mortal men are miserable,
and our devices are but uncertain. [15] For
the corruptible body presseth down the
soul, and the earthy tabernacle weigheth

down the mind that museth upon many things. [16] And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out? [17] And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above? [18] For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

10 She preserved the first formed father of the world, that was created alone, and brought him out of his fall, [2] and gave him power to rule all things.

[3] But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother. [4] For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value. [5] Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

[6] When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities. [7] Of whose wickedness, even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul. [8] For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid. [9] But wisdom delivered from pain those that attended upon her.

[10] When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours. [11] In the covetousness of such as oppressed him she stood by him, and made him rich. [12] She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

[13] When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit, [14] and left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

[15] She delivered the righteous people and blameless seed from the nation that oppressed them.

[16] She entered into the soul of the servant of God, and withstood dreadful kings in wonders and signs; [17] rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season; [18] brought them through the Red sea, and led them through much water: [19] but she drowned their enemies, and cast them up out of the bottom of the deep. [20] Therefore the righteous spoiled the ungodly, and praised thy holy name, O God, and magnified with one accord thine hand, that fought for them. [21] For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

11 She prospered their works in the hand of the holy prophet. [2] They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way. [3] They stood against their enemies, and were avenged of their adversaries. [4] When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone. [5] For by what things their enemies were punished, by the same they in their need were benefited. [6] For instead of a fountain of a perpetual running river troubled with foul blood, [7] for a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for: [8] declaring by that thirst then how thou hadst punished their adversaries.

[9] For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just. [10] For these thou didst admonish and try, as a father: but the others, as a severe king, thou didst condemn and punish. [11] Whether they were absent or present, they were vexed alike. [12] For a double grief came upon them, and a groaning for the remembrance of things past. [13] For when they heard by their own punishments the other to be benefited, they had some feeling of God. [14] For whom they rejected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

[15] But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance: [16] that they might know, that wherewithal a man sinneth, by the same shall he be punished.

[17] For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions, [18] or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes: [19] whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them. [20] Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight. [21] For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm? [22] For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

[23] But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend. [24] For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it. [25] And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee? [26] But thou sparest all: for they are thine, O God, thou lover of souls.

12 For thine incorruptible Spirit is in all things. [2] Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O God. [3] For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land, [4] whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices; [5] and also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood, [6] with their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help: [7] that the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

[8] Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little. [9] Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word: [10] but executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed. [11] For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned. [12] For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee, to be revenged for the unrighteous men? [13] For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright.

[14] Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished. [15] Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished. [16] For thy power is the beginning of righteousness, and because thou art God of all, it maketh thee to be gracious unto all. [17] For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest. [18] But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

[19] But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins. [20] For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place whereby they might be delivered from their malice: [21] with how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises? [22] Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

[23] Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations. [24] For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding. [25] Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

[26] But they that would not be reformed
by that correction, wherein he dallied
with them, shall feel a judgment wor-
thy of God. [27] For, look, for what things
they grudged, when they were punished,
that is, for them whom they thought to
be gods; [now] being punished in them,
when they saw it, they acknowledged
him to be the true God, whom before
they denied to know; and therefore came
extreme damnation upon them.

13 Surely vain are all men by na-
ture, who are ignorant of God, and
could not out of the good things that
are seen know him that is: neither by
considering the works did they acknowl-
edge the workmaster; [2] but deemed ei-
ther fire, or wind, or the swift air, or
the circle of the stars, or the violent wa-
ter, or the lights of heaven, to be the
gods which govern the world. [3] With
whose beauty if they being delighted
took them to be gods; let them know
how much better God of them is: for
the first author of beauty hath created
them. [4] But if they were astonished at
their power and virtue, let them under-
stand by them, how much mightier he is
that made them.

[5] For by the greatness and beauty of
the creatures proportionably the maker
of them is seen. [6] But yet for this they
are the less to be blamed: for they perad-
venture err, seeking God, and desirous
to find him. [7] For being conversant in his
works they search him diligently, and be-
lieve their sight: because the things are
beautiful that are seen. [8] Howbeit nei-
ther are they to be pardoned. [9] For if they
were able to know so much, that they
could aim at the world; how did they not
sooner find out God thereof?

[10] But miserable are they, and in dead
things is their hope, who called them
gods, which are the works of men's
hands, gold and silver, to shew art in,
and resemblances of beasts, or a stone
good for nothing, the work of an ancient
hand. [11] Now a carpenter that felleth tim-
ber, after he hath sawn down a tree meet
for the purpose, and taken off all the bark
skilfully round about, and hath wrought
it handsomely, and made a vessel thereof
fit for the service of man's life; [12] and after
spending the refuse of his work to dress
his meat, hath filled himself; [13] and tak-
ing the very refuse among those which
served to no use, being a crooked piece
of wood, and full of knots, hath carved
it diligently when he had nothing else to
do, and formed it by the skill of his un-
derstanding, and fashioned it to the im-
age of a man; [14] or made it like some vile
beast, laying it over with vermilion, and
with paint colouring it red, and colour-
ing every spot therein; [15] and when he
had made a convenient room for it, set
it in a wall, and made it fast with iron:
[16] for he provided for it that it might not
fall, knowing that it was unable to help
itself; for it is an image, and hath need of
help.

[17] Then maketh he prayer for his goods,
for his wife and children, and is not
ashamed to speak to that which hath
no life. [18] For health he calleth upon
that which is weak: for life prayeth to
that which is dead: for aid humbly be-
seecheth that which hath least means to
help: and for a good journey he asketh
of that which cannot set a foot forward:
[19] and for gaining and getting, and for
good success of his hands, asketh ability
to do of him, that is most unable to do
any thing.

14 Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him. [2] For verily desire of gain devised that, and the workman built it by his skill. [3] But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves; [4] shewing that thou canst save from all danger: yea, though a man went to sea without art. [5] Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

[6] For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation. [7] For blessed is the wood whereby righteousness cometh.

[8] But that which is made with hands is cursed, as well it, as he that made it: he, because he made it: and it, because, being corruptible, it was called God. [9] For the ungodly and his ungodliness are both alike hateful unto God. [10] For that which is made shall be punished together with him that made it. [11] Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise.

[12] For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life. [13] For neither were they from the beginning, neither shall they be for ever. [14] For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end. [15] For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices. [16] Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings. [17] Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

[18] Also the singular diligence of the artificer did help to set forward the ignorant to more superstition. [19] For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion. [20] And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man. [21] And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

[22] Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace. [23] For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites; [24] they kept neither lives nor marriages any longer undefiled: but either one slew another traiterously or grieved him by adultery. [25] So that there reigned in all men without exception, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, [26] disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness. [27] For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

[28] For either they are mad when they be
merry, or prophesy lies, or live unjustly,
or else lightly forswear themselves. [29] For
insomuch as their trust is in idols which
have no life, though they swear falsely,
yet they look not to be hurt.

[30] Howbeit for both causes shall they
be justly punished: both because they
thought not well of God, giving heed
unto idols, and also unjustly swore in de-
ceit, despising holiness. [31] For it is not the
power of them by whom they swear: but
it is the just vengeance of sinners, that
punisheth always the offence of the un-
godly.

15 But thou, our God, art gracious
and true, long-suffering, and in
mercy ordering all things. [2] For if we sin,
we are thine, knowing thy power: but we
will not sin, knowing that we are counted
thine. [3] For to know thee is perfect right-
eousness: yea, to know thy power is the
root of immortality. [4] For neither did the
mischievous invention of men deceive us,
nor an image spotted with divers colours,
the painter's fruitless labour; [5] the sight
whereof enticeth fools to lust after it, and
so they desire the form of a dead image,
that hath no breath.

[6] Both they that make them, they that
desire them, and they that worship them,
are lovers of evil things, and are worthy
to have such things to trust upon. [7] For
the potter, tempering soft earth, fash-
ioneth every vessel with much labour for
our service: yea, of the same clay he
maketh both the vessels that serve for
clean uses, and likewise also all such as
serve to the contrary: but what is the
use of either sort, the potter himself is
the judge. [8] And employing his labours
lewdly, he maketh a vain god of the same
clay, even he which a little before was
made of earth himself, and within a lit-
tle while after returneth to the same, out
of the which he was taken, when his life
which was lent him shall be demanded.

[9] Notwithstanding his care is, not that
he shall have much labour, nor that his
life is short: but striveth to excel gold-
smiths and silversmiths, and endeav-
oureth to do like the workers in brass,
and counteth it his glory to make coun-
terfeit things. [10] His heart is ashes, his
hope is more vile than earth, and his life
of less value than clay: [11] forasmuch as
he knew not his Maker, and him that
inspired into him an active soul, and
breathed in a living spirit. [12] But they
counted our life a pastime, and our time
here a market for gain: for, say they, we
must be getting every way, though it be
by evil means. [13] For this man, that of
earthly matter maketh brittle vessels and
graven images, knoweth himself to of-
fend above all others.

[14] And all the enemies of thy people,
that hold them in subjection, are most
foolish, and are more miserable than
very babes. [15] For they counted all the
idols of the heathen to be gods: which
neither have the use of eyes to see, nor
noses to draw breath, nor ears to hear,
nor fingers of hands to handle; and as for
their feet, they are slow to go. [16] For man
made them, and he that borrowed his
own spirit fashioned them: but no man
can make a god like unto himself. [17] For
being mortal, he worketh a dead thing
with wicked hands: for he himself is bet-
ter than the things which he worship-
peth: whereas he lived once, but they
never. [18] Yea, they worshipped those
beasts also that are most hateful: for be-
ing compared together, some are worse
than others. [19] Neither are they beauti-
ful, so much as to be desired in respect of
beasts: but they went without the praise
of God and his blessing.

16 Therefore by the like were they punished worthily, and by the multitude of beasts tormented. [2] Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite: [3] to the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste. [4] For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented. [5] For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

[6] But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law. [7] For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all. [8] And in this thou madest thine enemies confess, that it is thou who deliverest from all evil: [9] for them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such. [10] But thy sons not the very teeth of venomous dragons overcame: for thy mercy was by them, and healed them. [11] For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

[12] For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O God, which healeth all things. [13] For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again. [14] A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again. [15] But it is not possible to escape thine hand.

[16] For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

[17] For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous. [18] For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God. [19] And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land. [20] Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste. [21] For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking. [22] But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

[23] But this again did even forget his own strength, that the righteous might be nourished. [24] For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

[25] Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, ac-

cording to the desire of them that had need: [26] that thy children, O God, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

[27] For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away: [28] that it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee. [29] For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

17 For great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred. [2] For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence. [3] For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with [strange] apparitions. [4] For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and sad visions appeared unto them with heavy countenances.

[5] No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night. [6] Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not. [7] As for the illusions of art magic, they were put down, and their vaunting in wisdom was reproved with disgrace. [8] For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

[9] For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents, [10] they died for fear, denying that they saw the air, which could of no side be avoided.

[11] For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things. [12] For fear is nothing else but a betraying of the succours which reason offereth. [13] And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment. [14] But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell, [15] were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them. [16] So then whosoever there fell down was straitly kept, shut up in a prison without iron bars. [17] For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

[18] Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently, [19] or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains: these things made them to swoon for fear. [20] For the whole world shined with clear light, and none were hindered in their labour: [21] over them only was spread a heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

18 Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy. [2] But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies. [3] Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and a harmless sun to entertain them honourably. [4] For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

[5] And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them all together in a mighty water. [6] Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

[7] So of thy people was accepted both the salvation of the righteous, and destruction of the enemies. [8] For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called. [9] For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

[10] But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed. [11] The master and the servant were punished after one manner; and like as the king, so suffered the common person.

[12] So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed. [13] For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God. [14] For while all things were in quiet silence, and that night was in the midst of her swift course, [15] thine Almighty word leaped from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, [16] and brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth. [17] Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for. [18] And one thrown here, and another there, half dead, shewed the cause of his death. [19] For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

[20] Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long. [21] For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

[22] So he overcame the destroyer, not with might of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers. [23] For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living. [24] For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers

graven, and thy Majesty upon the diadem of his head. [25] Unto these the destroyer gave place, and they were afraid of them: for it was enough that they only tasted of the wrath.

19 As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do; [2] how that having given them leave to depart, and sent them hastily away, they would repent and pursue them. [3] For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone. [4] For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments: [5] and that thy people might pass through a wonderful way: but they might find a strange death.

[6] For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt: [7] as namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field: [8] through which all the people went that were defended with thy hand, seeing thy marvellous strange wonders. [9] For they went at large like horses, and leaped like lambs, praising thee, O God, who hadst delivered them. [10] For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

[11] But afterward they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats. [12] For quails came up unto them from the sea for their contentment. [13] And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers. [14] For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them. [15] And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly: [16] but these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them. [17] Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

[18] For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done. [19] For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground. [20] The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature. [21] On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat, that was of nature apt to melt. [22] For in all things, O God, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

SIRACH

The Prologue to the Wisdom of Jesus the son of Sirach

1 Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom: and whereof not only the readers must needs become skilful themselves, [1] but also they that desire to learn be able to profit them which are without, both by speaking and by writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, [1] and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law.

[1] Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, [1] which we have laboured to interpret; for the same things uttered in Hebrew, and translated into another tongue, have not the same force in them. And not only these things, but the law itself, and the prophets, [1] and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: [1] therefore I thought it most necessary for me to bestow some diligence and travail to interpret it: using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, [1] being prepared before in manners to live after the law.

[1] All wisdom cometh from God, and is with him for ever. [2] Who can number the sand of the sea, and the drops of rain, and the days of eternity? [3] Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

[4] Wisdom hath been created before all things, and the understanding of prudence from everlasting. [6] To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

[8] There is one wise and greatly to be feared, God sitting upon his throne. [9] He created her, and saw her, and numbered her, and poured her out upon all his works. [10] She is with all flesh according to his gift, and he hath given her to them that love him.

[11] The fear of God is honour, and glory, and gladness, and a crown of rejoicing. [12] The fear of God maketh a merry heart, and giveth joy, and gladness, and long life. [13] Whoso feareth God, it shall go well with him at the last, and he shall find favour in the day of his death.

[14] To fear God is the beginning of wisdom: and it was created with the faithful in the womb. [15] She hath built an everlasting foundation with men, and she shall continue with their seed. [16] To fear God is fulness of wisdom, and filleth men with her fruits. [17] She filleth all their

house with things desirable, and the garners with her increase. [18] The fear of God is a crown of wisdom, making peace and perfect health to flourish. [19] Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

[20] The root of wisdom is to fear God, and the branches thereof are long life. [22] A furious man cannot be justified; for the sway of his fury shall be his destruction. [23] A patient man will bear for a time, and afterward joy shall spring up unto him. [24] He will hide his words for a time, and the lips of many shall declare his wisdom. [25] The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner. [26] If thou desire wisdom, keep the commandments, and God shall give her unto thee. [27] For the fear of God is wisdom and instruction: and faith and meekness are his delight.

[28] Distrust not the fear of God when thou art poor; and come not unto him with a double heart. [29] Be not a hypocrite in the sight of men, and take good heed what thou speakest. [30] Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of God, but thy heart is full of deceit.

2 My son, if thou come to serve the Eternal God, prepare thy soul for temptation. [2] Set thy heart aright, and constantly endure, and make not haste in time of trouble. [3] Cleave unto him, and depart not away, that thou mayest be increased at thy last end. [4] Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. [5] For gold is tried in the fire, and acceptable men in the furnace of adversity. [6] Believe in him, and he will help thee; order thy way aright, and trust in him. [7] Ye that fear God, wait for his mercy; and go not aside, lest ye fall. [8] Ye that fear God, believe him; and your reward shall not fail. [9] Ye that fear God, hope for good, and for everlasting joy and mercy.

[10] Look at the generations of old, and see; did ever any trust in God, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him? [11] For God is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. [12] Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

[13] Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended. [14] Woe unto you that have lost patience! and what will ye do when God shall visit you?

[15] They that fear God will not disobey his word; and they that love him will keep his ways. [16] They that fear God will seek that which is wellpleasing unto him; and they that love him shall be filled with the law. [17] They that fear God will prepare their hearts, and humble their souls in his sight, [18] saying, We will fall into the hands of God, and not into the hands of men: for as his majesty is, so is his mercy.

3 Hear me your father, O children, and do thereafter, that ye may be safe. [2] For God hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. [3] Whoso honoureth his father maketh an atonement for his sins: [4] and he that honoureth his mother is as one that layeth up treasure.

[5] Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer, he shall be heard. [6] He that honoureth his father shall have a long life; and he that is obedient unto God shall be a comfort to his mother, [7] and will do service unto his parents, as to his masters.

[8] Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. [9] For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations. [10] Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee. [11] For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

[12] My son, help thy father in his age, and grieve him not as long as he liveth. [13] And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength. [14] For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up. [15] In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

[16] He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

[17] My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved. [18] The greater thou art, the more humble thyself, and thou shalt find favour before God. [20] For the power of God is great, and he is honoured of the lowly.

[21] Seek not out the things that are too hard for thee, neither search the things that are above thy strength. [22] But what is commanded thee, think thereupon with reverence; for it is not needful for thee to see with thine eyes the things that are in secret. [23] Be not curious in unnecessary matters; for more things are shewed unto thee than men understand. [24] For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

[26] A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein. [27] An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin. [28] In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him. [29] The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

[30] Water will quench a flaming fire; and alms maketh an atonement for sins. [31] And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

4 My son, defraud not the poor of his living, and make not the needy eyes to wait long. [2] Make not a hungry soul sorrowful; neither provoke a man in his distress. [3] Add not more trouble to a heart that is vexed; and defer not to give to him that is in need. [4] Reject not the supplication of the afflicted; neither turn away thy face from a poor man. [5] Turn not away thine eye from the needy, and give him none occasion to curse thee: [6] for if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him. [7] Get thyself the love of the congregation, and bow thy head to a great man. [8] Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

[9] Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgment. [10] Be as a father unto the fatherless, and instead of a husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.

[11] Wisdom exalteth her children, and layeth hold of them that seek her. [12] He that loveth her loveth life; and they that seek to her early shall be filled with joy.

[13] He that holdeth her fast shall inherit glory; and wheresoever she entereth, God will bless. [14] They that serve her shall minister to the Holy One: and them that love her God doth love. [15] Whoso giveth ear unto her shall judge the na-

tions: and he that attendeth unto her shall dwell securely. [16] If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession. [17] For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. [18] Then will she return the straight way unto him, and comfort him, and shew him her secrets. [19] But if he go wrong, she will forsake him, and give him over to his own ruin.

[20] Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul. [21] For there is a shame that bringeth sin; and there is a shame which is glory and grace. [22] Accept no person against thy soul, and let not the reverence of any man cause thee to fall. [23] And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty. [24] For by speech wisdom shall be known: and learning by the word of the tongue. [25] In no wise speak against the truth; but be abashed of the error of thine ignorance. [26] Be not ashamed to confess thy sins; and force not the course of the river. [27] Make not thyself an underling to a foolish man; neither accept the person of the mighty. [28] Strive for the truth unto death, and God shall fight for thee.

[29] Be not hasty in thy tongue, and in thy deeds slack and remiss. [30] Be not as a lion in thy house, nor frantic among thy servants. [31] Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

5 Set not thy heart upon thy goods; and say not, I have enough for my life. [2] Follow not thine own mind and thy strength, to walk in the ways of thy heart: [3] and say not, Who shall control me for my works? for God will surely revenge thy pride. [4] Say not, I have sinned, and what harm hath happened unto me? for God is longsuffering, he will in no wise let thee go. [5] Concerning propitiation, be not without fear to add sin unto sin: [6] and say not, His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

[7] Make no tarrying to turn to God, and put not off from day to day: for suddenly shall the wrath of God come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. [8] Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity.

[9] Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue. [10] Be stedfast in thy understanding; and let thy word be the same. [11] Be swift to hear; and let thy life be sincere; and with patience give answer. [12] If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth. [13] Honour and shame is in talk: and the tongue of man is his fall. [14] Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue. [15] Be not ignorant of any thing in a great matter or a small.

6 Instead of a friend become not an enemy; for [thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue. [2] Extol not thyself in the counsel of thine own heart: that thy soul be not torn in pieces as a bull [straying alone]. [3] Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

[4] A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies. [5] Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings. [6] Be in peace with many: nevertheless have but one counsellor of a thousand.

[7] If thou wouldest get a friend, prove him first, and be not hasty to credit him. [8] For some man is a friend for his own occasion, and will not abide in the day of thy trouble. [9] And there is a friend, who being turned to enmity and strife will discover thy reproach. [10] Again, some friend is a companion at the table, and will not continue in the day of thy affliction. [11] But in thy prosperity he will be as thyself, and will be bold over thy servants. [12] If thou be brought low, he will be against thee, and will hide himself from thy face.

[13] Separate thyself from thine enemies, and take heed of thy friends. [14] A faithful friend is a strong defence: and he that hath found such an one hath found a treasure. [15] Nothing doth countervail a faithful friend, and his excellency is invaluable. [16] A faithful friend is the medicine of life; and they that fear God shall find him. [17] Whoso feareth God shall direct his friendship aright: for as he is, so shall his neighbour be also.

[18] My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age. [19] Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon. [20] She is very unpleasant to the unlearned: he that is without understanding will not remain with her. [21] She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long. [22] For wisdom is according to her name, and she is not manifest unto many.

[23] Give ear, my son, receive my advice, and refuse not my counsel, [24] and put thy feet into her fetters, and thy neck into her chain. [25] Bow down thy shoulder, and bear her, and be not grieved with her bonds. [26] Come unto her with thy whole heart, and keep her ways with all thy power. [27] Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go. [28] For at the last thou shalt find her rest, and that shall be turned to thy joy. [29] Then shall her fetters be a strong defence for thee, and her chains a robe of glory. [30] For there is a golden ornament upon her, and her bands are purple lace. [31] Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

[32] My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent. [33] If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise. [34] Stand in the multitude of the elders; and cleave unto him that is wise. [35] Be willing to hear every godly discourse: and let not the parables of understanding escape thee. [36] And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door. [37] Let thy mind be upon the ordinances of God, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

7 Do no evil, so shall no harm come unto thee. [2] Depart from the unjust, and iniquity shall turn away from thee.

[3] My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold. [4] Seek not of God preeminence, neither of the king the seat of honour. [5] Justify not thyself before God; and boast not of thy wisdom before the king. [6] Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumblingblock in the way of thy uprightness. [7] Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people. [8] Bind not one sin upon another; for in one thou shalt not be unpunished. [9] Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it. [10] Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

[11] Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth. [12] Devise not a lie against thy brother; neither do the like to thy friend. [13] Use not to make any manner of lie: for the custom thereof is not good. [14] Use not many words in a multitude of elders, and make not much babbling when thou prayest. [15] Hate not laborious work, neither husbandry, which the most High hath ordained. [16] Number not thyself among the multitude of sinners, but remember that wrath will not tarry long. [17] Humble thy soul greatly: for the vengeance of the ungodly is fire and worms. [18] Change not a friend for any good by no means; neither a faithful brother for the gold of Suphir. [19] Forego not a wise and good woman: for her grace is above gold. [20] Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

[21] Let thy soul love a good servant, and defraud him not of liberty. [22] Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. [23] Hast thou children? instruct them, and bow down their neck from their youth. [24] Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them. [25] Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding. [26] Hast thou a wife after thy mind? forsake her not.

[27] Honour thy father with thy whole heart, and forget not the sorrows of thy mother. [28] Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee? [29] Fear God with all thy soul, and reverence his priests. [30] Love him that made thee with all thy strength, and forsake not his ministers. [31] Fear God, and honour the priest: and give him his portion, as it is commanded thee: the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things. [32] And stretch thine hand unto the poor, that thy blessing may be perfected. [33] A gift hath grace in the sight of every man living; and for the dead detain it not. [34] Fail not to be with them that weep, and mourn with them that mourn. [35] Be not slow to visit the sick: for that shall make thee to be beloved. [36] Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

8 Strive not with a mighty man, lest
thou fall into his hands. [2] Be not at
variance with a rich man, lest he over-
weigh thee: for gold hath destroyed
many, and perverted the hearts of kings.
[3] Strive not with a man that is full of
tongue, and heap not wood upon his fire.
[4] Jest not with a rude man, lest thy an-
cestors be disgraced. [5] Reproach not a
man that turneth from sin, but remem-
ber that we are all worthy of punishment.
[6] Dishonour not a man in his old age: for
even some of us wax old. [7] Rejoice not
over thy greatest enemy being dead, but
remember that we die all. [8] Despise not
the discourse of the wise, but acquaint
thyself with their proverbs: for of them
thou shalt learn instruction, and how to
serve great men with ease.

[9] Miss not the discourse of the elders:
for they also learned of their fathers, and
of them thou shalt learn understanding,
and to give answer as need requireth.
[10] Kindle not the coals of a sinner, lest
thou be burnt with the flame of his fire.
[11] Rise not up [in anger] at the presence
of an injurious person, lest he lie in wait
to entrap thee in thy words. [12] Lend not
unto him that is mightier than thyself; for
if thou lendest him, count it but lost. [13] Be
not surety above thy power: for if thou
be surety, take care to pay it. [14] Go not
to law with a judge; for they will judge
for him according to his honour. [15] Travel
not by the way with a bold fellow, lest he
become grievous unto thee: for he will
do according to his own will, and thou
shalt perish with him through his folly.

[16] Strive not with an angry man, and
go not with him into a solitary place:
for blood is as nothing in his sight; and
where there is no help, he will overthrow
thee. [17] Consult not with a fool; for he
cannot keep counsel. [18] Do no secret
thing before a stranger: for thou knowest
not what he will bring forth. [19] Open not
thine heart to every man, lest he requite
thee with a shrewd turn.

9 Be not jealous over the wife of thy
bosom, and teach her not an evil les-
son against thyself. [2] Give not thy soul
unto a woman to set her foot upon thy
substance. [3] Meet not with an harlot,
lest thou fall into her snares. [4] Use not
much the company of a woman that is
a singer, lest thou be taken with her
attempts. [5] Gaze not on a maid, that
thou fall not by those things that are pre-
cious in her. [6] Give not thy soul unto
harlots, that thou lose not thine inheri-
tance. [7] Look not round about thee in
the streets of the city, neither wander
thou in the solitary places thereof. [8] Turn
away thine eye from a beautiful woman,
and look not upon another's beauty; for
many have been deceived by the beauty
of a woman; for herewith love is kindled
as a fire.

[9] Sit not at all with another man's wife,
nor sit down with her in thine arms, and
spend not thy money with her at the
wine; lest thine heart incline unto her,
and so through thy desire thou fall into
destruction. [10] Forsake not an old friend;
for the new is not comparable to him: a
new friend is as new wine; when it is old,
thou shalt drink it with pleasure. [11] Envy
not the glory of a sinner: for thou know-
est not what shall be his end. [12] Delight
not in the thing that the ungodly have
pleasure in; but remember they shall not
go unpunished unto their grave. [13] Keep
thee far from the man that hath power
to kill: so shalt thou not doubt the fear
of death: and if thou come unto him,
make no fault, lest he take away thy life
presently: remember that thou goest in
the midst of snares, and that thou walk-
est upon the battlements of the city.

[14] As near as thou canst, guess at thy
neighbour, and consult with the wise.
[15] Let thy talk be with the wise, and all thy
communication in the law of the most
High. [16] And let just men eat and drink
with thee; and let thy glorying be in
the fear of God. [17] For the hand of the

artificer the work shall be commended; and the wise ruler of the people for his speech. [18] A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

10 A wise judge will instruct his people; and the government of a prudent man is well ordered. [2] As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein. [3] An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited. [4] The power of the earth is in the hand of God, and in due time he will set over it one that is profitable. [5] In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

[6] Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices. [7] Pride is hateful before God and man: and by both doth one commit iniquity. [8] Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

[9] Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels. [10] The physician cutteth off a long disease: and he that is to day a king to morrow shall die. [11] For when a man is dead, he shall inherit creeping things, beasts, and worms. [12] The beginning of pride is when one departeth from God, and his heart is turned away from his Maker. [13] For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore God brought upon them strange calamities, and overthrew them utterly.

[14] God hath cast down the thrones of proud princes, and set up the meek in their stead. [15] God hath plucked up the roots of the proud nations, and planted the lowly in their place. [16] God overthrew countries of the heathen, and destroyed them to the foundations of the earth. [17] He took some of them away, and destroyed them, and hath made their memorial to cease from the earth. [18] Pride was not made for men, nor furious anger for them that are born of a woman. [19] They that fear God are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed. [20] Among brethren he that is chief is honourable; so are they that fear God in his eyes. [22] Whether he be rich, noble or poor, their glory is the fear of God.

[23] It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man. [24] Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth God. [25] Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed. [26] Be not overwise in doing thy business; and boast not thyself in the time of thy distress. [27] Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

[28] My son, glorify thy soul in meekness, and give it honour according to the dignity thereof. [29] Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life? [30] The poor man is honoured for his skill, and the rich man is honoured for his riches. [31] He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

11 Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men. [2] Commend not a man for his beauty; neither abhor a man for his outward appearance. [3] The bee is little among such as fly; but her fruit is the chief of sweet things. [4] Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of God are wonderful, and his works among men are hidden. [5] Many kings have sat down upon the ground; and one that was never thought of hath worn the crown. [6] Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands. [7] Blame not before thou hast examined the truth: understand first, and then rebuke. [8] Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk. [9] Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

[10] My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing. [11] There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind. [12] Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of God looked upon him for good, and set him up from his low estate, [13] and lifted up his head from misery; so that many that saw it marvelled at him.

[14] Prosperity and adversity, life and death, poverty and riches, come of God. [17] The gift of God remaineth with the godly, and his favour bringeth prosperity for ever. [18] There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: [19] whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die. [20] Be stedfast in thy covenant, and be conversant therein, and wax old in thy work. [21] Marvel not at the works of sinners; but trust in God, and abide in thy labour: for it is an easy thing in the sight of God on the sudden to make a poor man rich.

[22] The blessing of God is in the reward of the godly, and suddenly he maketh his blessing to flourish. [23] Say not, What profit is there of my service? and what good things shall I have hereafter? [24] Again, say not, I have enough, and possess many things, and what evil can come to me hereafter? [25] In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity. [26] For it is an easy thing unto God in the day of death to reward a man according to his ways. [27] The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered. [28] Judge none blessed before his death: for a man shall be known in his children.

[29] Bring not every man into thine house: for the deceitful man hath many trains. [30] Like as a partridge taken [and kept] in a cage, so is the heart of the proud: and like as a spy, watcheth he for thy fall: [31] for he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee. [32] Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood. [33] Take heed of a mischievous man, for he worketh wickedness: lest he bring upon thee a perpetual blot. [34] Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

12 When thou wilt do good, know to whom thou doest it; so shalt thou be thanked for thy benefits. [2] Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High. [3] There can no good come to him that is always occupied in evil, nor to him that giveth no alms. [4] Give to the godly man, and help not a sinner. [5] Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him. [6] For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

[7] Give unto the good, and help not the sinner. [8] A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity. [9] In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart. [10] Never trust thine enemy: for like as iron rusteth, so is his wickedness. [11] Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away. [12] Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

[13] Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts? [14] So one that goeth to a sinner, and is defiled with him in his sins, who will pity? [15] For a while he will abide with thee, but if thou begin to fall, he will not tarry. [16] An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood. [17] If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee. [18] He will shake his head, and clap his hands, and whisper much, and change his countenance.

13 He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him. [2] Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

[3] The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also. [4] If thou be for his profit, he will use thee; but if thou have nothing, he will forsake thee. [5] If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it. [6] If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou? [7] And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and shake his head at thee. [8] Beware that thou be not deceived, and brought down in thy jollity.

[9] If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee. [10] Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten. [11] Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets: [12] but cruelly he will lay up thy words, and will not spare to do thee hurt, and

to put thee in prison. [13] Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

[15] Every beast loveth his like, and every man loveth his neighbour. [16] All flesh consorteth according to kind, and a man will cleave to his like. [17] What fellowship hath the wolf with the lamb? so the sinner with the godly. [18] What agreement is there between the hyena and a dog? and what peace between the rich and the poor? [19] As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor. [20] As the proud hate humility: so doth the rich abhor the poor.

[21] A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends. [22] When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place. [23] When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him. [24] Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

[25] The heart of a man changeth his countenance, whether it be for good or evil. [26] A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

14 Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins. [2] Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in God.

[3] Riches are not comely for a niggard: and what should an envious man do with money? [4] He that gathereth by defrauding his own soul gathereth for others that shall spend his goods riotously. [5] He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods. [6] There is none worse than he that envieth himself; and this is a recompence of his wickedness. [7] And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness. [8] The envious man hath a wicked eye; he turneth away his face, and despiseth men. [9] A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul. [10] A wicked eye envieth [his] bread, and he is a niggard at his table.

[11] My son, according to thy ability do good to thyself, and give God his due offering. [12] Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee. [13] Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him. [14] Defraud not thyself of the good day, and let not the part of a good desire overpass thee. [15] Shalt thou not leave thy travails unto another? and thy labours to be divided by lot? [16] Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave. [17] All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death. [18] As of the green leaves on a thick tree, some fall, and some grow: so is the generation of flesh and blood, one cometh to an end, and another is born. [19] Every work rotteth and consumeth away, and the worker thereof shall go withal.

[20] Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding. [21] He that considereth her ways in his heart shall also have understanding in her secrets. [22] Go after her as one that traceth, and lie in wait in her ways. [23] He that prieth in at her windows shall also hearken at her doors. [24] He that doth lodge near her house shall also fasten a pin in her walls. [25] He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are. [26] He shall set his children under her shelter, and shall lodge under her branches. [27] By her he shall be covered from heat, and in her glory shall he dwell.

15 He that feareth God will do good; and he that hath the knowledge of the law shall obtain her; [2] and as a mother shall she meet him, and receive him as a wife married of a virgin. [3] With the bread of understanding shall she feed him, and give him the water of wisdom to drink. [4] He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded. [5] She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth. [6] He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name. [7] But foolish men shall not attain unto her, and sinners shall not see her. [8] For she is far from pride, and men that are liars cannot remember her.

[9] Praise is not seemly in the mouth of a sinner, for it was not sent him of God. [10] For praise shall be uttered in wisdom, and God will prosper it. [11] Say not thou, It is through God that I fell away: for thou oughtest not to do the things that he hateth. [12] Say not thou, He hath caused me to err: for he hath no need of the sinful man.

[13] God hateth all abomination; and they that fear God love it not. [14] He himself made man from the beginning, and left him in the hand of his counsel; [15] if thou wilt, to keep the commandments, and to perform acceptable faithfulness. [16] He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. [17] Before man is life and death; and whether he liketh shall be given him. [18] For the wisdom of God is great, and he is mighty in power, and beholdeth all things: [19] and his eyes are upon them that fear him, and he knoweth every work of man. [20] He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

16 Desire not a multitude of unprofitable children, neither delight in ungodly sons. [2] Though they multiply, rejoice not in them, except the fear of God be with them. [3] Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly. [4] For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate. [5] Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

[6] In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire. [7] He was not pacified toward the old giants, who fell away in the strength of their foolishness. [8] Neither spared he the place where Lot sojourned, but abhorred them for their pride. [9] He pitied not the people of perdition, who were taken away in their sins: [10] nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts. [11] And if there be one stiffnecked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive and to pour out displeasure.

[12] As his mercy is great, so is his correction also: he judgeth a man according to his works. [13] The sinner shall not escape

with his spoils: and the patience of the godly shall not be frustrate. [14] Make way for every work of mercy: for every man shall find according to his works.

[17] Say not thou, I will hide myself from God: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures? [18] Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit. [19] The mountains also and foundations of the earth shall be shaken with trembling, when he looketh upon them. [20] No heart can think upon these things worthily: and who is able to conceive his ways? [21] It is a tempest which no man can see: for the most part of his works are hid. [22] Who can declare the works of his justice? or who can endure them? for his covenant is afar off. [23] He that wanteth understanding will think upon vain things: and a foolish man erring imagineth follies.

[24] My son, hearken unto me, and learn knowledge, and mark my words with thy heart. [25] I will shew forth doctrine in weight, and declare his knowledge exactly. [26] The works of God are done in judgment from the beginning: and from the time he made them he disposed the parts thereof. [27] He garnished his works for ever, and the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works. [28] None of them hindereth another, and they shall never disobey his word. [29] After this God looked upon the earth, and filled it with his blessings. [30] With all manner of living things hath he covered the face thereof; and they shall return into it again.

17 God created man of the earth, and turned him into it again. [2] He gave them few days, and a short time, and power also over the things therein. [3] He endued them with strength by themselves, and made them according to his image, [4] and put the fear of man upon all flesh, and gave him dominion over beasts and fowls. [6] Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand. [7] Withal he filled them with the knowledge of understanding, and shewed them good and evil. [8] He set his eye upon their hearts, that he might shew them the greatness of his works; [10] and they shall praise his holy name, that they may search out his marvellous works.

[11] Beside this he gave them knowledge, and the law of life for an heritage. [12] He made an everlasting covenant with them, and shewed them his judgments. [13] Their eyes saw the majesty of his glory, and their ears heard his glorious voice. [14] And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour. [15] Their ways are ever before him, and shall not be hid from his eyes. [17] For in the division of the nations of the whole earth he set a ruler over every people; but Israel is God's portion: [19] Therefore all their works are as the sun before him, and his eyes are continually upon their ways. [20] None of their unrighteous deeds are hid from him, but all their sins are before God.

[22] The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters. [23] Afterwards he will rise up and reward them, and render their recompence upon their heads. [24] But unto them that repent, he granted them return, and comforted those that failed in patience.

[25] Return unto God, and forsake thy sins, make thy prayer before his face, and offend less. [26] Turn again to the

most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently. [27] Who shall praise the most High in the grave, instead of them which live and give thanks? [28] Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise God. [29] How great is the lovingkindness of the Eternal our God, and his compassion unto such as turn unto him in holiness! [30] For all things cannot be in men, because the son of man is not immortal.

[31] What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil. [32] He vieweth the power of the height of heaven; and all men are but earth and ashes.

18 He that liveth for ever created all things in general. [2] God only is righteous. [4] To none hath he given power to declare his works; and who shall find out his noble acts? [5] Who shall number the strength of his majesty? and who shall also tell out his mercies?

[6] As for the wondrous works of God, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out. [7] When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful. [8] What is man, and whereto serveth he; what is his good, and what is his evil? [9] The number of a man's days at the most is an hundred years. [10] As a drop of water unto the sea, and a gravel-stone in comparison of the sand; so are a thousand years to the days of eternity. [11] Therefore is God patient with them, and poureth forth his mercy upon them. [12] He saw and perceived their end to be evil; therefore he multiplied his compassion. [13] The mercy of man is toward his neighbour; but the mercy of God is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock. [14] He hath mercy on them that receive discipline, and that diligently seek after his judgments.

[15] My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing. [16] Shall not the dew assuage the heat? so is a word better than a gift. [17] Lo, is not a word better than a gift? but both are with a gracious man. [18] A fool will upbraid churlishly, and a gift of the envious consumeth the eyes. [19] Learn before thou speak, and use physic or ever thou be sick. [20] Before judgment examine thyself, and in the day of visitation thou shalt find mercy. [21] Humble thyself before thou be sick, and in the time of sins shew repentance.

[22] Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified. [23] Before thou prayest, prepare thyself; and be not as one that tempteth God. [24] Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face. [25] When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need. [26] From the morning until the evening the time is changed, and all things are soon done before God.

[27] A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time. [28] Every man of understanding knoweth wisdom, and will give praise unto him that found her. [29] They that had understanding in sayings became also wise themselves, and poured forth exquisite parables.

[30] Go not after thy lusts, but refrain thyself from thine appetites. [31] If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee. [32] Take not pleasure in much good cheer, neither be tied to the expence thereof. [33] Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy

purse.

19 A labouring man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little. [2] Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent. [3] Moths and worms shall have him to heritage, and a bold man shall be taken away.

[4] He that is hasty to give credit is light-minded; and he that sinneth shall offend against his own soul. [5] Whoso taketh pleasure in wickedness shall be condemned: [6] but he that hateth babbling hath less of evil.

[7] Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. [8] Whether it be to friend or foe, talk not of other men's lives; and if thou canst not without offence, reveal them not. [9] For he heard and observed thee, and when time cometh he will hate thee. [10] If thou hast heard a word, let it die with thee; and be bold, it will not burst thee. [11] A fool travaileth with a word, as a woman in labour of a child. [12] As an arrow that sticketh in a man's thigh, so is a word within a fool's belly. [13] Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more. [14] Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. [15] Admonish a friend: for many times it is a slander, and believe not every tale.

[16] There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

[17] Admonish thy neighbour before thou threaten him; and give place to the law of the most High. [20] The fear of God is all wisdom; and in all wisdom is the performance of the law. [22] The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence. [23] There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

[24] He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High. [25] There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear. [26] There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit, [27] casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware. [28] And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil. [29] A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him. [30] A man's attire, and excessive laughter, and gait, shew what he is.

20 There is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.

[2] It is much better to reprove, than to be angry secretly: [3] and he that confesseth his fault shall be preserved from hurt. [4] As is the lust of an eunuch to deflower a virgin; so is he that executeth judgment with violence.

[5] There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful. [6] Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time. [7] A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time. [8] He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated. [9] There is a sinner that hath good success in evil things; and there is a gain that turneth to loss. [10] There is a gift that shall not profit thee; and there is a gift whose recompence is double. [11] There is an abasement because of glory; and there is that lifteth

up his head from a low estate. [12] There is that buyeth much for a little, and repayeth it sevenfold.

[13] A wise man by his words maketh himself beloved: but the graces of fools shall be poured out. [14] The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one. [15] He giveth little, and upbraideth much; he openeth his mouth like a crier; to-day he lendeth, and to-morrow will he ask it again: such an one is to be hated of God and man. [16] The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me. [17] How oft, and of how many shall he be laughed to scorn!

[18] To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily. [19] An unseasonable tale will always be in the mouth of the unwise. [20] A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season. [21] There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled. [22] There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself. [23] There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing. [24] A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

[25] A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage. [26] The disposition of a liar is dishonourable, and his shame is ever with him.

[27] A wise man shall promote himself to honour with his words: and he that hath understanding will please great men. [28] He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity. [29] Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove. [30] Wisdom that is hid, and treasure that is hoarded up, what profit is in them both? [31] Better is he that hideth his folly than a man that hideth his wisdom.

21 My son, hast thou sinned? do so no more, but ask pardon for thy former sins. [2] Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men. [3] All iniquity is as a two edged sword, the wounds whereof cannot be healed. [4] To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate. [5] A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily. [6] He that hateth reproof is in the way of sinners: but he that feareth God will repent from his heart.

[7] An eloquent man is known far and near; but a man of understanding knoweth when he slippeth. [8] He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial. [9] The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them. [10] The way of sinners is made plain with stones, but at the end thereof is the pit of hell. [11] He that keepeth the law of God getteth the understanding thereof: and the perfection of the fear of God is wisdom. [12] He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness. [13] The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life. [14] The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

[15] If a skilful man hear a wise word, he will commend it, and add unto it: but when one of no understanding heareth it,

it displeaseth him, and he casteth it behind his back. [16] The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise. [17] They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart. [18] As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense. [19] Doctrine unto fools is as fetters on the feet, and like manacles on the right hand. [20] A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little. [21] Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

[22] A foolish man's foot is soon in [his neighbour's] house: but a man of experience is ashamed of him. [23] A fool will peep in at the door into the house: but he that is well nurtured will stand without. [24] It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace. [25] The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance. [26] The heart of fools is in their mouth: but the mouth of the wise is in their heart. [27] When the ungodly curseth Satan, he curseth his own soul.

[28] A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

22 A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace. [2] A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand. [3] An evil-nurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss. [4] A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness. [5] She that is bold dishonoureth both her father and her husband, and they both shall despise her.

[6] A tale out of season [is as] music in mourning: but stripes and correction of wisdom are never out of time. [9] Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep. [10] He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter? [11] Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death. [12] Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

[13] Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness. [14] What is heavier than lead? and what is the name thereof, but a fool? [15] Sand, and salt, and a mass of iron, are easier to bear, than a man without understanding.

[16] As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time. [17] A heart settled upon a thought of understanding is as a fair plaistering on the wall of a gallery. [18] Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

[19] He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge. [20] Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship. [21] Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour]. [22] If thou hast opened thy mouth against thy friend, fear not; for there may be a reconcili-

ation: except for upbraiding, or pride,
or disclosing of secrets, or a treacherous
wound: for for these things every friend
will depart.
[23] Be faithful to thy neighbour in his
poverty, that thou mayest rejoice in his
prosperity: abide steadfast unto him in
the time of his trouble, that thou mayest
be heir with him in his heritage. [24] As
the vapour and smoke of a furnace goeth
before the fire; so reviling before blood.
[25] I will not be ashamed to defend a
friend; neither will I hide myself from
him; [26] and if any evil happen unto me
by him, every one that heareth it will be-
ware of him. [27] Who shall set a watch
before my mouth, and a seal of wisdom
upon my lips, that I fall not suddenly by
them, and that my tongue destroy me
not?

23 O God, Father and Governor of my
life, leave me not to their counsels,
and let me not fall by them. [2] Who will
set scourges over my thoughts, and the
discipline of wisdom over mine heart?
that they spare me not for mine igno-
rances, and it pass not by my sins: [3] lest
mine ignorances increase, and my sins
abound to my destruction, and I fall be-
fore mine adversaries, and mine enemy
rejoice over me, whose hope is far from
thy mercy.
[4] O God, Father and God of my life,
give me not a proud look. [5] Turn away
concupiscence from me. [6] Let not the
greediness of the belly nor lust of the
flesh take hold of me; and give me not
over into an impudent mind.
[7] Hear, O ye children, the discipline
of the mouth: he that keepeth it shall
never be taken in his lips. [8] The sin-
ner shall be left in his foolishness: both
the evil speaker and the proud shall fall
thereby. [9] Accustom not thy mouth to
swearing; neither use thyself to the nam-
ing of the Holy One. [10] For as a servant
that is continually beaten shall not be
without a blue mark: so he that sweareth
and nameth God continually shall not
be faultless. [11] A man that useth much
swearing shall be filled with iniquity,
and the plague shall never depart from
his house: if he shall offend, his sin
shall be upon him: and if he acknowl-
edge not his sin, he maketh a double of-
fence: and if he swear in vain, he shall
not be innocent, but his house shall be
full of calamities. [12] There is a word that
is clothed about with death: God grant
that it be not found in the heritage of Ja-
cob; for all such things shall be far from
the godly, and they shall not wallow in
their sins. [13] Use not thy mouth to intem-
perate swearing, for therein is the word
of sin.
[14] Remember thy father and thy
mother, when thou sittest among great
men. Be not forgetful before them, and
so thou by thy custom become a fool, and
wish that thou hadst not been born, and
curse the day of thy nativity. [15] The man
that is accustomed to opprobrious words
will never be reformed all the days of his
life.
[16] Two sorts of men multiply sin, and
the third will bring wrath: a hot mind
is as a burning fire, it will never be
quenched till it be consumed: a fornica-
tor in the body of his flesh will never
cease till he hath kindled a fire. [17] All
bread is sweet to a whoremonger, he will
not leave off till he die.
[18] A man that breaketh wedlock, say-
ing thus in his heart, Who seeth me? I
am compassed about with darkness, the
walls cover me, and no body seeth me;
what need I to fear? the most High
will not remember my sins: [19] such a
man only feareth the eyes of men, and
knoweth not that the eyes of God are ten
thousand times brighter than the sun, be-
holding all the ways of men, and consid-
ering the most secret parts. [20] He knew
all things ere ever they were created; so
also after they were perfected he looked
upon them all. [21] This man shall be pun-

ished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another. 23 For first, she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man. 24 She shall be brought out into the congregation, and inquisition shall be made of her children. 25 Her children shall not take root, and her branches shall bring forth no fruit. 26 She shall leave her memory to be cursed, and her reproach shall not be blotted out. 27 And they that remain shall know that there is nothing better than the fear of God, and that there is nothing sweeter than to take heed unto the commandments of God.

24 Wisdom shall praise herself, and shall glory in the midst of her people. 2 In the congregation of the most High shall she open her mouth, and triumph before his power. 3 I came out of the mouth of the most High, and covered the earth as a cloud. 4 I dwelt in high places, and my throne is in a cloudy pillar. 5 I alone compassed the circuit of heaven, and walked in the bottom of the deep. 6 In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide? 8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel. 9 He created me from the beginning before the world, and I shall never fail.

10 In the holy tabernacle I served before him; and so was I established in Sion. 11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power. 12 And I took root in an honourable people, even in the portion of God's inheritance. 13 I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon. 14 I was exalted like a palm tree on the sea shore, and as a rose plant in Jericho, as a fair olive tree in a plain, and grew up as a plane tree. 15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. 16 As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace. 17 As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches. 19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. 20 For my memorial is sweeter than honey, and mine inheritance than the honeycomb. 21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. 22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob. 25 He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits. 26 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest. 27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out. 29 For her thoughts are more than the sea, and her counsels profounder than the great deep. 30 I also came out as a brook from a river, and as a conduit into a garden. 31 I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea. 32 I will yet make doc-

trine to shine as the morning, and will send forth her light afar off. [33] I will yet pour out doctrine as prophecy, and leave it to all ages for ever. [34] Behold that I have not laboured for myself only, but for all them that seek wisdom.

25 In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

[2] Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth.

[3] If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

[4] O how comely a thing is judgment for grey hairs, and for ancient men to know counsel! [5] O how comely is the wisdom of old men, and understanding and counsel to men of honour! [6] Much experience is the crown of old men, and the fear of God is their glory.

[7] There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy. [8] Well is he that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself. [9] Well is he that hath found prudence, and he that speaketh in the ears of them that will hear: [10] O how great is he that findeth wisdom! yet there is none above him that feareth God. [11] But the love of God passeth all things for illumination: he that holdeth it, whereto shall he be likened?

[13] [Give me] any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman: [14] and any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies. [15] There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

[16] I had rather dwell with a lion and a dragon, than to keep house with a wicked woman. [17] The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth. [18] Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly. [19] All wickedness is but little to the wickedness of a woman; let the portion of a sinner fall upon her.

[20] As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man. [21] Stumble not at the beauty of a woman, and desire her not for pleasure. [22] A woman, if she maintain her husband, is full of anger, impudence, and much reproach. [23] A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees. [24] Of the woman came the beginning of sin, and through her we all die. [25] Give the water no passage; neither a wicked woman liberty to gad abroad. [26] If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

26 Blessed is the man that hath a virtuous wife, for the number of his days shall be double. [2] A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace. [3] A good wife is a good portion, which shall be given in the portion of them that fear God. [4] Whether a man be rich or poor, if he have a good heart toward God, he shall at all times rejoice with a cheerful countenance.

[5] There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death. [6] But a grief of heart and sorrow

is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all. [7] An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion. [8] A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame. [9] The whoredom of a woman may be known in her haughty looks and eyelids. [10] If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty. [11] Watch over an impudent eye: and marvel not if she trespass against thee. [12] She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow.

[13] The grace of a wife delighteth her husband, and her discretion will fatten his bones. [14] A silent and loving woman is a gift of God; and there is nothing so much worth as a mind well instructed. [15] A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued. [16] As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house. [17] As the clear light is upon the holy candlestick: so is the beauty of the face in ripe age. [18] As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

[28] There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by: and one that returneth from righteousness to sin; God prepareth such an one for the sword. [29] A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

27 Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away. [2] As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling. [3] Unless a man hold himself diligently in the fear of God, his house shall soon be overthrown. [4] As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk. [5] The furnace proveth the potter's vessels; so the trial of man is in his reasoning. [6] The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

[7] Praise no man before thou hearest him speak; for this is the trial of men. [8] If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe. [9] The birds will resort unto their like; so will truth return unto them that practise in her. [10] As the lion lieth in wait for the prey; so sin for them that work iniquity. [11] The discourse of a godly man is always with wisdom; but a fool changeth as the moon. [12] If thou be among the indiscreet, observe the time; but be continually among men of understanding. [13] The discourse of fools is irksome, and their sport is the wantonness of sin. [14] The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears. [15] The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

[16] Whoso discovereth secrets loseth his credit; and shall never find friend to his mind. [17] Love thy friend, and be faithful unto him: but if thou betrayest his secrets, follow no more after him. [18] For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour. [19] As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again. [20] Follow after him no more, for he is too far off; he is as a roe escaped out of the snare. [21] As for

a wound, it may be bound up; and after reviling there may be reconcilement: but he that betrayeth secrets is without hope. [22] He that winketh with the eyes worketh evil: and he that knoweth him will depart from him. [23] When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings. [24] I have hated many things, but nothing like him; for God will hate him.

[25] Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds. [26] Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein. [27] He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh. [28] Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for him. [29] They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die. [30] Malice and wrath, even these are abominations; and the sinful man shall have them both.

28 He that revengeth shall find vengeance from God, and he will surely keep his sins [in remembrance]. [2] Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. [3] One man beareth hatred against another, and doth he seek pardon from God? [4] He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins? [5] If he that is but flesh nourish hatred, who will intreat for pardon of his sins? [6] Remember thy end, and let thy enmity cease; [remember] corruption and death, and abide in the commandments. [7] Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance. [8] Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

[9] A sinful man disquieteth friends, and maketh debate among them that be at peace. [10] As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed. [11] An hasty contention kindleth a fire: and an hasty fighting sheddeth blood. [12] If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

[13] Curse the whisperer and double-tongued: for such have destroyed many that were at peace. [14] A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men. [15] A backbiting tongue hath cast out virtuous women, and deprived them of their labours. [16] Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

[17] The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones. [18] Many have fallen by the edge of the sword: but not so many as have fallen by the tongue. [19] Well is he that is defended from it, and hath not passed through the venom thereof, who hath not drawn the yoke thereof, nor hath been bound in her bands. [20] For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass. [21] The death thereof is an evil death, the grave were better than it. [22] It shall not have rule over them that fear God, neither shall they be burned with the flame thereof. [23] Such as forsake God shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard. [24] Look that thou hedge thy possession about with thorns, and bind up thy silver and gold, [25] and weigh thy words in a balance, and make a door and

bar for thy mouth. [26] Beware thou slide not by it, lest thou fall before him that lieth in wait.

29 He that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments. [2] Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season. [3] Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee. [4] Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. [5] Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: but when he should repay, he will prolong the time, and return words of grief, and complain of the time. [6] If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace. [7] Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded. [8] Yet have thou patience with a man in poor estate, and delay not to shew him mercy. [9] Help the poor for the commandment's sake, and turn him not away because of his poverty.

[10] Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. [11] Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold. [12] Shut up alms in thy storehouses: and it shall deliver thee from all affliction. [13] It shall fight for thee against thine enemies better than a mighty shield and strong spear. [14] An honest man is surety for his neighbour: but he that is impudent will forsake him. [15] Forget not the friendship of thy surety, for he hath given his life for thee. [16] A sinner will overthrow the good estate of his surety: [17] and he that is of an unthankful mind will leave him [in danger] that delivered him.

[18] Suretyship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations. [19] A wicked man transgressing the commandments of God shall fall into suretyship: and he that undertaketh and followeth other men's business for gain shall fall into suits. [20] Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

[21] The chief thing for life is water, and bread, and clothing, and a house to cover shame. [22] Better is the life of a poor man in a mean cottage, than delicate fare in another man's house. [23] Be it little or much, hold thee contented, [24] for it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth. [25] Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words: [26] Come, thou stranger, and furnish a table, and feed me of that thou hast ready. [27] Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house. [28] These things are grievous to a man of understanding; the upbraiding of houseroom, and reproaching of the lender.

30 He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end. [2] He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance. [3] He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him. [4] Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself. [5] While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful. [6] He left behind him an avenger against his enemies, and one that shall re-

quite kindness to his friends.
[7] He that maketh too much of his son
shall bind up his wounds; and his bowels will be troubled at every cry. [8] An
horse not broken becometh headstrong:
and a child left to himself will be wilful. [9] Cocker thy child, and he shall make
thee afraid: play with him, and he will
bring thee to heaviness. [10] Laugh not
with him, lest thou have sorrow with
him, and lest thou gnash thy teeth in
the end. [11] Give him not liberty in youth.
[12] Beat his sides while he is still young,
lest becoming stubborn, he disobey thee.
[13] Train up thy son, and exercise him with
work, lest by thy looseness thou stumble.
[13] And overlook not his ignorance. [13] Bow
down his neck in his youth.
[14] Better is the poor, being sound and
strong of constitution, than a rich man
that is afflicted in his body. [15] Health
and good estate of body are above all
gold, and a strong body above infinite
wealth. [16] There is no riches above a
sound body, and no joy above the joy of
the heart. [17] Death is better than a bitter life or continual sickness. [18] Delicacies
poured upon a mouth shut up are as
messes of meat set upon a grave.
[19] What good doeth the offering unto
an idol? for neither can it eat nor smell:
so is he that is persecuted of God. [20] He
seeth with his eyes and groaneth, as
an eunuch that embraceth a virgin and
sigheth. [21] Give not over thy mind to
heaviness, and afflict not thyself in thine
own counsel. [22] The gladness of the heart
is the life of man, and the joyfulness
of a man prolongeth his days. [23] Love
thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow
hath killed many, and there is no profit
therein. [24] Envy and wrath shorten the
life, and carefulness bringeth age before
the time.
[25] I awaked up last of all, as one that
gathereth after the grape-gatherers: by
the blessing of God I profited, [26] and
filled my winepress like a gatherer of
grapes. Consider that I laboured not for
myself only, but for all them that seek
learning. [27] Hear me, O ye great men of
the people, and hearken with your ears,
ye rulers of the congregation. [28] Give
not thy son and wife, thy brother and
friend, power over thee while thou livest,
and give not thy goods to another, lest
it repent thee, and thou intreat for the
same again. [29] As long as thou livest and
hast breath in thee, give not thyself over
to any. [30] For better it is that thy children should seek to thee, than that thou
shouldest stand to their courtesy. [31] In
all thy works keep to thyself the preeminence; leave not a stain in thine honour.
[32] At the time when thou shalt end thy
days, and finish thy life, distribute thine
inheritance.
[33] Fodder, a stick, and burdens, are for
the ass; and bread, correction, and work,
for a servant. [34] If thou set thy servant to
labour, thou shalt find rest: but if thou
let him go idle, he will seek liberty. [35] A
yoke and a collar do bow the neck: so
are tortures and torments for an evil servant. [36] Send him to labour, that he be
not idle; for idleness teacheth much evil.
[37] Set him to work, as is fit for him: if he
be not obedient, put on more heavy fetters.
[38] But be not excessive toward any; and
without discretion do nothing. [39] If thou
have a servant, let him be unto thee as
thyself, because thou hast bought him
with a price. [40] If thou have a servant,
entreat him as a brother: for thou hast
need of him, as of thine own soul: if thou
entreat him evil, and he run from thee,
which way wilt thou go to seek him?

31 The hopes of a man void of understanding are vain and false: and dreams lift up fools. [2] Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind. [3] The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face. [4] Of an unclean thing what can be cleansed? and from that thing which is false what truth can come? [5] Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail. [6] If they be not sent from the most High in thy visitation, set not thy heart upon them. [7] For dreams have deceived many, and they have failed that put their trust in them. [8] The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth. [9] A man that hath travelled knoweth many things: and he that hath much experience will declare wisdom. [10] He that hath no experience knoweth little: but he that hath travelled is full of prudence. [11] When I travelled, I saw many things; and I understand more than I can express. [12] I was oft-times in danger of death: yet I was delivered because of these things.

[13] The spirit of those that fear God shall live; for their hope is in him that saveth them. [14] Whoso feareth God shall not fear nor be afraid; for he is his hope. [15] Blessed is the soul of him that feareth God: to whom doth he look? and who is his strength? [16] For the eyes of God are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling; [17] he raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

[18] He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted. [19] The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices. [20] Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes. [21] The bread of the needy is their life: he that defraudeth him thereof is a man of blood. [22] He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer his hire is a bloodshedder.

[23] When one buildeth, and another pulleth down, what profit have they then but labour? [24] When one prayeth, and another curseth, whose voice will God hear? [25] He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? [26] So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

32 He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering. [2] He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise. [3] To depart from wickedness is a thing pleasing to God; and to forsake unrighteousness is a propitiation.

[4] Thou shalt not appear empty before God. [5] For all these things [are to be done] because of the commandment. [6] The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High. [7] The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

[8] Give God his honour with a good eye, and diminish not the firstfruits of thine hands. [9] In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness. [10] Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye. [11] For God recompenseth, and will give thee seven times as much. [12] Do not think to corrupt with gifts: for

such he will not receive: and trust not to unrighteous sacrifices; for God is judge, and with him is no respect of persons. [13] He will not accept any person against a poor man, but will hear the prayer of the oppressed. [14] He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint. [15] Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

[16] He that serveth God shall be accepted with favour, and his prayer shall reach unto the clouds. [17] The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment. [18] For God will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous; [19] till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy. [20] Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

33 Have mercy upon us, O Eternal God of all, and behold us: [2] and send thy fear upon all the nations that seek not after thee. [3] Lift up thy hand against the strange nations, and let them see thy power. [4] As thou wast sanctified in us before them: so be thou magnified among them before us. [5] And let them know thee, as we have known thee, that there is no God but only thou, O God.

[6] Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works. [7] Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy. [8] Make the time short, remember the covenant, and let them declare thy wonderful works. [9] Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people. [10] Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we. [11] Gather all the tribes of Jacob together.

[12] A cheerful and good heart will have a care of his meat and diet.

34 Watching for riches consumeth the flesh, and the care thereof driveth away sleep. [2] Watching care will not let a man slumber, as a sore disease breaketh sleep. [3] The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicacies. [4] The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

[5] He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof. [6] Gold hath been the ruin of many, and their destruction was present. [7] It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith. [8] Blessed is the rich that is found without blemish, and hath not gone after gold. [9] Who is he? and we will call him blessed: for wonderful things hath he done among his people. [10] Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it? [11] His goods shall be established, and the congregation shall declare his alms.

[12] If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it. [13] Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion. [14] Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish. [15] Judge of thy neighbour by thyself: and be discreet in every

point. [16] Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated. [17] Leave off first for manners' sake; and be not unsatiable, lest thou offend. [18] When thou sittest among many, reach not thine hand out first of all. [19] A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed. [20] Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man. [21] And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

[22] My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee. [23] Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed. [24] But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

[25] Shew not thy valiantness in wine; for wine hath destroyed many. [26] The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness. [27] Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad. [28] Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind: [29] but wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling. [30] Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds. [31] Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him [to drink].

35 If thou be made the master [of a feast], lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down. [2] And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast. [3] Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not music. [4] Pour not out words where there is a musician, and shew not forth wisdom out of time. [5] A concert of music in a banquet of wine is as a signet of carbuncle set in gold. [6] As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine.

[7] Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked. [8] Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue. [9] If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words. [10] Before the thunder goeth lightning; and before a shamefaced man shall go favour. [11] Rise up betimes, and be not the last; but get thee home without delay. [12] There take thy pastime, and do what thou wilt: but sin not by proud speech. [13] And for these things bless him that made thee, and hath replenished thee with his good things.

[14] Whoso feareth God will receive his discipline; and they that seek him early shall find favour. [15] He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat. [16] They that fear God shall find judgment, and shall kindle justice as a light. [17] A sinful man will not be reproved, but findeth an excuse according to his will. [18] A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel. [19] Do nothing without advice; and when thou hast once done, re-

pent not.
[20] Go not in a way wherein thou mayest
fall, and stumble not among the stones.
[21] Be not confident in a plain way. [22] And
beware of thine own children. [23] In every
good work trust thy own soul; for this is
the keeping of the commandments. [24] He
that believeth in God taketh heed to the
commandment; and he that trusteth in
him shall fare never the worse.

36 There shall no evil happen unto
him that feareth God; but in temp-
tation even again he will deliver him.
[2] A wise man hateth not the law; but he
that is an hypocrite therein is as a ship
in a storm. [3] A man of understanding
trusteth in the law; and the law is faith-
ful unto him, as an oracle. [4] Prepare what
to say, and so thou shalt be heard: and
bind up instruction, and then make an-
swer. [5] The heart of the foolish is like
a cartwheel; and his thoughts are like a
rolling axle-tree. [6] A stallion horse is as a
mocking friend, he neigheth under every
one that sitteth upon him.

[7] Why doth one day excel another,
when as all the light of every day in the
year is of the sun? [8] By the knowledge of
God they were distinguished: and he al-
tered seasons and feasts. [9] Some of them
hath he made high days, and hallowed
them, and some of them hath he made
ordinary days.

[10] And all men are from the ground,
and Adam was created of earth. [11] In
much knowledge God hath divided
them, and made their ways diverse.
[12] Some of them hath he blessed and ex-
alted, and some of them hath he sancti-
fied, and set near himself: but some of
them hath he cursed and brought low,
and turned out of their places. [13] As the
clay is in the potter's hand, to fashion it
at his pleasure: so man is in the hand of
him that made him, to render to them as
liketh him best. [14] Good is set against evil,
and life against death: so is the godly
against the sinner, and the sinner against
the godly. [15] So look upon all the works
of the most High; and there are two and
two, one against another.

[16] Though I was the last to wake up,
yet I received their inheritance as from
the beginning. [17] O God have mercy
upon the people that is called by thy
name, and upon Israel, whom thou hast
named thy firstborn. [18] O be merciful
unto Jerusalem, thy holy city, the place of
thy rest. [19] Fill Sion with thine unspeak-
able oracles, and thy people with thy
glory. [20] Give testimony unto those that
thou hast possessed from the beginning,
and raise up prophets that have been in
thy name. [21] Reward them that wait for
thee, and let thy prophets be found faith-
ful. [22] O God, hear the prayer of thy ser-
vants, according to the blessing of Aaron
over thy people, that all they which dwell
upon the earth may know that thou art
God, the eternal God. [23] The belly de-
voureth all meats, yet is one meat bet-
ter than another. [24] As the palate tasteth
divers kinds of venison: so doth an heart
of understanding false speeches. [25] A
froward heart causeth heaviness: but a
man of experience will recompense him.

[26] A woman will receive every man,
yet is one daughter better than another.
[27] The beauty of a woman cheereth the
countenance, and a man loveth nothing
better. [28] If there be kindness, meekness,
and comfort, in her tongue, then is not
her husband like other men.

[29] He that getteth a wife beginneth a
possession, a help like unto himself, and
a pillar of rest. [30] Where no hedge is,
there the possession is spoiled: and he
that hath no wife will wander up and
down mourning. [31] Who will trust a thief
well appointed, that skippeth from city
to city? so [who will believe] a man that
hath no house, and lodgeth wheresoever
the night taketh him?

37 Every friend saith, I am his friend also: but there is a friend, which is only a friend in name. [2] Is it not a grief unto death, when a companion and friend is turned to an enemy? [3] O wicked imagination, whence camest thou in to cover the earth with deceit? [4] There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him. [5] There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy. [6] Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

[7] Every counsellor extolleth counsel; but there is some that counselleth for himself. [8] Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee, [9] and say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee. [10] Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee. [11] Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

[12] But be continually with a godly man, whom thou knowest to keep the commandments of God, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry. [13] And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it; [14] for a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower. [15] And above all this pray to the most High, that he will direct thy way in truth. [16] Let reason go before every enterprize, and counsel before every action.

[17] The countenance is a sign of changing of the heart. [18] Four manners of things appear: good and evil, life and death: but the tongue ruleth over them continually. [19] There is one that is wise and teacheth many, and yet is unprofitable to himself. [20] There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food. [21] For grace is not given him from God; because he is deprived of all wisdom. [22] Another is wise to himself; and the fruits of understanding are commendable in his mouth.

[23] A wise man instructeth his people; and the fruits of his understanding fail not. [24] A wise man shall be filled with blessing; and all they that see him shall count him happy. [25] The days of the life of man may be numbered; but the days of Israel are innumerable. [26] A wise man shall inherit glory among his people, and his name shall be perpetual.

[27] My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it. [28] For all things are not profitable for all men, neither hath every soul pleasure in every thing. [29] Be not insatiable in any dainty thing, nor too greedy upon meats: [30] for excess of meats bringeth sickness, and surfeiting will turn into choler. [31] By surfeiting have many perished; but he that taketh heed prolongeth his life.

38 Honour a physician with the honour due unto him for the uses which ye may have of him: for God hath created him. [2] For of the most High cometh healing, and he shall receive honour of the king. [3] The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. [4] God hath created medicines out of the earth; and he that is wise will not abhor them. [5] Was not the water made sweet with wood, that the virtue thereof might be known? [6] And he hath given men skill, that he might be honoured in his marvellous works. [7] With such doth he heal [men,] and taketh away their pains. [8] Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

[9] My son, in thy sickness be not negligent: but pray unto God, and he will make thee whole. [10] Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. [11] Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being. [12] Then give place to the physician, for God hath created him: let him not go from thee, for thou hast need of him. [13] There is a time when in their hands there is good success. [14] For they shall also pray unto God, that he would prosper that which they give for ease and remedy to prolong life. [15] He that sinneth before his Maker, let him fall into the hand of the physician.

[16] My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial. [17] Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness; [18] for of heaviness cometh death, and the heaviness of the heart breaketh strength. [19] In affliction also sorrow remaineth: and the life of the poor is the curse of the heart. [20] Take no heaviness to heart: drive it away, and remember the last end. [21] Forget him not, for there is no turning again: thou shalt not do him good, but hurt thyself. [22] Remember his judgment: for thine also shall be so; yesterday for me, and to day for thee. [23] When the dead is at rest, let his remembrance rest; and be comforted for him when his spirit is departed from him.

[24] The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise. [25] How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? [26] He giveth his mind to make furrows; and is diligent to give the kine fodder. [27] So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

[28] The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

[29] So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number; [30] he fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace: [31] all these trust to their hands; and every one is wise in his work. [32] Without these cannot a city be inhabited: and they shall not dwell where they

will, nor go up and down: [33] they shall not be sought for in public counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken. [34] But they will maintain the state of the world, and [all] their desire is in the work of their craft.

But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof,

39 will seek out the wisdom of all the ancients, and be occupied in prophecies. [2] He will keep the sayings of the renowned men: and where subtil parables are, he will be there also. [3] He will seek out the secrets of grave sentences, and be conversant in dark parables. [4] He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men. [5] He will give his heart to resort early to God that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

[6] When the great God will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto God in his prayer. [7] He shall direct his counsel and knowledge, and on his secrets shall he meditate. [8] He shall shew forth that which he hath learned, and shall glory in the law of the covenant of God. [9] Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation. [10] Nations shall shew forth his wisdom, and the congregation shall declare his praise. [11] If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it. [12] Yet have I more to say, which I have thought upon; for I am filled as the moon at the full.

[13] Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field: [14] and give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless God in all his works. [15] Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner: [16] All the works of God are exceeding good, and whatsoever he commandeth shall be accomplished in due season. [17] For at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth, the receptacles of waters. [18] At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save. [19] The works of all flesh are before him, and nothing can be hid from his eyes. [20] He seeth from everlasting to everlasting; and there is nothing wonderful before him.

[21] A man need not to say, What is this? wherefore is that? for he hath made all things for their uses. [22] His blessing covered the dry land as a river, and watered it as a flood. [23] As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

[24] As his ways are plain unto the holy; so are they stumbling-blocks unto the wicked. [25] For the good are good things created from the beginning: so evil things for sinners. [26] The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing. [27] All these things are for good to the godly: so to the sinners they are turned into evil.

[28] There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease

the wrath of him that made them. [29] Fire, and hail, and famine, and death, all these were created for vengeance; [30] teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction, [31] shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not go beyond his word.

[32] Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing. [33] All the works of God are good: and he will give every needful thing in due season. [34] So that a man cannot say, This is worse than that: for in time they shall all be well approved. [35] And therefore praise ye God with the whole heart and mouth, and bless the name of God.

40 Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things. [2] Their imagination of things to come, and the day of death, [trouble] their thoughts, and [cause] fear of heart; [3] from him that sitteth on a throne of glory, unto him that is humbled in earth and ashes; [4] from him that weareth purple and a crown, unto him that is clothed with a linen frock. [5] Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge. [6] Little or nothing is his rest, and afterward he is in his sleep as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle. [7] When all is safe, he awaketh, and marvelleth that the fear was nothing.

[8] [Such things happen] unto all flesh, both man and beast, and sevenfold more upon sinners. [9] Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge; [10] these things are created for the wicked, and through them came the flood. [11] All things that are of the earth do turn to the earth again: and that which is of the waters doth return into the sea. [12] All bribery and injustice shall be blotted out: but true dealing shall endure for ever. [13] The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

[14] While he openeth his hand he shall rejoice: so shall transgressors come to nought. [15] The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock. [16] The weed growing upon every water and bank of a river shall be pulled up before all grass.

[17] Bountifulness is as a most fruitful garden, and mercifulness endureth for ever. [18] To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both. [19] Children and the building of a city continue a man's name: but a blameless wife is counted above them both. [20] Wine and music rejoice the heart: but the love of wisdom is above them both.

[21] The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both. [22] Thine eye desireth favour and beauty: but more than both the first sprouting of corn. [23] A friend and companion never meet amiss: but above both is a wife with her husband. [24] Brethren and help are against time of trouble: but alms shall deliver more than them both. [25] Gold and silver make the foot stand sure; but counsel is esteemed above them both. [26] Riches and strength lift up the heart: but the fear of God is above them both: there is no want in the fear of God, and it needeth not to seek help. [27] The fear of God is a fruitful garden, and covereth him above all glory.

[28] My son, lead not a beggar's life; for better it is to die than to beg. [29] The life of him that dependeth on another man's table is not to be counted for a life; for he

polluteth himself with other men's meat: but a wise man well nurtured will beware thereof. [30] Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

41 O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat! [2] O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience! [3] Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of God over all flesh. [4] And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

[5] The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly. [6] The inheritance of sinners' children shall perish, and from their posterity shall be a perpetual reproach. [7] The children will complain of an ungodly father, because they will be reproached for his sake. [8] Who be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction: [9] and if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

[10] All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction. [11] The mourning of men is about their bodies: but an ill name of sinners shall be blotted out. [12] Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold. [13] A good life hath but few days: but a good name endureth for ever.

[14] My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both? [15] A man that hideth his foolishness is better than a man that hideth his wisdom. [16] Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

[17] Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man; [18] of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend; [19] and of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take; [20] and of silence before them that salute thee; and to look upon an harlot; [21] and to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife; [22] or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

[23] Or of iterating and speaking again that which thou hast heard; and of revealing of secrets; [24] so shalt thou be truly shamefaced, and find favour before all men.

42 Of these things be not thou ashamed, and accept no person to sin thereby: [2] of the law of the most High, and his covenant; and of judgment to justify the ungodly; [3] of reckoning with thy partners and travellers; or of the gift of the heritage of friends; [4] of exactness of balance and weights; or of getting much or little; [5] and of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

[6] Sure keeping is good, where an evil wife is; and locked up, where many

hands are. [7] Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in. [8] Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

[9] A daughter is a wakeful care to a father; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated: [10] in her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren. [11] Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude. [12] Behold not everybody's beauty, and sit not in the midst of women. [13] For from garments cometh a moth, and from women wickedness. [14] Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach.

[15] I will now remember the works of God, and declare the things that I have seen: In the words of God are his works. [16] The sun that giveth light looketh upon all things, and the work thereof is full of the glory of God.

[17] God hath not given power to the saints to declare all his marvellous works, which the Almighty God firmly settled, that whatsoever is might be established for his glory. [18] He seeketh out the deep, and the heart, and considereth their crafty devices: for God knoweth all that can be known, and he beholdeth the signs of the world, [19] declaring the things that are past, and for to come, and revealing the steps of hidden things. [20] No thought escapeth him, neither any word is hidden from him.

[21] He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor. [22] Oh how desirable are all his works! and that a man may see even to a spark. [23] All these things live and remain for ever for all uses, and they are all obedient. [24] All things are double one against another: and he hath made nothing imperfect. [25] One thing establisheth the good of another: and who shall be filled with beholding his glory?

43 The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew; [2] the sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High: [3] at noon it parcheth the country, and who can abide the burning heat thereof? [4] A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes. [5] Great is God that made it; and at his commandment it runneth hastily. [6] He made the moon also to serve in her season for a declaration of times, and a sign of the world. [7] From the moon is the sign of feasts, a light that decreaseth in her perfection. [8] The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven; [9] the beauty of heaven, the glory of the stars, an ornament giving light in the highest places of God. [10] At the commandment of the Holy One they will stand in their order, and never faint in their watches. [11] Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof. [12] It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it. [13] By his com-

mandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgment. [14] Through this the treasures are opened: and clouds fly forth as fowls. [15] By his great power he maketh the clouds firm, and the hailstones are broken small.

[16] At his sight the mountains are shaken, and at his will the south wind bloweth. [17] The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers: [18] the eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it. [19] The hoarfrost also as salt he poureth on the earth, and being congealed, it becometh sharp peaks.

[20] When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate. [21] It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire. [22] A present remedy of all is a mist coming speedily: a dew coming after heat refresheth.

[23] By his counsel he appeaseth the deep, and planteth islands therein. [24] They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat. [25] For therein be strange and wondrous works, variety of all kinds of beasts, the race of whales. [26] By him the end of them hath prosperous success, and by his word all things consist.

[27] We may speak much, and yet come short; wherefore in sum, he is all. [28] How shall we be able to magnify him? for he is great above all his works. [29] God is terrible and very great, and marvellous is his power. [30] When ye glorify God, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough. [31] Who hath seen him, that he might tell us? and who can magnify him as he is? [32] There are yet hid greater things than these be, for we have seen but a few of his works. [33] For God hath made all things; and to the godly hath he given wisdom.

44 Let us now praise famous men, and our fathers that begat us. [2] God hath wrought great glory by them through his great power from the beginning. [3] Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies: [4] leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instruction: [5] such as found out musical tunes, and recited verses in writing: [6] rich men furnished with ability, living peaceably in their habitations: [7] all these were honoured in their generations, and were the glory of their times. [8] There be of them that have left a name behind them, that their praises might be reported. [9] And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

[10] But these were merciful men, whose righteousness hath not been forgotten. [11] With their seed shall continually remain a good inheritance, and their children are within the covenant. [12] Their seed standeth fast, and their children for their sakes. [13] Their seed shall remain for ever, and their glory shall not be blotted out. [14] Their bodies are buried in peace; but their name liveth for evermore. [15] The people will tell of their wisdom, and the congregation will shew forth their praise.

[16] Enoch pleased God, and was translated, being an example of repentance to all generations. [17] Noah was found perfect and righteous; in the time of wrath he was taken in exchange [for the world;]

therefore was he left as a remnant unto
the earth, when the flood came. [18] An ev-
erlasting covenant was made with him,
that all flesh shall perish no more by the
flood.
[19] Abraham was a great father of many
people: in glory was there none like unto
him; [20] who kept the law of the most
High, and was in covenant with him: he
established the covenant in his flesh; and
when he was proved, he was found faith-
ful. [21] Therefore he assured him by an
oath, that he would bless the nations in
his seed, and that he would multiply him
as the dust of the earth, and exalt his seed
as the stars, and cause them to inherit
from sea to sea, and from the river unto
the utmost part of the land.
[22] With Isaac did he establish likewise,
for Abraham his father's sake, the bless-
ing of all men, and the covenant, [23] and
made it rest upon the head of Jacob. He
acknowledged him in his blessing, and
gave him an heritage, and divided his
portions; among the twelve tribes did he
part them.

45 And he brought out of him a mer-
ciful man, which found favour in
the sight of all flesh; even Moses, beloved
of God and men, whose memorial is
blessed. [2] He made him like to the glo-
rious saints, and magnified him, so that
his enemies stood in fear of him. [3] By his
words he caused the wonders to cease,
and he made him glorious in the sight of
kings, and gave him a commandment for
his people, and shewed him part of his
glory. [4] He sanctified him in his faithful-
ness and meekness, and chose him out of
all men. [5] He made him to hear his voice,
and brought him into the dark cloud, and
gave him commandments before his face,
even the law of life and knowledge, that
he might teach Jacob his covenants, and
Israel his judgments.
[6] He exalted Aaron, an holy man like
unto him, even his brother, of the tribe
of Levi. [7] An everlasting covenant he
made with him, and gave him the priest-
hood among the people; he beautified
him with comely ornaments, and clothed
him with a robe of glory. [8] He put upon
him perfect glory; and strengthened him
with rich garments, with breeches, with
a long robe, and the ephod. [9] And he
compassed him with pomegranates and
with many golden bells round about,
that as he went there might be a sound,
and a noise made that might be heard in
the temple for a memorial to the children
of his people; [10] with a holy garment,
with gold, and blue silk, and purple, the
work of the embroiderer, with a breast-
plate of judgment, with the revealers of
truth; [11] with twisted scarlet, the work
of the cunning workman, with precious
stones graven like seals, and set in gold,
the work of the jeweller, with a writing
engraved for a memorial, after the num-
ber of the tribes of Israel. [12] He set a
crown of gold upon the mitre, wherein
was engraven Holiness, an ornament of
honour, a costly work, the desires of the
eyes, goodly and beautiful.
[13] Before him there were none such,
neither did ever any stranger put them
on, but only his children and his chil-
dren's children perpetually. [14] Their sac-
rifices shall be wholly consumed every
day twice continually.
[15] Moses consecrated him, and
anointed him with holy oil; this was
appointed unto him by an everlasting
covenant, and to his seed, so long as the
heavens should remain, that they should
minister unto him, and execute the office
of the priesthood, and bless the people
in his name.
[16] He chose him out of all men living
to offer sacrifices to God, incense, and a
sweet savour, for a memorial, to make
reconciliation for his people. [17] He gave
unto him his commandments, and au-
thority in the statutes of judgments, that
he should teach Jacob the testimonies,
and inform Israel in his laws.

[18] Strangers conspired together against
him, and maligned him in the wilder-
ness, even the men that were of Dathan's
and Abiron's side, and the congregation
of Core, with fury and wrath.
[19] This God saw, and it displeased him,
and in his wrathful indignation were
they consumed: he did wonders upon
them, to consume them with the fiery
flame. [20] But he made Aaron more hon-
ourable, and gave him an heritage, and
divided unto him the firstfruits of the in-
crease; especially he prepared bread in
abundance: [21] for they eat of the sacri-
fices of God, which he gave unto him
and his seed. [22] Howbeit in the land of
the people he had no inheritance, neither
had he any portion among the people:
for God himself is his portion and inher-
itance.
[23] The third in glory is Phinees the son
of Eleazar, because he had zeal in the
fear of God, and stood up with good
courage of heart when the people were
turned back, and made reconciliation for
Israel. [24] Therefore was there a covenant
of peace made with him, that he should
be the chief of the sanctuary and of his
people, and that he and his posterity
should have the dignity of the priesthood
for ever: [25] according to the covenant
made with David son of Jesse, of the tribe
of Juda, that the inheritance of the king
should be to his posterity alone: so the
inheritance of Aaron should also be unto
his seed. [26] God give you wisdom in your
heart to judge his people in righteous-
ness, that their good things be not abol-
ished, and that their glory may endure
for ever.

46 Jesus the son of Nave was valiant in
the wars, and was the successor of
Moses in prophecies, who according to
his name was made great for the saving
of the elect of God, and taking vengeance
of the enemies that rose up against them,
that he might set Israel in their inheri-
tance. [2] How great glory gat he, when he
did lift up his hands, and stretched out
his sword against the cities! [3] Who be-
fore him has so stood? for God himself
brought his enemies over to him. [4] Did
not the sun go back by his means? and
was not one day as long as two? [5] He
called upon the most high God, when
the enemies pressed upon him on ev-
ery side; and the great God heard him.
[6] And with hailstones of mighty power
he made the battle to fall violently upon
the nations, and by their falling he de-
stroyed them that resisted, that the na-
tions might know all their strength, be-
cause he fought in the sight of God, and
he followed the Mighty One.
[7] In the time of Moses also he did a
work of mercy, he and Caleb the son
of Jephunne, in that they withstood the
enemy, and withheld the people from
sin, and appeased the wicked murmur-
ing. [8] And of six hundred thousand peo-
ple on foot, they two alone were pre-
served to bring them into the heritage,
even unto the land that floweth with milk
and honey.
[9] God gave strength also unto Caleb,
which remained with him unto his old
age: so that he entered upon the high
places of the land, and his seed obtained
it for an heritage: [10] that all the children
of Israel might see that it is good to fol-
low God. [11] And concerning the judges,
every one by name, whose heart went
not a whoring, nor departed from God,
let their memory be blessed. [12] Let their
bones flourish out of their place, and let
the name of them that were honoured be
continued upon their children.
[13] Samuel, the prophet of God, beloved

of his God, established a kingdom, and anointed princes over his people. [14] By the law of God he judged the congregation, and God had respect unto Jacob. [15] By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision. [16] He called upon the mighty God, when his enemies pressed upon him on every side, when he offered the sucking lamb. [17] And God thundered from heaven, and with a great noise made his voice to be heard. [18] And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

[19] And before his long sleep he made protestation in the sight of God and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him. [20] And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

47 And after him rose up Nathan to prophesy in the time of David.

[2] As is the fat taken away from the peace offering, so was David chosen out of the children of Israel. [3] He played with lions as with kids, and with bears as with lambs. [4] Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath? [5] for he called upon the most high God; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

[6] So the people honoured him with ten thousands, and praised him in the blessings of God in that he gave him a crown of glory. [7] For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day. [8] In all his works he praised the Holy One most high with words of glory; with his whole heart he sang songs, and loved him that made him. [9] He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs. [10] He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

[11] God took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel. [12] After him rose up a wise son, and for his sake he dwelt at large. [13] Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever. [14] How wise wast thou in thy youth, and, as a flood, filled with understanding! [15] Thy soul covered the whole earth, and thou filledst it with dark parables.

[16] Thy name went far unto the islands; and for thy peace thou wast beloved. [17] The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations. [18] By the name of the Eternal God, which is called the Eternal God of Israel, thou didst gather gold as tin, and didst multiply silver as lead. [19] Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection. [20] Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly. [21] So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

[22] But God will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

[23] Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the peo-

ple, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin: [24] and their sins were multiplied exceedingly, that they were driven out of the land. [25] For they sought out all wickedness, till the vengeance came upon them.

48 Then stood up Elias the prophet as fire, and his word burned like a lamp. [2] He brought a sore famine upon them, and by his zeal he diminished their number. [3] By the word of God he shut up the heaven, and also three times brought down fire. [4] O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee! [5] Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High: [6] who broughtest kings to destruction, and honourable men from their bed: [7] who heardest the rebuke of God in Sinai, and in Horeb the judgment of vengeance: [8] who anointedst kings to take revenge, and prophets to succeed after him: [9] who wast taken up in a whirlwind of fire, and in a chariot of fiery horses: [10] who wast ordained for reproofs in their times, to pacify the wrath of God's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob. [11] Blessed are they that saw thee, and slept in love; for we shall surely live.

[12] Elias it was, who was covered with a whirlwind; and Eliseus was filled with his spirit: whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection. [13] No word could overcome him; and after his death his body prophesied. [14] He did wonders in his life, and at his death were his works marvellous.

[15] For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David: [16] of whom some did that which was pleasing to God, and some multiplied sins.

[17] Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters. [18] In his time Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly. [19] Then trembled their hearts and hands, and they were in pain, as women in travail.

[20] But they called upon God who is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay. [21] He smote the host of the Assyrians, and his angel destroyed them. [22] For Ezekias had done the thing that pleased God, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him. [23] In his time the sun went backward, and he lengthened the king's life. [24] He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion. [25] He shewed what should come to pass for ever, and secret things or ever they came.

49 The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as music at a banquet of wine. [2] He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity. [3] He directed his heart unto God, and in the time of the ungodly he established the worship of God. [4] All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, even the kings of Juda failed; [5] for they gave their power unto others, and their glory to a

strange nation.
[6] They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias. [7] For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant. [8] It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubim. [9] For he made mention of the enemies under the figure of the rain, and directed them that went right. [10] And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope. [11] How shall we magnify Zorobabel? he was even as a signet on the right hand:
[12] So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to God, which was prepared for everlasting glory. [13] And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again. [14] But upon the earth was no man created like Enoch; for he was taken from the earth. [15] Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of God. [16] Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

50 Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple: [2] and by him was built from the foundation the double height, the high fortress of the wall about the temple: [3] in his days the cistern to receive water, being in compass as the sea, was covered with plates of brass: [4] he took care of the temple that it should not fall, and fortified the city against besieging: [5] how was he honoured in the midst of the people in his coming out of the sanctuary! [6] He was as the morning star in the midst of a cloud, and as the moon at the full: [7] as the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds: [8] and as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer: [9] as fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones: [10] and as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.
[11] When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable. [12] When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm trees compassed they him round about. [13] So were all the sons of Aaron in their glory, and the oblations of God in their hands, before all the congregation of Israel. [14] And finishing the service at the altar, that he might adorn the offering of the most high Almighty, [15] he stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweetsmelling savour unto the most high King of all.
[16] Then shouted the sons of Aaron, and

sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High. [17] Then all the people together hasted, and fell down to the earth upon their faces to worship their Eternal God Almighty, the most High. [18] The singers also sang praises with their voices, with great variety of sounds was there made sweet melody. [19] And the people besought God, the most High, by prayer before him that is merciful, till the solemnity of God was ended, and they had finished his service.

[20] Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of God with his lips, and to rejoice in his name. [21] And they bowed themselves down to worship the second time, that they might receive a blessing from the most High. [22] Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy. [23] He grant us joyfulness of heart, and that peace may be in our days in Israel for ever: [24] that he would confirm his mercy with us, and deliver us at his time!

[25] There be two manner of nations which my heart abhorreth, and the third is no nation: [26] they that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

[27] Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom. [28] Blessed is he that shall be exercised in these things: and he that layeth them up in his heart shall become wise. [29] For if he do them, he shall be strong to all things: for the light of God is his path.

51 I will thank thee, O God and King, and praise thee, O God my Saviour: I do give praise unto thy name: [2] for thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries: [3] and hast delivered me, according to the multitude of thy mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had; [4] from the choking of fire on every side, and from the midst of the fire which I kindled not; [5] from the depth of the belly of hell, from an unclean tongue, and from lying words.

[6] By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath. [7] They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none. [8] Then thought I upon thy mercy, O God, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies. [9] Then lifted I up my supplication from the earth, and prayed for deliverance from death. [10] I called upon God, the Father of my Master, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. [11] I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard: [12] for thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O God.

[13] When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. [14] I prayed for her before the temple, and will seek her out even to the end. [15] Even from the flower till the grape was

ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her. [16] I bowed down mine ear a little, and received her, and gat much learning. [17] I profited therein, therefore will I ascribe the glory unto him that giveth me wisdom. [18] For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

[19] My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her. [20] I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken. [21] My heart was troubled in seeking her: therefore have I gotten a good possession. [22] God hath given me a tongue for my reward, and I will praise him therewith.

[23] Draw near unto me, ye unlearned, and dwell in the house of learning. [24] Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty? [25] I opened my mouth, and said, Buy her for yourselves without money. [26] Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. [27] Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest. [28] Get learning with a great sum of money, and get much gold by her.

[29] Let your soul rejoice in his mercy, and be not ashamed of his praise. [30] Work your work betimes, and in his time he will give you your reward.

BARUCH

1 And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon, [2] in the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

[3] And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book, [4] and in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud. [5] Whereupon they wept, fasted, and prayed before God.

[6] They made also a collection of money according to every man's power: [7] and they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem, [8] at the same time when he received the vessels of the house of God, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Juda had made, [9] after that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

[10] And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Eternal our God; [11] and pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven: [12] and God will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

[13] Pray for us also unto the Eternal our God, for we have sinned against the Eternal our God; and unto this day the fury of God and his wrath is not turned from us. [14] And ye shall read this book which we have sent unto you, to make confession in the house of God, upon the feasts and solemn days.

[15] And ye shall say, To the Eternal our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem, [16] and to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers: [17] for we have sinned before God, [18] and disobeyed him, and have not hearkened unto the voice of the Eternal our God, to walk in the commandments that he gave us openly: [19] since the day that God brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Eternal our God, and we have been negligent in not hearing his voice.

[20] Wherefore the evils cleaved unto us,

and the curse, which God appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day. [21] Nevertheless we have not hearkened unto the voice of the Eternal our God, according unto all the words of the prophets, whom he sent unto us: [22] but every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Eternal our God.

2 Therefore God hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda, [2] to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses; [3] that a man should eat the flesh of his own son, and the flesh of his own daughter. [4] Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where God hath scattered them.

[5] Thus we were cast down, and not exalted, because we have sinned against the Eternal our God, and have not been obedient unto his voice.

[6] To the Eternal our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day. [7] For all these plagues are come upon us, which God hath pronounced against us. [8] Yet have we not prayed before God, that we might turn every one from the imaginations of his wicked heart. [9] Wherefore God watched over us for evil, and God hath brought it upon us: for God is righteous in all his works which he hath commanded us. [10] Yet we have not hearkened unto his voice, to walk in the commandments of God, that he hath set before us.

[11] And now, O Eternal God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day: [12] O Eternal our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

[13] Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

[14] Hear our prayers, O God, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away: [15] that all the earth may know that thou art the Eternal our God, because Israel and his posterity is called by thy name.

[16] O God, look down from thine holy house, and consider us: bow down thine ear, O God, to hear us.

[17] Open thine eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto God neither praise nor righteousness: [18] but the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O God.

[19] Therefore we do not make our humble supplication before thee, O Eternal our God, for the righteousness of our fathers, and of our kings, [20] for thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

[21] Thus saith God, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers. [22] But if ye will not hear the voice of God, to serve the king of Babylon, [23] I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and

the whole land shall be desolate of inhabitants. [24] But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places.

[25] And lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence. [26] And the house which is called by thy name hast thou laid waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda.

[27] O Eternal our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine, [28] as thou spakest by thy servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

[29] If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them.

[30] For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves, [31] and shall know that I am the Eternal their God: for I will give them an heart, and ears to hear: [32] and they shall praise me in the land of their captivity, and think upon my name, [33] and return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before God.

[34] And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be rulers of it: and I will increase them, and they shall not be diminished. [35] And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

3 O God Almighty, God of Israel, the soul in anguish, the troubled spirit, crieth unto thee. [2] Hear, O God, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee. [3] For thou endurest for ever, and we perish utterly.

[4] O God Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us. [5] Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time. [6] For thou art the Eternal our God, and thee, O God, will we praise.

[7] And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee.

[8] Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Eternal our God.

[9] Hear, Israel, the commandments of life: give ear to understand wisdom. [10] How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead, [11] that thou art counted with them that go down into the grave? [12] Thou hast forsaken the fountain of wisdom. [13] For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever.

[14] Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. [15] Who hath found out her place? or who hath come into her

treasures?
16 Where are the princes of the heathen, and such as ruled the beasts upon
the earth; 17 they that had their pastime
with the fowls of the air, and they that
hoarded up silver and gold, wherein
men trust, and made no end of their get-
ting? 18 For they that wrought in silver,
and were so careful, and whose works
are unsearchable, 19 they are vanished
and gone down to the grave, and others
are come up in their stead.
20 Young men have seen light, and
dwelt upon the earth; but the way of
knowledge have they not known, 21 nor
understood the paths thereof, nor laid
hold of it: their children were far off from
that way. 22 It hath not been heard of
in Chanaan, neither hath it been seen in
Theman.
23 The Agarenes that seek wisdom
upon earth, the merchants of Meran and
of Theman, the authors of fables, and
searchers out of understanding; none of
these have known the way of wisdom, or
remembered her paths.
24 O Israel, how great is the house of
God! and how large is the place of his
possession! 25 Great, and hath none end;
high, and unmeasurable. 26 There were
the giants famous from the beginning,
that were of so great stature, and so ex-
pert in war. 27 Those did not God choose,
neither gave he the way of knowledge
unto them: 28 but they were destroyed,
because they had no wisdom, and per-
ished through their own foolishness.
29 Who hath gone up into heaven, and
taken her, and brought her down from
the clouds? 30 Who hath gone over the
sea, and found her, and will bring her for
pure gold? 31 No man knoweth her way,
nor thinketh of her path.
32 But he that knoweth all things
knoweth her, and hath found her out
with his understanding: he that pre-
pared the earth for evermore hath filled
it with fourfooted beasts: 33 he that
sendeth forth light, and it goeth, calleth
it again, and it obeyeth him with fear.
34 The stars shined in their watches, and
rejoiced: when he calleth them, they say,
Here we be; and so with cheerfulness
they shewed light unto him that made
them.
35 This is our God, and there shall none
other be accounted of in comparison of
him. 36 He hath found out all the way
of knowledge, and hath given it unto Ja-
cob his servant, and to Israel his beloved.
37 Afterward did he shew himself upon
earth, and conversed with men.

4 This is the book of the command-
ments of God, and the law that en-
dureth for ever: all they that keep it shall
come to life; but such as leave it shall
die. 2 Turn thee, O Jacob, and take hold
of it: walk in the presence of the light
thereof, that thou mayest be illuminated.
3 Give not thine honour to another, nor
the things that are profitable unto thee to
a strange nation.
4 O Israel, happy are we: for things
that are pleasing to God are made known
unto us. 5 Be of good cheer, my people,
the memorial of Israel. 6 Ye were sold to
the nations, not for [your] destruction:
but because ye moved God to wrath, ye
were delivered unto the enemies. 7 For
ye provoked him that made you by sac-
rificing unto devils and not to God. 8 Ye
have forgotten the everlasting God, that
brought you up; and ye have grieved
Jerusalem, that nursed you.
9 For when she saw the wrath of God
coming upon you, she said, Hearken,
O ye that dwell about Sion: God hath
brought upon me great mourning; 10 for I
saw the captivity of my sons and daugh-
ters, which the Everlasting brought upon
them. 11 With joy did I nourish them;
but sent them away with weeping and
mourning.
12 Let no man rejoice over me, a widow,
and forsaken of many, who for the sins
of my children am left desolate; be-

cause they departed from the law of God.
13 They knew not his statutes, nor walked
in the ways of his commandments, nor
trod in the paths of discipline in his right-
eousness.
14 Let them that dwell about Sion come,
and remember ye the captivity of my
sons and daughters, which the Everlast-
ing hath brought upon them. 15 For he
hath brought a nation upon them from
far, a shameless nation, and of a strange
language, who neither reverenced old
man, nor pitied child, 16 and they have
carried away the dear beloved children
of the widow, and left her that was alone
desolate without daughters. 17 But what
can I help you? 18 For he that brought
these plagues upon you will deliver you
from the hands of your enemies. 19 Go
your way, O my children, go your way:
for I am left desolate. 20 I have put off the
clothing of peace, and put upon me the
sackcloth of my prayer: I will cry unto
the Everlasting in my days.
21 Be of good cheer, O my children, cry
unto God, and he shall deliver you from
the power and hand of the enemies.
22 For my hope is in the Everlasting,
that he will save you: and joy is come
unto me from the Holy One, because of
the mercy which shall soon come unto
you from the Everlasting your Saviour.
23 For I sent you out with mourning
and weeping: but God will give you
to me again with joy and gladness for
ever. 24 Like as now the neighbours of
Sion have seen your captivity: so shall
they see shortly your salvation from your
God, which shall come upon you with
great glory, and brightness of the Ever-
lasting.
25 My children, suffer patiently the
wrath that is come upon you from God:
for thine enemy hath persecuted thee;
but shortly thou shalt see his destruction,
and shalt tread upon his neck. 26 My del-
icate ones have gone rough ways, and
were taken away as a flock caught of the
enemies.
27 Be of good comfort, O my children,
and cry unto God: for ye shall be remem-
bered of him that brought these things
upon you. 28 For as it was your mind to
go astray from God: so, being returned,
seek him ten times more. 29 For he that
hath brought these plagues upon you
shall bring you everlasting joy again with
your salvation.
30 Take a good heart, O Jerusalem: for
he that gave thee that name will comfort
thee. 31 Miserable are they that afflicted
thee, and rejoiced at thy fall. 32 Miserable
are the cities which thy children served:
miserable is she that received thy sons.
33 For as she rejoiced at thy ruin, and was
glad of thy fall: so shall she be grieved
for her own desolation. 34 For I will take
away the rejoicing of her great multitude,
and her pride shall be turned into mourn-
ing. 35 For fire shall come upon her from
the Everlasting, long to endure; and she
shall be inhabited of devils for a great
time.
36 O Jerusalem, look about thee toward
the east, and behold the joy that cometh
unto thee from God. 37 Lo, thy sons
come, whom thou sentest away, they
come gathered together from the east to
the west by the word of the Holy One, re-
joicing in the glory of God.

5 Put off, O Jerusalem, the garment
of thy mourning and affliction, and
put on the comeliness of the glory that
cometh from God for ever.
2 Cast about thee a double garment of
the righteousness which cometh from
God; and set a diadem on thine head
of the glory of the Everlasting. 3 For
God will shew thy brightness unto every
country under heaven. 4 For thy name
shall be called of God for ever The peace
of righteousness, and The glory of God's
worship.
5 Arise, O Jerusalem, and stand on
high, and look about toward the east,
and behold thy children gathered from

the west unto the east by the word of the Holy One, rejoicing in the remembrance of God. [6] For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

[7] For God hath appointed that every high hill, and banks of long continuance, should be cast down, and vallies filled up, to make even the ground, that Israel may go safely in the glory of God. [8] Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God. [9] For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

EPISTLE OF JEREMY

1 A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

[2] Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians. [3] So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

[4] Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear. [5] Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them. [6] But say ye in your hearts, O God, we must worship thee. [7] For mine angel is with you, and I myself caring for your souls.

[8] As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold; yet are they but false, and cannot speak. [9] And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods. [10] Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves. [11] Yea, they will give thereof to the common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

[12] Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment. [13] They wipe their faces because of the dust of the temple, when there is much upon them. [14] And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country. [15] He hath also in his right hand a dagger and an axe: but cannot deliver himself from war and thieves. [16] Whereby they are known not to be gods: therefore fear them not.

[17] For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in. [18] And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death; even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.

[19] They light them candles, yea, more than for themselves, whereof they cannot see one. [20] They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not. [21] Their faces are blacked through the smoke that cometh out of the temple. [22] Upon their bodies and heads sit bats, swallows, and birds, and the cats also. [23] By this ye may know that they are no gods: therefore fear them not.

[24] Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will

not shine: for neither when they were molten did they feel it. [25] The things wherein there is no breath are bought for a most high price. [26] They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.

[27] They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them, as unto dead men.

[28] As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it. [29] Menstruous women and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not. [30] For how can they be called gods? because women set meat before the gods of silver, gold, and wood. [31] And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon 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 their garments, and clothe their wives and children. [34] Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down. [35] In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it. [36] They can save no man from death, neither deliver the weak from the mighty. [37] They cannot restore a blind man to his sight, nor help any man in his distress. [38] They can shew no mercy to the widow, nor do good to the fatherless.

[39] Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

[40] How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them? [41] Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand. [42] Yet they cannot understand this themselves, and leave them: for they have no knowledge.

[43] The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken. [44] Whatsoever is done among them is false: how may it then be thought or said that they are gods?

[45] They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be. [46] And they themselves that made them can never continue long; how should then the things that are made of them be gods?

[47] For they left lies and reproaches to them that come after. [48] For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them. [49] How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague? [50] For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false: [51] and it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

[52] Who then may not know that they are no gods? [53] For neither can they set up a king in the land, nor give rain unto men. [54] Neither can they judge their own

cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

[55] Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape: but they themselves shall be burned asunder like beams. [56] Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods? [57] Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers. [58] Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

[59] Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

[60] For sun, moon, and stars, being bright, and sent to do their offices, are obedient. [61] In like manner the lightning when it breaketh forth is easy to be seen: and after the same manner the wind bloweth in every country. [62] And when God commandeth the clouds to go over the whole world, they do as they are bidden. [63] And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

[64] Wherefore it is neither to be supposed nor said that they are gods, seeing they are able neither to judge causes, nor to do good unto men. [65] Knowing therefore that they are no gods, fear them not.

[66] For they can neither curse nor bless kings: [67] neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon. [68] The beasts are better than they: for they can get under a covert, and help themselves. [69] It is then by no means manifest unto us that they are gods: therefore fear them not.

[70] For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold. [71] And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is cast into the dark. [72] And ye shall know them to be no gods by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

[73] Better therefore is the just man that hath no idols: for he shall be far from reproach.

SUSANNA

1 There dwelt a man in Babylon, called Joacim: [2] and he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared God. [3] Her parents also were righteous, and taught their daughter according to the law of Moses. [4] Now Joacim was a very rich man, and had a fair garden joining unto his house; and to him resorted the Jews; because he was more honourable than all others.

[5] The same year were appointed two of the ancients of the people to be judges, such as God spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people. [6] These kept much at Joacim's house, and all that had any suits in law came unto them.

[7] Now when the people departed away at noon, Susanna went into her husband's garden to walk. [8] And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her. [9] And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments. [10] And albeit they both were wounded with her love, yet durst not one shew another his grief. [11] For they were ashamed to declare their lust, that they desired to have to do with her. [12] Yet they watched diligently from day to day to see her.

[13] And the one said to the other, Let us now go home: for it is dinner time. [14] So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

[15] And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot. [16] And there was nobody there save the two elders, that had hid themselves, and watched her. [17] Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash.

[18] And they did as she bade them, and shut the garden doors, and went out themselves at private doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

[19] Now when the maids were gone forth, the two elders rose up, and ran unto her, saying, [20] Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us. [21] If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

[22] Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands. [23] It is better for me to fall into your hands, and not do it, than to sin in the sight of God. [24] With that Susanna cried with a loud voice: and the two elders cried out against her.

[25] Then ran the one, and opened the garden door. [26] So when the servants of the house heard the cry in the garden, they rushed in at a private door, to see what was done unto her. [27] But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

[28] And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death; [29] and said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent. [30] So she came with her father and mother, her children, and all her kindred.

[31] Now Susanna was a very delicate woman, and beauteous to behold. [32] And these wicked men commanded to uncover her face (for she was covered), that they might be filled with her beauty. [33] Therefore her friends and all that saw her wept.

[34] Then the two elders stood up in the midst of the people, and laid their hands upon her head. [35] And she weeping looked up toward heaven: for her heart trusted in God.

[36] And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away. [37] Then a young man, who there was hid, came unto her, and lay with her. [38] Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

[39] And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out. [40] But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify. [41] Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

[42] Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be: [43] thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me. [44] And God heard her voice.

[45] Therefore when she was led to be put to death, God raised up the holy spirit of a young youth, whose name was Daniel: [46] who cried with a loud voice, I am clear from the blood of this woman.

[47] Then all the people turned them toward him, and said, What mean these words that thou hast spoken? [48] So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel? [49] Return again to the place of judgment: for they have borne false witness against her.

[50] Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder. [51] Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

[52] So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light: [53] for thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free; albeit God saith, The innocent and righteous shalt thou not slay. [54] Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? And he said, Under a mastick tree.

[55] And Daniel said, Very well; thou hast lied against thine own head; for even

now the angel of God hath received the sentence of God to cut thee in two. [56] So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart. [57] Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness. [58] Now therefore tell me, Under what tree didst thou take them companying together? And he said, Under a holm tree.

[59] Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

[60] With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him. [61] And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth: [62] and according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

[63] Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all their kindred, because there was no dishonesty found in her. [64] From that day forth was Daniel had in great reputation in the sight of the people.

BEL AND THE DRAGON

1 And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom. [2] And Daniel conversed with the king, and was honoured above all his friends.

[3] Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine. [4] And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel? [5] Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

[6] Then said the king unto him, Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day? [7] Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

[8] So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expences, ye shall die. [9] But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

[10] Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel. [11] So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet; [12] and to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us. [13] And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

[14] So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed. [15] Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

[16] In the morning betime the king arose, and Daniel with him. [17] And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole. [18] And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

[19] Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these. [20] And the king said, I see the footsteps of men, women, and children. And then the king was angry, [21] and took the priests with their wives and children, who shewed him the private doors, where they came in, and consumed such things as were

upon the table. [22] Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

[23] And in that same place there was a great dragon, which they of Babylon worshipped. [24] And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

[25] Then said Daniel unto the king, I will worship the Eternal my God: for he is the living God. [26] But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave. [27] Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

[28] When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death. [29] So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

[30] Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them; [31] who cast him into the lions' den: where he was six days. [32] And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

[33] Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers. [34] But the angel of God said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

[35] And Habbacuc said, God, I never saw Babylon; neither do I know where the den is. [36] Then the angel of God took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den. [37] And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

[38] And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee. [39] So Daniel arose, and did eat: and the angel of God set Habbacuc in his own place again immediately.

[40] Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and, behold, Daniel was sitting. [41] Then cried the king with a loud voice, saying, Great art thou, O Eternal God of Daniel, and there is none other beside thee. [42] And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

MACCABEES I (1 MACCABEES)

1 And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece, [2] and made many wars, and won many strong holds, and slew the kings of the earth, [3] and went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up. [4] And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

[5] And after these things he fell sick, and perceived that he should die. [6] Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive. [7] So Alexander reigned twelve years, and then died. [8] And his servants bare rule every one in his place. [9] And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

[10] And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

[11] In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow. [12] So this device pleased them well.

[13] Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen: [14] whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: [15] and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

[16] Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. [17] Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, [18] and made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. [19] Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

[20] And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, [21] and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, [22] and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all

which he pulled off. [23] He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

[24] And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. [25] Therefore there was great mourning in Israel, in every place where they were; [26] so that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. [27] Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness. [28] The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

[29] And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, [30] and spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. [31] And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. [32] But the women and children took they captive, and possessed the cattle.

[33] Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a stronghold for them. [34] And they put therein a sinful nation, wicked men, and fortified themselves therein. [35] They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: [36] for it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

[37] Thus they shed innocent blood on every side of the sanctuary, and defiled it: [38] insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. [39] Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt. [40] As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

[41] Moreover king Antiochus wrote to his whole kingdom, that all should be one people, [42] and every one should leave his laws: so all the heathen agreed according to the commandment of the king. [43] Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

[44] For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow the strange laws of the land, [45] and forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: [46] and pollute the sanctuary and holy people: [47] set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: [48] that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: [49] to the end they might forget the law, and change all the ordinances.

[50] And whosoever would not do according to the commandment of the king, he said, he should die. [51] In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

[52] Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land; [53] and drove the Israelites into secret places, even whereso-ever they could flee for succour.

54 Now the fifteenth day of the month
Casleu, in the hundred forty and fifth
year, they set up the abomination of des-
olation upon the altar, and builded idol
altars throughout the cities of Juda on ev-
ery side; 55 and burnt incense at the doors
of their houses, and in the streets.
56 And when they had rent in pieces the
books of the law which they found, they
burnt them with fire. 57 And wheresoe-
ver was found with any the book of the
testament, or if any consented to the law,
the king's commandment was, that they
should put him to death. 58 Thus did they
by their authority unto the Israelites ev-
ery month, to as many as were found in
the cities. 59 Now the five and twentieth
day of the month they did sacrifice upon
the idol altar, which was upon the altar
of God.
60 At which time according to the com-
mandment they put to death certain
women, that had caused their children to
be circumcised.
61 And they hanged the infants about
their necks, and rifled their houses, and
slew them that had circumcised them.
62 Howbeit many in Israel were fully re-
solved and confirmed in themselves not
to eat any unclean thing. 63 Wherefore
they chose rather to die, that they might
not be defiled with meats, and that they
might not profane the holy covenant: so
then they died. 64 And there was very
great wrath upon Israel.

2 In those days arose Mattathias the son
of John, the son of Simeon, a priest of
the sons of Joarib, from Jerusalem, and
dwelt in Modin. 2 And he had five sons,
Joannan, called Caddis: 3 Simon, called
Thassi: 4 Judas, who was called Mac-
cabeus: 5 Eleazar, called Avaran: and
Jonathan, whose surname was Apphus.
6 And when he saw the blasphemies
that were committed in Juda and
Jerusalem, 7 he said, Woe is me! where-
fore was I born to see this misery of my
people, and of the holy city, and to dwell
there, when it was delivered into the
hand of the enemy, and the sanctuary
into the hand of strangers?
8 Her temple is become as a man with-
out glory. 9 Her glorious vessels are car-
ried away into captivity, her infants are
slain in the streets, her young men with
the sword of the enemy. 10 What na-
tion hath not had a part in her kingdom,
and gotten of her spoils? 11 All her orna-
ments are taken away; of a free woman
she has become a bondslave. 12 And, be-
hold, our sanctuary, even our beauty and
our glory, is laid waste, and the Gentiles
have profaned it. 13 To what end there-
fore shall we live any longer?
14 Then Mattathias and his sons rent
their clothes, and put on sackcloth, and
mourned very sore.
15 In the mean while the king's officers,
such as compelled the people to revolt,
came into the city Modin, to make them
sacrifice. 16 And when many of Israel
came unto them, Mattathias also and his
sons came together.
17 Then answered the king's officers,
and said to Mattathias on this wise,
Thou art a ruler, and an honourable and
great man in this city, and strengthened
with sons and brethren: 18 now therefore
come thou first, and fulfil the king's com-
mandment, like as all the nations have
done, yea, and the men of Juda also, and
such as remain at Jerusalem: so shalt
thou and thy house be in the number of
the king's friends, and thou and thy chil-
dren shall be honoured with silver and
gold, and many rewards.
19 Then Mattathias answered and
spake with a loud voice, Though all
the nations that are under the king's
dominion obey him, and fall away ev-
ery one from the religion of their fa-
thers, and give consent to his command-
ments: 20 yet will I and my sons and my
brethren walk in the covenant of our fa-
thers. 21 God forbid that we should for-
sake the law and the ordinances. 22 We

will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

[23] Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. [24] Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

[25] Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down. [26] Thus dealt he zealously for the law of God, like as Phinees did unto Zambri the son of Salom.

[27] And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me. [28] So he and his sons fled into the mountains, and left all that ever they had in the city.

[29] Then many that sought after justice and judgment went down into the wilderness, to dwell there: [30] both they and their children, and their wives, and their cattle; because afflictions increased sore upon them.

[31] Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, [32] they pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day. [33] And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

[34] But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day. [35] So then they gave them the battle with all speed. [36] Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; [37] but said, Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully. [38] So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people.

[39] Now when Mattathias and his friends understood hereof, they mourned for them right sore. [40] And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

[41] At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him: neither will we die all, as our brethren that were murdered in the secret places.

[42] Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law. [43] Also all they that fled for persecution joined themselves unto them, and were a stay unto them. [44] So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

[45] Then Mattathias and his friends went round about, and pulled down the altars: [46] and what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly. [47] They pursued also after the proud men, and the work prospered in their hand. [48] So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

[49] Now when the time drew near that

Mattathias should die, he said unto his sons, Now have pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation: [50] now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. [51] Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name. [52] Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? [53] Joseph in the time of his distress kept the commandment, and was made master of Egypt; [54] Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

[55] Jesus for fulfilling the word was made a judge in Israel. [56] Caleb for bearing witness before the congregation received the heritage of the land. [57] David for being merciful possessed the throne of an everlasting kingdom. [58] Elias for being zealous and fervent for the law was taken up into heaven. [59] Ananias, Azarias, and Misael, by believing were saved out of the flame. [60] Daniel for his innocency was delivered from the mouth of lions. [61] And thus consider ye throughout all ages, that none that put their trust in him shall be overcome. [62] Fear not then the words of a sinful man: for his glory shall be dung and worms. [63] To day he shall be lifted up, and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

[64] Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law; for by it shall ye obtain glory. [65] And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you. [66] As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

[67] Take also unto you all those that observe the law, and avenge ye the wrong of your people. [68] Recompense fully the heathen, and take heed to the commandments of the law. [69] So he blessed them, and was gathered to his fathers. [70] And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

3 Then his son Judas, called Maccabeus, rose up in his stead. [2] And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel. [3] So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

[4] In his acts he was like a lion, and like a lion's whelp roaring for his prey. [5] For he pursued the wicked, and sought them out, and burnt up those that vexed his people. [6] Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

[7] He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. [8] Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel: [9] so that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

[10] Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. [11] Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled. [12] Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

[13] Now when Seron, a prince of the army of Syria, heard say that Judas had

gathered unto him a multitude and company of the faithful to go out with him to war; [14] he said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment. [15] So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

[16] And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company: [17] who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day? [18] Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company; [19] for the victory of battle standeth not in the multitude of an host; but strength cometh from heaven. [20] They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us: [21] but we fight for our lives and our laws. [22] Wherefore God himself will overthrow them before our face: and as for you, be ye not afraid of them.

[23] Now as soon as he had left off speaking, he leaped suddenly upon them, and so Seron and his host were overthrown before him. [24] And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines. [25] Then began the fear of Judas and his brethren, and exceeding great dread, to fall upon the nations round about them: [26] insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

[27] Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army. [28] He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

[29] Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time; [30] he feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

[31] Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money. [32] So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt: [33] and to bring up his son Antiochus, until he came again.

[34] Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem; [35] to wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place; [36] and that he should place strangers in all their quarters, and divide their land by lot. [37] So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and he passed the river Euphrates, and went through the high countries.

[38] Then Lysias chose Ptolemee the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends: [39] and with them he sent forty thousand footmen, and seven thousand horsemen,

to go into the land of Juda, and to destroy it, as the king commanded. [40] So they went forth with all their power, and came and pitched by Emmaus in the plain country.

[41] And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

[42] Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them; [43] they said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

[44] Then the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

[45] Now Jerusalem was laid void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased. [46] Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

[47] Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, [48] and laid open the book of the law, wherein the heathen had sought to paint the likeness of their images. [49] They brought also the priest's garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

[50] Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away? [51] For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low. [52] And, lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest. [53] How shall we be able to stand against them, except thou, O God, be our help? [54] Then sounded they with trumpets, and cried with a loud voice.

[55] And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens. [56] But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

[57] So the camp removed, and pitched upon the south side of Emmaus. [58] And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary: [59] for it is better for us to die in battle, than to behold the calamities of our people and our sanctuary. [60] Nevertheless, as the will of God is in heaven, so let him do.

4 Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; [2] to the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides. [3] Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus, [4] while as yet the forces were dispersed from the camp.

[5] In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for he said, These fel-

lows flee from us.

6 But as soon as it was day, Judas
shewed himself in the plain with three
thousand men, who nevertheless had
neither armour nor swords to their
minds. 7 And they saw the camp of
the heathen, that it was strong and well
harnessed, and compassed round about
with horsemen; and these were expert of
war.

8 Then said Judas to the men that were
with him, Fear ye not their multitude,
neither be ye afraid of their assault.
9 Remember how our fathers were deliv-
ered in the Red sea, when Pharaoh pur-
sued them with an army. 10 Now there-
fore let us cry unto heaven, if perad-
venture God will have mercy upon us,
and remember the covenant of our fa-
thers, and destroy this host before our
face this day: 11 that so all the heathen
may know that there is one who deliv-
ereth and saveth Israel.

12 Then the strangers lifted up their
eyes, and saw them coming over against
them. 13 Wherefore they went out of the
camp to battle; but they that were with
Judas sounded their trumpets. 14 So they
joined battle, and the heathen being dis-
comfited, fled into the plain. 15 Howbeit
all the hindmost of them were slain with
the sword: for they pursued them unto
Gazera, and unto the plains of Idumea,
and Azotus, and Jamnia, so that there
were slain of them as many as three thou-
sand men.

16 This done, Judas returned again with
his host from pursuing them, 17 and said
to the people, Be not greedy of the spoils,
inasmuch as there is a battle before us,
18 and Gorgias and his host are here by
us in the mountain: but stand ye now
against our enemies, and overcome them,
and after this ye may boldly take the
spoils.

19 As Judas was yet speaking these
words, there appeared a part of them
looking out of the mountain: 20 who
when they perceived that the Jews had
put their host to flight, and were burning
the tents; for the smoke that was seen de-
clared what was done: 21 when therefore
they perceived these things, they were
sore afraid, and seeing also the host of
Judas in the plain ready to fight, 22 they
fled every one into the land of strangers.
23 Then Judas returned to spoil the tents,
where they got much gold, and silver,
and blue silk, and purple of the sea,
and great riches. 24 After this they went
home, and sung a song of thanksgiving,
and praised God in heaven: because it
is good, because his mercy endureth for
ever. 25 Thus Israel had a great deliver-
ance that day.

26 Now all the strangers that had es-
caped came and told Lysias what had
happened: 27 who, when he heard
thereof, was confounded and discour-
aged, because neither such things as he
would were done unto Israel, nor such
things as the king commanded him were
come to pass.

28 In the following year therefore,
Lysias gathered together threescore
thousand choice men of foot, and five
thousand horsemen, that he might sub-
due them. 29 So they came into Idumea,
and pitched their tents at Bethsura, and
Judas met them with ten thousand men.

30 And when he saw that mighty army,
he prayed and said, Blessed art thou,
O Saviour of Israel, who didst quell
the violence of the mighty man by the
hand of thy servant David, and gavest
the host of strangers into the hands of
Jonathan the son of Saul, and his armour-
bearer; 31 shut up this army in the hand
of thy people Israel, and let them be con-
founded in their power and horsemen:
32 make them to be of no courage, and
cause the boldness of their strength to
fall away, and let them quake at their
destruction: 33 cast them down with the
sword of them that love thee, and let all
those that know thy name praise thee

with thanksgiving.

[34] So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

[35] Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

[36] Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. [37] Upon this all the host assembled themselves together, and went up into mount Sion. [38] And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; [39] they rent their clothes, and made great lamentation, and cast ashes upon their heads, [40] and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

[41] Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. [42] So he chose priests of blameless conversation, such as had pleasure in the law: [43] who cleansed the sanctuary, and bare out the defiled stones into an unclean place. [44] And when as they consulted what to do with the altar of burnt offerings, which was profaned; [45] they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, [46] and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

[47] Then they took whole stones according to the law, and built a new altar according to the former; [48] and made up the sanctuary, and the things that were within the temple, and hallowed the courts. [49] They made also new holy vessels, and into the temple they brought the candlestick, and the altar of incense, and the table.

[50] And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. [51] Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

[52] Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, [53] and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. [54] At what time and day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. [55] Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

[56] And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. [57] They decked also the forefront of the temple with crowns of gold and with shields; and the gates and the chambers they renewed, and hanged doors upon them. [58] Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

[59] Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness. [60] At that time also they builded

up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before. [61] And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

5 Now when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much. [2] Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

[3] Then Judas fought against the children of Esau in Idumea at Acrabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils. [4] Also he remembered the injury of the children of Bæan, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways. [5] He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

[6] Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain. [7] So he fought many battles with them, till at length they were discomfited before him; and he smote them. [8] And when he had taken Jazer, with the towns belonging thereto, he returned into Judea.

[9] Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them: but they fled to the fortress of Dathema, [10] and sent letters unto Judas and his brethren, saying, The heathen that are round about us are assembled together against us to destroy us: [11] and they are preparing to come and take the fortress where unto we are fled, Timotheus being captain of their host.

[12] Come now therefore, and deliver us from their hands, for many of us are slain: [13] yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

[14] While these letters were yet being read, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise, [15] saying that they of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, were assembled together against them to consume us.

[16] Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them. [17] Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad. [18] So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it. [19] Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again. [20] Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

[21] Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him. [22] And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took. [23] And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him,

and brought them into Judea with great joy.

[24] Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness, [25] where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad: [26] and how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great: [27] and that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

[28] Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire. [29] From whence he removed by night, and went till he came to the fortress.

[30] And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them. [31] When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound, [32] he said unto his host, Fight this day for your brethren. [33] So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

[34] Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men. [35] This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire. [36] From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

[37] After these things gathered Timotheus another host, and encamped against Raphon beyond the brook. [38] So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host. [39] He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

[40] Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us: [41] but if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

[42] Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle. [43] So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim. [44] But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

[45] Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea. [46] Now when they came unto Ephron (this was a great city in the way as they

should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it. [47] Then they of the city shut them out, and stopped up the gates with stones. [48] Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

[49] Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was. [50] So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands: [51] who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

[52] After this went they over Jordan into the great plain before Bethsan. [53] And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea. [54] So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them was slain until they had returned in peace.

[55] Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais, [56] Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done. [57] Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

[58] So when they had given charge unto the garrison that was with them, they went toward Jamnia. [59] Then came Gorgias and his men out of the city to fight against them. [60] And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men. [61] Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act. [62] Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel. [63] Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of: [64] insomuch as the people assembled unto them with joyful acclamations.

[65] Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about. [66] From thence he removed to go into the land of the Philistines, and passed through Samaria.

[67] At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly. [68] So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

6 About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold; [2] and that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there: [3] wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, [4] rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

[5] Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight: [6] and that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed: [7] also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

[8] Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. [9] And there he continued many days: for his grief was ever more and more, and he made account that he should die. [10] Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care. [11] And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it wherein now I am! for I was bountiful and beloved in my power. [12] But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause. [13] I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

[14] Then called he for Philip, one of his friends, whom he made ruler over all his realm. [15] And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom. [16] So king Antiochus died there in the hundred forty and ninth year. [17] Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

[18] About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen. [19] Wherefore Judas, purposing to destroy them, called all the people together to besiege them. [20] So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

[21] Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves: [22] and they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren? [23] We have been willing to serve thy father, and to do as he would have us, and to obey his commandments; [24] for which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

[25] Neither have they stretched out their hand against us only, but also against all their borders. [26] And, behold, this day are they besieging the tower at Jerusalem,

to take it: the sanctuary also and Bethsura have they fortified. [27] Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

[28] Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse. [29] There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers. [30] So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle. [31] These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines; but they of Bethsura came out, and burned them with fire, and fought valiantly.

[32] Upon this Judas removed from the tower, and pitched in Bethzacharias, over against the king's camp. [33] Then the king rising very early marched fiercely with his host toward Bethzacharias, where his armies made them ready to battle, and sounded the trumpets.

[34] And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries. [35] Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best. [36] These were ready at every occasion: whereso-ever the beast was, and whithersoever the beast went, they went also, neither departed they from him. [37] And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

[38] As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks. [39] Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire. [40] So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order. [41] Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

[42] Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men. [43] Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him, [44] put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name: [45] wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides. [46] Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died. [47] Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

[48] Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion. [49] But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

[50] So the king took Bethsura, and set a garrison there to keep it. [51] As

for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings. [52] Whereupon they also made engines against their engines, and held them battle a long season. [53] Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea, that were delivered from the Gentiles, had eaten up the residue of the store;) [54] there were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

[55] At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king, [56] was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of affairs. [57] Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us: [58] now therefore let us be friends with these men, and make peace with them, and with all their nation; [59] and covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

[60] So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof. [61] Also the king and the princes made an oath unto them: whereupon they went out of the strong hold. [62] Then the king entered into mount Sion: but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about. [63] Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

7 In the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there.

[2] And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him. [3] Wherefore, when he knew it, he said, Let me not see their faces. [4] So his host slew them. Now when Demetrius was set upon the throne of his kingdom, [5] there came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain: [6] and they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land. [7] Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

[8] Then the king chose Bacchides, a friend of the king, who ruled beyond the river, and was a great man in the kingdom, and faithful to the king. [9] And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel. [10] So they departed, and came with a great power into the land of Juda, where they sent messengers to Judas and his brethren with peaceable words deceitfully. [11] But they gave no heed to their words; for they saw that they were come with great power.

[12] Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice. [13] Now the Assideans were the first among the children of Israel that sought peace of them: [14] for said they, One that is a priest of the seed

of Aaron is come with this army, and he will do us no wrong. [15] So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends. [16] Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote, [17] The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them. [18] Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

[19] After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit. [20] Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king. [21] But Alcimus contended for the high priesthood. [22] And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

[23] Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen, [24] he went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

[25] On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said evil things against them.

[26] Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people. [27] So Nicanor came to Jerusalem with a great force: and sent unto Judas and his brethren deceitfully with friendly words, saying, [28] Let there be no battle between me and you; I will come with a few men, that I may see you in peace. [29] He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence. [30] Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

[31] Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama: [32] and there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David.

[33] After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king. [34] But he mocked them, and laughed at them, and abused them shamefully, and spake proudly, [35] and sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

[36] Then the priests entered in, and stood before the altar and the temple, weeping, and saying, [37] Thou, O God, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people: [38] be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

[39] So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where a host out of Syria met him. [40] But Judas pitched in Adasa with three thousand men, and there he prayed, say-

ing, [41] O God, when they that were sent from the king of the Assyrians blasphemed, thine angel went out and smote an hundred fourscore and five thousand of them. [42] Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

[43] So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

[44] Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled. [45] Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets. [46] Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

[47] Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem. [48] For this cause the people rejoiced greatly, and kept that day as a day of great gladness. [49] Moreover they ordained to keep yearly this day, being the thirteenth of Adar. [50] Thus the land of Juda was in rest a little while.

8 Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them; [2] and that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute; [3] and what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there; [4] and that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

[5] Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them: [6] how also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them; [7] and how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon, [8] and the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes.

[9] Moreover how the Grecians had determined to come and destroy them; [10] and that they, having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day.

[11] It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them; [12] but with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them: [13] also that, whom they would help to a kingdom, those reign; and whom again they would, they

displace: finally, that they were greatly exalted: [14] yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby: [15] moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered: [16] and that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

[17] In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, [18] and to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

[19] They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said, [20] Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends. [21] So that matter pleased the Romans well.

[22] And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy: [23] Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

[24] If there come first any war upon the Romans or any of their confederates throughout all their dominion, [25] the people of the Jews shall help them, as the time shall be appointed, with all their heart: [26] neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans: but they shall keep their covenants without taking any thing therefore. [27] In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them: [28] neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

[29] According to these articles did the Romans make a covenant with the people of the Jews. [30] Howbeit if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

[31] And as touching the evils that king Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews? [32] If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

9 Furthermore when Demetrius heard that Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host: [2] who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people. [3] Also the first month of the hundred fifty and second year they encamped before Jerusalem: [4] from whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen.

[5] Now Judas had pitched his tents at Eleasa, and three thousand chosen men

with him: [6] who seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

[7] When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together. [8] Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them. [9] But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

[10] Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour. [11] With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men.

[12] As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets. [13] They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

[14] Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men, [15] who discomfited the right wing, and pursued them unto the mount Azotus. [16] But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind: [17] whereupon there was a sore battle, insomuch as many were slain on both parts. [18] Judas also was killed, and the remnant fled.

[19] Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin. [20] Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying, [21] How is the valiant man fallen, that delivered Israel! [22] As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written, for they were very many.

[23] Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity. [24] In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

[25] Then Bacchides chose the wicked men, and made them rulers of the country. [26] And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully. [27] So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

[28] For this cause all Judas' friends came together, and said unto Jonathan, [29] Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us. [30] Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles. [31] Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas. [32] But when Bacchides gat knowledge thereof, he sought for to slay him.

[33] Then Jonathan, and Simon his brother, and all that were with him, per-

ceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar. [34] Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day. [35] Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much. [36] But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

[37] After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan. [38] Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain: [39] where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of music, and many weapons.

[40] Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils. [41] Thus was the marriage turned into mourning, and the noise of their melody into lamentation. [42] So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

[43] Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power. [44] Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past: [45] for, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside. [46] Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies. [47] With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him. [48] Then Jonathan and they that were with him leapt into Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them. [49] So there were slain of Bacchides' side that day about a thousand men.

[50] Afterward returned Bacchides to Jerusalem, and repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, these did he strengthen with high walls, with gates, and with bars. [51] And in them he set a garrison, that they might work malice upon Israel. [52] He fortified also the city Bethsura, and Gazara, and the tower, and put forces in them, and provision of victuals. [53] Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

[54] Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets. [55] And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house. [56] So Alcimus died at that time with great torment.

[57] Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Juda was in rest two years. [58] Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell

without care: now therefore we will bring Bacchides hither, who shall take them all in one night. [59] So they went and consulted with him. [60] Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them. [61] Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

[62] Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong. [63] Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

[64] Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war. [65] But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth. [66] And he smote Odonarres and his brethren, and the children of Phasiron in their tent. [67] And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war, [68] and fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain. [69] Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, insomuch as he slew many of them, and purposed to return into his own country.

[70] Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners. [71] Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life. [72] When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders. [73] Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

10 In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there. [2] Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight. [3] Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him. [4] For said he, Let us first make peace with him, before he join with Alexander against us: [5] else he will remember all the evils that we have done against him, and against his brethren and his people. [6] Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

[7] Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower: [8] who were sore afraid, when they heard that the king had given him authority to gather together an host. [9] Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

[10] This done, Jonathan settled himself in Jerusalem, and began to build and repair the city. [11] And he commanded the workmen to build the walls and the mount Sion round about with square stones for fortification; and they did so.

[12] Then the strangers, that were in the

fortresses which Bacchides had built, fled away; [13] insomuch as every man left his place, and went into his own country. [14] Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

[15] Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured, [16] he said, Shall we find such another man? now therefore we will make him our friend and confederate.

[17] Upon this he wrote a letter, and sent it unto him, according to these words, saying, [18] King Alexander to his brother Jonathan sendeth greeting: [19] We have heard of thee, that thou art a man of great power, and meet to be our friend. [20] Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require thee to take our part, and keep friendship with us. [21] So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

[22] Whereof when Demetrius heard, he was very sorry, and said, [23] What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself? [24] I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid. [25] He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting: [26] Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad. [27] Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf, [28] and will grant you many immunities, and give you rewards.

[29] And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes, [30] and from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Juda, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

[31] Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes. [32] And as for the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it.

[33] Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Juda into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle. [34] Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm. [35] Also no man shall have authority to meddle with them, or to molest any of them in any matter.

[36] I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces. [37] And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king

hath commanded in the land of Judea.
[38] And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.
[39] As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expences of the sanctuary.
[40] Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.
[41] And all the overplus, which the officers paid not in as in former time, from henceforth shall be given toward the works of the temple.
[42] And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.
[43] And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.
[44] For the building also and repairing of the works of the sanctuary, expences shall be given out of the king's accounts.
[45] Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expences shall be given out of the king's accounts, as also for the building of the walls in Judea.
[46] Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.
[47] But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.
[48] Then gathered king Alexander great forces, and camped over against Demetrius.
[49] And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.
[50] And he continued the battle very sore until the sun went down: and that day was Demetrius slain.
[51] Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:
[52] Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;
[53] for after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:
[54] now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her gifts according to thy dignity.
[55] Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom.
[56] And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.
[57] So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:
[58] where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.
[59] Now king Alexander had written unto Jonathan, that he should come and meet him.
[60] Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.
[61] At that time certain pestilent fellows

of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them. [62] Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so. [63] Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

[64] Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away. [65] So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion. [66] Afterward Jonathan returned to Jerusalem with peace and gladness.

[67] Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers: [68] whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

[69] Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying, [70] Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

[71] Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities. [72] Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land. [73] Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

[74] So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him. [75] And he pitched his tents against Joppe: but they shut him out of the city, because Apollonius had a garrison in Joppe.

[76] Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe. [77] Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

[78] Then Jonathan followed after him to Azotus, where the armies joined battle. [79] Now Apollonius had left a thousand horsemen in ambush. [80] And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

[81] But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired. [82] Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent,) who were discomfited by him, and fled. [83] The horsemen also, being scattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety.

[84] But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire. [85] Thus there were burned and slain with the sword well nigh eight thousand men. [86] And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp. [87] After this returned Jonathan and his

host unto Jerusalem, having many spoils.
88 Now when king Alexander heard these things, he honoured Jonathan yet more, 89 and sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

11 And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own. 2 Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his father in law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it. 4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle: for they had made heaps of them by the way where he should pass. 5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they saluted one another, and lodged. 7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander. 9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom: 10 for I repent that I gave my daughter unto him, for he sought to slay me. 11 Thus did he slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known. 13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him. 15 But when Alexander heard of this, he came to war against him: whereupon king Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted: 17 for Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another. 19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea, to take the tower that was in Jerusalem: and he made many engines of war against it. 21 Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower. 22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

23 Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril; 24 and took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where

he found favour in his sight.

[25] And though certain ungodly men of the people had made complaints against him, [26] yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends, [27] and confirmed him in the high priesthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

[28] Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents. [29] So the king consented, and wrote letters unto Jonathan of all these things after this manner:

[30] King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting: [31] We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

[32] King Demetrius unto his father Lasthenes sendeth greeting: [33] We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us. [34] Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

[35] And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief. [36] And nothing hereof shall be revoked from this time forth for ever.

[37] Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

[38] After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

[39] Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young son of Alexander, [40] and lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

[41] In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel. [42] So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve. [43] Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

[44] Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming. [45] Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king. [46] Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

[47] Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number

of an hundred thousand. [48] Also they set fire on the city, and gat many spoils that day, and delivered the king.

[49] So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying, [50] Grant us peace, and let the Jews cease from assaulting us and the city. [51] With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

[52] So king Demetrius sat on the throne of his kingdom, and the land was quiet before him. [53] Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

[54] After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned. [55] Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled. [56] Moreover Tryphon took the elephants, and won Antioch.

[57] At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends. [58] Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle. [59] His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt.

[60] Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

[61] From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them. [62] Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

[63] Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country, [64] he went to meet them, and left Simon his brother in the country. [65] Then Simon encamped against Bethsura, and fought against it a long season, and shut it up: [66] but they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

[67] As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor. [68] And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

[69] So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled; [70] insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

[71] Then Jonathan rent his clothes, and cast earth upon his head, and prayed. [72] Afterwards turning again to battle, he put them to flight, and so they ran away. [73] Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen
that day about three thousand men: but
Jonathan returned to Jerusalem.

12 Now when Jonathan saw that the
time served him, he chose certain
men, and sent them to Rome, for to con-
firm and renew the friendship that they
had with them. 2 He sent letters also to
the Lacedemonians, and to other places,
for the same purpose.

3 So they went unto Rome, and entered
into the senate, and said, Jonathan the
high priest, and the people of the Jews,
sent us unto you, to the end ye should re-
new the friendship, which ye had with
them, and league, as in former time.
4 Upon this the Romans gave them letters
unto the governors of every place, that
they should bring them into the land of
Judea peaceably. 5 And this is the copy
of the letters which Jonathan wrote to the
Lacedemonians:

6 Jonathan the high priest, and the
elders of the nation, and the priests,
and the other people of the Jews, unto
the Lacedemonians their brethren send
greeting:

7 There were letters sent in times past
unto Onias the high priest from Darius,
who reigned then among you, to signify
that ye are our brethren, as the copy
here underwritten doth specify. 8 At
which time Onias entreated the ambas-
sador that was sent honourably, and re-
ceived the letters, wherein declaration
was made of the league and friendship.

9 Therefore we also, albeit we need
none of these things, for that we have
the holy books of scripture in our hands
to comfort us, 10 have nevertheless at-
tempted to send unto you for the renew-
ing of brotherhood and friendship, lest
we should become strangers unto you al-
together: for there is a long time passed
since ye sent unto us.

11 We therefore at all times without
ceasing, both in our feasts, and other
convenient days, do remember you in
the sacrifices which we offer, and in our
prayers, as reason is, and as it becometh
us to think upon our brethren: 12 and we
are right glad of your honour.

13 As for ourselves, we have had great
troubles and wars on every side, forso-
much as the kings that are round about
us have fought against us. 14 Howbeit
we would not be troublesome unto you,
nor to others of our confederates and
friends, in these wars: 15 for we have help
from heaven that succoureth us, so as we
are delivered from our enemies, and our
enemies are brought under foot. 16 For
this cause we chose Numenius the son
of Antiochus, and Antipater the son of
Jason, and sent them unto the Romans,
to renew the amity that we had with
them, and the former league. 17 We com-
manded them also to go unto you, and to
salute you, and to deliver you our letters
concerning the renewing of our brother-
hood. 18 Wherefore now ye shall do well
to give us an answer thereto.

19 And this is the copy of the letters
which Oniares sent. 20 Areus king of the
Lacedemonians to Onias the high priest,
greeting:

21 It is found in writing, that the Lacede-
monians and Jews are brethren, and that
they are of the stock of Abraham: 22 now
therefore, since this is come to our knowl-
edge, ye shall do well to write unto us
of your prosperity. 23 We do write back
again to you, that your cattle and goods
are our's, and our's are your's. We do
command therefore our ambassadors to
make report unto you on this wise.

24 Now when Jonathan heard that
Demetrius' princes were come to fight
against him with a greater host than
afore, 25 he removed from Jerusalem, and
met them in the land of Amathis: for he
gave them no respite to enter his country.

26 He sent spies also unto their tents,
who came again, and told him that they
were appointed to come upon them in
the night season. 27 Wherefore so soon

as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.

[28] But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp. [29] Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning. [30] Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus. [31] Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils. [32] And removing thence, he came to Damascus, and so passed through all the country.

[33] Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppe, and won it. [34] For he had heard that they would deliver the hold unto them that took Demetrius' part: wherefore he set a garrison there to keep it.

[35] After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea, [36] and making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it. [37] Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha. [38] Simon also set up Adida in Sephela, and made it strong with gates and bars.

[39] Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head. [40] Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

[41] Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

[42] Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him; [43] but received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

[44] Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us? [45] Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

[46] So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea. [47] And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

[48] Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword. [49] Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company. [50] But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight.

[51] They therefore that followed upon them, perceiving that they were ready to

fight for their lives, turned back again.
52 Whereupon they all came into the land
of Judea peaceably, and there they be-
wailed Jonathan, and them that were
with him, and they were sore afraid;
wherefore all Israel made great lamenta-
tion.
53 Then all the heathen that were round
about them sought to destroy them: for
said they, They have no captain, nor any
to help them: now therefore let us make
war upon them, and take away their
memorial from among men.

13 Now when Simon heard that
Tryphon had gathered together a
great host to invade the land of Judea,
and destroy it, 2 and saw that the peo-
ple was in great trembling and fear, he
went up to Jerusalem, and gathered the
people together, 3 and gave them exhor-
tation, saying, Ye yourselves know what
great things I, and my brethren, and my
father's house, have done for the laws
and the sanctuary, the battles also and
troubles which we have seen, 4 by rea-
son whereof all my brethren are slain for
Israel's sake, and I am left alone.
5 Now therefore be it far from me, that
I should spare mine own life in any time
of trouble: for I am no better than my
brethren. 6 Doubtless I will avenge my
nation, and the sanctuary, and our wives,
and our children: for all the heathen are
gathered to destroy us of very malice.
7 Now as soon as the people heard
these words, their spirit revived. 8 And
they answered with a loud voice, saying,
Thou shalt be our leader instead of Judas
and Jonathan thy brother. 9 Fight thou
our battles, and whatsoever thou com-
mandest us, that will we do.
10 So then he gathered together all the
men of war, and made haste to finish
the walls of Jerusalem, and he fortified
it round about. 11 Also he sent Jonathan
the son of Absalom, and with him a great
power, to Joppe: who casting out them
that were therein remained there in it.
12 So Tryphon removed from Ptolemais
with a great power to invade the land
of Judea, and Jonathan was with him in
ward. 13 But Simon pitched his tents at
Adida, over against the plain.
14 Now when Tryphon knew that Si-
mon was risen up instead of his brother
Jonathan, and meant to join battle with
him, he sent messengers unto him, say-
ing, 15 Whereas we have Jonathan thy
brother in hold, it is for money that he
is owing unto the king's treasure, con-
cerning the business that was committed
unto him. 16 Wherefore now send an hun-
dred talents of silver, and two of his sons
for hostages, that when he is at liberty he
may not revolt from us, and we will let
him go.
17 Hereupon Simon, albeit he perceived
that they spake deceitfully unto him, yet
sent he the money and the children, lest
peradventure he should procure to him-
self great hatred of the people: 18 who
might have said, Because I sent him not
the money and the children, therefore is
Jonathan dead. 19 So he sent them the
children and the hundred talents: how-
beit Tryphon dissembled, neither would
he let Jonathan go.
20 And after this came Tryphon to in-
vade the land, and destroy it, going
round about by the way that leadeth
unto Adora: but Simon and his host
marched against him in every place,
wheresoever he went.
21 Now they that were in the tower
sent messengers unto Tryphon, to the
end that he should hasten his coming
unto them by the wilderness, and send
them victuals. 22 Wherefore Tryphon
made ready all his horsemen to come
that night: but there fell a very great
snow, by reason whereof he came not. So
he departed, and came into the country
of Galaad. 23 And when he came near
to Bascama, he slew Jonathan, who was
buried there. 24 Afterward Tryphon re-
turned and went into his own land.

[25] Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers. [26] And all Israel made great lamentation for him, and bewailed him many days.

[27] Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before. [28] Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren. [29] And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea. [30] This is the sepulchre which he made at Modin, and it standeth yet unto this day.

[31] Now Tryphon dealt deceitfully with the young king Antiochus, and slew him. [32] And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

[33] Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein. [34] Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

[35] Unto whom king Demetrius answered and wrote after this manner: [36] King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting: [37] The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted. [38] And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own. [39] As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid. [40] And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

[41] Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year. [42] Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

[43] In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it. [44] And they that were in the engine leaped into the city; whereupon there was a great uproar in the city: [45] insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace. [46] And they said, Deal not with us according to our wickedness, but according to thy mercy.

[47] So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving. [48] Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwelling place for himself.

[49] They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine. [50] Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and

when he had put them out from thence, he cleansed the tower from pollutions;
51 and entered into it the three and twentieth day of the second month, in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.
52 He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company. 53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazara.

14 Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.
2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive: 3 who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.
4 As for the land of Judea, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well. 5 And as he was honourable in all his acts, so in this, that he took Joppe for an haven, and made an entrance to the isles of the sea, 6 and enlarged the bounds of his nation, and recovered the country, 7 and gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.
8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit. 9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel. 10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.
11 He made peace in the land, and Israel rejoiced with great joy: 12 for every man sat under his vine and his fig tree, and there was none to fray them:
13 neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.
14 Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away. 15 He beautified the sanctuary, and multiplied the vessels of the temple.
16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry. 17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein: 18 they wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren: 19 which writings were read before the congregation at Jerusalem.
20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting:
21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming, 22 and did register the things that they spake in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us, to renew the friendship they had with us.
23 And it pleased the people to enter-

tain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.

[24] After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight, to confirm the league with them. [25] Whereof when the people heard, they said, What thanks shall we give to Simon and his sons? [26] For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

[27] So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest, [28] at Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

[29] Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

[30] (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people, [31] their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary: [32] at which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages, [33] and fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there: [34] moreover he fortified Joppe, which lieth upon the sea, and Gazara, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

[35] The people therefore, seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

[36] For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place: [37] but he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

[38] King Demetrius also confirmed him in the high priesthood according to those things, [39] and made him one of his friends, and honoured him with great honour.

[40] For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably: [41] also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet; [42] moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary; [43] beside this, that he should be obeyed of every man, and that all

the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold: 45 and whosoever should do otherwise, or break any of these things, he should be punished. 46 Thus it liked all the people to deal with Simon, and to do as hath been said. 47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place; 49 also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

15 Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people; 2 the contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war; 4 my meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate: 5 now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for thy country with thine own stamp. 7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee. 8 And if any thing be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore. 9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side: 12 for he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen. 14 And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans unto king Ptolemee, greeting: 17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews: 18 and they brought a shield of gold of a thousand pound. 19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their ene-

mies against them. [20] It seemed also good to us to receive the shield of them. [21] If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

[22] The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces, [23] and to all the countries, and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene. [24] And the copy hereof they wrote to Simon the high priest.

[25] So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

[26] At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour. [27] Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

[28] Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm. [29] The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom. [30] Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea: [31] or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you.

[32] So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

[33] Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time. [34] Wherefore we, having opportunity, hold the inheritance of our fathers. [35] And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them.

Hereunto Athenobius answered him not a word; [36] but returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth. [37] In the mean time fled Tryphon by ship unto Orthosias.

[38] Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen, [39] and commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon.

[40] So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them. [41] And when he had built up Cedron, he set horsemen there, and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

16 Then came up John from Gazara, and told Simon his father what Cendebeus had done.

[2] Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes. [3] But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

[4] So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

[5] And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them. [6] So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him. [7] That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

[8] Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

[9] At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built. [10] So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

[11] Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold: [12] for he was the high priest's son in law. [13] Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

[14] Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat: [15] where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

[16] So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants. [17] In which doing he committed a great treachery, and recompensed evil for good.

[18] Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

[19] He sent others also to Gazara to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. [20] And others he sent to take Jerusalem, and the mountain of the temple.

[21] Now one had run afore to Gazara, and told John that his father and brethren were slain, and, quoth he, Ptolemee hath sent to slay thee also. [22] Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

[23] As concerning the rest of the acts of

John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings, [24] behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

MACCABEES II (2 MACCABEES)

1 The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:

[2] God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants; [3] and give you all an heart to serve him, and to do his will, with a good courage and a willing mind; [4] and open your hearts in his law and commandments, and send you peace, [5] and hear your prayers, and be at one with you, and never forsake you in time of trouble. [6] And now we be here praying for you.

[7] What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom, [8] and burned the porch, and shed innocent blood: then we prayed unto God, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves. [9] And now see that ye keep the feast of tabernacles in the month Casleu.

[10] In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

[11] Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king. [12] For he cast them out that fought within the holy city.

[13] For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests. [14] For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry. [15] Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in: [16] and opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

[17] Blessed be our God in all things, who hath delivered up the ungodly.

[18] Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar. [19] For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

[20] Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the pos-

terity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water; [21] then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water. [22] When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

[23] And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

[24] And the prayer was after this manner: O God, Eternal God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King, [25] the only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them: [26] receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it. [27] Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God. [28] Punish them that oppress us, and with pride do us wrong. [29] Plant thy people again in thy holy place, as Moses hath spoken. [30] And the priests sung psalms of thanksgiving.

[31] Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones. [32] When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

[33] So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith. [34] Then the king, inclosing the place, made it holy, after he had tried the matter.

[35] And the king took many gifts, and bestowed thereof on those whom he would gratify. [36] And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

2 It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified: [2] and how that the prophet, having given them the law, charged them not to forget the commandments of God, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. [3] And with other such speeches exhorted he them, that the law should not depart from their hearts.

[4] It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. [5] And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

[6] And some of those that followed him came to mark the way, but they could not find it. [7] Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy. [8] Then shall God shew them these things, and the glory of God shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

[9] It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple. [10] And as when Moses prayed unto God, the

fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings. [11] And Moses said, Because the sin offering was not to be eaten, it was consumed. [12] So Solomon kept those eight days.

[13] The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts. [14] In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us. [15] Wherefore if ye have need thereof, send some to fetch them unto you.

[16] Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days. [17] We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary, [18] as he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

[19] Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar, [20] and the wars against Antiochus Epiphanes, and Eupator his son, [21] and the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes, [22] and recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, God being gracious unto them with all favour: [23] all these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

[24] For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter, [25] we have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

[26] Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching; [27] even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains; [28] leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement. [29] For as the master builder of a new house must care for the whole building: but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us. [30] To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story: [31] but to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgement. [32] Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

3 Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness, [2] it came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts; [3] insomuch that Seleucus king of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

[4] But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city. [5] And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice, [6] and told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

[7] Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money. [8] So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

[9] And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

[10] Then the high priest told him that there was such money laid up for the relief of widows and fatherless children: [11] and that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold: [12] and that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

[13] But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury. [14] So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city. [15] But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

[16] Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind. [17] For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

[18] Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt. [19] And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows. [20] And all, holding their hands toward heaven, made supplication.

[21] Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest, being in such an agony. [22] They then called upon the Almighty God to keep the things committed of trust safe and sure for those that had committed them.

[23] Nevertheless Heliodorus executed that which was decreed.

[24] Now as he was there present himself with his guard about the treasury, God of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid. [25] For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

[26] Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

[27] And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter. [28] Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God: [29] for he by the hand of God was cast down, and lay speechless without all hope of life. [30] But they praised God, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty God appeared, was filled with joy and gladness.

[31] Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost. [32] So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

[33] Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake God hath granted thee life: [34] and seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

[35] So Heliodorus, after he had offered sacrifice unto God, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king. [36] Then testified he to all men the works of the great God, which he had seen with his eyes.

[37] And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said, [38] If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God. [39] For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

[40] And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

4 This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils. [2] Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

[3] But when their hatred went so far, that by one of Simon's faction murders were committed, [4] Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice, [5] he went to the king, not to be an accuser of his countrymen, but

seeking the good of all, both public and private: [6] for he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

[7] But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest, [8] promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents: [9] beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians. [10] Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

[11] And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law: [12] for he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

[13] Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest; [14] that the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth; [15] not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

[16] By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things. [17] For it is not a light thing to do wickedly against the laws of God; but the time following shall declare these things.

[18] Now when the game that was used every fifth year was kept at Tyrus, the king being present, [19] this ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges. [20] This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof it was employed to the making of gallies.

[21] Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppe, and from thence to Jerusalem: [22] where he was honourably received of Jason, and of the city, and was brought in with torch light, and with great shoutings: and so afterward went with his host unto Phenice.

[23] Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters. [24] But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver. [25] So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

[26] Then Jason, who had undermined

his own brother, being undermined by another, was compelled to flee into the country of the Ammonites. [27] So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it: [28] for unto him appertained the gathering of the customs. Wherefore they were both called before the king.

[29] Now Menelaus left his brother Lysimachus in his stead in the priesthood: and Sostratus left Crates, who was governor of the Cyprians.

[30] While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochis. [31] Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

[32] Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about. [33] Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

[34] Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard to justice. [35] For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

[36] And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause. [37] Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead. [38] And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus God rewarded him his punishment, as he had deserved.

[39] Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away. [40] Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

[41] They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them. [42] Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

[43] Of these matters therefore there was an accusation laid against Menelaus. [44] Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him: [45] but Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him.

[46] Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of

another mind: [47] insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

[48] Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment. [49] Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried. [50] And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

5 About the same time Antiochus prepared his second voyage into Egypt: [2] and then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers, [3] and troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts. [4] Wherefore every man prayed that that apparition might turn to good.

[5] Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle: [6] but Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered. [7] Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

[8] In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt. [9] Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred: [10] and he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

[11] Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms, [12] and commanded his men of war not to spare such as they met, and to slay such as went up upon the houses. [13] Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants. [14] And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

[15] Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide: [16] and taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

[17] And so haughty was Antiochus in mind, that he considered not that God was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place. [18] For

had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless God did not choose the people for the place's sake, but the place for the people's sake. 20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from God: and as it was forsaken in the wrath of the Almighty, so again, the great God being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there; 23 and at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort: 25 who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves. 26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

6 Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: 2 and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people: 4 for the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful. 5 The altar also was filled with profane things, which the law forbiddeth. 6 Neither was it lawful for a man to keep sabbath days or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices: 9 and whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall. 11 And others, that had run together into caves near by, to keep

the sabbath day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

[12] Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation. [13] For it is a token of his great goodness, when wicked doers are not suffered any longer time, but forthwith punished.

[14] For not as with other nations, whom God patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us, [15] lest that, being come to the height of sin, afterwards he should take vengeance of us. [16] And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people. [17] But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

[18] Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh. [19] But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment. [20] As it behoved them to come, that are resolute to stand out against such things as are not lawful for love of life to be tasted.

[21] But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king; [22] that in so doing he might be delivered from death, and for the old friendship with them find favour.

[23] But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

[24] For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; [25] and so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable. [26] For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

[27] Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth, [28] and leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment: [29] they that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

[30] But when he was ready to die with stripes, he groaned, and said, It is manifest unto God, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him. [31] And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

7 It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot: 4 which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus, 6 The Eternal God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did. 9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking stock: and when he was required he put out his tongue, and that right soon, holding forth his hands manfully, 11 and said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again. 12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner. 14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him. 16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God; 17 but abide a while, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us. 19 But think not thou, that takest in hand to strive against God, that thou shall escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope she had in God. 21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them, 22 I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you; 23 but doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own

mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

[24] Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

[25] But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life. [26] And when he had exhorted her with many words, she promised him that she would counsel her son.

[27] But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education. [28] I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise. [29] Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

[30] Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses. [31] And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

[32] For we suffer because of our sins. [33] And though the living God be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants. [34] But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God: [35] for thou hast not yet escaped the judgment of Almighty God, who seeth all things.

[36] For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride. [37] But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God; [38] and that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

[39] Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked. [40] So this man died undefiled, and put his whole trust in God.

[41] Last of all after the sons the mother died.

[42] Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

8 Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

[2] And they called upon God, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men; [3] and that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him, [4] and remem-

ber the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

[5] Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of God was turned into mercy. [6] Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies. [7] But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.

[8] So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

[9] Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

[10] So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans. [11] Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

[12] Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand, [13] they that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

[14] Others sold all that they had left, and withal besought God to deliver them, being sold by the wicked Nicanor before they met together: [15] and if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

[16] So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully, [17] and to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city whereof they made a mockery, and also the taking away of the government of their forefathers: [18] For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.

[19] Moreover he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished. [20] And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

[21] Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts; [22] and joined with himself his own brethren, leaders of each band, to wit, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men. [23] Also he appointed Eleazar

to read the holy book: and when he had given them this watchword, The help of God: himself leading the first band, he joined battle with Nicanor.

[24] And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight; [25] and took their money that came to buy them, and pursued them far: but lacking time they returned: [26] for it was the day before the sabbath, and therefore they would no longer pursue them.

[27] So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to God, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

[28] And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants. [29] When this was done, and they had made a common supplication, they besought the merciful God to be reconciled with his servants for ever.

[30] Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves. [31] And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

[32] They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways. [33] Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, [and some others] that had set fire upon the holy gates, who had fled into a little house; and they received a reward meet for their wickedness.

[34] As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews, [35] he was through the help of God brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed. [36] Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

9 About that time came Antiochus with dishonour out of the country of Persia. [2] For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

[3] Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus. [4] Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common burying place of the Jews.

[5] But God Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken

these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts; [6] and that most justly: for he had tormented other men's bowels with many and strange torments.

[7] Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

[8] And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of men) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God. [9] So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army. [10] And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

[11] Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment. [12] And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

[13] This wicked person vowed also unto God, who now no more would have mercy upon him, saying thus, [14] That the holy city (to the which he was going in haste, to lay it even with the ground, and to make it a common burying place,) he would set at liberty: [15] and as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens: [16] and the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices: [17] yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

[18] But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

[19] Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity: [20] if ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

[21] As for me, I was weak, or else I would have remembered kindly your honour and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all: [22] not distrusting mine health, but having great hope to escape this sickness. [23] But considering that even my father, at what time he led an army into the high countries, appointed a successor, [24] to the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

[25] Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when

I went up into the high provinces; to whom I have written as followeth:

[26] Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son. [27] For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

[28] Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains. [29] And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

10 Now Maccabeus and his company, God guiding them, recovered the temple and the city: [2] but the altars which the heathen had built in the open street, and also the chapels, they pulled down.

[3] And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread. [4] When that was done, they fell flat down, and besought God that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

[5] Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

[6] And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts. [7] Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place. [8] They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

[9] And this was the end of Antiochus, called Epiphanes.

[10] Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars. [11] So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him chief governor of Celosyria and Phenice.

[12] For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them. [13] Whereupon being accused of the king's friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

[14] But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews; [15] and therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

[16] Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans, [17] and assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and

killed no fewer than twenty thousand.
[18] And because certain, who were no
less than nine thousand, were fled to-
gether into two very strong castles, hav-
ing all manner of things convenient to
sustain the siege, [19] Maccabeus left Si-
mon and Joseph, and Zaccheus also, and
them that were with him, who were
enough to besiege them, and departed
himself unto those places which more
needed his help.
[20] Now they that were with Simon, be-
ing led with covetousness, were per-
suaded for money through certain of
those that were in the castle, and took
seventy thousand drachms, and let some
of them escape. [21] But when it was told
Maccabeus what was done, he called the
governors of the people together, and ac-
cused those men, that they had sold their
brethren for money, and set their ene-
mies free to fight against them. [22] So he
slew those that were found traitors, and
immediately took the two castles. [23] And
having good success with his weapons in
all things he took in hand, he slew in the
two holds more than twenty thousand.
[24] Now Timotheus, whom the Jews had
overcome before, when he had gathered
a great multitude of foreign forces, and
horses out of Asia not a few, came as
though he would take Jewry by force of
arms. [25] But when he drew near, they
that were with Maccabeus turned them-
selves to pray unto God, and sprinkled
earth upon their heads, and girded their
loins with sackcloth, [26] and fell down at
the foot of the altar, and besought him
to be merciful to them, and to be an
enemy to their enemies, and an adver-
sary to their adversaries, as the law de-
clareth. [27] So after the prayer they took
their weapons, and went on further from
the city: and when they drew near to
their enemies, they kept by themselves.
[28] Now the sun being newly risen, they
joined both together; the one part having
together with their virtue their refuge
also unto God for a pledge of their suc-
cess and victory: the other side making
their rage leader of their battle.
[29] But when the battle waxed strong,
there appeared unto the enemies from
heaven five comely men upon horses,
with bridles of gold, and two of them led
the Jews, [30] and took Maccabeus betwixt
them, and covered him on every side
with their weapons, and kept him safe,
but shot arrows and lightnings against
the enemies: so that being confounded
with blindness, and full of trouble, they
were killed. [31] And there were slain of
footmen twenty thousand and five hun-
dred, and six hundred horsemen.
[32] As for Timotheus himself, he fled
into a very strong hold, called Gazara,
where Chereas was governor.
[33] But they that were with Maccabeus
laid siege against the fortress coura-
geously four days. [34] And they that were
within, trusting to the strength of the
place, blasphemed exceedingly, and ut-
tered wicked words.
[35] Nevertheless upon the fifth day early
twenty young men of Maccabeus' com-
pany, inflamed with anger because of the
blasphemies, assaulted the wall manly,
and with a fierce courage killed all
that they met withal. [36] Others like-
wise ascending after them, whiles they
were busied with them that were within,
burnt the towers, and kindling fires
burnt the blasphemers alive; and oth-
ers broke open the gates, and, having
received in the rest of the army, took
the city, [37] and killed Timotheus, that
was hid in a certain pit, and Chereas his
brother, with Apollophanes.
[38] When this was done, they praised
God with psalms and thanksgiving, who
had done so great things for Israel, and
given them the victory.

11 Not long after this, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done. [2] And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles, [3] and to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year: [4] not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

[5] So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

[6] Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought God that he would send a good angel to deliver Israel. [7] Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

[8] And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold. [9] Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron. [10] Thus they marched forward in their armour, having an helper from heaven: for God was merciful unto them. [11] And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight. [12] Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

[13] Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them, [14] and persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them. [15] Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

[16] For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting: [17] John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof. [18] Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be. [19] If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good. [20] But of the particulars I have given order both to these, and the other that came from me, to commune with you. [21] Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

[22] Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting: [23] since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs. [24] We understand also that the Jews would not consent to our father, for to be brought unto the customs of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws. [25] Wherefore our mind is, that this na-

tion shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers. [26] Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

[27] And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews; [28] If ye fare well, we have our desire; we are also in good health. [29] Menelaus declared unto us, that your desire was to return home, and to follow your own business: [30] wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security. [31] And the Jews shall use their own kind of meats and laws, as before: and none of them any manner of ways shall be molested for things ignorantly done. [32] I have sent also Menelaus, that he may comfort you. [33] Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus.

[34] The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews. [35] Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased. [36] But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch. [37] Therefore send some with speed, that we may know what is your mind. [38] Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

12 When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry. [2] But of the governors of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace.

[3] The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt. [4] Who accepted of it according to the common decree of the city, as being desirous to live in peace and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

[5] When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready. [6] And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew. [7] And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppe.

[8] But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them, [9] he came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

[10] Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him. [11] Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Ara-

bia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

[12] Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

[13] He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis. [14] But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken. [15] Wherefore Judas with his company, calling upon the great God of the world, who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls, [16] and took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

[17] Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni. [18] But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold. [19] Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

[20] And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

[21] Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

[22] But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him that seeth all things, fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords. [23] Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

[24] Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded. [25] So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

[26] Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

[27] And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts. [28] But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within.

[29] From thence they departed to Scythopolis, which lieth six hundred

furlongs from Jerusalem. [30] But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity; [31] they gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

[32] And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea, [33] who came out with three thousand men of foot and four hundred horsemen. [34] And it happened that in their fighting together a few of the Jews were slain. [35] At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

[36] Now when they that were with Gorgias had fought long, and were weary, Judas called upon God, that he would shew himself to be their helper and leader of the battle. [37] And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight. [38] So Judas gathered his host, and came into the city of Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

[39] And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves. [40] Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain. [41] All men therefore praising God, the righteous Judge, who had opened the things that were hid, [42] betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

[43] And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: [44] for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. [45] And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

13 In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea, [2] and with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

[3] Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor. [4] But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

[5] Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument, which on every side hanged down into the ashes. [6] And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death. [7] Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly: [8] for inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

[9] Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time. [10] Which things when Judas perceived, he commanded the multitude to call upon God night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple: [11] and that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

[12] So when they had all done this together, and besought the merciful God with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

[13] And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of God.

[14] So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin: [15] and having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him. [16] And at last they filled the camp with fear and tumult, and departed with good success. [17] This was done in the break of the day, because the protection of God did help him.

[18] Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy, [19] and marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men: [20] for Judas had conveyed unto them that were in it such things as were necessary.

[21] But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

[22] The king treated with them in Bethsura the second time, gave his hand, took their's, departed, fought with Judas, was overcome: [23] heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place, [24] and accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians; [25] came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void.

[26] Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

14 After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy, [2] had taken the country, and killed Antiochus, and Lysias his protector.

[3] Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar, [4] came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

[5] Howbeit, having gotten opportunity to further his foolish enterprise, and being called into council by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto: [6] Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace.

[7] Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither: [8] first, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own citizens: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

[9] Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all. [10] For as long as Judas liveth, it is not possible that the state should be quiet. [11] This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

[12] And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth, [13] commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple. [14] Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

[15] Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence. [16] So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

[17] Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies. [18] Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword. [19] Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

[20] So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants, [21] and appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them, [22] Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

[23] Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him. [24] And

he would not willingly have Judas out of his sight: for he loved the man from his heart. [25] He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

[26] But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state: for that he had ordained Judas, a traitor to his realm, to be the king's successor. [27] Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

[28] When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault. [29] But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

[30] Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor. [31] But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man. [32] And when they sware that they could not tell where the man was whom he sought, [33] he stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

[34] After these words, he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner; [35] Thou, O God of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us: [36] therefore now, O holy God of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

[37] Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews. [38] For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

[39] So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him: [40] for he thought by taking him to do the Jews much hurt. [41] Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword; [42] choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth: [43] but missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them. [44] But they quickly giving back, and a space being made, he fell down into the midst of the void place.

[45] Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and

standing upon a steep rock, [46] when as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon God of life and spirit to restore him those again, he thus died.

15 But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

[2] Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above other days.

[3] Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept. [4] And when they said, There is in heaven a living God, and mighty, who commanded the seventh day to be kept: [5] then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done. [6] So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

[7] But Maccabeus had ever sure confidence that God would help him: [8] wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty. [9] And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

[10] And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths. [11] Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

[12] And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews. [13] This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty. [14] Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God. [15] Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus, [16] Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

[17] Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger. [18] For the care that they took for their wives, and their children, their brethren, and kinsfolks, was in least account with them: but the greatest and principal fear was for the holy temple. [19] Also they that were in the city took not the least care, being troubled for the conflict abroad.

[20] And now, when as all looked what should be the trial, and the enemies were already come near, and the army was

set in array, and the beasts conveniently placed, and the horsemen set in wings,

[21] Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon God that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy: [22] therefore in his prayer he said after this manner: O God, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand: [23] wherefore now also, O God of heaven, send a good angel before us for a fear and dread unto them; [24] and through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

[25] Then Nicanor and they that were with him came forward with trumpets and songs. [26] But Judas and his company encountered the enemies with invocation and prayer. [27] So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

[28] Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness. [29] Then they made a great shout and a noise, praising the Almighty in their own language.

[30] And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

[31] So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower, [32] and shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

[33] And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple. [34] So every man praised toward the heaven the glorious God, saying, Blessed be he that hath kept his own place undefiled. [35] He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of God.

[36] And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day. [37] Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

[38] And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto. [39] For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

ESDRAS I (1 ESDRAS)

1 And Josias held the feast of the passover in Jerusalem unto his God, and offered the passover the fourteenth day of the first month; [2] having set the priests according to their daily courses, being arrayed in long garments, in the temple of God.

[3] And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto God, to set the holy ark of God in the house that king Solomon the son of David had built: [4] and said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Eternal your God, and minister unto his people Israel, and prepare you after your families and kindreds, [5] according as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel, [6] offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of God, which was given unto Moses.

[7] And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests and to the Levites. [8] And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves. [9] And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

[10] And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds, [11] and according to the several dignities of the fathers, before the people, to offer to God, as it is written in the book of Moses: and thus did they in the morning. [12] And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour, [13] and set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron. [14] For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron. [15] The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue. [16] Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them. [17] Thus were the things that belonged to the sacrifices of God accomplished in that day, that they might hold the passover, [18] and offer sacrifices upon the altar of God, according to the commandment of king Josias.

[19] So the children of Israel which were

present held the passover at that time, and the feast of sweet bread seven days. [20] And such a passover was not kept in Israel since the time of the prophet Samuel. [21] Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem. [22] In the eighteenth year of the reign of Josias was this passover kept.

[23] And the works of Josias were upright before his God with an heart full of godliness. [24] As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against God above all people and kingdoms, and how they grieved him exceedingly, so that the words of God rose up against Israel.

[25] Now after all these acts of Josias it came to pass that Pharaoh the king of Egypt came to raise war at Carcamys upon Euphrates: and Josias went out against him. [26] But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea? [27] I am not sent out from the Eternal God against thee; for my war is upon Euphrates: and now God is with me, yea God is with me hasting me forward: depart from me, and be not against God.

[28] Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of God: [29] but joined battle with him in the plain of Mageddo, and the princes came against king Josias. [30] Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle. [31] Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre. [32] And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

[33] These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of God; and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

[34] And the people took Joachaz the son of Josias, and made him king instead of Josias his father when he was twenty and three years old. [35] And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem. [36] And he set a tax upon the land of an hundred talents of silver and one talent of gold.

[37] The king of Egypt also made king Joacim his brother king of Judea and Jerusalem. [38] And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt. [39] Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before God. [40] Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon. [41] Nabuchodonosor also took of the holy vessels of God, and carried them away, and set them in his own temple at Babylon. [42] But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

[43] And Joacim his son reigned in his stead: he was made king being eighteen years old; [44] and reigned but three months and ten days in Jerusalem; and did evil before God.

[45] So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of God.

46 And made Sedecias king of Judea and
Jerusalem, when he was one and twenty
years old; and he reigned eleven years:
47 and he did evil also in the sight of God,
and cared not for the words that were
spoken unto him by the prophet Jeremy
from the mouth of God. 48 And after that
king Nabuchodonosor had made him to
swear by the name of God, he forswore
himself, and rebelled; and hardening his
neck, and his heart, he transgressed the
laws of the Eternal God of Israel. 49 The
governors also of the people and of the
priests did many things against the laws,
and passed all the pollutions of all na-
tions, and defiled the temple of God,
which was sanctified in Jerusalem.

50 Nevertheless the God of their fathers
sent by his messenger to call them back,
because he spared them and his taber-
nacle also. 51 But they had his messen-
gers in derision; and, in the day that God
spake unto them, they made a sport of
his prophets: 52 so far forth, that he, be-
ing wroth with his people for their great
ungodliness, commanded the kings of
the Chaldees to come up against them;
53 who slew their young men with the
sword, yea, even within the compass of
their holy temple, and spared neither
young man nor maid, old man nor child,
among them; for he delivered all into
their hands. 54 And they took all the
holy vessels of God, both great and small,
with the vessels of the ark of God, and
the king's treasures, and carried them
away into Babylon. 55 As for the house of
God, they burnt it, and brake down the
walls of Jerusalem, and set fire upon her
towers: 56 and as for her glorious things,
they never ceased till they had consumed
and brought them all to nought; and
the people that were not slain with the
sword he carried into Babylon: 57 who be-
came servants to him and his children,
till the Persians reigned, to fulfil the word
of God spoken by the mouth of Jeremy:
58 until the land had enjoyed her sab-
baths, the whole time of her desolation
shall she rest, until the full term of sev-
enty years.

2 In the first year of Cyrus king of
the Persians, that the word of God
might be accomplished, that he had
promised by the mouth of Jeremy; 2 God
raised up the spirit of Cyrus the king
of the Persians, and he made proclama-
tion through all his kingdom, and also
by writing, 3 saying, Thus saith Cyrus
king of the Persians; God of Israel, the
most high God, hath made me king of
the whole world, 4 and commanded me
to build him an house at Jerusalem in
Jewry.

5 If therefore there be any of you that
are of his people, let his God be with
him, and let him go up to Jerusalem that
is in Judea, and build the house of God
of Israel: for he is God that dwelleth
in Jerusalem. 6 Whosoever then dwell
in the places about, let them help him,
those, I say, that are his neighbours, with
gold, and with silver, 7 with gifts, with
horses, and with cattle, and other things,
which have been set forth by vow, for the
temple of God at Jerusalem.

8 Then the chief of the families of Judea
and of the tribe of Benjamin stood up;
the priests also, and the Levites, and
all they whose mind God had moved
to go up, and to build an house for
God at Jerusalem, 9 and they that dwelt
round about them, and helped them in
all things with silver and gold, with
horses and cattle, and with very many
free gifts of a great number whose minds
were stirred up thereto. 10 King Cyrus
also brought forth the holy vessels which
Nabuchodonosor had carried away from
Jerusalem, and had set up in his temple
of idols.

11 Now when Cyrus king of the Per-
sians had brought them forth, he deliv-
ered them to Mithridates his treasurer:
12 and by him they were delivered to San-
abassar the governor of Judea. 13 And

this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty-nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels. [14] So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine. [15] These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

[16] But in the time of Artaxerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Samellius the secretary, with the rest that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem this letter following; [17] To king Artaxerxes our master, Thy servants, Rathumus the storywriter, and Samellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice. [18] Be it now known to the master the king, that the Jews that are come up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it, and do lay the foundation of the temple. [19] Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

[20] And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter, [21] but to speak unto our master the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers: [22] and thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities: [23] and that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate. [24] Wherefore now we do declare unto thee, O master the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

[25] Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this manner; [26] I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings; [27] and the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice. [28] Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it; [29] and that those wicked workers proceed no further to the annoyance of kings.

[30] Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

3 Now when Darius reigned, he made
a great feast unto all his subjects, and
unto all his household, and unto all the
princes of Media and Persia, [2] and to
all the governors and captains and lieu-
tenants that were under him, from In-
dia unto Ethiopia, in the hundred twenty
and seven provinces. [3] And when they
had eaten and drunken, and being sat-
isfied were gone home, then Darius the
king went into his bedchamber, and
slept, and soon after awaked.

[4] Then three young men, that were
of the guard that kept the king's body,
spake one to another; [5] Let every one of
us speak a sentence: he that shall over-
come, and whose sentence shall seem
wiser than the others, unto him shall the
king Darius give great gifts, and great
things in token of victory: [6] as to be
clothed in purple, to drink in gold, and
to sleep upon gold, and a chariot with bri-
dles of gold, and an headtire of fine linen,
and a chain about his neck: [7] and he shall
sit next to Darius because of his wisdom,
and shall be called Darius's cousin.

[8] And then every one wrote his sen-
tence, sealed it, and laid it under the
pillow of king Darius; [9] and said that,
when the king is risen, some will give
him the writing; and of whose side the
king and the three princes of Persia shall
judge that his sentence is the wisest, to
him shall the victory be given, as was ap-
pointed. [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
beareth away the victory.

[13] Now when the king was risen up,
they took their writings, and delivered
them unto him, and so he read them:
[14] and sending forth he called all the
princes of Persia and Media, and the gov-
ernors, and the captains, and the lieu-
tenants, and the chief officers; [15] and sat
him down in the royal seat of judgment;
and the writing was read before them.
[16] And he said, Call the young men, and
they shall declare their own sentences.
So they were called, and came in. [17] And
he said unto them, Declare unto us your
mind concerning the writings.

Then began the first, who had spoken
of the strength of wine; [18] and he said
thus, O ye men, how exceeding strong is
wine! it causeth all men to err that drink
it: [19] it maketh the mind of the king and
of the fatherless child to be all one; of the
bondman and of the freeman, of the poor
man and of the rich: [20] it turneth also ev-
ery thought into jollity and mirth, so that
a man remembereth neither sorrow nor
debt: [21] and it maketh every heart rich,
so that a man remembereth neither king
nor governor; and it maketh to speak all
things by talents: [22] and when they are
in their cups, they forget their love both
to friends and brethren, and a little after
draw out swords: [23] but when they are
from the wine, they remember not what
they have done. [24] O ye men, is not wine
the strongest, that enforceth to do thus?
And when he had so spoken, he held his
peace.

4 Then the second, that had spoken of
the strength of the king, began to say,
[2] O ye men, do not men excel in strength,
that bear rule over sea and land, and
all things in them? [3] But yet the king is
more mighty: for he is master of all these
things, and hath dominion over them;
and whatsoever he commandeth them
they do. [4] If he bid them make war the
one against the other, they do it: if he
send them out against the enemies, they
go, and break down mountains, walls,
and towers. [5] They slay and are slain, and
transgress not the king's commandment:
if they get the victory, they bring all to
the king, as well the spoil, as all things
else.

[6] Likewise for those that are no sol-
diers, and have not to do with wars, but
use husbandry, when they have reaped
again that which they had sown, they

bring it to the king, and compel one another to pay tribute unto the king. [7] And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare; [8] if he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build; [9] if he command to cut down, they cut down; if he command to plant, they plant. [10] So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest: [11] and these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing. [12] O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

[13] Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak. [14] O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth: who is it then that ruleth them, or hath the dominion over them? are they not women? [15] Women have borne the king and all the people that bear rule by sea and land. [16] Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh. [17] These also make garments for men; these bring glory unto men; and without women cannot men be. [18] Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty? [19] And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

[20] A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. [21] He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country. [22] By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman? [23] Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers; [24] and looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. [25] Wherefore a man loveth his wife better than father or mother. [26] Yea, many there be that have run out of their wits for women, and become servants for their sakes. [27] Many also have perished, have erred, and sinned, for women.

[28] And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? [29] Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king, [30] and taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand. [31] And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again. [32] O ye men, how can it be but women should be strong, seeing they do thus?

[33] Then the king and the princes looked one upon another: so he began to speak of the truth. [34] O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. [35] Is he not great that maketh these things? therefore great is the truth, and stronger than all things. [36] All the earth calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing. [37] Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked; and such

are all their wicked works, and there is no truth in them; in their unrighteousness also they shall perish.

[38] As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore. [39] With her there is no accepting of persons or rewards: but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works. [40] Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

[41] And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things. [42] Then said the king unto him, Ask what thou wilt more than is appointed in the writings, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin. [43] Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom, [44] and to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither. [45] Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees. [46] And now, O master the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

[47] Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem. [48] He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

[49] Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors; [50] and that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held: [51] yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built; [52] and other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen: [53] and that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away. [54] He wrote also concerning the charges, and the priests' vestments wherein they minister; [55] and likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up. [56] And he commanded to give to all that kept the city pensions and wages. [57] He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

[58] Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven, [59] and said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant. [60] Blessed art thou, who hast given me wisdom: and to thee I give thanks, O God of our fathers. [61] And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty 63 to go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

5 After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle. 2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments, tabrets and flutes. 3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families, among their tribes, after their several heads. 5 The priests, the sons of Phinees, the sons of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah; 6 who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month. 7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon. 8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, and Jesus, Nehemias, Zaraias, Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors: the sons of Phoros, two thousand an hundred seventy and two: the sons of Saphat, four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, among the sons of Jesus and Joab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of Zathui, nine hundred seventy and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred thirty and three: the sons of Argai, one thousand three hundred twenty and two:

14 The sons of Adonikan, six hundred thirty and seven: the sons of Bagoi, two thousand six hundred and six: the sons of Adin, four hundred fifty and four:

15 The sons of Ater, son of Ezekias, ninety and two: the sons of Cilan and Azenan, threescore and seven: the sons of Azarus, four hundred thirty and two:

16 The sons of Annis, an hundred and one: the sons of Arom, thirty-two: the sons of Bassai, three hundred twenty and three: the sons of Arsiphurith, an hundred and two:

17 The sons of Beterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three.

20 They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabbes, six hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:

22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of Sanaas, three thousand three hundred and one.

[24] The priests: the sons of Jeddu, the son of Jesus, among the sons of Sanasib, eight hundred seventy and two: the sons of Emmeruth, two hundred fifty and two:
[25] The sons of Phassaron, a thousand forty and seven: the sons of Carme, two hundred and seventeen.
[26] The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.
[27] The holy singers: the sons of Asaph, an hundred twenty and eight.
[28] The porters: the sons of Salum, the sons of Atar, the sons of Tolman, the sons of Dacobi, the sons of Ateta, the sons of Tobis, in all an hundred thirty and nine.
[29] The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Agraba,
[30] The sons of Acud, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,
[31] The sons of Jairus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Cazera, the sons of Ozia, the sons of Phinees, the sons of Azara, the sons of Bastai, the sons of Assana, the sons of Mani, the sons of Naphisi, the sons of Acuph, the sons of Achiba, the sons of Asub, the sons of Pharacim, the sons of Basalem,
[32] The sons of Meedda, the sons of Coutha, the sons of Charea, the sons of Barcue, the sons of Serar, the sons of Thomoi, the sons of Nasith, the sons of Atipha.
[33] The sons of the servants of Solomon: the sons of Azaphioth, the sons of Pharira, the sons of Jeieli, the sons of Lozon, the sons of Isdael, the sons of Saphui,
[34] The sons of Hagia, the sons of Phacareth, the sons of Sabi, the sons of Sarothi, the sons of Misaias, the sons of Gas, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Saphag, the sons of Allom.
[35] All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.
[36] These came up from Thermeleth and Thelersas, Charaathalan leading them, and Aalar; [37] they could not shew their families or their stock, how they were of Israel: the sons of Dalan, the son of Baenan, the sons of Necodan, six hundred fifty and two.
[38] And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Acbos, the sons of Jaddus, who married Augia one of the daughters of Phaezeldæus, and was named after his name.
[39] And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood: [40] for unto them said Nehemias and Attharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.
[41] So of Israel, from them of twelve years old and upward, beside menservants and womenservants, they were all in number forty thousand, two thousand three hundred and sixty. [42] Their menservants and handmaids were seven thousand three hundred thirty and seven: the singing men and singing women, two hundred forty and five: [43] four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke:
[44] And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability, [45] and to give into the holy treasury of the works a thousand pounds of gold, five thousand

of silver, and an hundred priestly vestments. [46] And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

[47] But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came altogether with one consent into the open place of the first gate which is toward the east. [48] Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel, [49] to offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

[50] And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to God both morning and evening. [51] Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet: [52] and after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

[53] And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of God was not yet built.

[54] And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness. [55] Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.

[56] And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity: [57] and they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem. [58] And they appointed the Levites from twenty years old over the works of God. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Emadabun, with the sons of Joda the son of Eliadud, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the builders built the temple of God.

[59] And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals, [60] singing songs of thanksgiving, and praising God, according as David the king of Israel had ordained.

[61] And they sung with loud voices songs to the praise of God, because his mercy and glory is for ever in all Israel. [62] And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto God for the rearing up of the house of God.

[63] Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying. [64] But many with trumpets and joy shouted with loud voice, [65] insomuch that the trumpets might not be heard for the weeping of the people; yet the multitude sounded marvellously, so that it was heard afar off.

[66] Wherefore when the enemies of the tribe of Juda and Benjamin heard it, they came to know what the noise of trumpets should mean. [67] And they perceived that

they that were of the captivity did build the temple unto the Eternal God of Israel.
68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you. 69 For we likewise, as ye, do obey your God, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Eternal our God. 71 We ourselves alone will build unto God of Israel, according as Cyrus the king of the Persians hath commanded us. 72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building; 73 and by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

6 Now in the second year of the reign of Darius, Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Eternal God of Israel, which was upon them.

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of God at Jerusalem, the prophets of God being with them, and helping them. 3 At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them, 4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because God had visited the captivity; 6 and they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting: 8 Let all things be known unto our master the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity 9 building an house unto God, great and new, of hewn and costly stones, and the timber already laid upon the walls. 10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works? 12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men. 13 So they gave us this answer, We are the servants of God which made heaven and earth. 14 And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished. 15 But when our fathers provoked God unto wrath, and sinned against God of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, king of the Chaldees; 16 who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build this house.
18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and

had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel, that is, to Sanabassarus the ruler, [19] with commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of God should be built in that place. [20] Then the same Sanabassarus, being come hither, laid the foundations of the house of God at Jerusalem; and from that time to this being still building, it is not yet finished.

[21] Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus: [22] and if it be found that the building of the house of God at Jerusalem hath been done with the consent of king Cyrus, and if our master the king be so minded, let him signify unto us thereof.

[23] Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll wherein these things were recorded. [24] In the first year of the reign of Cyrus, king Cyrus commanded that the house of God at Jerusalem should be built again, where they do sacrifice with continual fire: [25] whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expences thereof to be given out of the house of king Cyrus: [26] and that the holy vessels of the house of God, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

[27] And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel the servant of God, and governor of Judea, and the elders of the Jews, to build the house of God in that place. [28] I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of God be finished: [29] and out of the tribute of Celosyria and Phenice, a portion carefully to be given these men for the sacrifices of God, that is, to Zorobabel the governor, for bullocks, and rams, and lambs; [30] and also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent: [31] that 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] And he commanded that whosoever should transgress, yea, or make light of any thing herein written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

[33] God therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of God in Jerusalem. [34] I Darius the king have ordained that according unto these things it be done with diligence.

7 Then Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius, [2] did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple. [3] And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

[4] And they finished these things by the commandment of the Eternal God of Israel; and with the consent of Cyrus, Darius, and Artaxerxes, kings of Persia, [5] the holy house was finished in the three and

twentieth day of the month Adar, in the sixth year of king Darius.

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses. 7 And to the dedication of the temple of God they offered an hundred bullocks, two hundred rams, four hundred lambs; 8 and twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel. 9 The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Eternal God of Israel, according to the book of Moses: and the porters at every gate.

10 And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified, 11 together with all the children of the captivity; for they were sanctified, because the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves. 13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought God. 14 And they kept the feast of unleavened bread seven days, making merry before God, 15 for that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Eternal God of Israel.

8 And after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Azaraias, the son of Zechrias, the son of Helchias, the son of Salum, 2 the son of Sadduc, the son of Achitob, the son of Amarias, the son of Ozias, the son of Boccas, the son of Abisai, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest. 3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel. 4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem, 6 in the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which God gave to him. 7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of God, but taught all Israel the ordinances and judgments.

8 Now the copy of the commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of God, is this that followeth;

9 King Artaxerxes unto Esdras the priest and reader of the law of God sendeth greeting: 10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites, being within our realm, as are willing and desirous, should go with thee unto Jerusalem. 11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors; 12 that they may look unto the affairs of Judea and

Jerusalem, agreeably to that which is in the law of God; [13] and carry the gifts unto God of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to God in Jerusalem, [14] with that also which is given of the people for the temple of the Eternal their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining; [15] to the end that they may offer sacrifices unto God upon the altar of the Eternal their God, which is in Jerusalem.

[16] And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God. [17] And the holy vessels of God, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem. [18] And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

[19] And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed, [20] to the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance. [21] Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons. [22] I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

[23] And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach. [24] And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

[25] Then said Esdras the scribe, Blessed be the only Eternal God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem: [26] and hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles. [27] Therefore was I encouraged by the help of the Eternal my God, and gathered together men of Israel to go up with me.

[28] And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes: [29] of the sons of Phinees, Gerson: of the sons of Ithamar, Gamaliel: of the sons of David, Lettus the son of Sechenias: [30] of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men: [31] of the sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hundred men: [32] of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men: [33] of the sons of Elam, Josias son of Gotholias, and with him seventy men: [34] of the sons of Saphatias, Zaraias son of Michael, and with him threescore and ten men: [35] of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men: [36] of the sons of Bania, Salimoth son of Josaphias, and with him an hundred and threescore men: [37] of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men: [38] of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men: [39] of the sons of Adonikam the last, and these

are the names of them, Eliphalet, son of Geuel, and Samaias, and with them seventy men: [40] of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

[41] And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them. [42] But when I had found there none of the priests and Levites, [43] then sent I unto Eleazar, and Iduel, and Mæa, and Masman, [44] and Alnathan, and Samaias, and Joribas, and Nathan, Ennatan, Zacharias, and Mosollamus, principal men and learned. [45] And I bade them that they should go unto Loddeus the captain, who was in the place of the treasury: [46] and commanded them that they should speak unto Loddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of God.

[47] And by the mighty hand of our God they brought unto us skilful men of the sons of Mooli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen. [48] And Asebia, and Annuus, and Osaias his brother, of the sons of Chanuneus, and their sons, were twenty men. [49] And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites to wit, the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed.

[50] And there I vowed a fast unto the young men before our God, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle: [51] for I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries. [52] For we had said unto the king, that the power of the Eternal our God should be with them that seek him, to support them in all ways. [53] And again we besought our God as touching these things, and found him favourable unto us.

[54] Then I separated twelve of the chief of the priests, Esebrias, and Samias, and ten men of their brethren with them: [55] and I weighed them the gold, and the silver, and the holy vessels of the house of our God, which the king, and his council, and the princes, and all Israel, had given. [56] And when I had weighed it, I delivered unto them six hundred and sixty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold, [57] and twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

[58] And I said unto them, Both ye are holy unto God, and the vessels are holy, and the gold and the silver is a vow unto the Eternal God of our fathers. [59] Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God. [60] So the priests and the Levites, who had received the silver and the gold and the vessels that were in Jerusalem, brought them into the temple of God.

[61] And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our God, which was with us: and from the beginning of our journey God delivered us from every enemy, and so we came to Jerusalem. [62] And when we had been there three days, the gold and silver that was weighed was delivered in the house of our God on the fourth day unto Marmothi the priest the son of Uria. [63] And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight. [64] And all the weight of them was written up the same hour.

[65] Moreover they that were come out of the captivity offered sacrifice unto the Eternal God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams, [66] threescore and twelve lambs, goats for a peace-offering, twelve; all of them a sacrifice to God. [67] And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

[68] Now when these things were done, the rulers came unto me, and said, [69] The nation of Israel, the princes, the priests and the Levites, have not put away from them the strange people of the land, nor their pollutions from the Gentiles, to wit, the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites. [70] For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

[71] And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy. [72] So all they that were then moved at the word of the Eternal God of Israel assembled unto me, whilst 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 the holy garment rent, and bowing my knees, and stretching forth my hands unto God, [74] I said, O God, I am confounded and ashamed before thy face; [75] for our sins are multiplied above our heads, and our ignorances have reached up unto heaven. [76] For ever since the time of our fathers we have been and are in great sin, even unto this day. [77] And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

[78] And now in some measure hath mercy been shewed unto us from thee, O God, that there should be left us a root and a name in the place of thy sanctuary; [79] and to discover unto us a light in the house of the Eternal our God, and to give us food in the time of our servitude. [80] Yea, when we were in bondage, we were not forsaken of our God; but he made us favoured before the kings of Persia, so that they gave us food; [81] yea, and honoured the temple of our God, and raised up the desolate Sion, so that they have given us a sure abiding in Jewry and Jerusalem.

[82] And now, O God, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying, [83] That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness. [84] Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons. [85] Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

[86] And all that is befallen is done unto us for our wicked works and great sins: for thou, O God, didst make our sins light, [87] and didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land. [88] Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

[89] O God of Israel, thou art true: for we

are left a root this day. [90] Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee. [91] And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

[92] Then Jechonias the son of Jeelus, one of the children of Israel, called out and said, O Esdras, we have sinned against God; we have married strange women of the nations of the land, and now is all Israel aloft. [93] Let us make an oath to God, that we will put away all our wives, which we have taken of the heathen, with their children, [94] like as thou hast decreed, and as many as do obey the law of God. [95] Arise, and put into execution: for to thee doth this matter appertain, and we will be with thee: do valiantly. [96] So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

9 Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib, [2] and remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude. [3] And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem: [4] and that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

[5] And in three days were all they of the tribe of Juda and Benjamin gathered together at Jerusalem the twentieth day of the ninth month. [6] And all the multitude sat in the broad court of the temple, trembling because of the present foul weather.

[7] So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel. [8] And now by confessing give glory unto the Eternal God of our fathers, [9] and do his will, and separate yourselves from the heathen of the land, and from the strange women.

[10] Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do. [11] But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far: [12] therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed, [13] and with them the rulers and judges of every place, till we turn away the wrath of God from us for this matter.

[14] Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them. [15] And they that were of the captivity did according to all these things. [16] And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter. [17] So their cause that held strange wives was brought to an end in the first day of the first month.

[18] And of the priests that were come together, and had strange wives, there were found; [19] of the sons of Jesus the son of Josedec, and his brethren; Matthelas, and Eleazar, and Joribus, and Joadanus. [20] And they gave their hands to put away their wives, and to offer rams to make reconcilement for their errors.

[21] And of the sons of Emmer: Ananias, and Zabdeus, and Manes, and Samæus, and Hiereel, and Azarias. [22] And of the

sons of Phaisur; Elionais, Massias, Ismael, and Nathanael, and Ocodelus, and Saloas.

[23] And of the Levites; Jozabad, and Semis, and Coïus, who was called Calitas, and Patheus, and Judas, and Jonas. [24] Of the holy singers: Eleasabus, Bacchurus. [25] Of the porters; Salumus, and Tolbanes.

[26] Of them of Israel, of the sons of Phoros; Hiermas, and Jezias, and Melchias, and Maelus, and Eleazar, and Asebias, and Banæas. [27] Of the sons of Ela; Matthanias, Zacharias, and Jezrielus, and Joabdius, and Hieremoth, and Aïdias. [28] And of the sons of Zamoth; Eliadas, Eliasimus, Othonias, Jarimoth, and Sabatus, and Zeralias. [29] Of the sons of Bebai; Joannes, and Ananias, and Josabad, and Amatheis. [30] Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth. [31] And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, Matthanias, and Sesthel, Balnuus, and Manasseas. [32] And of the sons of Annas; Elionas, and Asaias, and Melchias, and Sabbeus, and Simon Chosameus. [33] And of the sons of Asom; Altaneus, and Mattathias, and Sabanneus, Eliphalat, and Manasses, and Semei. [34] And of the sons of Baani: Jeremias, Momdis, Ismaerus, Juel, Mabdai, and Pedias, and Anos, Rabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ezora; Sesis, Esril, Azaelus, Samatus, Zambri, Josephus. [35] And of the sons of Ethma; Mazitias, Zabadaias, Edaïs, Juel, Banaias.

[36] All these had taken strange wives, and they put them away with their children.

[37] And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

[38] And the whole multitude came together with one accord into the broad place of the holy porch toward the east: [39] and they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Eternal God of Israel. [40] So Esdras the chief priest brought the law to the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month. [41] And he read in the broad court before the holy porch from morning unto midday, before both men and women; and all the multitude gave heed unto the law.

[42] And Esdras the priest and reader of the law stood up upon a pulpit of wood which was made for that purpose. [43] And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Baalsamus, upon the right hand: [44] and upon his left hand Phaldaius, and Misael, Melchias, Lothasubus, Nabarias, Zacharias.

[45] Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all. [46] And when he opened the law, they stood all straight up. So Esdras blessed the Eternal God most High, the God of hosts, Almighty. [47] And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped God.

[48] Also Jesus, Anniuth, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maiannas, and Calitas, Azarias, and Joazabdus, and Ananias, Phalias, the Levites, taught the law of God, and read the law of God to the multitude, making them withal to understand it.

[49] Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying, [50] This day is holy unto God; (for they all wept when they heard the law:) [51] go then, and eat the fat, and drink the sweet, and send part to them that have nothing: [52] for this day is holy

unto God: and be not sorrowful; for God will bring you to honour.
53 So the Levites published all things to the people, saying, This day is holy to God; be not sorrowful. 54 Then went they their way, every one to eat and drink and make merry, and to give part to them that had nothing, and to make great cheer; 55 because they understood the words wherein they were instructed, and for the which they had been assembled.

PRAYER OF MANASSES (MANASSEH)

1 O God Almighty, the God of our fathers Abraham and Isaac and Jacob and of their righteous seed; [2] that hast made the heaven and the earth with all their adornment; [3] that hast bound the sea with the word of thy commandment; that hast closed the abyss and sealed it with thy fearful and glorious name; [4] whom all things revere and tremble before the face of thy power, [5] because the magnificence of thy glory is unendurable and irresistible the wrath of thy threatening against sinners: [6] the mercy of thy promise is both immeasurable and inscrutable; [7] for thou art God most high, compassionate, longsuffering, and most merciful, repenting of the evils of men. Thou, God, according to the abundance of thy goodness, hast proclaimed repentance and forgiveness to those that have sinned against thee, and in the multitude of thy kindnesses thou hast decreed for sinners repentance unto salvation. [8] Surely thou, O God, the God of the just, hast not appointed repentance for the just, for Abraham and Isaac and Jacob who have not sinned against thee; but thou hast appointed repentance for me a sinner: [9] for I have sinned above the number of the sand of the sea. My transgressions are multiplied, O God, they are multiplied, and I am not worthy to look at or see the height of heaven, for the multitude of my iniquities, [10] being bowed down by many iron bonds, so that I cannot uplift my head, and there is no release for me, because I have provoked thy anger, and have done evil before thee, not doing thy will, nor keeping thy commandments, but setting up abominations and multiplying offences. [11] And now I bend the knee of my heart, beseeching thy goodness: [12] I have sinned, God, I have sinned, and I acknowledge my transgressions: [13] but I pray and beseech thee, release me, God, release me, and destroy me not with my transgressions; keep not evils for me in anger for ever, nor condemn me to the lowest parts of the earth: because thou art God, the God of the repenting; [14] and in me thou wilt shew all thy benevolence, for that me unworthy thou wilt save, according to thy great mercy: [15] and I will praise thee continually all the days of my life: for all the host of the heavens sings to thee, and thine is the glory for ever and ever. Amen.

MACCABEES III (3 MACCABEES)

1 Now Philopater, on learning from those who came back that Antiochus had made himself master of the places which belonged to himself, sent orders to all his footmen and horsemen, took with him his sister Arsinoe, and marched out as far as the parts of Raphia, where Antiochus and his forces encamped.

[2] And one Theodotus, intending to carry out his design, took with him the bravest of the armed men who had been before committed to his trust by Ptolemy, and got through at night to the tent of Ptolemy, to kill him on his own responsibility, and so to end the war. [3] But Dositheus, called the son of Drimulus, by birth a Jew, afterward a renegade from the laws and observances of his country, conveyed Ptolemy away, and made an obscure person lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

[4] A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with dishevelled hair, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and wives; and promised that if they proved conquerors, she would give them two minæ of gold apiece. [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. [8] The Jews also sent some of their council and of their elders to him. The greetings, guest-gifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit their city.

[9] Having arrived at 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 court, [10] he was so struck with the exact magnificence of the place, and so wondered at the orderly arrangements of the temple, that he conceived the purpose of entering the sanctuary itself.

[11] And when they told him that this was not permissible, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once in a year, being allowed to go in, he would by no means give way. [12] Then they read the law to him; but he persisted in obtruding himself, exclaiming, that he ought to be allowed: and saying, Be it that they were deprived of this honour, I ought not to be. [13] And he put the question, Why, when he entered all temples, none of the priests who were present forbad him?

[14] He was thoughtlessly answered by some one, That he did wrong to boast of this. [15] Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent? [16] And 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 ag-

gressor, and when they filled the temple with lamentations and tears, [17] then those who had been left behind in the city were scared, and rushed forth, uncertain of the event.

[18] Virgins, who had 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, but recently separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner. [20] Newborn babes were deserted by the mothers or nurses who waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most High temple. [21] Various were the prayers offered up by those who assembled in this place, on account of the unholy attempt of the king.

[22] Along with these there were some of the citizens who took courage, and would not 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 had occupied before.

[24] During this time the multitude kept on praying. [25] The elders who surrounded the king strove in many ways to divert his haughty mind from the design which he had formed. [26] He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

[27] Yet even his own officers, when they saw this, joined the Jews in an appeal to Him who has all power, to aid in the present crisis, and not wink at such overweening 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, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

2 Now was it that the high priest Simon bowed his knees over against the holy place, and spread out his hands in reverent form, and uttered the following supplication:

[2] O Eternal God, 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 exulteth in his confidence and strength. [3] It is thou, the Creator of all, God of the universe, who art a righteous Governor, and judgest all who act with pride and insolence.

[4] It was thou who didst destroy the former workers of unrighteousness, among whom were the giants, who trusted in their strength and hardihood, by covering them with a measureless flood. [5] It was thou who didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when thou didst consume them with fire and brimstone.

[6] Thou didst make known thy power when thou causedst the bold Pharaoh, the enslaver of thy people, to pass through the ordeal of many and diverse inflictions. [7] And thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage to those who put their trust in thee, God of the whole creation. [8] These saw and felt the works of thine hands, and praised thee the Almighty.

[9] Thou, O King, when thou createdst the illimitable and measureless earth, didst choose out this city: thou didst make this place sacred to thy name, albeit thou needest nothing: thou didst glorify it with thy illustrious presence, after constructing it to the glory of thy great and honourable name.

[10] And thou didst promise, out of love to the house of Israel, that should we fall away from thee, and become afflicted, and then come to this house and pray, thou wouldest hear our prayer. [11] Verily thou art faithful and true.

[12] And whereas thou didst often aid our fathers when hard pressed, and in low estate, and deliveredst them out of great dangers, [13] see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies, and are become weak and powerless. [14] We being in this low condition, this bold and profane man seeks to dishonour this thy holy place, consecrated out of the earth to the name of thy Majesty.

[15] Thy dwelling-place, the heaven of heavens, is indeed unapproachable to men. [16] But since it seemed good to thee to exhibit thy glory among thy people Israel, thou didst sanctify this place. [17] Punish us not by means of the uncleanness of their men, nor chastise us by means of their profanity; lest the lawless ones should boast in their rage, and exult in exuberant pride of speech, and say, [18] We have trampled upon the holy house, as idolatrous houses are trampled upon.

[19] Blot out our iniquities, and do away with our errors, and shew forth thy compassion in this hour. [20] Let thy mercies quickly go before us. Grant us peace, that the cast down and broken hearted may praise thee with their mouth.

[21] At that time God, who seeth all things, who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence. [22] Shaking him to and fro as a reed is shaken with the wind, he cast him upon the pavement, powerless, with limbs paralyzed; by a righteous judgment deprived of the faculty of speech.

[23] His friends and body-guards, beholding the swift recompense which had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him. [24] When in course of time he had come to himself, this severe check caused no repentance within him, but he departed with bitter threatenings. [25] He proceeded to Egypt, grew worse in wickedness through his beforementioned companions in wine, who were lost to all goodness; [26] and not satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

[27] His purpose was to inflict a public stigma upon our race; wherefore he erected a pillar at the tower-porch, and caused the following inscription to be engraven upon it: [28] That entrance to their own temple was to be refused to all those who would not sacrifice; that all the Jews were to be registered among the common people; that those who resisted were to be forcibly seized and put to death; [29] that those who were thus registered, were to be marked on their persons by the ivy-leaf symbol of Dionysus, and to be set apart with these limited rights.

[30] To do away with the appearance of hating them all, he had it written underneath, that if any of them should elect to enter the community of those initiated in the rites, these should have equal rights with the Alexandrians.

[31] Some of those who were over the city, therefore, abhorring any approach to the city of piety, unhesitatingly gave in to the king, and expected to derive some great honour from a future connection with him. [32] A nobler spirit, however, prompted the majority to cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the registration: [33] cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national

foes, and debarring them from the common usages of social intercourse.

3 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon 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, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law. [3] Now, while the Jews always maintained a feeling of unswerving loyalty towards the kings, [4] yet, as they worshipped God, and observed his law, they made certain distinctions, and avoided certain things. Hence some persons held them in odium; [5] although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

[6] What all the rest of mankind said, was, however, made of no account by the foreigners; [7] who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

[8] Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in their troubles, and expected a favourable turn of affairs: [9] He who knoweth all things, will not, said they, disregard so great a people. [10] Some of the neighbours, friends, and fellow dealers of the Jews, even called them secretly to an interview, pledged them their assistance, and promised to do their very utmost for them.

[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 Jews.

[12] King Ptolemy Philopater, to the commanders and soldiers in Egypt, and in all places, health and happiness! [13] I am right well; and so, too, are my affairs. [14] Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, has been brought to a successful issue 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 Cœle-Syria and Phœnicia, and to be their willing benefactors.

[16] So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as 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 deeds. 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 toward all men, refrained from exercising our power upon them. [19] And 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 thing reasonable.

[20] We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously,

acted in a manner which was befitting.
21 Accordingly, bearing no ill-will against
their kinsmen [at Jerusalem], 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 alter-
ation of their state, by bestowing upon
them the rights of citizens of Alexandria,
and to admit them to the everlasting rites
of our solemnities.
22 All this, however, they have taken
in a very different spirit. With their in-
nate malignity, they have 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 ignoble course of procedure will
force us to do away with our reform.
24 Having then, received certain proofs
that these Jews bear us every sort of ill-
will, we must look forward to the pos-
sibility of some sudden tumult among
ourselves, when these impious men may
turn traitors and barbarous enemies.
25 As soon, therefore, as the contents
of this letter become known to you, in
that same hour we order those Jews who
dwell among you, with wives and chil-
dren, to be sent to us, vilified and abused,
in chains of iron, to undergo a death,
cruel and ignominious, suitable to men
disaffected. 26 For by the punishment of
them in one body we perceive that we
have found the only means of establish-
ing our affairs for the future on a firm
and satisfactory basis.
27 Whoever shall shield a Jew, whether
it be old man, child, or suckling, shall
with his whole house be tortured to
death. 28 Whoever shall inform against
the Jews, besides receiving the property
of the person charged, shall be presented
with two thousand drachmæ from the
royal treasury, shall be made free, and
shall be crowned.
29 Whatever place shall shelter a Jew,
shall, when he is hunted forth, be put un-
der the ban of fire, and be for ever ren-
dered useless to every living being for all
time to come. 30 Such was the purport of
the king's letter.

4 Wherever this decree was received,
the people kept up a revelry of joy
and shouting; as if their long-pent-up,
hardened hatred, were now to shew itself
openly.
2 The Jews suffered great throes of sor-
row, 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 place at
all inhabited, or what streets were there,
which their condition did not fill with
wailing and lamentation?
4 They were sent out unanimously by
the generals in the several 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 com-
mon humanity, and reflecting upon the
uncertain issue of life, shed tears at this
their miserable expulsion. 5 A multi-
tude of aged hoary-haired men, were
driven along with halting bending feet,
urged onward by the impulse of a vio-
lent, shameless force to quick speed.
6 Girls who had entered the bridal
chamber quite lately, to enjoy the part-
nership of marriage, exchanged pleasure
for misery; and with dust scattered upon
their myrrh-anointed heads, were hur-
ried along unveiled, and, in the midst
of outlandish insults, set up with one ac-
cord a lamentable cry in lieu of the mar-
riage 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 halters round their necks; instead

of feasting and youthful jollity, spent the rest of their nuptial days in wailings, and saw only the grave at hand. [9] They were dragged along by unyielding chains, like wild beasts: 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 barred 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 conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast 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; nay, were deemed unworthy of any civilized accommodation.

[12] When this was done, the king, hearing that their brethren 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 whit 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 extirpate 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 was not 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 Jews was too great for registration, [18] inasmuch as 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 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 Jews: 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 the active interference of the unconquerable Providence which assisted the Jews from heaven.

5 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 and handfuls of incense [infused] to drug the elephants early on the following day. These five hundred elephants were, when infuriated by the copious draughts of frankincense, to be led up to the execution of death upon the Jews. [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 Jews the most.

[4] The master of the elephants, Hermon, fulfilled his commission punctually. [5] The underlings appointed for the purpose went out about eventide 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 Jews to be destitute of all protection; for chains fettered them about. [7] They invoked the

Almighty God, and ceaselessly besought with tears their merciful God and Father, Ruler of all, God of every power, [8] to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them. [9] Their litany so earnest went up to heaven.

[10] Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace to certify the king thereof. [11] He, however, who has sent his good creature sleep from all time, by night or by day thus gratifying whom he wills, diffused a portion thereof [now] upon the king. [12] By this sweet and profound influence of God he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

[13] But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed him who is easily reconciled to display the power of his powerful hand to the overweening Gentiles. [14] The middle of the tenth hour had well nigh arrived, when the master-bidder, seeing the guests who were bidden collected, 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 potations, 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 Jews had been allowed to outlive that day. [19] Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends. [20] The king, then, with a barbarity exceeding that of Phalaris, said, That 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 Jews.

[21] When the king said this, the company present were glad, and approved; and then each man went to his own home. [22] Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

[23] The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade. [24] The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn. [25] The Jews, breathless with momentary suspense, stretched forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.

[26] The sun's rays were not yet shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying, That his desires could now be realized. [27] The king, receiving him, was astonished at his unwonted exit; and, overwhelmed with a spirit of oblivion about everything, enquired the object of this earnest preparation. [28] But this was the working of that Almighty God who had made him forget all his purpose.

[29] Hermon, and all his friends, pointed out the preparation of the animals. They are ready, O 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, to these wild beasts a large repast they should have furnished; not these innocent Jews, who me and my forefathers loyally have served. [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 visage, and depressed in countenance. [34] The friends, too, stole out one by one, and dismissed the assembled multitudes to their occupations. [35] The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help, too, from him.

[36] Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth. [37] And he summoned Hermon to his presence, and said, with threats, How often, O wretch, must I repeat my orders to thee about these same persons? [38] Once more, arm the elephants against the morrow for the extermination of the Jews.

[39] His kinsmen, who were reclining with him, wondered at his instability, and thus expressed themselves: [40] O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast ordered their destruction. When the thing is to be done, thou changest thy mind, and recallest thy instructions. [41] For this cause 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 Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He swore a fruitless oath, and determined forthwith to send them to Hades, crushed by the knees and feet of the elephants. [43] He would also invade Judea, and level its towns with fire and the sword; and 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] And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments.

[46] About early morning, when the city was now 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 feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the abovementioned Jews.

[48] But the Jews, when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd, [49] thought that they had come to the last moment of their lives, to the end of what they had tremblingly expected. They gave way, therefore, to lamentations and moans: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

[50] Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breast, and [51] sent up an exceeding great cry, entreating God of all power to reveal himself, and have mercy upon those who now lay at the gates of Hades.

6 And Eleazar, an illustrious priest of the country, who had attained to length of days, and whose life had been adorned with virtue, caused the presbyters who were about him to cease to cry out to the holy God, and prayed thus:
[2] O King, mighty in power, most high, Almighty God, who regulatest the whole creation with thy tender mercy, [3] look upon the seed of Abraham, upon the children of the sanctified Jacob, thy sanctified inheritance, O Father, now being wrongfully destroyed as strangers in a strange land.
[4] Thou destroyedst Pharaoh, with his host of chariots, when that master of this same Egypt was uplifted with lawless hardihood and loud-sounding tongue. Shedding the beams of thy mercy upon the race of Israel, thou didst overwhelm him with his proud army. [5] When Sennacherim, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting himself against thy holy city, with boastings grievous to be endured, thou, O God, didst demolish him and didst shew forth thy might to many nations. [6] When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries. [7] It was thou who, when Daniel was hurled, through slander and envy, as a prey to lions down below, didst bring him back again unhurt to light. [8] When Jonah was pining away in the belly of the sea-bred monster, thou didst look upon him, O Father, and recover him to the sight of his own.
[9] And now, thou who hatest insolence; thou who dost abound in mercy; thou who art the protector of all things; appear quickly to those of the race of Israel, who are insulted by abhorred, lawless Gentiles. [10] If our life has during our exile been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O God, by the death which thou preferrest.
[11] Let not the vain-minded congratulate vain idols at the destruction of thy beloved, saying, Neither did their God deliver them. [12] Thou who art Allpowerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men. [13] Let the heathen cower before thy invincible might to-day, O glorious One, who hast all power to save the race of Jacob. [14] The whole band of infants and their parents with tears beseech thee. [15] Let it be shewn to all the nations that thou art with us, O God, and hast not turned thy face away from us; but as thou saidst that thou wouldst not forget them even in the land of their enemies, so do thou fulfil this saying, O God.
[16] Now, at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power. [17] When the Jews saw this, they uttered a loud cry to heaven, so that the adjacent valleys resounded, and caused an irrepressible lamentation throughout the army.
[18] Then the all-glorious, all-powerful, and true God, displayed his holy countenance, and opened the gates of heaven, from which two angels, dreadful of form, came down, and were visible to all but the Jews. [19] And they stood opposite, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters. [20] And a cold shudder came over the person of the king, and oblivion paralysed the vehemence of his spirit. [21] They turned back the animals upon the armed forces which followed them; and the animals trod them down, and destroyed them.
[22] The king's wrath was converted into compassion; and he wept at his own

machinations. [23] For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying, [24] Ye have governed badly; and have exceeded tyrants in cruelty; and me your benefactor ye have laboured to deprive at once of my dominion and my life, by secretly devising measures injurious to the kingdom. [25] Who has gathered here, unreasonably removing each from his home, those who, in fidelity to us, had held the fortresses of the country? [26] Who has thus consigned to unmerited punishments those who in good will towards us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?

[27] Loose, loose the unjust bonds; send them to their homes in peace, and deprecate what has 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] These things he said: and they, released the same moment, having now escaped death, praised God their holy Saviour. [30] The king then departed to the city, and called his financier to him, and bade him provide a seven days' quantity of wine and other materials for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place in which they expected to meet with their destruction.

[31] Then they who were before despised and nigh unto Hades, yea, rather advanced into it, partook of the cup of salvation, instead of a grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths. [32] Ceasing their miserable strain of woe, they took up the subject of their fatherland, hymning in praise God their wonder-working Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

[33] So, also, the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him. [34] Those who had 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 Jews, as we just said, instituted a dance, and then gave themselves up to feasting, glad thanksgivings, and psalms. [36] They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. They thus established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them. [37] They requested the king to send them back to their homes.

[38] They were being enrolled from the twenty-fifth of Pachon to the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days. [39] The Ruler over all did during this time manifest forth his mercy gloriously, and did deliver them all together unharmed.

[40] They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away. [41] The king commended them, and wrote the subjoined letter, of magnanimous import for them, to the commanders of every city.

7 King Ptolemy Philopator to the commanders throughout Egypt, and to all who are set over affairs, joy and strength.
[2] We, too, and our children are well; and God has directed our affairs as we wish.
[3] Certain of our friends did of malice vehemently urge us to punish the 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 Jews to all other people. [5] They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.
[6] For this cause we severely threatened them; yet, with the clemency which we are wont to extend to all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews 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] And we have dismissed them to their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past. [9] For know ye, that should we conceive any evil design against, or in any manner aggrieve them, we shall ever have as our opposite, not man, but the highest God, the ruler of all might. From Him there will be no escape, as the avenger of such deeds. Fare ye well.
[10] When they had received this letter, they were not forward to depart immediately. They petitioned the king to be allowed to inflict fitting punishment upon those of their race who had willingly transgressed the holy God, and the law of God. [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 had transgressed the law of God boldly in every part of the king's dominions. [13] Their priests, then, as it was meet, saluted him with good wishes, and all the people echoed with the Hallelujah. They then joyfully departed.
[14] Then they punished and destroyed with ignominy every polluted Jew that fell in their way; [15] slaying thus, in that day, above three hundred men, and esteeming this destruction of the wicked a season of joy. [16] They themselves having held fast their God unto 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 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 severally the means of securing a return home. [19] They were accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness. [20] These they registered as sacred upon a pillar, when they had 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, and no one in any way robbed them of their goods. [22] Every man received back his own, according to inventory; those who had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation. [23] Blessed be the Redeemer of Israel unto everlasting. Amen.

MACCABEES IV (4 MACCABEES)

1 As I am going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the passions, I would willingly advise you to give the utmost heed to philosophy. [2] For reason is necessary to every one as a step to science: and more especially does it embrace the praise of prudence, the highest virtue.

[3] If, then, reasoning appears to hold the mastery over the passions which stand in the way of temperance, such as gluttony and lust, [4] it surely also and manifestly has the rule over the affections which are contrary to justice, such as malice; and of those which are hindrances to manliness, as wrath, and pain, and fear. [5] How, then, is it, perhaps some may say, that reasoning, if it rule the affections, is not also master of forgetfulness and ignorance? They attempt a ridiculous argument. [6] For reasoning does not rule over its own affections, but over such as are contrary to justice, and manliness, and temperance, and prudence; 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 passions; [8] but I shall prove it with the greatest force from the fortitude of Eleazar, and seven brethren, and their mother, who suffered death in defence of virtue. [9] For all these, contemning pains even unto death, by this contempt, demonstrated that reasoning has command over the passions.

[10] For their virtues, then, it is right that I should commend those men who died with their mother at this time in behalf of rectitude; and for their honours, I may count them happy. [11] For they, winning admiration not only from men in general, but even from their persecutors, for their manliness 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 upon the question, having commenced, as is our wont, with laying down the doctrine, and so proceed to the account of these persons, giving glory to the all wise God.

[13] The question, therefore, is, whether reasoning be absolute master of the passions. [14] Let us determine, then, What is reasoning? and what passion? and how many forms of the passions? and whether reasoning bears sway over all of these?

[15] Reasoning is, then, intellect accompanied by a life of rectitude, putting foremost the consideration of wisdom. [16] And wisdom is a knowledge of divine and human things, and of their causes. [17] And this is contained in the education of the law; by means of which we learn divine things reverently, and human things profitably.

[18] And the forms of wisdom are prudence, and justice, and manliness, and temperance. [19] The leading one of these is prudence; by whose means, indeed, it is that reasoning bears rule over the passions. [20] Of the passions, pleasure and pain are the two most comprehensive; and they also by nature refer to the

soul. [21] And there are many attendant affections surrounding pleasure and pain. [22] Before pleasure is lust; and after pleasure, joy. [23] And before pain is fear; and after pain, sorrow.

[24] Wrath is an affection, common to pleasure and to pain, if any one will pay attention when it comes upon him. [25] And there exists in pleasure a malicious disposition, which is the most multiform of all the affections. [26] In the soul it is arrogance, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye. [27] In the body it is greediness and gormandizing, and solitary gluttony.

[28] As pleasure and pain are, therefore, two growths of the body and the soul, so there are many offshoots of these passions. [29] And reasoning, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improves the materials of the morals and affections. [30] For reasoning is the leader of the virtues, but it is the sole ruler of the passions. Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the passions.

[31] Now temperance consists of a command over the lusts. [32] But of the lusts, some belong to the soul, others to the body: and over each of these classes the reasoning appears to bear sway. [33] For whence is it, otherwise, that when urged on to forbidden meats, we reject the gratification which would ensue from them? Is it not because reasoning is able to command the appetites? I believe so. [34] Hence it is, then, that when lusting after water-animals and birds, and fourfooted beasts, and all kinds of food which are forbidden us by the law, we withhold ourselves through the mastery of reasoning. [35] For 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.

2 And what wonder? if the lusts of the soul, after participation with what is beautiful, are frustrated, [2] on this ground, therefore, the temperate Joseph is praised in that by reasoning, he subdued, on reflection, the indulgence of sense. [3] For, although young, and ripe for sexual intercourse, he abrogated by reasoning the stimulus of his passions.

[4] And it is not merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master. [5] For instance, the law says, Thou shalt not covet thy neighbour's wife, nor anything that belongs to thy neighbour. [6] Now, then, since it is the law which has forbidden us to desire, I shall 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, and a glutton, and a drunkard reclaimed, unless it be clear that reasoning is master of the passions?

[8] A man, therefore, who regulates his course by the law, even if he be a lover of money, straightway puts force upon his own disposition; lending to the needy without interest, and cancelling the debt of the incoming sabbath. [9] And should a man be parsimonious, he is ruled by the law acting through reasoning; so that he does not glean his harvest crops, nor vintage: and in reference to other points we may perceive that it is reasoning that conquers his passions.

[10] For the law conquers even affection toward parents, not surrendering virtue on their account. [11] And it prevails over marriage love, condemning it when transgressing law. [12] And it rulers it over the love of parents toward their children, for they punish them for vice; and it domineers over the intimacy of friends, reproving them when wicked. [13] And think it not a strange assertion that rea-

soning can in behalf of the law conquer even enmity. [14] It alloweth not to cut down the cultivated herbage of an enemy, but preserveth it from the destroyers, and collecteth their fallen ruins.

[15] And reasoning appears to be master of the more violent passions, as love of empire and empty boasting, and arrogance, and loud boasting, and slander. [16] For the temperate understanding repels all these malignant passions, as it does wrath: for it masters even this.

[17] Thus Moses, when angered against Dathan and Abiram, did nothing to them in wrath, but regulated his anger by reasoning. [18] For the temperate mind is able, as I said, to be superior to the passions, and to transfer some, and destroy others. [19] For why, else, does our most wise father Jacob blame Simeon and Levi for having irrationally slain the whole race of the Shechemites, saying, Cursed be their anger. [20] For if reasoning did not possess the power of subduing angry affections, he would not have spoken thus.

[21] For at the time when God created man, He implanted within him his passions and moral nature. [22] And at that time He enthroned above all the holy leader mind, through the medium of the senses. [23] And He gave a law to this mind, by living according to which it will maintain a temperate, and just, and good, and manly reign. [24] How, then, a man may say, if reasoning be master of the passions, has it no control over forgetfulness and ignorance?

3 The argument is exceedingly ridiculous: for reasoning does not appear to bear sway 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 is 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 your yielding to malice. [5] For reasoning is not an eradicator, but an antagonist of the passions. [6] And this may be more clearly comprehended from the thirst of King David. [7] For after David had been attacking the Philistines the whole day, he with the soldiers of his nation slew many of them; [8] then when evening came, sweating and very weary, he came to the royal tent, about which the entire host of our ancestors was encamped.

[9] Now all the rest of them were at supper; [10] but the king, being very much athirst, although he had numerous springs, could not by their means quench his thirst; [11] but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer upon him, and consumed him with languish.

[12] Wherefore his body-guards being troubled at this longing of the king, two valiant young soldiers, reverencing the desire of the king, put on their panoplies, and taking a pitcher, got over the ramparts of the enemies: [13] and unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest. [14] And having boldly discovered the fountain, they filled out of it the draught for the king.

[15] But he, though parched up with thirst, reasoned that a draught reputed of equal value to blood, would be terribly dangerous to his soul. [16] Wherefore, setting up reasoning in opposition to his

desire, he poured out the draught to God.
17 For the temperate mind has power to
conquer the pressure of the passions,
and 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 abomi-
nate all the assaults of the passions.
19 But the occasion now invites us to
give an illustration of temperate reason-
ing from history. 20 For at a time when
our fathers were in possession of undis-
turbed peace through obedience to the
law, and were prosperous, so that Seleu-
cus Nicanor, the king of Asia, both as-
signed them money for divine service,
and accepted their form of government,
21 then certain persons, bringing in new
things contrary to the general unanimity,
in various ways fell into calamities.

4 For a certain man named Simon, who
was in opposition to Onias, who once
held the high priesthood for life, and
was an honourable and good man, af-
ter that by slandering him in every way,
he could not injure him with the people,
went away as an exile, with the intention
of betraying his country.
2 Whence coming to Apollonius, the
military governor of Syria, and Phœnicia,
and Cilicia, he said, 3 Having good will
to the king's affairs, I am come to inform
thee that infinite private wealth is laid up
in the treasuries of Jerusalem which do
not belong to the temple, but pertain to
king Seleucus.
4 Apollonius, acquainting himself with
the particulars of this, praised Simon for
his care of the king's interests, and go-
ing up to Seleucus informed him of the
treasure; 5 and getting authority about
it, and quickly advancing into our coun-
try with the accursed Simon and a very
heavy force, 6 he said that he came with
the commands of the king that he should
take the private money of the treasury.
7 And the nation, indignant at this procla-
mation, and replying to the effect that
it was extremely unfair that those who
had committed deposits to the sacred
treasury should be deprived of them, re-
sisted as well as they could. 8 But Apollo-
nius went away with threats into the tem-
ple.
9 And the priests, with the women
and children, having supplicated God
to throw his shield over the holy, de-
spised place, 10 and Apollonius going up
with his armed force to the seizure of the
treasure,—there appeared from heaven
angels riding on horseback, all radiant in
armour, filling them with much fear and
trembling. 11 And Apollonius fell down
half dead upon the court which is open
to all nations, and extended his hands to
heaven, and implored the Hebrews, with
tears, to pray for him, and propitiate the
heavenly host. 12 For he said that he had
sinned, so as to be consequently worthy
of death; and that if he were saved, he
would celebrate to all men the blessed-
ness of the holy place.
13 Onias the high priest, induced by
these words, although for other reasons
anxious that king Seleucus should not
suppose that Apollonius was slain by
human device and not by Divine pun-
ishment, prayed for him; 14 and he be-
ing thus unexpectedly saved, departed to
manifest to the king what had happened
to him.
15 But on the death of Seleucus the
king, his son Antiochus Epiphanes suc-
ceeds to the kingdom: a man of haughty
pride and terrible. 16 Who having de-
posed Onias from the high priesthood,
appointed his brother Jason to be high
priest: 17 who had made a covenant, if
he would give him this authority, to pay
yearly three thousand six hundred and
sixty talents.
18 And he committed to him the high
priesthood and rulership over the nation.
19 And 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] At which Divine vengeance being grieved, instigated Antiochus himself against them. [22] For being at war with Ptolemy in Egypt, he heard that on a report of his death being spread abroad, the inhabitants of Jerusalem had exceedingly rejoiced, and he quickly marched against them. [23] And having subdued them, he established a decree that if any of them lived according to the laws of his country, he should die.

[24] And 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 abjure the Jewish religion.

5 The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed troops standing in a circle round him, [2] commanded his spearbearers to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols. [3] And should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel, and so killed.

[4] And 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] And Antiochus seeing him, said, [6] I would counsel thee, old man, before thy 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 have had so long, you appear to me to be no philosopher in retaining the superstition of the Jews. [7] For wherefore, since nature has conferred upon you the most excellent flesh of this animal, do you loathe it? [8] It seems senseless not to enjoy what is pleasant, yet not disgraceful; and from notions of sinfulness, to reject the boons of nature.

[9] And you will be acting, I think, still more senselessly, if you follow vain conceits about the truth. [10] And you will, moreover, be despising me to your own punishment. [11] Will you not awake from your trifling philosophy? and give up the folly of your notions; and, regaining understanding worthy of your age, search into the truth of an expedient course? [12] and, reverencing my kindly admonition, have pity upon your own years? [13] For, bear in mind, that if there be any power which watches over this religion of yours, it will pardon you for all transgressions of the law which you commit through compulsion.

[14] While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged permission to speak. [15] And having received power to speak, he began thus to deliver himself: [16] We, O Antiochus, who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law; [17] wherefore we consider that we ought not in any point to transgress the law. [18] And indeed, were our law (as you suppose) not truly divine, and if we wrongly think it divine, we should have no right even in that case to destroy our sense of religion. [19] Think not eating the unclean, then, a trifling offence. [20] For transgression of the law, whether in small or great matters, is of equal moment; [21] for in either case the law is equally slighted.

[22] But thou deridest our philosophy, as

though we lived irrationally in it. [23] Yet it instructs us in temperance, so that we are superior to all pleasures and lusts; and it exercises us in manliness, so that we cheerfully undergo every grievance. [24] And it instructs us in justice, so that in all our dealings we render what is due; and it teaches us piety, so that we worship the one only God becomingly. [25] Wherefore it is that we eat not the unclean; for believing that the law was established by God, we are convinced that the Creator of the world, in giving his laws, sympathises with our nature. [26] Those things which are convenient to our souls, he has directed us to eat; but those which are repugnant to them, he has interdicted.

[27] But, tyrant-like, thou not only forcest us to break the law, but also to eat, that thou mayest ridicule us as we thus profanely eat: [28] but thou shalt not have this cause of laughter against me; [29] nor will I transgress the sacred oaths of my forefathers to keep the law. [30] No, not if you pluck out my eyes, and consume my entrails. [31] I am not so old, and void of manliness, but that my rational powers are youthful in defence of my religion.

[32] Now then; prepare your wheels, and kindle a fiercer flame. [33] I will not so compassionate my old age, as on my account to break the law of my country. [34] I will not belie thee, O law, my instructor! or forsake thee, O beloved self-control. [35] I will not put thee to shame, O philosopher Reason; or deny thee, O honoured priesthood, and science of the law. [36] Mouth! thou shalt not pollute my old age, nor the full stature of a perfect life.

[37] My fathers shall receive me pure, not having quailed before your compulsion, though unto death. [38] For over the ungodly thou shalt tyrannize; but thou shalt not master it over my thoughts about religion, either by thy arguments, or through deeds.

6 When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up, and rudely haled Eleazar to the instruments of torture. [2] And first, they stripped the old man, adorned as he was with the comeliness of piety. [3] Then tying back his arms and hands, they disdainfully used him with stripes; [4] a herald opposite crying out, Obey the commands of the king.

[5] But Eleazar, the high-minded and truly noble, as one tortured in a dream, regarded it not at all. [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] And falling upon the ground, from his body having no power to support the pains, he yet kept his reasoning upright and unbending. [8] Then one of the harsh spearbearers leaped upon his belly as he was falling, to force him upright.

[9] But he endured the pains, and despised the cruelty, and persevered through the indignities; [10] and like a noble athlete, the old man, when struck, vanquished his torturers. [11] His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

[12] Wherefore, 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, O Eleazar, with these miseries? [15] We will bring you some meat cooked by yourself, and do you save yourself by pretending that you have eaten swine's flesh.

[16] And Eleazar, as though the advice more painfully tortured him, cried out, [17] Let not us who are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence; [18] for it were irrational, if having lived up to old age in all truth, and having scrupu-

lously guarded our character for it, we should now turn back, [19] and ourselves should become a pattern of impiety to the young, as being an example of pollution eating. [20] It would be disgraceful if we should live on some short time, and that scorned by all men for cowardice, [21] and be condemned by the tyrant for unmanliness, by not contending to the death for our divine law. [22] Wherefore do you, O children of Abraham, die nobly for your religion. [23] Ye spearbearers of the tyrant, why do ye linger?

[24] Beholding 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] And he being at length burnt down to the bones, and about to expire, raised his eyes God-ward, and said, [27] Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire. [28] Be merciful to thy 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 recompense 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 passions. [32] For had the passions been superior to reasoning, I would have given them the witness of this mastery. [33] But now, since reasoning conquered the passions, we befittingly award it the authority of first place.

[34] And it is but fair that we should allow, that the power belongs to reasoning, since it masters external miseries. [35] Ridiculous would it be were it not so; and I prove that reasoning has not only mastered pains, but that it is also superior to the pleasures, and withstands them.

7 The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of passions, [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 till it sailed into the harbour of victory over death.

[4] Not so has ever a city, when besieged, held out against many and various machines, as did that holy man, when his pious soul was tried with the fiery trial of tortures and rackings, move his besiegers through the religious reasoning that shielded him. [5] For father Eleazar, projecting his disposition, broke the raging waves of the passions as with a jutting promontory.

[6] O priest, worthy of the priesthood! thou didst not pollute thy sacred teeth; nor make thy appetite, which had always embraced the clean and lawful, a partaker of profanity. [7] O harmonizer 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 unto death.

[9] Thou, father, hast gloriously established our right government by thy endurance; and making of much account our service past, prevented its destruction, and, by thy deeds, hast made credible the words of philosophy. [10] O aged man of more power than tortures, elder more vigorous than fire, greatest king over the passions, Eleazar!

[11] For as father Aaron, armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel, [12] so Eleazar, the descendant of Aaron, wasted away by the fire, did not give up his reasoning. [13] And, what is most wonderful, though an old man, though the labours of his body were now spent, and his fibres were relaxed,

and his sinews worn out, he recovered youth. [14] By the spirit of reasoning, and the reasoning of Isaac, he rendered powerless the many-headed instrument. [15] O 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 unto death, confessedly religious reasoning is ruler of the passions.

[17] But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning. [18] But they who have meditated upon religion with their whole heart, these alone can master the passions of the flesh: [19] they who believe that to God they die not; for, as our forefathers, Abraham, Isaac, 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 passions: [21] since what person, walking religiously by the whole rule of philosophy, and believing in God, [22] and knowing that it is a blessed thing to endure all kinds of hardships for virtue, would not, for the sake of religion, master his passion? [23] For the wise and brave man only is master over his passions. [24] Whence it is, that even boys, imbued 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,—

8 Then, indeed, vehemently swayed with passion, he commanded to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go when they had eaten; but if they objected, to torment them more grievously.

[2] The tyrant having given this charge, seven brethren were brought into his presence, along with their aged mother, handsome, and modest, and well-born, and altogether comely. [3] Whom, when the tyrant beheld, encircling their mother as in a dance, he was pleased at them; and being struck with their becoming and ingenuous mien, smiled upon them, and calling them near, said,

[4] O youths, with favourable feelings, I admire the beauty of each of you; and greatly honouring so numerous a band of brethren, I not only counsel you not to share the madness of the old man who has been tortured before, [5] but I do 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 shall receive places of authority in my government, if you forsake your national ordinance, [7] and, conforming to the Greek mode of life, alter your rule, and revel in youth's delights. [8] For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures. [9] Have mercy, then, upon your own selves, whom I, although an enemy, compassionate for your age and comeliness. [10] Will you not reason upon this—that if you disobey, there will be nothing left for you but to die in tortures?

[11] Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat unclean meat. [12] And when the spearman brought forward the wheels, and

the racks, and hooks, and catapeltæ, and caldrons, pans, and finger-racks, and iron hands, and wedges, and bellows, the tyrant continued: [13] Fear, young men, and the Righteousness which ye worship will be merciful to you if you err from compulsion. [14] Now they having listened to these words of persuasion, and seeing the fearful instruments, not only were not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

[15] Now let us consider the matter: had any of them been weak-spirited and cowardly among them, what reasonings would they have employed but such as these? [16] O wretched that we are, and exceeding senseless! when the king exhorts us, and calls us to his bounty, should we not obey him? [17] Why do we cheer ourselves with vain counsels, and venture upon a disobedience bringing death? [18] Shall we not fear, O brethren, the instruments of torture, and weigh the threatenings of torment, and shun this vain-glory and destructive pride? [19] Let us have compassion upon our age and relent over the years of our mother. [20] And let us bear in mind that we shall be dying as rebels. [21] And 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 us not oppose necessity, nor seek vain-glory by our own excruciation. [24] The law itself is not forward to put us to death, if we dread torture. [25] Whence has such angry zeal taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by giving ear to the king?

[26] But nothing of this kind did the young men say or think when about to be tortured. [27] For they were well aware of the sufferings, and masters of the pains. So that as soon as the tyrant had ceased counselling them to eat the unclean, they altogether with one voice, as from the same heart, said:

9 Why delayest thou, O tyrant? for we are readier to die than to transgress the injunctions of our fathers. [2] And we should be disgracing our fathers if we did not obey the law, and take knowledge for our guide.

[3] O tyrant, counsellor of law-breaking, do not, hating us as thou dost, pity us more than we pity ourselves. [4] For we account your pity of us on the terms of unlawful escape to be worse than death. [5] And you think to scare us, by threatening us with death by tortures, as though thou hadst learned nothing by the death of Eleazar. [6] But if aged men of the Hebrews have died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame.

[7] Make the attempt, then, O tyrant; and if thou puttest us to death for our religion, think not that thou harmest us by torturing us. [8] For we through this ill-treatment and endurance shall bear off the rewards of virtue. [9] But thou, for the wicked and despotic slaughter of us, shalt, from the Divine vengeance, endure eternal torture by fire.

[10] When they had thus spoken, the tyrant was not only exasperated against them as being refractory, but enraged with them as being ungrateful. [11] So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs. [12] And when they had laboured hard without effect in scourging him, they hurled him upon the wheel. [13] And the noble youth, extended upon this, became dislocated. [14] And with every member disjointed, he exclaimed in expostulation,

[15] O most accursed tyrant, and enemy of heavenly justice, and cruel-hearted, I am no murderer, nor sacrilegious man,

whom thou thus ill-usest; 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, O accursed ministers, is your wheel, as to stifle my reasoning; cut my limbs, and burn my flesh, and twist my joints. [18] For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

[19] While he was saying this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more. [20] And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered about the axles of the machine.

[21] And although the framework of his bones was now destroyed, the high-minded and Abrahamic youth did not groan. [22] But, as though transformed by fire into immortality, he nobly endured the rackings, saying, [23] Imitate me, O brethren, nor ever desert your station, nor abjure 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] And saying this, the revered youth abruptly closed his life.

[26] And when all admired his courageous soul, the spearmen brought forward him who was second in point of age, and having put on iron hands, bound him with pointed hooks to the catapelt. [27] And when, on enquiring whether he would eat before he was tortured, they heard his noble sentiment, [28] after they with the iron hands had violently dragged all the flesh from the neck to the chin, the panther-like beasts 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! and he said to the tyrant,

[30] Thinkest thou not, most cruel of all tyrants, that thou art now tortured more than I, finding thy overweening conception of tyranny conquered by our patience in behalf of our religion? [31] For I lighten my suffering by the pleasures which are connected with virtue. [32] But thou art tortured with threatenings for impiety; and thou shalt not escape, most corrupt tyrant, the vengeance of Divine wrath.

10 Now this one, having 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, Know ye not, that the father of those who are dead, begat me also; and that the same mother bare me; and that I was brought up in the same tenets? [3] I abjure not the noble relationship of my brethren. [3] Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are not able to touch, even if ye wish it, my soul.

[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] And they dragged round his fingers, and his arms, and his legs, and his ankles. [7] And not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled 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] And when about to die, he said, [10] We, O accursed tyrant, suffer this for the sake of Divine education and virtue. [11] But thou, for thy impiety and bloodshedding, shalt endure indissoluble torments.

[12] And thus having died worthily of his brethren, they dragged forward the fourth, saying, [13] Do not thou share the

madness of thy brethren: but give regard to the king, and save thyself. [14] But he said to them, You have not a fire so scorching as to make me play the coward. [15] By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the pious, I will not repudiate the noble brotherhood. [16] Invent, O tyrant, tortures; that you may learn, even through them, that I am the brother of those tormented before.

[17] When he had said this, the bloodthirsty, and murderous, and unhallowed Antiochus ordered his tongue to be cut out. [18] But he said, Even if you take away the organ of speech, yet God hears the silent. [19] Behold, my tongue is extended, cut it off; for not for that shalt thou extirpate our reasoning. [20] Gladly do we lose our limbs in behalf of God. [21] But God shall speedily find you, since you cut off the tongue, the instrument of divine melody.

11 And when he had died, disfigured in his torments, the fifth leaped forward, and said,

[2] I intend not, O tyrant, to get excused from the torment which is in behalf of virtue. [3] But I have come of my own accord, that by the death of me, you may owe heavenly vengeance a punishment for more crimes. [4] O thou hater of virtue and of men, what have we done that thou thus revellest in our blood? [5] Does it seem evil to thee that we worship the Founder of all things, and live according to his surpassing law? [6] But this is worthy of honours, not of torments; [6] hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God. [6] Behold, now, being alien from God, thou makest war against those who are religious toward God.

[9] As he said this, the spearbearers bound him, and drew him to the catapelt: [10] to which binding him at his knees, and fastening them with iron fetters, they bent down his loins upon 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 thou bestowest upon us, O 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; and on the tyrant asking him whether he would eat and be delivered, he said,

[14] I am indeed younger than my brothers, but in understanding I am as old; [15] for having been born and reared unto the same end, we are bound to die also in behalf of the same cause. [16] So that if thou think proper to torment us for not eating the unclean;—torment!

[17] As he said this, they brought him to the wheel. [18] Extended upon which, with limbs racked and dislocated, he was gradually roasted from beneath. [19] And having heated sharp spits, they approached them to his back; and having transfixed his sides, they burned away his entrails.

[20] And he, while tormented, said, O period good and holy, in which, for the sake of religion, we brothers have been called to the contest of pain, and have not been conquered. [21] For religious understanding, O tyrant, is unconquered. [22] Armed with upright virtue, I also shall depart with my brethren. [23] I, too, bearing with me a great avenger, O deviser of tortures, and enemy of the truly pious.

[24] We six youths have destroyed thy tyranny. [25] For is not your inability to overrule our reasoning, and to compel us to eat the unclean, thy destruction? [26] Your fire is cold to us, your catapelts are painless, and your violence harmless. [27] For the guards not of a tyrant but of a divine law are our defenders: through this we keep our reasoning unconquered.

12 When he, too, had undergone blessed martyrdom, and died in the caldron into which he had been thrown, the seventh, the youngest of all, came forward: [2] whom the tyrant pitying, though he had been dreadfully reproached by his brethren, [3] seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

[4] Thou seest the end of the madness of thy brethren: for they have died in torture through disobedience; and you, if disobedient, having been miserably tormented, will yourself perish prematurely. [5] But if you obey, you shall be my friend, and have a charge over the affairs of the kingdom.

[6] And having thus exhorted him, he sent for the mother of the boy; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient. [7] And he, after his mother had urged him on in the Hebrew tongue, (as we shall soon relate) says, [8] Release me, that I may speak to the king and all his friends. [9] And they, rejoicing exceedingly at the promise of the youth, quickly let him go.

[10] And he, running up to the pans, said, [11] Impious tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness? [12] Wherefore the divine vengeance is reserving thee for eternal fire and torments, which shall cling to thee for all time.

[13] Wert thou not ashamed, man as thou art, 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 thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

[16] Wherefore, he continued, I myself, being about to die, [17] will not forsake the testimony of my brethren. [18] And I call upon the God of my fathers to be merciful to my race. [19] But thee, both living and dead, he will punish.

[20] Thus having prayed, he hurled himself into the pans; and so expired.

13 If then, the seven brethren despised troubles even unto death, it is confessed on all sides that righteous reasoning is absolute master over the passions. [2] For just as if, had they as slaves to the passions eaten of the unholy, we should have said that they had been conquered by them; [3] now it is not so: but by means of the reasoning which is praised by God, they mastered their passions.

[4] And it is impossible to overlook the leadership of reflection: for it gained the victory over both passions and troubles. [5] How, then, can we avoid according to these men mastery of passion through right reasoning, since they drew not back from the pains of fire? [6] For 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 intemperance of passions.

[8] For 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 Assyria who despised the equally afflicting furnace. [10] Let us not be cowards in the manifestation of piety. [11] And one said, Courage, brother; and another, Nobly endure. [12] And another, Remember of what stock ye are; and by the hand of what father Isaac endured to be slain for the sake of piety.

[13] And one and all, looking on each other serene and confident, said, Let us sacrifice with all our heart our souls to

God who gave them, and employ our bodies for the keeping of the law. [14] Let us not fear him who thinketh he killeth; [15] for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God. [16] Let us arm ourselves, therefore, in the abnegation of the divine reasoning. [17] If we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us. [18] And as each one of the brethren was haled away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who have died before you.

[19] Now you are not 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 fountains, hence their brotherly souls are reared up lovingly together; [22] and increase the more powerfully by reason of this simultaneous rearing, and by daily intercourse, and by other education, and exercise in the law of God.

[23] Brotherly love being thus sympathetically constituted, the seven brethren had a more sympathetic mutual harmony. [24] For 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] For a like ardour for what is right and honourable increased their fellow-feeling towards each other. [26] For it acting along with religion, made their brotherly feeling more desirable to them.

[27] And yet, although nature and intercourse and virtuous morals increased their brotherly love, those who were left endured to behold their brethren, who were ill-used for their religion, tortured even unto death.

14 And more than this, they even urged them on to this ill-treatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love.

[2] O reasonings more royal than a king, and freer than freemen! [3] Sacred and harmonious concert of the seven brethren as concerning 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] For just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed unto death for religion's sake, as through the immortal soul of religion.

[7] O holy seven of harmonious brethren! for 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 beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire. [10] And what could be more painful? for the power of fire, being sharp and quick, speedily dissolved their bodies.

[11] And think it not wonderful that reasoning bore rule over those men in their torments, when even a woman's mind despised more manifold pains. [12] For the mother of those seven youths endured the rackings of each of her children.

[13] And 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, in the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep off the intruder. [17] And 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 are able.

[18] But why should we point attention to the sympathy toward children shewn by irrational animals? [19] The very 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 unto death.

[20] But sympathy with her children did not turn aside the mother of the young men, who had a spirit kindred with that of Abraham.

15 O reasoning of the sons, master over the passions, and religion more desirable to a mother than progeny! [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] O in what way can I describe ethically the affections of parents toward their children, the resemblance of soul and of form engrafted 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] for by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they are of children. [6] And of all mothers the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them; [7] and through her many pains undergone in connection with each one, was compelled to feel sympathy with them; [8] yet, through fear of God, she neglected the temporary salvation of her children.

[9] Not but that, on account of the excellent disposition of her sons, and their obedience to the law, her maternal affection toward them was increased. [10] For they were both just and temperate, and manly, and high-minded, and fond of their brethren, and so fond of their mother that even unto death they obeyed her by observing the law.

[11] And 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] O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

[14] At the racking and roasting of each one of them, the observant mother was prevented by religion from changing. [15] She beheld her children's flesh dissolving around the fire; and their extremities quivering on the ground, and the flesh of their heads dropped forwards down to their beards, like masks.

[16] O thou mother, who wast tried at this time with bitterer pangs than those of parturition! [17] O thou only woman who hast brought forth perfect holiness! [18] Thy first-born, expiring, turned thee not; nor the second, looking miserable in his torments; nor the third, breathing out his soul. [19] Nor when thou didst behold the eyes of each of them looking sternly upon their tortures, and their nostrils foreboding death, didst thou weep! [20] When thou didst see children's flesh heaped upon children's flesh that had been torn off, hands upon hands cut off, heads decapitated upon heads, dead falling upon the dead, and a choir of children turned through torture into a burying-ground, thou lamentedst not.

[21] Not so do siren melodies, or songs of swans, attract the hearers to listening, O voices of children calling upon your

mother in the midst 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 midst of sufferings, enabled her to forego, for the time, parental love. [24] Although beholding the destruction of seven children, the noble mother, after one embrace, stripped off [her feelings] through faith in God. [25] For just as in a council-room, beholding 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] did not lean to that which would have saved her children for the safety of a brief space. [28] But this daughter of Abraham remembered his holy fortitude.

[29] O mother of a nation, avenger of the law, and defender of religion, and prime bearer in the battle of the affections! [30] O thou nobler in endurance than males, and more manly than men in patience! [31] For as the ark of Noah, bearing the world in the world-filling flood, bore up against the waves, [32] so thou, the guardian of the law, when surrounded on every side by the flood of passions, and straitened by violent storms which were the torments of thy children, didst bear up nobly against the storms against religion.

16 If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even unto death, confessedly religious reasoning is master even of the passions.

[2] I have proved, then, that not only men have obtained the mastery of their passions, but also that a woman despised the greatest torments. [3] And not so fierce were the lions round Daniel, nor the furnace of Misael burning with most vehement fire, as that natural love of children burned within her, when she beheld her seven sons tortured. [4] But with the reasoning of religion the mother quenched passions so great and powerful.

[5] For we must consider also this: that, had the woman been faint-hearted, as being their mother, she would have lamented over them; and perhaps might have spoken thus:

[6] Ah! wretched I, and many times miserable; who having born seven sons, have become the mother of none. [7] O 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, O 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 have married to no profit, I shall not see your children, nor be felicitated as 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, shall I have a son to bury me.

But with such a lament as this the holy and God-fearing mother bewailed 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 adamantine mind, and as one bringing forth again her full number of sons to immortality, she rather with supplications exhorted them to death in behalf of

religion.
[14] O woman, soldier of God for religion, thou, aged and a female, hast conquered through endurance even a tyrant; and though but weak, hast been found more powerful in deeds and words. [15] For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst to thy sons in the Hebrew tongue,
[16] O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country. [17] For it were disgraceful that this old man should endure pains for the sake of righteousness, and that you who are younger should be afraid of the tortures.
[18] Remember that through God ye obtained existence, and have enjoyed it. [19] And on this account ye ought to bear every affliction because of God. [20] For whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him. [21] And the righteous Daniel was cast unto the lions; and Ananias, and Azarias, and Misael, were slung out into a furnace of fire; yet they endured through God. [22] You, then, having the same faith towards God, be not troubled. [23] For it is unreasonable that they who know religion should not stand up against troubles.
[24] With these arguments, the mother of seven, exhorting each of her sons, overpersuaded them from transgressing the commandment of God. [25] And they saw this, too, that they who die for God, live to God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

17 And 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 upon the pile, rather than that they should touch her person.
[2] O thou mother, who together with seven children didst destroy the violence of the tyrant, and render void his wicked intentions, and exhibit the nobleness of faith! [3] For thou, as a house bravely built upon the pillar of thy children, didst bear without swaying, the shock of tortures.
[4] Be of good cheer, therefore, O holy-minded mother! holding the firm [substance of the] hope of your steadfastness with God. [5] Not so gracious does the moon appear with the stars in heaven, as thou art established honourable before God, and fixed in the firmament with thy sons whom thou didst illuminate with religion to the stars. [6] For thy bearing of children was after the fashion of a child of Abraham.
[7] And, were it lawful for us to paint as on a tablet the religion of thy story, the spectators would not shudder at beholding the mother of seven children enduring for the sake of religion various tortures even unto death. [8] And it had been a worthy thing to have inscribed upon 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 polity of the Hebrews. [10] These also avenged their nation, looking unto God, and enduring torments unto death.
[11] For it was a truly divine contest which was carried through by them. [12] For at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life. [13] Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended. [14] The tyrant was

the opposite; and the world and living men were the spectators. [15] And reverence for God conquered, and crowned her own athletes.

[16] Who did not admire those champions of true legislation? who were not astonied? [17] The tyrant himself, and all their council, admired their endurance; [18] through which, also, they now stand beside the divine throne, and live a blessed life. [19] For Moses saith, And all the saints are under thy hands.

[20] These, therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy did not overcome our nation; [21] and that the tyrant was punished, and their country purified. [22] For they became the antipoise to the sin of the nation; and the Divine Providence saved Israel, aforetime afflicted, by the blood of those pious ones, and their propitiatory death.

[23] For the tyrant Antiochus, looking to their manly virtue, and to their endurance in torture, proclaimed that endurance as an example to his soldiers. [24] And they proved to be to him noble and brave for land battles and sieges; and he conquered and stormed the towns of all his enemies.

18 O Israelitish children, descendants of the seed of Abraham, obey this law, and in every way be religious. [2] Knowing that religious reasoning is master of the passions, and those not only inward but outward.

[3] Whence those persons giving up their bodies to pains for the sake of religion, were not only admired by men, but were deemed worthy of a divine portion. [4] And 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] And the tyrant Antiochus was both punished upon earth, and is punished now he is dead; for when he was quite unable to compel the Israelites to adopt foreign customs, and to desert the manner of life of their fathers, [6] then, departing from Jerusalem, he made war against the Persians.

[7] And the righteous mother of the seven children spake also as follows to her offspring: I was a pure virgin, and went not beyond my father's house; but I took care of the built-up rib. [8] No destroyer of the desert, [or] ravisher of the plain, injured me; nor did the destructive, deceitful, snake, make spoil of my chaste virginity; and I remained with my husband during the period of my prime.

[9] And these my children, having arrived at maturity, their father died: blessed was he! for having sought out a life of fertility in children, he was not grieved with a period of loss of children. [10] And he used to teach you, when yet with you, the law and the prophets.

[11] He used to read to you the slaying of Abel by Cain, and the offering up of Isaac, and the imprisonment of Joseph. [12] And he used to tell you of the zealous Phinehas; and informed you of Ananias and Azarias, and Misael in the fire. [13] And he used to glorify Daniel, who was in the den of lions, and pronounce him blessed.

[14] And he used to put you in mind of the scripture of Esaias, which saith, Even if thou pass through the fire, it shall not burn thee. [15] He chanted to you David, the hymn-writer, who saith, Many are the afflictions of the just. [16] He declared the proverbs of Solomon, who saith, He is a tree of life to all those who do His will. [17] He used to verify Ezekiel, who said, Shall these dry bones live? [18] For he did not forget the song which Moses taught, proclaiming, I will kill, and I will make to live. [19] This is our life, and the length of our days.

[20] O that bitter, and yet not bitter, day when the bitter tyrant of the Greeks, quenching fire with fire in his cruel cal-

drons, brought with boiling rage the seven sons of the daughter of Abraham to the catapelt, 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] Wherefore divine retribution pursued and will pursue the pestilent wretch.

[23] But the children of Abraham, with their victorious mother, are assembled together to the choir of their fathers; having received pure and immortal souls from God. [24] To whom be glory for ever and ever. Amen.

OTHER ANCIENT BOOKS

1 ENOCH

The Book of Enoch

1 The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed. [2] And he took up his parable and said—Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come. [3] Concerning the elect I said, and took up my parable concerning them: The Holy Great One will come forth from His dwelling, [4] And the eternal God will tread upon the earth, (even) on Mount Sinai, And appear from His camp And appear in the strength of His might from the heaven of heavens. [5] And all shall be smitten with fear, And the Watchers shall quake, And great fear and trembling shall seize them unto the ends of the earth. [6] And the high mountains shall be shaken, And the high hills shall be made low, And shall melt like wax before the flame. [7] And the earth shall be wholly rent in sunder, And all that is upon the earth shall perish, And there shall be a judgement upon all (men). [8] But with the righteous He will make peace. And will protect the elect, And mercy shall be upon them. And they shall all belong to God, And they shall be prospered, And they shall all be blessed. And He will help them all, And light shall appear unto them, And He will make peace with them. [9] And behold! He cometh with ten thousands of His holy ones To execute judgement upon all, And to destroy all the ungodly: And to convict all flesh Of all the works of their ungodliness which they have ungodly committed, And of all the hard things which ungodly sinners have spoken against Him.

2 Observe ye everything that takes place in the heaven, how they do not change their orbits, and the luminaries which are in the heaven, how they all rise and set in order each in its season, and transgress not against their appointed order. [2] Behold ye the earth, and give heed to the things which take place upon it from first to last, how steadfast they are, how none of the things upon earth change, but all the works of God appear to you. [3] Behold the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain lie upon it.

3 Observe and see how (in the winter) all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes.

4 And again, observe ye the days of summer how the sun is above the earth over against it. And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with growing heat, and so you cannot tread on the earth, or on a rock by reason of its heat.

5 Observe ye how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that liveth for ever hath made them so. [2] And all His works go on thus from year to year for ever, and all the tasks which they accomplish for Him, and their tasks change not, but according as God hath ordained so is it done. [3] And behold how the sea and the rivers in like manner accomplish and change not their tasks from His commandments. [4] But ye—ye have not been steadfast, nor done the commandments of God, But ye have turned away and spoken proud and hard words With your impure mouths against His greatness. Oh, ye hard-hearted, ye shall find no peace. [5] Therefore shall ye execrate your days, And the years of your life shall perish, And the years of your destruction shall be multiplied in eternal execration, And ye shall find no mercy. 6a. In those days ye shall make your names an eternal execration unto all the righteous, b. And by you shall all who curse, curse, And all the sinners and godless shall imprecate by you, 7c. And for you the godless there shall be a curse. 6d. And all the . . . shall rejoice, e. And there shall be forgiveness of sins, f. And every mercy and peace and forbearance: g. There shall be salvation unto them, a goodly light. i. And for all of you sinners there shall be no salvation, j. But on you all shall abide a curse. 7a. But for the elect there shall be light and joy and peace, b. And they shall inherit the earth. [8] And then there shall be bestowed upon the elect wisdom, And they shall all live and never again sin, Either through ungodliness or through pride: But they who are wise shall be humble. [9] And they shall not again transgress, Nor shall they sin all the days of their life, Nor shall they die of (the divine) anger or wrath, But they shall complete the number of the days of their life. And their lives shall be increased in peace, And the years of their joy shall be multiplied, In eternal gladness and peace, All the days of their life.

6 And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. [2] And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' [3] And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' [4] And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' [5] Then sware they all together and bound themselves by mutual imprecations upon it. [6] And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. [7] And these are the names of their leaders: Samîazâz, their leader, Arâkîba, Râmêêl, Kôkabîêl, Tâmîêl, Râmîêl, Dânêl, Êzêqêêl, Barâqîjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl. [8] These are their chiefs of tens.

7 And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. [2] And they became pregnant, and they bare great giants, whose height was three thousand ells: [3] Who consumed all the acquisitions of men. [4] And when men could no longer sustain them, the giants turned against them and devoured

mankind. [5] And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. [6] Then the earth laid accusation against the lawless ones.

8 And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals □of the earth□ and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. [2] And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. [3] Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl (taught) astrology, Kôkabêl the constellations, Êzêqêêl the knowledge of the clouds, □Araqiêl the signs of the earth, Shamsiêl the signs of the sun□, and Sariêl the course of the moon. [4] And as men perished, they cried, and their cry went up to heaven . . .

9 And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. [2] And they said one to another: 'The earth made without inhabitant cries the voice of their cryings up to the gates of heaven. [3] And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause before the Most High."' [4] And they said to God of the ages: 'God of rulers, God of gods, King of kings, □and God of the ages□, the throne of Thy glory (standeth) unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages! [5] Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou seest all things, and nothing can hide itself from Thee. [6] Thou seest what Azâzêl hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn: [7] And Semjâzâ, to whom Thou hast given authority to bear rule over his associates. [8] And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. [9] And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness. [10] And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth. [11] And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'

10 Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: [2] □'Go to Noah and□ tell him in my name "Hide thyself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. [3] And now instruct him that he may escape and his seed may be preserved for all the generations of the world.' [4] And again God said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. [5] And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. [6] And on the day of the great judgement he shall be cast into the fire. [7] And heal the earth which the angels have corrupted, and proclaim the healing of the earth,

that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. [8] And the whole earth has been corrupted through the works that were taught by Azâzêl: to him ascribe all sin.' [9] And to Gabriel said God: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy the children of fornication and the children of the Watchers from amongst men and cause them to go forth: send them one against the other that they may destroy each other in battle: for length of days shall they not have. [10] And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.' [11] And God said unto Michael: 'Go, bind Semjâzâ and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. [12] And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. [13] In those days they shall be led off to the abyss of fire: □and□ to the torment and the prison in which they shall be confined for ever. [14] And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. [15] And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind. [16] Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth shall be planted in truth and joy for evermore. [17] And then shall all the righteous escape, And shall live till they beget thousands of children, And all the days of their youth and their old age Shall they complete in peace. [18] And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing. [19] And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil. [20] And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth. [21] And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. [22] And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever.

11 And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. [2] And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.'

12 Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. [2] And his activities had to do with the Watchers, and his days were with the holy ones. [3] And I Enoch was blessing God of majesty and the King of the ages, and lo! the Watchers called me—Enoch the scribe—and said to me: [4] 'Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: [5] "Ye have wrought great destruction on the earth: And ye shall have no peace nor forgiveness of sin: and inasmuch as they delight themselves in their children, [6] The murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain."'

13 And Enoch went and said: 'Azâzêl, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds: [2] And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.' [3] Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them. [4] And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of God of heaven. [5] For from thenceforward they could not speak (with Him) nor lift up their eyes to heaven for shame of their sins for which they had been condemned. [6] Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length. [7] And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep. [8] And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding (me) I to tell it to the sons of heaven, and reprimand them. [9] And when I awaked, I came unto them, and they were all sitting gathered together, weeping in 'Abelsjâîl, which is between Lebanon and Sênêsêr, with their faces covered. [10] And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

14 The book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance with the command of the Holy Great One in that vision. [2] I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to converse therewith and understand with the heart. [3] As He has created and given to man the power of understanding the word of wisdom, so hath He created me also and given me the power of reprimanding the Watchers, the children of heaven. [4] I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of eternity, and that judgement has been finally passed upon you: yea (your petition) will not be granted unto you. [5] And from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth the decree has gone forth to bind you for all the days of the world. [6] And (that) previously you shall have seen the destruction of your beloved sons and ye shall have no pleasure in them, but they shall fall be-

fore you by the sword. [7] And your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have written. [8] And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven. [9] And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright me. [10] And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tesselated floor (made) of crystals, and its groundwork was of crystal. [11] Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was (clear as) water. [12] A flaming fire surrounded the walls, and its portals blazed with fire. [13] And I entered into that house, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling got hold upon me. [14] And as I quaked and trembled, I fell upon my face. [15] And I beheld a vision, And lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire. [16] And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent. [17] And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire. [18] And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. [19] And from underneath the throne came streams of flaming fire so that I could not look thereon. [20] And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. [21] None of the angels could enter and could behold His face by reason of the magnificence and glory and no flesh could behold Him. [22] The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counsellor. [23] And the most holy ones who were nigh to Him did not leave by night nor depart from Him. [24] And until then I had been prostrate on my face, trembling: and God called me with His own mouth, and said to me: 'Come hither, Enoch, and hear my word.' [25] And one of the holy ones came to me and waked me, and He made me rise up and approach the door: and I bowed my face downwards.

15 And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice. [2] And go, say to the Watchers of heaven, who have sent thee to intercede for them: "You should intercede for men, and not men for you: [3] Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons? [4] And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish. [5] Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. [6] But you were formerly spiritual, living the eternal life,

and immortal for all generations of the world. [7] And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. [8] And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. [9] Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. [10] As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling. [11] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. [12] And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

16 From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement—thus shall they destroy until the day of the consummation, the great judgement in which the age shall be consummated, over the Watchers and the godless, yea, shall be wholly consummated." [2] And now as to the watchers who have sent thee to intercede for them, who had been aforetime in heaven, (say to them): [3] "You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth." [4] Say to them therefore: "You have no peace."'

17 And they took and brought me to a place in which those who were there were like flaming fire, and, when they wished, they appeared as men. [2] And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven. [3] And I saw the places of the luminaries and the treasuries of the stars and of the thunder and in the uttermost depths, where were a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings. [4] And they took me to the living waters, and to the fire of the west, which receives every setting of the sun. [5] And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west. [6] I saw the great rivers and came to the great river and to the great darkness, and went to the place where no flesh walks. [7] I saw the mountains of the darkness of winter and the place whence all the waters of the deep flow. [8] I saw the mouths of all the rivers of the earth and the mouth of the deep.

18 I saw the treasuries of all the winds: I saw how He had furnished with them the whole creation and the firm foundations of the earth. [2] And I saw the corner-stone of the earth: I saw the four winds which bear the earth and the firmament of the heaven. [3] And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars of the heaven. [4] I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting. [5] I saw the winds on the earth carrying the clouds: I saw the paths of the angels. I saw at the end of the earth the firmament of the heaven above. [6] And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south. [7] And as for those towards the east, □one□ was of coloured stone, and

one of pearl, and one of jacinth, and those towards the south of red stone. [8] But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire. [9] And I saw a flaming fire. [10] And beyond these mountains Is a region the end of the great earth: there the heavens were completed. [11] And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth. [12] And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place. [13] I saw there seven stars like great burning mountains, and to me, when I inquired regarding them, [14] The angel said: 'This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. [15] And the stars which roll over the fire are they which have transgressed the commandment of God in the beginning of their rising, because they did not come forth at their appointed times. [16] And He was wroth with them, and bound them till the time when their guilt should be consummated (even) for ten thousand years.'

19 And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods, (here shall they stand,) till the day of the great judgement in which they shall be judged till they are made an end of. [2] And the women also of the angels who went astray shall become sirens.' [3] And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen.

20 And these are the names of the holy angels who watch. [2] Uriel, one of the holy angels, who is over the world and over Tartarus. [3] Raphael, one of the holy angels, who is over the spirits of men. [4] Raguel, one of the holy angels who takes vengeance on the world of the luminaries. [5] Michael, one of the holy angels, to wit, he that is set over the best part of mankind and over chaos. [6] Saraqâêl, one of the holy angels, who is set over the spirits, who sin in the spirit. [7] Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim. [8] Remiel, one of the holy angels, whom God set over those who rise.

21 And I proceeded to where things were chaotic. [2] And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible. [3] And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire. [4] Then I said: 'For what sin are they bound, and on what account have they been cast in hither?' [5] Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: 'Enoch, why dost thou ask, and why art thou eager for the truth? [6] These are of the number of the stars of heaven, which have transgressed the commandment of God, and are bound here till ten thousand years, the time entailed by their sins, are consummated.' [7] And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture. [8] Then I said: 'How fearful is the place and how terrible to look upon!' [9] Then Uriel answered me, one of the holy angels who was with me, and said unto me: 'Enoch, why hast thou such fear and af-

fright?' And I answered: 'Because of this fearful place, and because of the spectacle of the pain.' [10] And he said unto me: 'This place is the prison of the angels, and here they will be imprisoned for ever.'

22 And thence I went to another place, and he showed me in the west another great and high mountain and of hard rock. {| class="wikitable" |- ! Ethiopic !! Greek |- | [2] And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and deep and dark to look at.|| [2] And there were four hollow places in it, deep and very smooth: three of them were dark and one bright and there was a fountain of water in its midst. And I said: 'How smooth are these hollow places, and deep and dark to view.' |} [3] Then Raphael answered, one of the holy angels who was with me, and said unto me: 'These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein, yea that all the souls of the children of men should assemble here. [4] And these places have been made to receive them till the day of their judgement and till their appointed period till the period appointed, till the great judgement (comes) upon them.' {| class="wikitable" |- ! Ethiopic !! Greek |- | [5] I saw the spirits of the children of men who were dead, and their voice went forth to heaven and made suit. [6] Then I asked Raphael the angel who was with me, and I said unto him: 'This spirit—whose is it, whose voice goeth forth and maketh suit?'|| [5] I saw □the spirit of□ a dead man making suit, and his voice went forth to heaven and made suit. [6] And I asked Raphael the angel who was with me, and I said unto him: 'This spirit which maketh suit, whose is it, whose voice goeth forth and maketh suit to heaven?' |} [7] And he answered me saying: 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.' {| class="wikitable" |- ! Ethiopic !! Greek |- | [8] Then I asked regarding it, and regarding all the hollow places: 'Why is one separated from the other?' || [8] Then I asked regarding all the hollow places: 'Why is one separated from the other?' |} {| class="wikitable" |- ! Ethiopic !! Greek |- | [9] And he answered me and said unto me: 'These three have been made that the spirits of the dead might be separated. And such a division has been made □for□ the spirits of the righteous, in which there is the bright spring of water. [10] And such has been made for sinners when they die and are buried in the earth and judgement has not been executed on them in their lifetime. [11] Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who curse for ever and retribution for their spirits. There He shall bind them for ever. [12] And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners. [13] Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions: but their spirits shall not be slain in the day of judgement nor shall they be raised from thence. [14] Then I blessed God of glory and said: 'Blessed be my Master, God of righteousness, who ruleth for ever.' || [9] And he answered me saying: 'These three have been made that the spirits of the dead might be separated. And this division has been made for the spirits of the righteous, in which there is the bright spring of water. [10] And this has been made for sinners when they die and are buried in the earth and judge-

ment has not been executed upon them in their lifetime. [11] Here their spirits shall be set apart in this great pain, till the great day of judgement, scourgings, and torments of the accursed for ever, so that (there may be) retribution for their spirits. There He shall bind them for ever. [12] And this division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners. [13] And this has been made for the spirits of men who shall not be righteous but sinners, who are godless, and of the lawless they shall be companions: but their spirits shall not be punished in the day of judgement nor shall they be raised from thence. [14] Then I blessed God of glory and said: 'Blessed art Thou, God of righteousness, who ruleth over the world.' |}

23 From thence I went to another place to the west of the ends of the earth. [2] And I saw a burning fire which ran without resting, and paused not from its course day or night but (ran) regularly. [3] And I asked saying: 'What is this which rests not?' [4] Then Raguel, one of the holy angels who was with me, answered me and said unto me: 'This course of fire which thou hast seen is the fire in the west which persecutes all the luminaries of heaven.'

24 And from thence I went to another place of the earth, and he showed me a mountain range of fire which burnt day and night. [2] And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones (thereof) were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: three towards the east, one founded on the other, and three towards the south, one upon the other, and deep rough ravines, no one of which joined with any other. [3] And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne: and fragrant trees encircled the throne. [4] And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever: and its fruit is beautiful, and its fruit resembles the dates of a palm. [5] Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.' [6] Then answered Michael, one of the holy and honoured angels who was with me, and was their leader.

25 And he said unto me: 'Enoch, why dost thou ask me regarding the fragrance of the tree, and why dost thou wish to learn the truth?' [2] Then I answered him saying: 'I wish to know about everything, but especially about this tree.' [3] And he answered saying: 'This high mountain which thou hast seen, whose summit is like the throne of God, is His throne, where the Holy Great One, God of Glory, the Eternal King, will sit, when He shall come down to visit the earth with goodness. [4] And as for this fragrant tree no mortal is permitted to touch it till the great judgement, when He shall take vengeance on all and bring (everything) to its consummation for ever. It shall then be given to the righteous and holy. [5] Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of God, the Eternal King. [6] Then shall they rejoice with joy and be glad, And into the holy place shall they enter; And its fragrance shall be in their bones, And they shall live a long life on earth, Such as thy fathers lived: And in their days shall no sorrow or plague Or torment or calamity touch them.' [7] Then blessed I the God of Glory, the Eternal King, who hath prepared such things for the righteous, and hath created them and promised to give to them.

26 And I went from thence to the middle of the earth, and I saw a blessed place in which there were trees with branches abiding and blooming of a dismembered tree. [2] And there I saw a holy mountain, and underneath the mountain to the east there was a stream and it flowed towards the south. [3] And I saw towards the east another mountain higher than this, and between them a deep and narrow ravine: in it also ran a stream underneath the mountain. [4] And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three mountains. [5] And all the ravines were deep and narrow, (being formed) of hard rock, and trees were not planted upon them. [6] And I marvelled at the rocks, and I marvelled at the ravine, yea, I marveled very much.

27 Then said I: 'For what object is this blessed land, which is entirely filled with trees, and this accursed valley between?' [2] Then Uriel, one of the holy angels who was with me, answered and said: 'This accursed valley is for those who are accursed for ever: Here shall all the accursed be gathered together who utter with their lips against God unseemly words and of His glory speak hard things. {| class="wikitable" |- ! Ethiopic !! Greek |- | Here shall they be gathered together, and here shall be their place of judgement. [3] In the last days there shall be upon them the spectacle of righteous judgement in the presence of the righteous for ever: here shall the merciful bless God of glory, the Eternal King. || Here shall they be gathered together, and here shall be the place of their habitation. [3] In the last times, in the days of the true judgement in the presence of the righteous for ever: here shall the godly bless God of glory, the Eternal King. |} [4] In the days of judgement over the former, they shall bless Him for the mercy in accordance with which He has assigned them (their lot).' [5] Then I blessed God of Glory and set forth His glory and lauded Him gloriously.

28 And thence I went towards the east, into the midst of the mountain range of the desert, and I saw a wilderness and it was solitary, full of trees and plants. [2] And water gushed forth from above. [3] Rushing like a copious watercourse which flowed towards the north-west it caused clouds and dew to ascend on every side.

29 And thence I went to another place in the desert, and approached to the east of this mountain range. [2] And there I saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

30 And beyond these, I went afar to the east, and I saw another place, a valley (full) of water. [2] And therein there was a tree, the colour (?) of fragrant trees such as the mastic. [3] And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

31 And I saw other mountains, and amongst them were groves of trees, and there flowed forth from them nectar, which is named sarara and galbanum. [2] And beyond these mountains I saw another mountain to the east of the ends of the earth, whereon were aloe-trees, and all the trees were full of stacte, being like almond-trees. [3] And when one burnt it, it smelt sweeter than any fragrant odour.

32 And after these fragrant odours, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper. || [1] To the north-east I beheld seven mountains full of choice nard and mastic and cinnamon and pepper |} [2] And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean sea and went far from it, and passed over the angel Zotîêl. {| class="wikitable" |- ! Ethiopic !! Greek |- | [3] And I came to the Garden of Righteousness, and saw beyond those trees many large trees growing there and of goodly fragrance, large, very beautiful and glorious, and the tree of wisdom whereof they eat and know great wisdom. || [3] And I came to the Garden of Righteousness, and from afar off trees more numerous than these trees and great—two trees there, very great, beautiful, and glorious, and magnificent, and the tree of knowledge, whose holy fruit they eat and know great wisdom. |} [4] That tree is in height like the fir, and its leaves are like (those of) the Carob tree: and its fruit is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar. [5] Then I said: 'How beautiful is the tree, and how attractive is its look!' [6] Then Raphael the holy angel, who was with me, answered me and said: 'This is the tree of wisdom, of which thy father old (in years) and thy aged mother, who were before thee, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.'

33 And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and (I saw) birds also differing in appearance and beauty and voice, the one differing from the other. [2] And to the east of those beasts I saw the ends of the earth whereon the heaven rests, and the portals of the heaven open. [3] And I saw how the stars of heaven come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me. [4] He showed all things to me and wrote them down for me: also their names he wrote for me, and their laws and their companies.

34 And from thence I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth. [2] And here I saw three portals of heaven open in the heaven: through each of them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain. [3] And out of one portal they blow for good: but when they blow through the other two portals, it is with violence and affliction on the earth, and they blow with violence.

35 And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the east, the same number of portals, and the same number of outlets.

36 And from thence I went to the south to the ends of the earth, and saw there three open portals of the heaven: and thence there come dew, rain, and wind. [2] And from thence I went to the east to the ends of the heaven, and saw here the three eastern portals of heaven open and small portals above them. [3] Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown to them. [4] And as often as I saw I blessed always God of Glory, and I continued to bless God of Glory who has wrought great and glorious wonders, to show the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the work of His might and praise the great work of His hands and bless Him for ever.

37 The second vision which he saw, the vision of wisdom—which Enoch the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw. [2] And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: Hear, ye men of old time, and see, ye that come after, the words of the Holy One which I will speak before God of Spirits. [3] It were better to declare (them only) to the men of old time, but even from those that come after we will not withhold the beginning of wisdom. [4] Till the present day such wisdom has never been given by God of Spirits as I have received according to my insight, according to the good pleasure of God of Spirits by whom the lot of eternal life has been given to me. [5] Now three Parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

38 The First Parable. When the congregation of the righteous shall appear, And sinners shall be judged for their sins, And shall be driven from the face of the earth: [2] And when the Righteous One shall appear before the eyes of the righteous, Whose elect works hang upon God of Spirits, And light shall appear to the righteous and the elect who dwell on the earth, Where then will be the dwelling of the sinners, And where the resting-place of those who have denied God of Spirits? It had been good for them if they had not been born. [3] When the secrets of the righteous shall be revealed and the sinners judged, And the godless driven from the presence of the righteous and elect, [4] From that time those that possess the earth shall no longer be powerful and exalted: And they shall not be able to behold the face of the holy, For God of Spirits has caused His light to appear On the face of the holy, righteous, and elect. [5] Then shall the kings and the mighty perish And be given into the hands of the righteous and holy. [6] And thenceforward none shall seek for themselves mercy from God of Spirits For their life is at an end.

39 [And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men. [2] And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.] And mercy shall not be accorded to them, saith God of Spirits. [3] And in those days a whirlwind carried me off from the earth, And set me down at the end of the heavens. [4] And there I saw another vision, the dwelling-places of the holy, And the resting-places of the righteous. [5] Here mine eyes saw their dwellings with His righteous angels, And their resting-places with the holy. And they petitioned and interceded and prayed for the children of men, And righteous-

ness flowed before them as water, And mercy like dew upon the earth: Thus it is amongst them for ever and ever. 6a. And in that place mine eyes saw the Elect One of righteousness and of faith, 7a. And I saw his dwelling-place under the wings of God of Spirits. 6b. And righteousness shall prevail in his days, And the righteous and elect shall be without number before Him for ever and ever. 7b. And all the righteous and elect before Him shall be strong as fiery lights, And their mouth shall be full of blessing, And their lips extol the name of God of Spirits, And righteousness before Him shall never fail, And uprightness shall never fail before Him. [8] There I wished to dwell, And my spirit longed for that dwelling-place: And there heretofore hath been my portion, For so has it been established concerning me before God of Spirits. [9] In those days I praised and extolled the name of God of Spirits with blessings and praises, because He hath destined me for blessing and glory according to the good pleasure of God of Spirits. [10] For a long time my eyes regarded that place, and I blessed Him and praised Him, saying: 'Blessed is He, and may He be blessed from the beginning and for evermore. [11] And before Him there is no ceasing. He knows before the world was created what is for ever and what will be from generation unto generation. [12] Those who sleep not bless Thee: they stand before Thy glory and bless, praise, and extol, saying: "Holy, holy, holy, is God of Spirits: He filleth the earth with spirits."' [13] And here my eyes saw all those who sleep not: they stand before Him and bless and say: 'Blessed be Thou, and blessed be the name of God for ever and ever.' [14] And my face was changed; for I could no longer behold.

40 And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before God of Spirits. [2] And on the four sides of God of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel that went with me made known to me their names, and showed me all the hidden things. [3] And I heard the voices of those four presences as they uttered praises before God of glory. [4] The first voice blesses God of Spirits for ever and ever. [5] And the second voice I heard blessing the Elect One and the elect ones who hang upon God of Spirits. [6] And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of God of Spirits. [7] And I heard the fourth voice fending off the Satans and forbidding them to come before God of Spirits to accuse them who dwell on the earth. [8] After that I asked the angel of peace who went with me, who showed me everything that is hidden: 'Who are these four presences which I have seen and whose words I have heard and written down?' [9] And he said to me: 'This first is Michael, the merciful and long-suffering: and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who inherit eternal life, is named Phanuel.' [10] And these are the four angels of God of Spirits and the four voices I heard in those days.

41 And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance. [2] And there I saw the mansions of the elect and the mansions of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of God of Spirits, and being dragged off: and they could not abide because of the punishment which proceeds from God of Spirits. [3] And there mine eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew, and there I saw from whence they proceed in that place and from whence they saturate the dusty earth. [4] And there I saw closed chambers out of which the winds are divided, the chamber of the hail and winds, the chamber of the mist, and of the clouds, and the cloud thereof hovers over the earth from the beginning of the world. [5] And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they are bound together. [6] And first the sun goes forth and traverses his path according to the commandment of God of Spirits, and mighty is His name for ever and ever. [7] And after that I saw the hidden and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night—the one holding a position opposite to the other before God of Spirits. And they give thanks and praise and rest not; For unto them is their thanksgiving rest. [8] For the sun changes oft for a blessing or a curse, And the course of the path of the moon is light to the righteous And darkness to the sinners in the name of God, Who made a separation between the light and the darkness, And divided the spirits of men, And strengthened the spirits of the righteous, In the name of His righteousness. [9] For no angel hinders and no power is able to hinder; for He appoints a judge for them all and He judges them all before Him.

42 Wisdom found no place where she might dwell; Then a dwelling-place was assigned her in the heavens. [2] Wisdom went forth to make her dwelling among the children of men, And found no dwelling-place: Wisdom returned to her place, And took her seat among the angels. [3] And unrighteousness went forth from her chambers: Whom she sought not she found, And dwelt with them, As rain in a desert And dew on a thirsty land.

43 And I saw other lightnings and the stars of heaven, and I saw how He called them all by their names and they hearkened unto Him. [2] And I saw how they are weighed in a righteous balance according to their proportions of light: (I saw) the width of their spaces and the day of their appearing, and how their revolution produces lightning: and (I saw) their revolution according to the number of the angels, and (how) they keep faith with each other. [3] And I asked the angel who went with me who showed me what was hidden: 'What are these?' [4] And he said to me: 'God of Spirits hath showed thee their parabolic meaning (lit. 'their parable'): these are the names of the holy who dwell on the earth and believe in the name of God of Spirits for ever and ever.'

44 Also another phenomenon I saw in regard to the lightnings: how some of the stars arise and become lightnings and cannot part with their new form.

45 And this is the second Parable concerning those who deny the name of the dwelling of the holy ones and God of Spirits. [2] And into the heaven they shall not ascend, And on the earth they shall not come: Such shall be the lot of the sinners Who have denied the name of God of Spirits, Who are thus preserved for the day of suffering and tribulation. [3] On that day Mine Elect One shall sit on the throne of glory And shall try their works, And their places of rest shall be innumerable. And their souls shall grow strong within them when they see Mine elect ones, And those who have called upon My glorious name: [4] Then will I cause Mine Elect One to dwell among them. And I will transform the heaven and make it an eternal blessing and light: [5] And I will transform the earth and make it a blessing: And I will cause Mine elect ones to dwell upon it: But the sinners and evil-doers shall not set foot thereon. [6] For I have provided and satisfied with peace My righteous ones And have caused them to dwell before Me: But for the sinners there is judgement impending with Me, So that I shall destroy them from the face of the earth.

46 And there I saw One who had a head of days, And His head was white like wool, And with Him was another being whose countenance had the appearance of a man, And his face was full of graciousness, like one of the holy angels. [2] And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, (and) why he went with the Head of Days? [3] And he answered and said unto me: This is the Son of Man who hath righteousness, With whom dwelleth righteousness, And who revealeth all the treasures of that which is hidden, Because God of Spirits hath chosen him, And whose lot hath the pre-eminence before God of Spirits in uprightness for ever. [4] And this Son of Man whom thou hast seen Shall raise up the kings and the mighty from their seats, And the strong from their thrones And shall loosen the reins of the strong, And break the teeth of the sinners. [5] And he shall put down the kings from their thrones and kingdoms Because they do not extol and praise Him, Nor humbly acknowledge whence the kingdom was bestowed upon them. [6] And he shall put down the countenance of the strong, And shall fill them with shame. And darkness shall be their dwelling, And worms shall be their bed, And they shall have no hope of rising from their beds, Because they do not extol the name of God of Spirits. [7] And these are they who judge the stars of heaven, And raise their hands against the Most High, And tread upon the earth and dwell upon it. And all their deeds manifest unrighteousness, And their power rests upon their riches, And their faith is in the gods which they have made with their hands, And they deny the name of God of Spirits, [8] And they persecute the houses of His congregations, And the faithful who hang upon the name of God of Spirits.

47 And in those days shall have ascended the prayer of the righteous, And the blood of the righteous from the earth before God of Spirits. [2] In those days the holy ones who dwell above in the heavens Shall unite with one voice And supplicate and pray and praise, And give thanks and bless the name of God of Spirits On behalf of the blood of the righteous which has been shed, And that the prayer of the righteous may not be in vain before God of Spirits, That judgement may be done unto them, And that they may not have to suffer for ever. [3] In those days I saw the Head of Days when He seated himself upon the throne of His glory, And the books of the living were opened before Him: And all His

host which is in heaven above and His counsellors stood before Him, [4] And the hearts of the holy were filled with joy; Because the number of the righteous had been offered, And the prayer of the righteous had been heard, And the blood of the righteous been required before God of Spirits.

48 And in that place I saw the fountain of righteousness Which was inexhaustible: And around it were many fountains of wisdom: And all the thirsty drank of them, And were filled with wisdom, And their dwellings were with the righteous and holy and elect. [2] And at that hour that Son of Man was named In the presence of God of Spirits, And his name before the Head of Days. [3] Yea, before the sun and the signs were created, Before the stars of the heaven were made, His name was named before God of Spirits. [4] He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall be the light of the Gentiles, And the hope of those who are troubled of heart. [5] All who dwell on earth shall fall down and worship before him, And will praise and bless and celebrate with song God of Spirits. [6] And for this reason hath he been chosen and hidden before Him, Before the creation of the world and for evermore. [7] And the wisdom of God of Spirits hath revealed him to the holy and righteous; For he hath preserved the lot of the righteous, Because they have hated and despised this world of unrighteousness, And have hated all its works and ways in the name of God of Spirits: For in his name they are saved, And according to his good pleasure hath it been in regard to their life. [8] In these days downcast in countenance shall the kings of the earth have become, And the strong who possess the land because of the works of their hands, For on the day of their anguish and affliction they shall not (be able to) save themselves. [9] And I will give them over into the hands of Mine elect: As straw in the fire so shall they burn before the face of the holy: As lead in the water shall they sink before the face of the righteous, And no trace of them shall any more be found. [10] And on the day of their affliction there shall be rest on the earth, And before them they shall fall and not rise again: And there shall be no one to take them with his hands and raise them: For they have denied God of Spirits and His Anointed. The name of God of Spirits be blessed.

49 For wisdom is poured out like water, And glory faileth not before him for evermore. [2] For he is mighty in all the secrets of righteousness, And unrighteousness shall disappear as a shadow, And have no continuance; Because the Elect One standeth before God of Spirits, And his glory is for ever and ever, And his might unto all generations. [3] And in him dwells the spirit of wisdom, And the spirit which gives insight, And the spirit of understanding and of might, And the spirit of those who have fallen asleep in righteousness. [4] And he shall judge the secret things, And none shall be able to utter a lying word before him; For he is the Elect One before God of Spirits according to His good pleasure.

50 And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, [2] On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of God of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands. [3] They shall have no honour through the name of God of Spirits, Yet through His name shall they be saved, And God of Spirits will have compassion on them, For His compassion is great. [4] And He is righteous also in His judgement, And in the presence of His glory unrighteous-

ness also shall not maintain itself: At His judgement the unrepentant shall perish before Him. [5] And from henceforth I will have no mercy on them, saith God of Spirits.

51 And in those days shall the earth also give back that which has been entrusted to it, And Sheol also shall give back that which it has received, And hell shall give back that which it owes. 5a. For in those days the Elect One shall arise, [2] And he shall choose the righteous and holy from among them: For the day has drawn nigh that they should be saved. [3] And the Elect One shall in those days sit on My throne, And his mouth shall pour forth all the secrets of wisdom and counsel: For God of Spirits hath given (them) to him and hath glorified him. [4] And in those days shall the mountains leap like rams, And the hills also shall skip like lambs satisfied with milk, And the faces of all the angels in heaven shall be lighted up with joy. 5b. And the earth shall rejoice, c. And the righteous shall dwell upon it, d. And the elect shall walk thereon.

52 And after those days in that place where I had seen all the visions of that which is hidden—for I had been carried off in a whirlwind and they had borne me towards the west— [2] There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead. [3] And I asked the angel who went with me, saying, 'What things are these which I have seen in secret?' [4] And he said unto me: 'All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth.' [5] And that angel of peace answered, saying unto me: 'Wait a little, and there shall be revealed unto thee all the secret things which surround God of Spirits. [6] And these mountains which thine eyes have seen, The mountain of iron, and the mountain of copper, and the mountain of silver, And the mountain of gold, and the mountain of soft metal, and the mountain of lead, All these shall be in the presence of the Elect One As wax before the fire, And like the water which streams down from above upon those mountains, And they shall become powerless before his feet. [7] And it shall come to pass in those days that none shall be saved, Either by gold or by silver, And none be able to escape. [8] And there shall be no iron for war, Nor shall one clothe oneself with a breastplate. Bronze shall be of no service, And tin shall be of no service and shall not be esteemed, And lead shall not be desired. [9] And all these things shall be denied and destroyed from the surface of the earth, When the Elect One shall appear before the face of God of Spirits.'

53 There mine eyes saw a deep valley with open mouths, and all who dwell on the earth and sea and islands shall bring to him gifts and presents and tokens of homage, but that deep valley shall not become full. [2] And their hands commit lawless deeds, And the sinners devour all whom they lawlessly oppress: Yet the sinners shall be destroyed before the face of God of Spirits, And they shall be banished from off the face of His earth, And they shall perish for ever and ever. [3] For I saw all the angels of punishment abiding (there) and preparing all the instruments of Satan. [4] And I asked the angel of peace who went with me: 'For whom are they preparing these instruments?' [5] And he said unto me: 'They prepare these for the kings and the mighty of this earth, that they may thereby be destroyed. [6] And after this the Righteous and Elect One shall cause the house of his congregation to appear: henceforth they shall be no more hindered in the name of God of Spirits.

[7] And these mountains shall not stand as the earth before his righteousness, But the hills shall be as a fountain of water, And the righteous shall have rest from the oppression of sinners.'

54 And I looked and turned to another part of the earth, and saw there a deep valley with burning fire. [2] And they brought the kings and the mighty, and began to cast them into this deep valley. [3] And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight. [4] And I asked the angel of peace who went with me, saying: 'For whom are these chains being prepared?' [5] And he said unto me: 'These are being prepared for the hosts of Azâzêl, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as God of Spirits commanded. [6] And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that God of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.' [7] And in those days shall punishment come from God of Spirits, and He will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. [8] And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine. [9] And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven. [10] And when they have recognized their unrighteousness which they have wrought on the earth, then by these shall they perish.'

55 And after that the Head of Days repented and said: 'In vain have I destroyed all who dwell on the earth.' [2] And He sware by His great name: 'Henceforth I will not do so to all who dwell on the earth, and I will set a sign in the heaven: and this shall be a pledge of good faith between Me and them for ever, so long as heaven is above the earth. And this is in accordance with My command. [3] When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, saith the Eternal God of Spirits. [4] Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azâzêl, and all his associates, and all his hosts in the name of God of Spirits.'

56 And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze. [2] And I asked the angel of peace who went with me, saying: 'To whom are these who hold the scourges going?' [3] And he said unto me: 'To their elect and beloved ones, that they may be cast into the chasm of the abyss of the valley. [4] And then that valley shall be filled with their elect and beloved, And the days of their lives shall be at an end, And the days of their leading astray shall not thenceforward be reckoned. [5] And in those days the angels shall return And hurl themselves to the east upon the Parthians and Medes: They shall stir up the kings, so that a spirit of unrest shall come upon them, And they shall rouse them from their thrones, That they may break forth as lions from their lairs, And as hungry wolves among their flocks. [6] And they shall go up and tread under foot the land of His elect ones, And the land of His elect ones shall be before them a threshing-floor and a highway: [7] But the city of my righteous shall be

a hindrance to their horses. And they shall begin to fight among themselves, And their right hand shall be strong against themselves, And a man shall not know his brother, Nor a son his father or his mother, Till there be no number of the corpses through their slaughter, And their punishment be not in vain. [8] In those days Sheol shall open its jaws, And they shall be swallowed up therein, And their destruction shall be at an end; Sheol shall devour the sinners in the presence of the elect.'

57 And it came to pass after this that I saw another host of wagons, and men riding thereon, and coming on the winds from the east, and from the west to the south. [2] And the noise of their wagons was heard, and when this turmoil took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from the one end of heaven to the other, in one day. [3] And they shall all fall down and worship God of Spirits. And this is the end of the second Parable.

58 And I began to speak the third Parable concerning the righteous and elect. [2] Blessed are ye, ye righteous and elect, For glorious shall be your lot. [3] And the righteous shall be in the light of the sun, And the elect in the light of eternal life: The days of their life shall be unending, And the days of the holy without number. [4] And they shall seek the light and find righteousness with God of Spirits: There shall be peace to the righteous in the name of the Eternal God. [5] And after this it shall be said to the holy in heaven That they should seek out the secrets of righteousness, the heritage of faith: For it has become bright as the sun upon earth, And the darkness is past. [6] And there shall be a light that never endeth, And to a limit (lit. 'number') of days they shall not come, For the darkness shall first have been destroyed, And the light established before God of Spirits And the light of uprightness established for ever before God of Spirits.

59 [In those days mine eyes saw the secrets of the lightnings, and of the lights, and the judgements they execute (lit. 'their judgement'): and they lighten for a blessing or a curse as God of Spirits willeth. [2] And there I saw the secrets of the thunder, and how when it resounds above in the heaven, the sound thereof is heard, and he caused me to see the judgements executed on the earth, whether they be for well-being and blessing, or for a curse according to the word of God of Spirits. [3] And after that all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satisfying.]

60 In the year 500, in the seventh month, on the fourteenth day of the month in the life of Enoch. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet. [2] And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him. [3] And a great trembling seized me, And fear took hold of me, And my loins gave way, And dissolved were my reins, And I fell upon my face. [4] And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the commotion and the quaking of the heaven. [5] And Michael said unto me: 'Why art thou disquieted with such a vision? Until this day lasted the day of His mercy; and He hath been merciful and long-suffering towards those who dwell on the earth. [6] And when the day, and the power, and the punishment, and the judgement come, which

God of Spirits hath prepared for those who worship not the righteous law, and for those who deny the righteous judgement, and for those who take His name in vain—that day is prepared, for the elect a covenant, but for sinners an inquisition.' [25] When the punishment of God of Spirits shall rest upon them, it shall rest in order that the punishment of God of Spirits may not come, in vain, and it shall slay the children with their mothers and the children with their fathers. Afterwards the judgement shall take place according to His mercy and His patience.' [7] And on that day were two monsters parted, a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters. [8] But the male is named Behemoth, who occupied with his breast a waste wilderness named Dûidâin, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom God of Spirits created. [9] And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other unto the dry land of the wilderness. [10] And he said to me: 'Thou son of man, herein thou dost seek to know what is hidden.' [11] And the other angel who went with me and showed me what was hidden told me what is first and last in the heaven in the height, and beneath the earth in the depth, and at the ends of the heaven, and on the foundation of the heaven. [12] And the chambers of the winds, and how the winds are divided, and how they are weighed, and (how) the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting: and the divisions of the stars according to their names, and how all the divisions are divided. [13] And the thunders according to the places where they fall, and all the divisions that are made among the lightnings that it may lighten, and their host that they may at once obey. [14] For the thunder has places of rest (which) are assigned (to it) while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together through the spirit and separate not. [15] For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth. [16] And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains of the earth. [17] And the spirit of the hoar-frost is his own angel, and the spirit of the hail is a good angel. [18] And the spirit of the snow has forsaken his chambers on account of his strength—There is a special spirit therein, and that which ascends from it is like smoke, and its name is frost. [19] And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is glorious both in light and in darkness, and in winter and in summer, and in its chamber is an angel. [20] And the spirit of the dew has its dwelling at the ends of the heaven, and is connected with the chambers of the rain, and its course is in winter and summer: and its clouds and the clouds of the mist are connected, and the one gives to the other. [21] And when the spirit of the rain goes forth from its chamber, the angels come and open the chamber and lead it out, and when it is diffused over the whole earth it unites with the water on

the earth. And whensoever it unites with the water on the earth . . . [22] For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in heaven: therefore there is a measure for the rain, and the angels take it in charge. [23] And these things I saw towards the Garden of the Righteous. [24] And the angel of peace who was with me said to me: 'These two monsters, prepared conformably to the greatness of God, shall feed . . .

61 And I saw in those days how long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north. [2] And I asked the angel, saying unto him: 'Why have those (angels) taken these cords and gone off?' And he said unto me: 'They have gone to measure.' [3] And the angel who went with me said unto me: 'These shall bring the measures of the righteous, And the ropes of the righteous to the righteous, That they may stay themselves on the name of God of Spirits for ever and ever. [4] The elect shall begin to dwell with the elect, And those are the measures which shall be given to faith And which shall strengthen righteousness. [5] And these measures shall reveal all the secrets of the depths of the earth, And those who have been destroyed by the desert, And those who have been devoured by the beasts, And those who have been devoured by the fish of the sea, That they may return and stay themselves On the day of the Elect One; For none shall be destroyed before God of Spirits, And none can be destroyed. [6] And all who dwell above in the heaven received a command and power and one voice and one light like unto fire. [7] And that One (with) their first words they blessed, And extolled and lauded with wisdom, And they were wise in utterance and in the spirit of life. [8] And God of Spirits placed the Elect One on the throne of glory. And he shall judge all the works of the holy above in the heaven, And in the balance shall their deeds be weighed. [9] And when he shall lift up his countenance To judge their secret ways according to the word of the name of God of Spirits, And their path according to the way of the righteous judgement of God of Spirits, Then shall they all with one voice speak and bless, And glorify and extol and sanctify the name of God of Spirits. [10] And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubin, Seraphin and Ophannin, and all the angels of power, and all the angels of principalities, and the Elect One, and the other powers on the earth (and) over the water. [11] On that day shall raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgement and of peace, and in the spirit of goodness, and shall all say with one voice: "Blessed is He, and may the name of God of Spirits be blessed for ever and ever." [12] All who sleep not above in heaven shall bless Him: All the holy ones who are in heaven shall bless Him, And all the elect who dwell in the garden of life: And every spirit of light who is able to bless, and glorify, and extol, and hallow Thy blessed name, And all flesh shall beyond measure glorify and bless Thy name for ever and ever. [13] For great is the mercy of God of Spirits, and He is long-suffering, And all His works and all that He has created He has revealed to the righteous and elect In the name of God of Spirits.'

62 And thus God commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if ye are able to recognize the Elect One.' [2] And God of Spirits seated him on the throne of His glory, And the spirit of righteousness was poured out upon him, And the word of his mouth slays all the sinners, And all the unrighteous are destroyed from before his face. [3] And there shall stand up in that day all the kings and the mighty, And the exalted and those who hold the earth, And they shall see and recognize How he sits on the throne of his glory, And righteousness is judged before him, And no lying word is spoken before him. [4] Then shall pain come upon them as on a woman in travail, And she has pain in bringing forth When her child enters the mouth of the womb, And she has pain in bringing forth. [5] And one portion of them shall look on the other, And they shall be terrified, And they shall be downcast of countenance, And pain shall seize them, When they see that Son of Man Sitting on the throne of his glory. [6] And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden. [7] For from the beginning the Son of Man was hidden, And the Most High preserved him in the presence of His might, And revealed him to the elect. [8] And the congregation of the elect and holy shall be sown. And all the elect shall stand before him on that day. [9] And all the kings and the mighty and the exalted and those who rule the earth Shall fall down before him on their faces, And worship and set their hope upon that Son of Man, And petition him and supplicate for mercy at his hands. [10] Nevertheless that God of Spirits will so press them That they shall hastily go forth from His presence, And their faces shall be filled with shame, And the darkness grow deeper on their faces. [11] And He will deliver them to the angels for punishment, To execute vengeance on them because they have oppressed His children and His elect [12] And they shall be a spectacle for the righteous and for His elect: They shall rejoice over them, Because the wrath of God of Spirits resteth upon them, And His sword is drunk with their blood. [13] And the righteous and elect shall be saved on that day, And they shall never thenceforward see the face of the sinners and unrighteous. [14] And God of Spirits will abide over them, And with that Son of Man shall they eat And lie down and rise up for ever and ever. [15] And the righteous and elect shall have risen from the earth, And ceased to be of downcast countenance. And they shall have been clothed with garments of glory, [16] And these shall be the garments of life from God of Spirits: And your garments shall not grow old, Nor your glory pass away before God of Spirits.

63 In those days shall the mighty and the kings who possess the earth implore (Him) to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall down and worship before God of Spirits, and confess their sins before Him. [2] And they shall bless and glorify God of Spirits, and say: 'Blessed is God of Spirits and God of kings, And God of the mighty and God of the rich, And God of glory and God of wisdom, [3] And splendid in every secret thing is Thy power from generation to generation, And Thy glory for ever and ever: Deep are all Thy secrets and innumerable, And Thy righteousness is beyond reckoning. [4] We have now learnt that we should glorify And bless God of kings and Him who is king over all kings.' [5] And they shall say: 'Would that we had rest to glorify and give thanks And confess our faith before His glory! [6] And now we long for a

little rest but find it not: We follow hard upon and obtain (it) not: And light has vanished from before us, And darkness is our dwelling-place for ever and ever: [7] For we have not believed before Him Nor glorified the name of God of Spirits, nor glorified our God But our hope was in the sceptre of our kingdom, And in our glory. [8] And in the day of our suffering and tribulation He saves us not, And we find no respite for confession That our God is true in all His works, and in His judgements and His justice, And His judgements have no respect of persons. [9] And we pass away from before His face on account of our works, And all our sins are reckoned up in righteousness.' [10] Now they shall say unto themselves: 'Our souls are full of unrighteous gain, but it does not prevent us from descending from the midst thereof into the burden of Sheol.' [11] And after that their faces shall be filled with darkness And shame before that Son of Man, And they shall be driven from his presence, And the sword shall abide before his face in their midst. [12] Thus spake God of Spirits: 'This is the ordinance and judgement with respect to the mighty and the kings and the exalted and those who possess the earth before God of Spirits.'

64 And other forms I saw hidden in that place. [2] I heard the voice of the angel saying: 'These are the angels who descended to the earth, and revealed what was hidden to the children of men and seduced the children of men into committing sin.'

65 And in those days Noah saw the earth that it had sunk down and its destruction was nigh. [2] And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch: and Noah said three times with an embittered voice: 'Hear me, hear me, hear me.' [3] And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it?' [4] And thereupon there was a great commotion on the earth, and a voice was heard from heaven, and I fell on my face. [5] And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping? [6] And a command has gone forth from the presence of God concerning those who dwell on the earth that their ruin is accomplished because they have learnt all the secrets of the angels, and all the violence of the Satans, and all their powers—the most secret ones—and all the power of those who practise sorcery, and the power of witchcraft, and the power of those who make molten images for the whole earth: [7] And how silver is produced from the dust of the earth, and how soft metal originates in the earth. [8] For lead and tin are not produced from the earth like the first: it is a fountain that produces them, and an angel stands therein, and that angel is pre-eminent.' [9] And after that my grandfather Enoch took hold of me by my hand and raised me up, and said unto me: 'Go, for I have asked God of Spirits as touching this commotion on the earth. [10] And He said unto me: "Because of their unrighteousness their judgement has been determined upon and shall not be withheld by Me for ever. Because of the sorceries which they have searched out and learnt, the earth and those who dwell upon it shall be destroyed." [11] And these—they have no place of repentance for ever, because

they have shown them what was hidden, and they are the damned: but as for thee, my son, God of Spirits knows that thou art pure, and guiltless of this reproach concerning the secrets. [12] And He has destined thy name to be among the holy, And will preserve thee amongst those who dwell on the earth, And has destined thy righteous seed both for kingship and for great honours, And from thy seed shall proceed a fountain of the righteous and holy without number for ever.'

66 And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgement and destruction on all who abide and dwell on the earth. [2] And God of Spirits gave commandment to the angels who were going forth, that they should not cause the waters to rise but should hold them in check; for those angels were over the powers of the waters. [3] And I went away from the presence of Enoch.

67 And in those days the word of God came unto me, and He said unto me: 'Noah, thy lot has come up before Me, a lot without blame, a lot of love and uprightness. [2] And now the angels are making a wooden (building), and when they have completed that task I will place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall set in so that the earth will not remain without inhabitant. [3] And I will make fast thy seed before me for ever and ever, and I will spread abroad those who dwell with thee: it shall not be unfruitful on the face of the earth, but it shall be blessed and multiply on the earth in the name of God.' [4] And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin. [5] And I saw that valley in which there was a great convulsion and a convulsion of the waters. [6] And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was produced a smell of sulphur, and it was connected with those waters, and that valley of the angels who had led astray (mankind) burned beneath that land. [7] And through its valleys proceed streams of fire, where these angels are punished who had led astray those who dwell upon the earth. [8] But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit; now their spirit is full of lust, that they may be punished in their body, for they have denied God of Spirits and see their punishment daily, and yet believe not in His name. [9] And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their spirit for ever and ever; for before God of Spirits none shall utter an idle word. [10] For the judgement shall come upon them, because they believe in the lust of their body and deny the Spirit of God. [11] And those same waters will undergo a change in those days; for when those angels are punished in these waters, these waterssprings shall change their temperature, and when the angels ascend, this water of the springs shall change and become cold. [12] And I heard Michael answering and saying: 'This judgement wherewith the angels are judged is a testimony for the kings and the mighty who possess the earth.' [13] Because these waters of judgement minister to the healing of the body of the kings and the lust of their body; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever.

68 And after that my grandfather Enoch gave me the teaching of all the secrets in the book in the Parables which had been given to him, and he put them together for me in the words of the book of the Parables. [2] And on that day Michael answered Raphael and said: 'The power of the spirit transports and makes me to tremble because of the severity of the judgement of the secrets, the judgement of the angels: who can endure the severe judgement which has been executed, and before which they melt away?' [3] And Michael answered again, and said to Raphael: 'Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgement (that) has gone forth upon them because of those who have thus led them out?' [4] And it came to pass when he stood before God of Spirits, Michael said thus to Raphael: 'I will not take their part under the eye of God; for God of Spirits has been angry with them because they do as if they were God. [5] Therefore all that is hidden shall come upon them for ever and ever; for neither angel nor man shall have his portion (in it), but alone they have received their judgement for ever and ever.'

69 And after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth. [2] And behold the names of those angels [and these are their names: the first of them is Samjâzâ, the second Artâqîfâ, and the third Armên, the fourth Kôkabêl, the fifth Tûrâêl, the sixth Rûmjâl, the seventh Dânjâl, the eighth Nêqâêl, the ninth Barâqêl, the tenth Azâzêl, the eleventh Armârôs, the twelfth Batarjâl, the thirteenth Busasêjal, the fourteenth Hanânêl, the fifteenth Tûrêl, and the sixteenth Simâpêsîêl, the seventeenth Jetrêl, the eighteenth Tumâêl, the nineteenth Tûrêl, the twentieth Rûmâêl, the twenty-first Azâzêl. [3] And these are the chiefs of their angels and their names, and their chief ones over hundreds and over fifties and over tens]. [4] The name of the first Jeqôn: that is, the one who led astray all the sons of God, and brought them down to the earth, and led them astray through the daughters of men. [5] And the second was named Asbeêl: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men. [6] And the third was named Gâdreêl: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed the weapons of death to the sons of men the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men. [7] And from his hand they have proceeded against those who dwell on the earth from that day and for evermore. [8] And the fourth was named Pênemûe: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. [9] And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day. [10] For men were not created for such a purpose, to give confirmation to their good faith with pen and ink. [11] For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them, but through this their knowledge they are perishing, and through this power it is consuming me. [12] And the fifth was named Kâsdejâ: this is he who showed the children of men all the wicked smitings of spirits and demons, and the smitings of the embryo in the womb, that it may pass away, and the smitings of the soul the bites of the serpent, and the smitings which befall through the noontide heat, the son of the serpent named Tabâ'ĕt. [13] And this is the task of Kâsbeêl, the chief of

the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Bîqâ. [14] This (angel) requested Michael to show him the hidden name, that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men. [15] And this is the power of this oath, for it is powerful and strong, and he placed this oath Akâe in the hand of Michael. [16] And these are the secrets of this oath . . . And they are strong through his oath: And the heaven was suspended before the world was created, And for ever. [17] And through it the earth was founded upon the water, And from the secret recesses of the mountains come beautiful waters, From the creation of the world and unto eternity. [18] And through that oath the sea was created, And as its foundation He set for it the sand against the time of (its) anger, And it dare not pass beyond it from the creation of the world unto eternity. [19] And through that oath are the depths made fast, And abide and stir not from their place from eternity to eternity. [20] And through that oath the sun and moon complete their course, And deviate not from their ordinance from eternity to eternity. [21] And through that oath the stars complete their course, And He calls them by their names, And they answer Him from eternity to eternity. [22] [And in like manner the spirits of the water, and of the winds, and of all zephyrs, and (their) paths from all the quarters of the winds. [23] And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the hoar-frost, and the chambers of the mist, and the chambers of the rain and the dew. [24] And all these believe and give thanks before God of Spirits, and glorify (Him) with all their power, and their food is in every act of thanksgiving: they thank and glorify and extol the name of God of Spirits for ever and ever.] [25] And this oath is mighty over them, And through it they are preserved and their paths are preserved, And their course is not destroyed. [26] And there was great joy amongst them, And they blessed and glorified and extolled Because the name of that Son of Man had been revealed unto them. [27] And he sat on the throne of his glory, And the sum of judgement was given unto the Son of Man, And he caused the sinners to pass away and be destroyed from off the face of the earth, And those who have led the world astray. [28] With chains shall they be bound, And in their assemblage-place of destruction shall they be imprisoned, And all their works vanish from the face of the earth. [29] And from henceforth there shall be nothing corruptible; For that Son of Man has appeared, And has seated himself on the throne of his glory, And all evil shall pass away before his face, And the word of that Son of Man shall go forth And be strong before God of Spirits. This is the third Parable of Enoch.

70 And it came to pass after this that his name during his lifetime was raised aloft to that Son of Man and to God of Spirits from amongst those who dwell on the earth. [2] And he was raised aloft on the chariots of the spirit and his name vanished among them. [3] And from that day I was no longer numbered amongst them: and he set me between the two winds, between the North and the West, where the angels took the cords to measure for me the place for the elect and righteous. [4] And there I saw the first fathers and the righteous who from the beginning dwell in that place.

71 And it came to pass after this that my spirit was translated And it ascended into the heavens: And I saw the holy sons of God. They were stepping on flames of fire: Their garments were white and their raiment, And their faces shone like snow. [2] And I saw two streams of fire, And the light of that fire shone like hyacinth, And I fell on my face before God of Spirits. [3] And the angel Michael one of the archangels seized me by my right hand, And lifted me up and led me forth into all the secrets, And he showed me all the secrets of righteousness. [4] And he showed me all the secrets of the ends of the heaven, And all the chambers of all the stars, and all the luminaries, Whence they proceed before the face of the holy ones. [5] And he translated my spirit into the heaven of heavens, And I saw there as it were a structure built of crystals, And between those crystals tongues of living fire. [6] And my spirit saw the girdle which girt that house of fire, And on its four sides were streams full of living fire, And they girt that house. [7] And round about were Seraphin, Cherubin, and Ophannin: And these are they who sleep not And guard the throne of His glory. [8] And I saw angels who could not be counted, A thousand thousands, and ten thousand times ten thousand, Encircling that house. And Michael, and Raphael, and Gabriel, and Phanuel, And the holy angels who are above the heavens, Go in and out of that house. [9] And they came forth from that house, And Michael and Gabriel, Raphael and Phanuel, And many holy angels without number. [10] And with them the Head of Days, His head white and pure as wool, And His raiment indescribable. [11] And I fell on my face, And my whole body became relaxed, And my spirit was transfigured; And I cried with a loud voice, . . . with the spirit of power, And blessed and glorified and extolled. [12] And these blessings which went forth out of my mouth were well pleasing before that Head of Days. [13] And that Head of Days came with Michael and Gabriel, Raphael and Phanuel, thousands and ten thousands of angels without number. Lost passage wherein the Son of Man was described as accompanying the Head of Days, and Enoch asked one of the angels (as in xlvi. 3) concerning the Son of Man as to who he was. [14] And he (i.e. the angel) came to me and greeted me with His voice, and said unto me: 'This is the Son of Man who is born unto righteousness, And righteousness abides over him, And the righteousness of the Head of Days forsakes him not.' [15] And he said unto me: 'He proclaims unto thee peace in the name of the world to come; For from hence has proceeded peace since the creation of the world, And so shall it be unto thee for ever and for ever and ever. [16] And all shall walk in his ways since righteousness never forsaketh him: With him will be their dwelling-places, and with him their heritage, And they shall not be separated from him for ever and ever and ever. [17] And so there shall be length of days with that Son of Man, And the righteous shall have peace and an upright way In the name of God of Spirits for ever and ever.'

72 The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which dureth till eternity. [2] And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven. [3] And I saw

six portals in which the sun rises, and six portals in which the sun sets: and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals. [4] And first there goes forth the great luminary, named the Sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire. [5] The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. 'that') portal and shines in the face of the heaven. [6] In this way he rises in the first month in the great portal, which is the fourth those six portals in the east. [7] And in that fourth portal from which the sun rises in the first month are twelve window-openings, from which proceed a flame when they are opened in their season. [8] When the sun rises in the heaven, he comes forth through that fourth portal thirty mornings in succession, and sets accurately in the fourth portal in the west of the heaven. [9] And during this period the day becomes daily longer and the night nightly shorter to the thirtieth morning. [10] On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts. [11] And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal. [12] And then the day becomes longer by two parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts. [13] And it returns to the east and enters into the sixth portal, and rises and sets in the sixth portal one-and-thirty mornings on account of its sign. [14] On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts. [15] And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and sets thirty mornings. [16] And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven. [17] And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the west again in the fifth western portal. [18] On that day the day decreases by two parts, and amounts to ten parts and the night to eight parts. [19] And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one-and-thirty mornings on account of its sign, and sets in the west. [20] On that day the day is equalized with the night, and becomes of equal length, and the night amounts to nine parts and the day to nine parts. [21] And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal. [22] And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts. [23] And the sun rises from that third portal and sets in the third portal in the west and returns to the east, and for thirty mornings rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven. [24] And on that day the night amounts to eleven parts and the day to seven parts. [25] And the sun rises on that day from that second portal and sets in the west in the second por-

tal, and returns to the east into the first portal for one-and-thirty mornings, and sets in the first portal in the west of the heaven. [26] And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six. [27] And the sun has (therewith) traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it. [28] And on that night has the night decreased in length by a ninth part, and the night has become eleven parts and the day seven parts. [29] And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting. [30] And on that day the night decreases in length, and the night amounts to ten parts and the day to eight. [31] And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one-and-thirty mornings, and sets in the west of the heaven. [32] On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four. [33] And the length of the day and of the night, and the shortness of the day and of the night arise—through the course of the sun these distinctions are made (lit. 'they are separated'). [34] So it comes that its course becomes daily longer, and its course nightly shorter. [35] And this is the law and the course of the sun, and his return as often as he returns sixty times and rises, i.e. the great luminary which is named the sun, for ever and ever. [36] And that which (thus) rises is the great luminary, and is so named according to its appearance, according as God commanded. [37] As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal.

73 And after this law I saw another law dealing with the smaller luminary, which is named the Moon. [2] And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in (definite) measure. [3] And her rising and setting change every month: and her days are like the days of the sun, and when her light is uniform (i.e. full) it amounts to the seventh part of the light of the sun. [4] And thus she rises. And her first phase in the east comes forth on the thirtieth morning: and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the portal where the sun rises. [5] And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one-seventh part of it, (and) the fourteenth part of her light. [6] And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof. [7] And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning in the commencement of the lunar day the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them. [8] And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the (remaining) thirteen parts.

74 And I saw another course, a law for her, (and) how according to that law she performs her monthly revolution. [2] And all these Uriel, the holy angel who is the leader of them all, showed to me, and their positions, and I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights till fifteen days were accomplished. [3] In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west. [4] And in certain months she alters her settings, and in certain months she pursues her own peculiar course. [5] In two months the moon sets with the sun: in those two middle portals the third and the fourth. [6] She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light: and she recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth. [7] And when the sun goes forth from the fourth portal she goes forth seven days, until she goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all her light: and she recedes and enters into the first portal in eight days. [8] And she returns again in seven days into the fourth portal from which the sun goes forth. [9] Thus I saw their position—how the moons rose and the sun set in those days. [10] And if five years are added together the sun has an overplus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days. [11] And the overplus of the sun and of the stars amounts to six days: in 5 years 6 days every year come to 30 days: and the moon falls behind the sun and stars to the number of 30 days. [12] And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in 364 days. [13] In 3 years there are 1,092 days, and in 5 years 1,820 days, so that in 8 years there are 2,912 days. [14] For the moon alone the days amount in 3 years to 1,062 days, and in 5 years she falls 50 days behind: i.e. to the sum (of 1,770) there is to be added (1,000 and) 62 days. [15] And in 5 years there are 1,770 days, so that for the moon the days in 8 years amount to 2,832 days. [16] For in 8 years she falls behind to the amount of 80 days, all the days she falls behind in 8 years are [17] And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the portals through which it (the sun) rises and sets 30 days.

75 And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year. [2] And owing to them men go wrong therein, for those luminaries truly render service on the world-stations, one in the first portal, one in the third portal of the heaven, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations. [3] For the signs and the times and the years and the days the angel Uriel showed to me, whom God of glory hath set for ever over all the luminaries of the heaven, in the heaven and in the world, that they should rule on the face of the heaven and be seen on the earth, and be leaders for the day and the night, i.e. the sun, moon, and stars, and all the ministering creatures which make their revolution in all the chariots of the heaven. [4] In like manner twelve doors Uriel showed me, open

in the circumference of the sun's chariot in the heaven, through which the rays of the sun break forth: and from them is warmth diffused over the earth, when they are opened at their appointed seasons. [5] And for the winds and the spirit of the dew when they are opened, standing open in the heavens at the ends. [6] As for the twelve portals in the heaven, at the ends of the earth, out of which go forth the sun, moon, and stars, and all the works of heaven in the east and in the west, [7] There are many windows open to the left and right of them, and one window at its (appointed) season produces warmth, corresponding (as these do) to those doors from which the stars come forth according as He has commanded them, and wherein they set corresponding to their number. [8] And I saw chariots in the heaven, running in the world, above those portals in which revolve the stars that never set. [9] And one is larger than all the rest, and it is that that makes its course through the entire world.

76 And at the ends of the earth I saw twelve portals open to all the quarters (of the heaven), from which the winds go forth and blow over the earth. [2] Three of them are open on the face (i.e. the east) of the heavens, and three in the west, and three on the right (i.e. the south) of the heaven, and three on the left (i.e. the north). [3] And the three first are those of the east, and three are of the north, and three after those on the left of the south, and three of the west. [4] Through four of these come winds of blessing and prosperity, and from those eight come hurtful winds: when they are sent, they bring destruction on all the earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land. [5] And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east, inclining towards the south: from it come forth desolation, drought, heat, and destruction. [6] And through the second portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew; and through the third portal which lies toward the north come cold and drought. [7] And after these come forth the south winds through three portals: through the first portal of them inclining to the east comes forth a hot wind. [8] And through the middle portal next to it there come forth fragrant smells, and dew and rain, and prosperity and health. [9] And through the third portal lying to the west come forth dew and rain, locusts and desolation. [10] And after these the north winds: from the seventh portal in the east come dew and rain, locusts and desolation. [11] And from the middle portal come in a direct direction health and rain and dew and prosperity; and through the third portal in the west come cloud and hoar-frost, and snow and rain, and dew and locusts. [12] And after these four are the west winds: through the first portal adjoining the north come forth dew and hoar-frost, and cold and snow and frost. [13] And from the middle portal come forth dew and rain, and prosperity and blessing; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction. [14] And the twelve portals of the four quarters of the heaven are therewith completed, and all their laws and all their plagues and all their benefactions have I shown to thee, my son Methuselah.

77 And the first quarter is called the east, because it is the first: and the second, the south, because the Most High will descend there, yea, there in quite a special sense will He who is blessed for ever descend. [2] And the west quarter is named the diminished, because there all the luminaries of the heaven wane and go down. [3] And the fourth quarter, named the north, is divided into three parts: the first of them is for the dwelling of men: and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds; and the third part contains the garden of righteousness. [4] I saw seven high mountains, higher than all the mountains which are on the earth: and thence comes forth hoar-frost, and days, seasons, and years pass away. [5] I saw seven rivers on the earth larger than all the rivers: one of them coming from the west pours its waters into the Great Sea. [6] And these two come from the north to the sea and pour their waters into the Erythraean Sea in the east. [7] And the remaining four come forth on the side of the north to their own sea, □two of them to□ the Erythraean Sea, and two into the Great Sea and discharge themselves there and some say: into the desert. [8] Seven great islands I saw in the sea and in the mainland: two in the mainland and five in the Great Sea.

78 And the names of the sun are the following: the first Orjârês, and the second Tômâs. [2] And the moon has four names: the first name is Asônjâ, the second Eblâ, the third Benâsê, and the fourth Erâe. [3] These are the two great luminaries: their circumference is like the circumference of the heaven, and the size of the circumference of both is alike. [4] In the circumference of the sun there are seven portions of light which are added to it more than to the moon, and in definite measures it is transferred till the seventh portion of the sun is exhausted. [5] And they set and enter the portals of the west, and make their revolution by the north, and come forth through the eastern portals on the face of the heaven. [6] And when the moon rises one-fourteenth part appears in the heaven: the light becomes full in her: on the fourteenth day she accomplishes her light. [7] And fifteen parts of light are transferred to her till the fifteenth day (when) her light is accomplished, according to the sign of the year, and she becomes fifteen parts, and the moon grows by (the addition of) fourteenth parts. [8] And in her waning (the moon) decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth. [9] And in certain months the month has twenty-nine days and once twenty-eight. [10] And Uriel showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun. [11] During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen days her light is accomplished in the heaven, and when she is illumined throughout, her light is accomplished full in the heaven. [12] And on the first day she is called the new moon, for on that day the light rises upon her. [13] She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun. [14] On the side whence the light of the moon comes forth, there again she wanes till

all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of light. [15] And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her waning in the first period of time, and in the first portal for one hundred and seventy-seven days. [16] And in the time of her going out she appears for three months (of) thirty days each, and for three months she appears (of) twenty-nine each. [17] At night she appears like a man for twenty days each time, and by day she appears like the heaven, and there is nothing else in her save her light.

79 And now, my son, I have shown thee everything, and the law of all the stars of the heaven is completed. [2] And he showed me all the laws of these for every day, and for every season of bearing rule, and for every year, and for its going forth, and for the order prescribed to it every month and every week: [3] And the waning of the moon which takes place in the sixth portal: for in this sixth portal her light is accomplished, and after that there is the beginning of the waning: [4] □And the waning□ which takes place in the first portal in its season, till one hundred and seventy-seven days are accomplished: reckoned according to weeks, twenty-five (weeks) and two days. [5] She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which thou seest has been traversed. [6] Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed unto me.

80 And in those days the angel Uriel answered and said to me: 'Behold, I have shown thee everything, Enoch, and I have revealed everything to thee that thou shouldst see this sun and this moon, and the leaders of the stars of the heaven and all those who turn them, their tasks and times and departures. [2] And in the days of the sinners the years shall be shortened, And their seed shall be tardy on their lands and fields, And all things on the earth shall alter, And shall not appear in their time: And the rain shall be kept back And the heaven shall withhold (it). [3] And in those times the fruits of the earth shall be backward, And shall not grow in their time, And the fruits of the trees shall be withheld in their time. [4] And the moon shall alter her order, And not appear at her time. [5] And in those days the sun shall be seen and he shall journey in the evening on the extremity of the great chariot in the west And shall shine more brightly than accords with the order of light. [6] And many chiefs of the stars shall transgress the order (prescribed). And these shall alter their orbits and tasks, And not appear at the seasons prescribed to them. [7] And the whole order of the stars shall be concealed from the sinners, And the thoughts of those on the earth shall err concerning them, And they shall be altered from all their ways, Yea, they shall err and take them to be gods. [8] And evil shall be multiplied upon them, And punishment shall come upon them So as to destroy all.'

81 And he said unto me: 'Observe, Enoch, these heavenly tablets, And read what is written thereon, And mark every individual fact.' [2] And I observed the heavenly tablets, and read everything which was written (thereon) and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh that shall be upon the earth to the remotest generations. [3] And forthwith I blessed the great God the King of glory for ever, in that He has made all the works of the world, And I extolled God because of His patience, And blessed Him because of the children of men. [4] And after that I said: 'Blessed is the man who dies in righteousness and goodness, Concerning whom there is no book of unrighteousness written, And against whom no day of judgement shall be found.' [5] And those seven holy ones brought me and placed me on the earth before the door of my house, and said to me: 'Declare everything to thy son Methuselah, and show to all thy children that no flesh is righteous in the sight of God, for He is their Creator. [6] One year we will leave thee with thy son, till thou givest thy (last) commands, that thou mayst teach thy children and record (it) for them, and testify to all thy children; and in the second year they shall take thee from their midst. [7] Let thy heart be strong, For the good shall announce righteousness to the good; The righteous with the righteous shall rejoice, And shall offer congratulation to one another. [8] But the sinners shall die with the sinners, And the apostate go down with the apostate. [9] And those who practise righteousness shall die on account of the deeds of men, And be taken away on account of the doings of the godless.' [10] And in those days they ceased to speak to me, and I came to my people, blessing God of the world.

82 And now, my son Methuselah, all these things I am recounting to thee and writing down for thee, and I have revealed to thee everything, and given thee books concerning all these: so preserve, my son Methuselah, the books from thy father's hand, and (see) that thou deliver them to the generations of the world. [2] I have given wisdom to thee and to thy children, And thy children that shall be to thee, That they may give it to their children for generations, This wisdom (namely) that passeth their thought. [3] And those who understand it shall not sleep, But shall listen with the ear that they may learn this wisdom, And it shall please those that eat thereof better than good food. [4] Blessed are all the righteous, blessed are all those who walk in the way of righteousness and sin not as the sinners, in the reckoning of all their days in which the sun traverses the heaven, entering into and departing from the portals for thirty days with the heads of thousands of the order of the stars, together with the four which are intercalated which divide the four portions of the year, which lead them and enter with them four days. [5] Owing to them men shall be at fault and not reckon them in the whole reckoning of the year: yea, men shall be at fault, and not recognize them accurately. [6] For they belong to the reckoning of the year and are truly recorded (thereon) for ever, one in the first portal and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days. [7] And the account thereof is accurate and the recorded reckoning thereof exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom God of the whole creation of the world hath subjected the host of heaven. [8] And he has power over night and day in the heaven to cause the light to give light to men—sun, moon, and

stars, and all the powers of the heaven which revolve in their circular chariots. [9] And these are the orders of the stars, which set in their places, and in their seasons and festivals and months. [10] And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions. [11] Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty (days) there are heads over thousands who divide the days; and for the four intercalary days there are the leaders which sunder the four parts of the year. [12] And these heads over thousands are intercalated between leader and leader, each behind a station, but their leaders make the division. [13] And these are the names of the leaders who divide the four parts of the year which are ordained: Mîlkî'êl, Hel'emmêlêk, and Mêl'êjal, and Nârêl. [14] And the names of those who lead them: Adnâr'êl, and Îjâsûsa'êl, and 'Elômê'êl—these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year. [15] In the beginning of the year Melkejâl rises first and rules, who is named Tam'âinî and sun, and all the days of his dominion whilst he bears rule are ninety-one days. [16] And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat, and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come forth in the field, but the trees of the winter season become withered. [17] And these are the names of the leaders which are under them: Berka'êl, Zêlebs'êl, and another who is added a head of a thousand, called Hîlujâseph: and the days of the dominion of this (leader) are at an end. [18] The next leader after him is Hel'emmêlêk, whom one names the shining sun, and all the days of his light are ninety-one days. [19] And these are the signs of (his) days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress: these things take place in the days of his dominion. [20] These are the names, and the orders, and the leaders of those heads of thousands: Gîdâ'ijal, Kê'êl, and Hê'êl, and the name of the head of a thousand which is added to them, Asfâ'êl: and the days of his dominion are at an end.

83 And now, my son Methuselah, I will show thee all my visions which I have seen, recounting them before thee. [2] Two visions I saw before I took a wife, and the one was quite unlike the other: the first when I was learning to write: the second before I took thy mother, (when) I saw a terrible vision. [3] And regarding them I prayed to God. I had laid me down in the house of my grandfather Mahalalel, (when) I saw in a vision how the heaven collapsed and was borne off and fell to the earth. [4] And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were rent from their stems, and hurled down and sunk in the abyss. [5] And thereupon a word fell into my mouth, and I lifted up (my voice) to cry aloud, and said: 'The earth is destroyed.' [6] And my grandfather Mahalalel waked me as I lay near him, and said unto me: 'Why dost thou cry so, my son, and why dost thou make such lamentation?' [7] And I recounted to him

the whole vision which I had seen, and he said unto me: 'A terrible thing hast thou seen, my son, and of grave moment is thy dream-vision as to the secrets of all the sin of the earth: it must sink into the abyss and be destroyed with a great destruction. [8] And now, my son, arise and make petition to God of glory, since thou art a believer, that a remnant may remain on the earth, and that He may not destroy the whole earth. [9] My son, from heaven all this will come upon the earth, and upon the earth there will be great destruction. [10] After that I arose and prayed and implored and besought, and wrote down my prayer for the generations of the world, and I will show everything to thee, my son Methuselah. [11] And when I had gone forth below and seen the heaven, and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as He had known it in the beginning, then I blessed God of judgement and extolled Him because He had made the sun to go forth from the windows of the east, and he ascended and rose on the face of the heaven, and set out and kept traversing the path shown unto him.

84 And I lifted up my hands in righteousness and blessed the Holy and Great One, and spake with the breath of my mouth, and with the tongue of flesh, which God has made for the children of the flesh of men, that they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith: [2] 'Blessed be Thou, O God, King, Great and mighty in Thy greatness, God of the whole creation of the heaven, King of kings and God of the whole world. And Thy power and kingship and greatness abide for ever and ever, And throughout all generations Thy dominion; And all the heavens are Thy throne for ever, And the whole earth Thy footstool for ever and ever. [3] For Thou hast made and Thou rulest all things, And nothing is too hard for Thee, Wisdom departs not from the place of Thy throne, Nor turns away from Thy presence. And Thou knowest and seest and hearest everything, And there is nothing hidden from Thee for Thou seest everything. [4] And now the angels of Thy heavens are guilty of trespass, And upon the flesh of men abideth Thy wrath until the great day of judgement. [5] And now, O God and God and Great King, I implore and beseech Thee to fulfil my prayer, To leave me a posterity on earth, And not destroy all the flesh of man, And make the earth without inhabitant, So that there should be an eternal destruction. [6] And now, my Master, destroy from the earth the flesh which has aroused Thy wrath, But the flesh of righteousness and uprightness establish as a plant of the eternal seed, And hide not Thy face from the prayer of Thy servant, O God.'

85 And after this I saw another dream, and I will show the whole dream to thee, my son. [2] And Enoch lifted up (his voice) and spake to his son Methuselah: 'To thee, my son, will I speak: hear my words—incline thine ear to the dream-vision of thy father. [3] Before I took thy mother Edna, I saw in a vision on my bed, and behold a bull came forth from the earth, and that bull was white; and after it came forth a heifer, and along with this (latter) came forth two bulls, one of them black and the other red. [4] And that black bull gored the red one and pursued him over the earth, and thereupon I could no longer see that red bull. [5] But that black bull grew and that heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him.' [6] And that cow, that first one, went from the presence of that first bull in order to seek that red one, but found him not, and lamented with a great lamentation over

him and sought him. [7] And I looked till that first bull came to her and quieted her, and from that time onward she cried no more. [8] And after that she bore another white bull, and after him she bore many bulls and black cows. [9] And I saw in my sleep that white bull likewise grow and become a great white bull, and from him proceeded many white bulls, and they resembled him. [10] And they began to beget many white bulls, which resembled them, one following the other, (even) many.

86 And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and eat and pastured amongst those oxen. [2] And after that I saw the large and the black oxen, and behold they all changed their stalls and pastures and their cattle, and began to live with each other. [3] And again I saw in the vision, and looked towards the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls amongst those cattle and pastured with them amongst them. [4] And I looked at them and saw, and behold they all let out their privy members, like horses, and began to cover the cows of the oxen, and they all became pregnant and bare elephants, camels, and asses. [5] And all the oxen feared them and were affrighted at them, and began to bite with their teeth and to devour, and to gore with their horns. [6] And they began, moreover, to devour those oxen; and behold all the children of the earth began to tremble and quake before them and to flee from them.

87 And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud. [2] And I raised mine eyes again to heaven, and I saw in the vision, and behold there came forth from heaven beings who were like white men: and four went forth from that place and three with them. [3] And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a lofty place, and showed me a tower raised high above the earth, and all the hills were lower. [4] And one said unto me: 'Remain here till thou seest everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.'

88 And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark. [2] And one of them drew a sword, and gave it to those elephants and camels and asses: then they began to smite each other, and the whole earth quaked because of them. [3] And as I was beholding in the vision, lo, one of those four who had come forth stoned (them) from heaven, and gathered and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth.

89 And one of those four went to that white bull and instructed him in a secret, without his being terrified: he was born a bull and became a man, and built for himself a great vessel and dwelt thereon; and three bulls dwelt with him in that vessel and they were covered in. [2] And again I raised mine eyes towards heaven and saw a lofty roof, with seven water torrents thereon, and those torrents flowed with much water into an enclosure. [3] And I saw again, and behold fountains were opened on the surface of that great enclosure, and that water began to swell and rise upon the surface, and I saw that enclosure till all its surface was covered with water. [4] And the water, the darkness, and mist increased upon it; and as I looked at the height of that water, that water had risen above the height of that enclosure, and was streaming over that enclosure, and it stood upon the earth. [5] And all the cattle of that enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water. [6] But that vessel floated on the water, while all the oxen and elephants and camels and asses sank to the bottom with all the animals, so that I could no longer see them, and they were not able to escape, (but) perished and sank into the depths. [7] And again I saw in the vision till those water torrents were removed from that high roof, and the chasms of the earth were levelled up and other abysses were opened. [8] Then the water began to run down into these, till the earth became visible; but that vessel settled on the earth, and the darkness retired and light appeared. [9] But that white bull which had become a man came out of that vessel, and the three bulls with him, and one of those three was white like that bull, and one of them was red as blood, and one black: and that white bull departed from them. [10] And they began to bring forth beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles, and ravens; and among them was born a white bull. [11] And they began to bite one another; but that white bull which was born amongst them begat a wild ass and a white bull with it, and the wild asses multiplied. [12] But that bull which was born from him begat a black wild boar and a white sheep; and the former begat many boars, but that sheep begat twelve sheep. [13] And when those twelve sheep had grown, they gave up one of them to the asses, and those asses again gave up that sheep to the wolves, and that sheep grew up among the wolves. [14] And God brought the eleven sheep to live with it and to pasture with it among the wolves: and they multiplied and became many flocks of sheep. [15] And the wolves began to fear them, and they oppressed them until they destroyed their little ones, and they cast their young into a river of much water: but those sheep began to cry aloud on account of their little ones, and to complain unto their God. [16] And a sheep which had been saved from the wolves fled and escaped to the wild asses; and I saw the sheep how they lamented and cried, and besought their God with all their might, till that God of the sheep descended at the voice of the sheep from a lofty abode, and came to them and pastured them. [17] And He called that sheep which had escaped the wolves, and spake with it concerning the wolves that it should admonish them not to touch the sheep. [18] And the sheep went to the wolves according to the word of God, and another sheep met it and went with it, and the two went and entered together into the assembly of those wolves, and spake with them and admonished them not to touch the sheep from henceforth. [19] And thereupon I saw the wolves, and how they oppressed the

sheep exceedingly with all their power; and the sheep cried aloud. [20] And God came to the sheep and they began to smite those wolves: and the wolves began to make lamentation; but the sheep became quiet and forthwith ceased to cry out. [21] And I saw the sheep till they departed from amongst the wolves; but the eyes of the wolves were blinded, and those wolves departed in pursuit of the sheep with all their power. [22] And God of the sheep went with them, as their leader, and all His sheep followed Him: and His face was dazzling and glorious and terrible to behold. [23] But the wolves began to pursue those sheep till they reached a sea of water. [24] And that sea was divided, and the water stood on this side and on that before their face, and their God led them and placed Himself between them and the wolves. [25] And as those wolves did not yet see the sheep, they proceeded into the midst of that sea, and the wolves followed the sheep, and those wolves ran after them into that sea. [26] And when they saw God of the sheep, they turned to flee before His face, but that sea gathered itself together, and became as it had been created, and the water swelled and rose till it covered those wolves. [27] And I saw till all the wolves who pursued those sheep perished and were drowned. [28] But the sheep escaped from that water and went forth into a wilderness, where there was no water and no grass; and they began to open their eyes and to see; and I saw God of the sheep pasturing them and giving them water and grass, and that sheep going and leading them. [29] And that sheep ascended to the summit of that lofty rock, and God of the sheep sent it to them. [30] And after that I saw God of the sheep who stood before them, and His appearance was great and terrible and majestic, and all those sheep saw Him and were afraid before His face. [31] And they all feared and trembled because of Him, and they cried to that sheep with them which was amongst them: 'We are not able to stand before our God or to behold Him.' [32] And that sheep which led them again ascended to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had showed them, but that sheep wot not thereof. [33] And God of the sheep was wrathful exceedingly against them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and fallen away. [34] And when they saw it they feared and trembled at its presence, and desired to return to their folds. [35] And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those sheep that had fallen away, and they returned to their folds. [36] And I saw in this vision till that sheep became a man and built a house for God of the sheep, and placed all the sheep in that house. [37] And I saw till this sheep which had met that sheep which led them fell asleep: and I saw till all the great sheep perished and little ones arose in their place, and they came to a pasture, and approached a stream of water. [38] Then that sheep, their leader which had become a man, withdrew from them and fell asleep, and all the sheep sought it and cried over it with a great crying. [39] And I saw till they left off crying for that sheep and crossed that stream of water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep (lit. 'had fallen asleep and led them'). [40] And I saw till the sheep came to a goodly place, and a pleasant and glorious land, and I saw till those sheep were satisfied; and that house stood amongst them in the pleasant land. [41] And sometimes their eyes were opened, and sometimes blinded,

till another sheep arose and led them and brought them all back, and their eyes were opened. {| class="wikitable" |- ! !! Greek |- | [42] And the dogs and the foxes and the wild boars began to devour those sheep till God of the sheep raised up another sheep a ram from their midst, which led them. [43] And that ram began to butt on either side those dogs, foxes, and wild boars till he had destroyed them all. [44] And that sheep whose eyes were opened saw that ram, which was amongst the sheep, till it forsook its glory and began to butt those sheep, and trampled upon them, and behaved itself unseemly. [45] And God of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that ram which had forsaken its glory. [46] And it went to it and spake to it alone, and raised it to being a ram, and made it the prince and leader of the sheep; but during all these things those dogs oppressed the sheep. [47] And the first ram pursued that second ram, and that second ram arose and fled before it; and I saw till those dogs pulled down the first ram. [48] And that second ram arose and led the little sheep. [49] And those sheep grew and multiplied; but all the dogs, and foxes, and wild boars feared and fled before it, and that ram butted and killed the wild beasts, and those wild beasts had no longer any power among the sheep and robbed them no more of ought. 48b. And that ram begat many sheep and fell asleep; and a little sheep became ram in its stead, and became prince and leader of those sheep. || Greek fragment from Vatican MS., published by Mai, Patrum Nova Bibliotheca, t. ii, deciphered by Gildemeister, in ZDMG, 1855, pp. 621, [622] Ἐκ τοῦ τοῦ Ἐνὼχ βιβλίου χρῆσις. 42 Καὶ οἱ κύνες ἤρξαντο κατεσθίειν τὰ πρόβατα καὶ οἱ ὗες καὶ οἱ ἀλώπεκες κατήσθιον αὐτά, μέχρι οὗ ἤγειρεν ὁ κύριος τῶν προβάτων κριὸν ἕνα ἐκ τῶν προβάτων. 43 Καὶ ὁ κριὸς οὗτος ἤρξατο κερατίζειν καὶ ἐπιδιώκειν ἐν τοῖς κέρασιν καὶ ἐνετίνασσεν εἰς τοὺς ἀλώπεκας καὶ μετ᾽ αὐτοὺς εἰς τοὺς ὕας καὶ ἀπώλεσεν ὕας πολλοὺς καὶ μετ᾽ αὐτοὺς ... το τοὺς κύνας. 44 Καὶ τὰ πρόβατα ὧν οἱ ὀφθαλμοὶ ἠνοίγησαν ἐθεάσοντο τὸν κριὸν τὸν ἐν τοῖς προβάτοις, ἕως οὗ ἀφῆκεν τὴν ὁδὸν αὐτοῦ καὶ ἤρξατο πορεύεσθαι ἀνοδία. 45 Καὶ ὁ κύριος τῶν προβάτων ἀπέστειλεν τὸν ἄρνα τοῦτον ἐπὶ ἄρνα ἕτερον τοῦ στῆσαι αὐτὸν εἰς κριὸν ἐν ἀρχῇ τῶν προβάτων ἀντὶ τοῦ κριοῦ τοῦ ἀφέντος τὴν ὁδὸν αὐτοῦ. 46 Καὶ ἐπορεύθη πρὸς αὐτὸν καὶ ἐλάλησεν αὐτῷ σιγῇ κατὰ μόνας καὶ ἤγειρεν αὐτὸν εἰς κριὸν καὶ εἰς ἄρχοντα καὶ εἰς ἡγούμενον τῶν προβάτων καὶ οἱ κύνες ἐπὶ πᾶσι τούτοις ἔθλιβον τὰ πρόβατα. 47 Ἐξῆς δὲ τούτοις γέγραπται ὅτι ὁ κριὸς ὁ πρῶτος τὸν κριὸν τὸν δεύτερον ἐπεδίωκεν καὶ ἔφυγεν ἀπὸ προσώπου αὐτοῦ· εἶτ᾽ ἐθεώρουν, φησίν, τὸν κριὸν τὸν πρῶτον ἕως οὗ ἔπεσεν ἔμπροσθεν τῶν κυνῶν. 48 Καὶ ὁ κριὸς ὁ δεύτερος ἀναπηδήσας ἀφηγήσατο τῶν προβάτων. 49 Καὶ τὰ πρόβατα ηὐξήθησαν καὶ ἐπληθύνθησαν καὶ πάντες οἱ κύνες καὶ οἱ ἀλώπεκες ἔψυγον ἀπ᾽ αὐτοῦ καὶ ἐφοβοῦντο αὐτόν. |} [50] And that house became great and broad, and it was built for those sheep: □and□ a tower lofty and great was built on the house for God of the sheep, and that house was low, but the tower was elevated and lofty, and God of the sheep stood on that tower and they offered a full table before Him. [51] And again I saw those sheep that they again erred and went many ways, and forsook that their house, and God of the sheep called some from amongst the sheep and sent them to the sheep, but the sheep began to slay them. [52] And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but God of the sheep

saved it from the sheep, and brought it up to me, and caused it to dwell there. [53] And many other sheep He sent to those sheep to testify unto them and lament over them. [54] And after that I saw that when they forsook the house of God and His tower they fell away entirely, and their eyes were blinded; and I saw God of the sheep how He wrought much slaughter amongst them in their herds until those sheep invited that slaughter and betrayed His place. [55] And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep. [56] And I saw that He forsook that their house and their tower and gave them all into the hand of the lions, to tear and devour them, into the hand of all the wild beasts. [57] And I began to cry aloud with all my power, and to appeal to God of the sheep, and to represent to Him in regard to the sheep that they were devoured by all the wild beasts. [58] But He remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts. [59] And He called seventy shepherds, and cast those sheep to them that they might pasture them, and He spake to the shepherds and their companions: 'Let each individual of you pasture the sheep henceforward, and everything that I shall command you that do ye. [60] And I will deliver them over unto you duly numbered, and tell you which of them are to be destroyed—and them destroy ye.' And He gave over unto them those sheep. [61] And He called another and spake unto him: 'Observe and mark everything that the shepherds will do to those sheep; for they will destroy more of them than I have commanded them. [62] And every excess and the destruction which will be wrought through the shepherds, record (namely) how many they destroy according to my command, and how many according to their own caprice: record against every individual shepherd all the destruction he effects. [63] And read out before me by number how many they destroy, and how many they deliver over for destruction, that I may have this as a testimony against them, and know every deed of the shepherds, that I may comprehend and see what they do, whether or not they abide by my command which I have commanded them. [64] But they shall not know it, and thou shalt not declare it to them, nor admonish them, but only record against each individual all the destruction which the shepherds effect each in his time and lay it all before me.' [65] And I saw till those shepherds pastured in their season, and they began to slay and to destroy more than they were bidden, and they delivered those sheep into the hand of the lions. [66] And the lions and tigers eat and devoured the greater part of those sheep, and the wild boars eat along with them; and they burnt that tower and demolished that house. [67] And I became exceedingly sorrowful over that tower because that house of the sheep was demolished, and afterwards I was unable to see if those sheep entered that house. [68] And the shepherds and their associates delivered over those sheep to all the wild beasts, to devour them, and each one of them received in his time a definite number: it was written by the other in a book how many each one of them destroyed of them. [69] And each one slew and destroyed many more than was prescribed; and I began to weep and lament on account of those sheep. [70] And thus in the vision I saw that one who wrote, how he wrote down every one that was destroyed by those shepherds, day by day, and carried up and laid down and showed actually the whole book to God of the sheep—(even) everything that

they had done, and all that each one of them had made away with, and all that they had given over to destruction. [71] And the book was read before God of the sheep, and He took the book from his hand and read it and sealed it and laid it down. [72] And forthwith I saw how the shepherds pastured for twelve hours, and behold three of those sheep turned back and came and entered and began to build up all that had fallen down of that house; but the wild boars tried to hinder them, but they were not able. [73] And they began again to build as before, and they reared up that tower, and it was named the high tower; and they began again to place a table before the tower, but all the bread on it was polluted and not pure. [74] And as touching all this the eyes of those sheep were blinded so that they saw not, and (the eyes of) their shepherds likewise; and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with their feet and devoured them. [75] And God of the sheep remained unmoved till all the sheep were dispersed over the field and mingled with them (i.e. the beasts), and they (i.e. the shepherds) did not save them out of the hand of the beasts. [76] And this one who wrote the book carried it up, and showed it and read it before God of the sheep, and implored Him on their account, and besought Him on their account as he showed Him all the doings of the shepherds, and gave testimony before Him against all the shepherds. [77] And he took the actual book and laid it down beside Him and departed.'

90 And I saw till that in this manner thirty-five shepherds undertook the pasturing (of the sheep), and they severally completed their periods as did the first; and others received them into their hands, to pasture them for their period, each shepherd in his own period. [2] And after that I saw in my vision all the birds of heaven coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to pick out their eyes and to devour their flesh. [3] And the sheep cried out because their flesh was being devoured by the birds, and as for me I looked and lamented in my sleep over that shepherd who pastured the sheep. [4] And I saw until those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew remaining on them till only their bones stood there: and their bones too fell to the earth and the sheep became few. [5] And I saw until that twenty-three had undertaken the pasturing and completed in their several periods fifty-eight times. [6] But behold lambs were borne by those white sheep, and they began to open their eyes and to see, and to cry to the sheep. [7] Yea, they cried to them, but they did not hearken to what they said to them, but were exceedingly deaf, and their eyes were very exceedingly blinded. [8] And I saw in the vision how the ravens flew upon those lambs and took one of those lambs, and dashed the sheep in pieces and devoured them. [9] And I saw till horns grew upon those lambs, and the ravens cast down their horns; and I saw till there sprouted a great horn of one of those sheep, and their eyes were opened. [10] And it looked at them and their eyes opened, and it cried to the sheep, and the rams saw it and all ran to it. [11] And notwithstanding all this those eagles and vultures and ravens and kites still kept tearing the sheep and swooping down upon them

and devouring them: still the sheep remained silent, but the rams lamented and cried out. [12] And those ravens fought and battled with it and sought to lay low its horn, but they had no power over it. {| class="wikitable" |- | [13] And I saw till the shepherds and eagles and those vultures and kites came, and they cried to the ravens that they should break the horn of that ram, and they battled and fought with it, and it battled with them and cried that its help might come. || [16] All the eagles and vultures and ravens and kites were gathered together, and there came with them all the sheep of the field, yea, they all came together, and helped each other to break that horn of the ram. |} [19] And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face. {| class="wikitable" |- | [14] And I saw till that man, who wrote down the names of the shepherds and carried up into the presence of God of the sheep came and helped it and showed it everything: he had come down for the help of that ram. [15] And I saw till God of the sheep came unto them in wrath, and all who saw Him fled, and they all fell into His shadow from before His face. || [17] And I saw that man, who wrote the book according to the command of God, till he opened that book concerning the destruction which those twelve last shepherds had wrought, and showed that they had destroyed much more than their predecessors, before God of the sheep. [18] And I saw till God of the sheep came unto them and took in His hand the staff of His wrath, and smote the earth, and the earth clave asunder, and all the beasts and all the birds of the heaven fell from among those sheep, and were swallowed up in the earth and it covered them. |} [20] And I saw till a throne was erected in the pleasant land, and God of the sheep sat Himself thereon, and the other took the sealed books and opened those books before God of the sheep. [21] And God called those men the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose privy members were like those of horses, and they brought them all before Him. [22] And He said to that man who wrote before Him, being one of those seven white ones, and said unto him: 'Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more than I commanded them.' [23] And behold they were all bound, I saw, and they all stood before Him. [24] And the judgement was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire. [25] And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss. [26] And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss, and they burned; now this abyss was to the right of that house. [27] And I saw those sheep burning and their bones burning. [28] And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land. [29] And I saw till God of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had been folded up: all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it. [30] And I saw

all the sheep which had been left, and all the beasts on the earth, and all the birds of the heaven, falling down and doing homage to those sheep and making petition to and obeying them in every thing. [31] And thereafter those three who were clothed in white and had seized me by my hand who had taken me up before, and the hand of that ram also seizing hold of me, they took me up and set me down in the midst of those sheep before the judgement took place. [32] And those sheep were all white, and their wool was abundant and clean. [33] And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of the heaven, assembled in that house, and God of the sheep rejoiced with great joy because they were all good and had returned to His house. [34] And I saw till they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of God, and all the sheep were invited into that house, but it held them not. [35] And the eyes of them all were opened, and they saw the good, and there was not one among them that did not see. [36] And I saw that that house was large and broad and very full. [37] And I saw that a white bull was born, with large horns, and all the beasts of the field and all the birds of the air feared him and made petition to him all the time. [38] And I saw till all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and God of the sheep rejoiced over it and over all the oxen. [39] And I slept in their midst: and I awoke and saw everything. [40] This is the vision which I saw while I slept, and I awoke and blessed God of righteousness and gave Him glory. [41] Then I wept with a great weeping and my tears stayed not till I could no longer endure it: when I saw, they flowed on account of what I had seen; for everything shall come and be fulfilled, and all the deeds of men in their order were shown to me. [42] On that night I remembered the first dream, and because of it I wept and was troubled—because I had seen that vision.

91 'And now, my son Methuselah, call to me all thy brothers And gather together to me all the sons of thy mother; For the word calls me, And the spirit is poured out upon me, That I may show you everything That shall befall you for ever.' [2] And thereupon Methuselah went and summoned to him all his brothers and assembled his relatives. [3] And he spake unto all the children of righteousness and said: 'Hear, ye sons of Enoch, all the words of your father, And hearken aright to the voice of my mouth; For I exhort you and say unto you, beloved: [4] Love uprightness and walk therein. And draw not nigh to uprightness with a double heart, And associate not with those of a double heart, But walk in righteousness, my sons. And it shall guide you on good paths, And righteousness shall be your companion. [5] For I know that violence must increase on the earth, And a great chastisement be executed on the earth, And all unrighteousness come to an end: Yea, it shall be cut off from its roots, And its whole structure be destroyed. [6] And unrighteousness shall again be consummated on the earth, And all the deeds of unrighteousness and of violence And transgression shall prevail in a twofold degree. [7] And when sin and unrighteousness and blasphemy And violence in all kinds of deeds increase, And apostasy and transgression and uncleanness increase, A great chastisement shall come from heaven upon all these, And the holy God will come forth with wrath and chastisement To execute judgement on earth. [8] In those days violence shall be cut off from its roots, And the roots

of unrighteousness together with deceit, And they shall be destroyed from under heaven. [9] And all the idols of the heathen shall be abandoned, And the temples burned with fire, And they shall remove them from the whole earth, And they (i.e. the heathen) shall be cast into the judgement of fire, And shall perish in wrath and in grievous judgement for ever. [10] And the righteous shall arise from their sleep, And wisdom shall arise and be given unto them. [11] And after that the roots of unrighteousness shall be cut off, and the sinners shall be destroyed by the sword ... shall be cut off from the blasphemers in every place, and those who plan violence and those who commit blasphemy shall perish by the sword. [12] And after that there shall be another, the eighth week, that of righteousness, And a sword shall be given to it that a righteous judgement may be executed on the oppressors, And sinners shall be delivered into the hands of the righteous. [13] And at its close they shall acquire houses through their righteousness, And a house shall be built for the Great King in glory for evermore, 14d. And all mankind shall look to the path of uprightness. 14a. And after that, in the ninth week, the righteous judgement shall be revealed to the whole world, b. And all the works of the godless shall vanish from all the earth, c. And the world shall be written down for destruction. [15] And after this, in the tenth week in the seventh part, There shall be the great eternal judgement, In which He will execute vengeance amongst the angels. [16] And the first heaven shall depart and pass away, And a new heaven shall appear, And all the powers of the heavens shall give sevenfold light. [17] And after that there will be many weeks without number for ever, And all shall be in goodness and righteousness, And sin shall no more be mentioned for ever. [18] And now I tell you, my sons, and show you The paths of righteousness and the paths of violence. Yea, I will show them to you again That ye may know what will come to pass. [19] And now, hearken unto me, my sons, And walk in the paths of righteousness, And walk not in the paths of violence; For all who walk in the paths of unrighteousness shall perish for ever.'

92 The book written by Enoch—Enoch indeed wrote this complete doctrine of wisdom, (which is) praised of all men and a judge of all the earth for all my children who shall dwell on the earth. And for the future generations who shall observe uprightness and peace. [2] Let not your spirit be troubled on account of the times; For the Holy and Great One has appointed days for all things. [3] And the righteous one shall arise from sleep, Shall arise and walk in the paths of righteousness, And all his path and conversation shall be in eternal goodness and grace. [4] He will be gracious to the righteous and give him eternal uprightness, And He will give him power so that he shall be (endowed) with goodness and righteousness, And he shall walk in eternal light. [5] And sin shall perish in darkness for ever, And shall no more be seen from that day for evermore.

93 And after that Enoch both gave and began to recount from the books. [2] And Enoch said: 'Concerning the children of righteousness and concerning the elect of the world, And concerning the plant of uprightness, I will speak these things, Yea, I Enoch will declare (them) unto you, my sons: According to that which appeared to me in the heavenly vision, And which I have known through the word of the holy angels, And have learnt from the heavenly tablets.' [3] And Enoch began to recount from the books and said: 'I was born the seventh in the first week, While judgement and righteousness still endured. [4] And after me there shall arise in the

second week great wickedness, And deceit shall have sprung up; And in it there shall be the first end. And in it a man shall be saved; And after it is ended unrighteousness shall grow up, And a law shall be made for the sinners. [5] And after that in the third week at its close A man shall be elected as the plant of righteous judgement, And his posterity shall become the plant of righteousness for evermore. [6] And after that in the fourth week, at its close, Visions of the holy and righteous shall be seen, And a law for all generations and an enclosure shall be made for them. [7] And after that in the fifth week, at its close, The house of glory and dominion shall be built for ever. [8] And after that in the sixth week all who live in it shall be blinded, And the hearts of all of them shall godlessly forsake wisdom. And in it a man shall ascend; And at its close the house of dominion shall be burnt with fire, And the whole race of the chosen root shall be dispersed. [9] And after that in the seventh week shall an apostate generation arise, And many shall be its deeds, And all its deeds shall be apostate. [10] And at its close shall be elected The elect righteous of the eternal plant of righteousness, To receive sevenfold instruction concerning all His creation. [11] [For who is there of all the children of men that is able to hear the voice of the Holy One without being troubled? And who can think His thoughts? and who is there that can behold all the works of heaven? [12] And how should there be one who could behold the heaven, and who is there that could understand the things of heaven and see a soul or a spirit and could tell thereof, or ascend and see all their ends and think them or do like them? [13] And who is there of all men that could know what is the breadth and the length of the earth, and to whom has been shown the measure of all of them? [14] Or is there any one who could discern the length of the heaven and how great is its height, and upon what it is founded, and how great is the number of the stars, and where all the luminaries rest?]

94 And now I say unto you, my sons, love righteousness and walk therein; For the paths of righteousness are worthy of acceptation, But the paths of unrighteousness shall suddenly be destroyed and vanish. [2] And to certain men of a generation shall the paths of violence and of death be revealed, And they shall hold themselves afar from them, And shall not follow them. [3] And now I say unto you the righteous: Walk not in the paths of wickedness, nor in the paths of death, And draw not nigh to them, lest ye be destroyed. [4] But seek and choose for yourselves righteousness and an elect life, And walk in the paths of peace, And ye shall live and prosper. [5] And hold fast my words in the thoughts of your hearts, And suffer them not to be effaced from your hearts; For I know that sinners will tempt men to evilly-entreat wisdom, So that no place may be found for her, And no manner of temptation may minish. [6] Woe to those who build unrighteousness and oppression And lay deceit as a foundation; For they shall be suddenly overthrown, And they shall have no peace. [7] Woe to those who build their houses with sin; For from all their foundations shall they be overthrown, And by the sword shall they fall. And those who acquire gold and silver in judgement suddenly shall perish. [8] Woe to you, ye rich, for ye have trusted in your riches, And from your riches shall ye depart, Because ye have not remembered the Most High in the days of your riches. [9] Ye have committed blasphemy and unrighteousness, And have become ready for the day of slaughter, And the day of darkness and the day of the great judgement. [10] Thus I speak and declare unto you: He who hath created you will overthrow you, And for your fall there shall

be no compassion, And your Creator will rejoice at your destruction. [11] And your righteous ones in those days shall be A reproach to the sinners and the godless.

95 Oh that mine eyes were a cloud of waters That I might weep over you, And pour down my tears as a cloud of waters: That so I might rest from my trouble of heart! [2] Who has permitted you to practise reproaches and wickedness? And so judgement shall overtake you, sinners. [3] Fear not the sinners, ye righteous; For again will God deliver them into your hands, That ye may execute judgement upon them according to your desires. [4] Woe to you who fulminate anathemas which cannot be reversed: Healing shall therefore be far from you because of your sins. [5] Woe to you who requite your neighbour with evil; For ye shall be requited according to your works. [6] Woe to you, lying witnesses, And to those who weigh out injustice, For suddenly shall ye perish. [7] Woe to you, sinners, for ye persecute the righteous; For ye shall be delivered up and persecuted because of injustice, And heavy shall its yoke be upon you.

96 Be hopeful, ye righteous; for suddenly shall the sinners perish before you, And ye shall have dominion over them according to your desires. [2] And in the day of the tribulation of the sinners, Your children shall mount and rise as eagles, And higher than the vultures will be your nest, And ye shall ascend and enter the crevices of the earth, And the clefts of the rock for ever as coneys before the unrighteous, And the sirens shall sigh because of you—and weep. [3] Wherefore fear not, ye that have suffered; For healing shall be your portion, And a bright light shall enlighten you, And the voice of rest ye shall hear from heaven. [4] Woe unto you, ye sinners, for your riches make you appear like the righteous, But your hearts convict you of being sinners, And this fact shall be a testimony against you for a memorial of (your) evil deeds. [5] Woe to you who devour the finest of the wheat, And drink wine in large bowls, And tread under foot the lowly with your might. [6] Woe to you who drink water from every fountain, For suddenly shall ye be consumed and wither away, Because ye have forsaken the fountain of life. [7] Woe to you who work unrighteousness And deceit and blasphemy: It shall be a memorial against you for evil. [8] Woe to you, ye mighty, Who with might oppress the righteous; For the day of your destruction is coming. In those days many and good days shall come to the righteous—in the day of your judgement.

97 Believe, ye righteous, that the sinners will become a shame And perish in the day of unrighteousness. [2] Be it known unto you (ye sinners) that the Most High is mindful of your destruction, And the angels of heaven rejoice over your destruction. [3] What will ye do, ye sinners, And whither will ye flee on that day of judgement, When ye hear the voice of the prayer of the righteous? [4] Yea, ye shall fare like unto them, Against whom this word shall be a testimony: "Ye have been companions of sinners." [5] And in those days the prayer of the righteous shall reach unto God, And for you the days of your judgement shall come. [6] And all the words of your unrighteousness shall be read out before the Great Holy One, And your faces shall be covered with shame, And He will reject every work which is grounded on unrighteousness. [7] Woe to you, ye sinners, who live on the mid ocean and on the dry land, Whose remembrance is evil against you. [8] Woe to you who acquire silver and gold in unrighteousness and say: 'We have become rich with riches and have possessions; And have acquired everything we have desired. [9] And now let us do what we purposed: For we have gathered silver, 9c. And many are the hus-

bandmen in our houses.' 9d. And our granaries are (brim) full as with water, [10] Yea and like water your lies shall flow away; For your riches shall not abide But speedily ascend from you; For ye have acquired it all in unrighteousness, And ye shall be given over to a great curse.

98 And now I swear unto you, to the wise and to the foolish, For ye shall have manifold experiences on the earth. [2] For ye men shall put on more adornments than a woman, And coloured garments more than a virgin: In royalty and in grandeur and in power, And in silver and in gold and in purple, And in splendour and in food they shall be poured out as water. [3] Therefore they shall be wanting in doctrine and wisdom, And they shall perish thereby together with their possessions; And with all their glory and their splendour, And in shame and in slaughter and in great destitution, Their spirits shall be cast into the furnace of fire. [4] I have sworn unto you, ye sinners, as a mountain has not become a slave, And a hill does not become the handmaid of a woman, Even so sin has not been sent upon the earth, But man of himself has created it, And under a great curse shall they fall who commit it. [5] And barrenness has not been given to the woman, But on account of the deeds of her own hands she dies without children. [6] I have sworn unto you, ye sinners, by the Holy Great One, That all your evil deeds are revealed in the heavens, And that none of your deeds of oppression are covered and hidden. [7] And do not think in your spirit nor say in your heart that ye do not know and that ye do not see that every sin is every day recorded in heaven in the presence of the Most High. [8] From henceforth ye know that all your oppression wherewith ye oppress is written down every day till the day of your judgement. [9] Woe to you, ye fools, for through your folly shall ye perish: and ye transgress against the wise, and so good hap shall not be your portion. [10] And now, know ye that ye are prepared for the day of destruction: wherefore do not hope to live, ye sinners, but ye shall depart and die; for ye know no ransom; for ye are prepared for the day of the great judgement, for the day of tribulation and great shame for your spirits. [11] Woe to you, ye obstinate of heart, who work wickedness and eat blood: Whence have ye good things to eat and to drink and to be filled? From all the good things which God the Most High has placed in abundance on the earth; therefore ye shall have no peace. [12] Woe to you who love the deeds of unrighteousness: wherefore do ye hope for good hap unto yourselves? know that ye shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no mercy upon you. [13] Woe to you who rejoice in the tribulation of the righteous; for no grave shall be dug for you. [14] Woe to you who set at nought the words of the righteous; for ye shall have no hope of life. [15] Woe to you who write down lying and godless words; for they write down their lies that men may hear them and act godlessly towards (their) neighbour. [16] Therefore they shall have no peace but die a sudden death.

99 Woe to you who work godlessness, And glory in lying and extol them: Ye shall perish, and no happy life shall be yours. [2] Woe to them who pervert the words of uprightness, And transgress the eternal law, And transform themselves into what they were not into sinners: They shall be trodden under foot upon the earth. [3] In those days make ready, ye righteous, to raise your prayers as a memorial, And place them as a testimony before the angels, That they may place the sin of the sinners for a memorial before the Most High. [4] In those days the nations shall be stirred up, And the families of the nations shall arise on the

day of destruction. [5] And in those days the destitute shall go forth and carry off their children, And they shall abandon them, so that their children shall perish through them: Yea, they shall abandon their children (that are still) sucklings, and not return to them, And shall have no pity on their beloved ones. [6] And again I swear to you, ye sinners, that sin is prepared for a day of unceasing bloodshed. [7] And they who worship stones, and grave images of gold and silver and wood □and stone□ and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them. [8] And they shall become godless by reason of the folly of their hearts, And their eyes shall be blinded through the fear of their hearts And through visions in their dreams. [9] Through these they shall become godless and fearful; For they shall have wrought all their work in a lie, And shall have worshipped a stone: Therefore in an instant shall they perish. [10] But in those days blessed are all they who accept the words of wisdom, and understand them, And observe the paths of the Most High, and walk in the path of His righteousness, And become not godless with the godless; For they shall be saved. [11] Woe to you who spread evil to your neighbours; For you shall be slain in Sheol. [12] Woe to you who make deceitful and false measures, And (to them) who cause bitterness on the earth; For they shall thereby be utterly consumed. [13] Woe to you who build your houses through the grievous toil of others, And all their building materials are the bricks and stones of sin; I tell you ye shall have no peace. [14] Woe to them who reject the measure and eternal heritage of their fathers And whose souls follow after idols; For they shall have no rest. [15] Woe to them who work unrighteousness and help oppression, And slay their neighbours until the day of the great judgement. [16] For He shall cast down your glory, And bring affliction on your hearts, And shall arouse His fierce indignation And destroy you all with the sword; And all the holy and righteous shall remember your sins.

100 And in those days in one place the fathers together with their sons shall be smitten And brothers one with another shall fall in death Till the streams flow with their blood. [2] For a man shall not withhold his hand from slaying his sons and his sons' sons, And the sinner shall not withhold his hand from his honoured brother: From dawn till sunset they shall slay one another. [3] And the horse shall walk up to the breast in the blood of sinners, And the chariot shall be submerged to its height. [4] In those days the angels shall descend into the secret places And gather together into one place all those who brought down sin, And the Most High will arise on that day of judgement To execute great judgement amongst sinners. [5] And over all the righteous and holy He will appoint guardians from amongst the holy angels To guard them as the apple of an eye, Until He makes an end of all wickedness and all sin, And though the righteous sleep a long sleep, they have nought to fear. [6] And (then) the children of the earth shall see the wise in security, And shall understand all the words of this book, And recognize that their riches shall not be able to save them In the overthrow of their sins. [7] Woe to you, Sinners, on the day of strong anguish, Ye who afflict the righteous and burn them with fire: Ye shall be requited according to your works. [8] Woe to you, ye obstinate of heart, Who watch in order to devise wickedness: Therefore shall fear come upon you And there shall be none to help you. [9] Woe to you, ye sinners, on account of the words of your mouth, And on account of the deeds of your hands which your godlessness has wrought, In

blazing flames burning worse than fire shall ye burn. [10] And now, know ye that from the angels He will inquire as to your deeds in heaven, from the sun and from the moon and from the stars in reference to your sins because upon the earth ye execute judgement on the righteous. [11] And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld because of you from descending upon you, and they shall be mindful of your sins. [12] And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend. [13] When the hoar-frost and snow with their chilliness, and all the snow-storms with all their plagues fall upon you, in those days ye shall not be able to stand before them.

101 Observe the heaven, ye children of heaven, and every work of the Most High, and fear ye Him and work no evil in His presence. [2] If He closes the windows of heaven, and withholds the rain and the dew from descending on the earth on your account, what will ye do then? [3] And if He sends His anger upon you because of your deeds, ye cannot petition Him; for ye spake proud and insolent words against His righteousness: therefore ye shall have no peace. [4] And see ye not the sailors of the ships, how their ships are tossed to and fro by the waves, and are shaken by the winds, and are in sore trouble? [5] And therefore do they fear because all their goodly possessions go upon the sea with them, and they have evil forebodings of heart that the sea will swallow them and they will perish therein. [6] Are not the entire sea and all its waters, and all its movements, the work of the Most High, and has He not set limits to its doings, and confined it throughout by the sand? [7] And at His reproof it is afraid and dries up, and all its fish die and all that is in it; but ye sinners that are on the earth fear Him not. [8] Has He not made the heaven and the earth, and all that is therein? Who has given understanding and wisdom to everything that moves on the earth and in the sea? [9] Do not the sailors of the ships fear the sea? Yet sinners fear not the Most High.

102 In those days when He hath brought a grievous fire upon you, Whither will ye flee, and where will ye find deliverance? And when He launches forth His word against you Will you not be affrighted and fear? [2] And all the luminaries shall be affrighted with great fear, And all the earth shall be affrighted and tremble and be alarmed. [3] And all the angels shall execute their commands And shall seek to hide themselves from the presence of the Great Glory, And the children of earth shall tremble and quake; And ye sinners shall be cursed for ever, And ye shall have no peace. [4] Fear ye not, ye souls of the righteous, And be hopeful ye that have died in righteousness. [5] And grieve not if your soul into Sheol has descended in grief, And that in your life your body fared not according to your goodness, But wait for the day of the judgement of sinners And for the day of cursing and chastisement. [6] And yet when ye die the sinners speak over you: 'As we die, so die the righteous, And what benefit do they reap for their deeds? [7] Behold, even as we, so do they die in grief and darkness, And what have they more than we? From henceforth we are equal. [8] And what will they receive and what will they see for ever? Behold, they too have died, And henceforth for ever shall they see no light.' [9] I tell you, ye sinners, ye are content to eat and drink, and rob and sin, and strip men naked, and acquire wealth and see good days. [10] Have ye seen the righteous how their end falls out, that no manner of violence is found in them till their death? [11] 'Nevertheless they per-

ished and became as though they had not been, and their spirits descended into Sheol in tribulation.'

103 Now, therefore, I swear to you, the righteous, by the glory of the Great and Honoured and [2] Mighty One in dominion, and by His greatness I swear to you. I know a mystery And have read the heavenly tablets, And have seen the holy books, And have found written therein and inscribed regarding them: [3] That all goodness and joy and glory are prepared for them, And written down for the spirits of those who have died in righteousness, And that manifold good shall be given to you in recompense for your labours, And that your lot is abundantly beyond the lot of the living. [4] And the spirits of you who have died in righteousness shall live and rejoice, And their spirits shall not perish, nor their memorial from before the face of the Great One Unto all the generations of the world: wherefore no longer fear their contumely. [5] Woe to you, ye sinners, when ye have died, If ye die in the wealth of your sins, And those who are like you say regarding you: "Blessed are the sinners: they have seen all their days. [6] And now they have died in prosperity and in wealth, And have not seen tribulation or murder in their life; And they have died in honour, And judgement has not been executed on them during their life." [7] Know ye, that their souls will be made to descend into Sheol And they shall be wretched in their great tribulation. [8] And into darkness and chains and a burning flame where there is grievous judgement shall your spirits enter; And the great judgement shall be for all the generations of the world. Woe to you, for ye shall have no peace. [9] Say not in regard to the righteous and good who are in life: "In our troubled days we have toiled laboriously and experienced every trouble, And met with much evil and been consumed, And have become few and our spirit small. [10] And we have been destroyed and have not found any to help us even with a word: We have been tortured and destroyed, and not hoped to see life from day to day. [11] We hoped to be the head and have become the tail: We have toiled laboriously and had no satisfaction in our toil; And we have become the food of the sinners and the unrighteous, And they have laid their yoke heavily upon us. [12] They have had dominion over us that hated us and smote us; And to those that hated us we have bowed our necks But they pitied us not. [13] We desired to get away from them that we might escape and be at rest, But found no place whereunto we should flee and be safe from them. [14] And we complained to the rulers in our tribulation, And cried out against those who devoured us, But they did not attend to our cries And would not hearken to our voice. [15] And they helped those who robbed us and devoured us and those who made us few; and they concealed their oppression, and they did not remove from us the yoke of those that devoured us and dispersed us and murdered us, and they concealed their murder, and remembered not that they had lifted up their hands against us.

104 I swear unto you, that in heaven the angels remember you for good before the glory of the Great One: and your names are written before the glory of the Great One. [2] Be hopeful; for aforetime ye were put to shame through ill and affliction; but now ye shall shine as the lights of heaven, ye shall shine and ye shall be seen, and the portals of heaven shall be opened to you. [3] And in your cry, cry for judgement, and it shall appear to you; for all your tribulation shall be visited on the rulers, and on all who helped those who plundered you. [4] Be hopeful, and cast not away your hope; for ye shall have great joy as the angels of heaven. [5] What shall ye be obliged

to do? Ye shall not have to hide on the day of the great judgement and ye shall not be found as sinners, and the eternal judgement shall be far from you for all the generations of the world. [6] And now fear not, ye righteous, when ye see the sinners growing strong and prospering in their ways: be not companions with them, but keep afar from their violence; for ye shall become companions of the hosts of heaven. [7] And, although ye sinners say: "All our sins shall not be searched out and be written down," nevertheless they shall write down all your sins every day. [8] And now I show unto you that light and darkness, day and night, see all your sins. [9] Be not godless in your hearts, and lie not and alter not the words of uprightness, nor charge with lying the words of the Holy Great One, nor take account of your idols; for all your lying and all your godlessness issue not in righteousness but in great sin. [10] And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practise great deceits, and write books concerning their words. [11] But when they write down truthfully all my words in their languages, and do not change or minish ought from my words but write them all down truthfully—all that I first testified concerning them. [12] Then, I know another mystery, that books will be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom. [13] And to them shall the books be given, and they shall believe in them and rejoice over them, and then shall all the righteous who have learnt therefrom all the paths of uprightness be recompensed.'

105 In those days God bade (them) to summon and testify to the children of earth concerning their wisdom: Show (it) unto them; for ye are their guides, and a recompense over the whole earth. [2] For I and My Son will be united with them for ever in the paths of uprightness in their lives; and ye shall have peace: rejoice, ye children of uprightness. Amen.

106 And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son. [2] And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright. [3] And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with God of righteousness. [4] And his father Lamech was afraid of him and fled, and came to his father Methuselah. [5] And he said unto him: 'I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious. [6] And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth. [7] And now, my father, I am here to petition thee and implore thee that thou mayst go to Enoch, our father, and learn from him the truth, for his dwelling-place is amongst the angels.' [8] And when Methuselah heard the words of his son, he came to me to the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said unto him: 'Behold, here am I, my son, wherefore hast thou come to me?' [9] And he answered and said: 'Because of a great

cause of anxiety have I come to thee, and because of a disturbing vision have I approached. [10] And now, my father, hear me: unto Lamech my son there hath been born a son, the like of whom there is none, and his nature is not like man's nature, and the colour of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and thereupon lighted up the whole house. [11] And he arose in the hands of the midwife, and opened his mouth and blessed God of heaven. [12] And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to thee that thou mayst make known to me the truth.' [13] And I, Enoch, answered and said unto him: 'God will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of God. [14] And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them. [17] And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity. [15] Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year. [16] And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die he and his sons shall be saved. [18] And now make known to thy son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days. [19] And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, God, has showed me and informed me, and I have read (them) in the heavenly tablets. ‖ 1 Factum est autem cum esset Lamech annorum tricentorum quinquagenta natus est ei filiu(s) 2 cui oculi sunt sicut radi solis capilli autem eius candi di ores in septies niue corpori autem eius nemo hominum potest intueri. 3 et surexit int^r manw^ obstetricis suae et adorauit dominutn uiuentem in secula laudauit. 4 et timuit Lamech. 5 et uenit ad patrem suum Mathusalem et narrauit illi omnia. 6 ne non ex co natus esset nisi nontius dei. 7 dixit Mathusalem : Ego autem non possum seire nisi eamus ad patrem nostrum Enoc. 8 quum autem uidit Enoc filium suum Mathusalem uenientem ad se et ait. quid est quod uenisti ad me nate? 9 dixit: 10 quod natus est filio suo nomine Lamech cui oculi sunt sicut radi solis capillis eiuscandidiores septies niue, corpori autem eius nemo hominum potest intueri 11 et surexit inter manus obstetricis suae eadem hora, qua procidit de utero matris suae, orauit dominum uiuentem in secula et laudauit. 12 et timuit Lamech. 13 et dixit Enoc: nontiatum esi mihi fili quia post quingentos annos 15 mittel deus cataclismum aquae ut deleat omnem creaturam xl. ostendit oculis nostris. 16 et erunt illi • III • filii et erunt nomina filiorum cius • Sem • Cham • Iafeth 18 et ipse uocabitur Noe qui interpretatur requies quia requiem prestabit in archam. |}

107 And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes upon it. [2] And now, my son, go and make known to thy son Lamech that this son, which has been born, is in truth his son, and that (this) is no lie.' [3] And when Methuselah had heard the words of his father Enoch—for he had shown to him everything in secret—he returned and showed (them) to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

108 Another book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the law in the last days. [2] Ye who have done good shall wait for those days till an end is made of those who work evil, and an end of the might of the transgressors. [3] And wait ye indeed till sin has passed away, for their names shall be blotted out of the book of life and out of the holy books, and their seed shall be destroyed for ever, and their spirits shall be slain, and they shall cry and make lamentation in a place that is a chaotic wilderness, and in the fire shall they burn; for there is no earth there. [4] And I saw there something like an invisible cloud; for by reason of its depth I could not look over, and I saw a flame of fire blazing brightly, and things like shining mountains circling and sweeping to and fro. [5] And I asked one of the holy angels who was with me and said unto him: 'What is this shining thing? for it is not a heaven but only the flame of a blazing fire, and the voice of weeping and crying and lamentation and strong pain.' [6] And he said unto me: 'This place which thou seest—here are cast the spirits of sinners and blasphemers, and of those who work wickedness, and of those who pervert everything that God hath spoken through the mouth of the prophets—(even) the things that shall be. [7] For some of them are written and inscribed above in the heaven, in order that the angels may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies, and been recompensed by God; and of those who have been put to shame by wicked men: [8] Who love God and loved neither gold nor silver nor any of the good things which are in the world, but gave over their bodies to torture. [9] Who, since they came into being, longed not after earthly food, but regarded everything as a passing breath, and lived accordingly, and God tried them much, and their spirits were found pure so that they should bless His name. [10] And all the blessings destined for them I have recounted in the books. And He hath assigned them their recompense, because they have been found to be such as loved heaven more than their life in the world, and though they were trodden under foot of wicked men, and experienced abuse and reviling from them and were put to shame, yet they blessed Me. [11] And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with such honour as their faithfulness deserved. [12] And I will bring forth in shining light those who have loved My holy name, and I will seat each on the throne of his honour. [13] And they shall be resplendent for times without number; for righteousness is the judgement of God; for to the faithful He will give faithfulness in the habitation of upright paths. [14] And they shall see those who were born in darkness led into darkness, while the righteous shall be resplendent. [15] And the sinners shall cry aloud and see them resplendent, and they indeed will go where days and seasons are prescribed for them.'

JUBILEES

The Book of Jubilees

Moses receives the tables of the law and instruction on past and future history which he is to inscribe in a book. Apostasy of Israel. Captivity of Israel and Judah. Return of Judah and rebuilding of the temple. Moses' prayer for Israel. God's promise to redeem and dwell with them, 22-5. Moses bidden to write down the future history of the world (the Book of Jubilees?). And an angel to write down the law. This angel takes the heavenly chronological tablets to dictate therefrom to Moses. T HIS is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of their Jubilees throughout all the years of the world, as God spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said unto him, 'Go up to the top of the Mount.'

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, 2450 Anno Mundi that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.' And Moses went up into the mount of God, and the glory of God abode on Mount Sinai, and a cloud overshadowed it six days. And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of God was like a flaming fire on the top of the mount. And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony. And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai. And thus it will come to pass when all these things come upon them, that they will recognise that I am more righteous than they in all their judgments and in all their actions, and they will recognise that I have been truly with them. And do thou write for thyself all these words which I declare unto, thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto your seed will I give a land flowing with milk and honey. And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will prove unto them an offence and a tribulation and an affliction and a snare. And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festi-

vals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set my name upon it, and that it should dwell (there). And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts. And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change everything so as to work evil before My eyes. And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles. And they will forget all My law and all My commandments and all My judgments, and will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances. And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so that I shall be found of them, when they seek me with all their heart and with all their soul. And I will disclose to them abounding peace with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail. And I will build My sanctuary in their midst, and I will dwell with them, and I will be their God and they shall be My people in truth and righteousness. And I will not forsake them nor fail them; for I am the Eternal their God.' And Moses fell on his face and prayed and said, 'O Eternal my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against Thee. Let thy mercy, O God, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to ensnare them from all the paths of righteousness, so that they may perish from before Thy face. But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in their sins from henceforth until eternity.' And God said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess their own sin and the sin of their fathers. And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity. And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I will be their Father and they shall be My children. And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them. And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which

shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.' And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity. And God will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.' And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees according, to the individual years, from the day of the new creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of God shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

The history of the twenty-two distinct acts of creation on the six days. Institution of the Sabbath: its observance by the highest angels, with whom Israel is afterwards to be associated.

2 And the angel of the presence spake to Moses according to the word of God, saying: Write the complete history of the creation, how in six days the Eternal God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works. For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels of the spirit of fire and the angels of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide , and the light, dawn and day, which He hath prepared in the knowledge of his heart. And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day. And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day -half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created on the second day. And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear. And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared. And on that day He cre-

ated for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all plants after their kind . These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness. And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years. And it divideth the light from the darkness and for prosperity, that all things may prosper which shoot and grow on the earth. These three kinds He made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind. And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh. These three kinds He created on the fifth day. And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth. And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion. And these four kinds He created on the sixth day. And there were altogether two and twenty kinds. And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything. And He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work. And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath with Him in heaven and on earth. And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto Myself, even so will I bless them, and they shall be My people and I will be their God. And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son,and have sanctified him unto Myself for ever and ever; and I will teach them the Sabbath day, that they may keep Sabbath thereon from all work.' And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Sabbath together with us. And He caused His commands to ascend as a sweet savour acceptable before Him all the days . . . There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and bless-

ing. And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day. He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die. Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to defile it, as it is holier than all other days. And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day. And every one who observes it and keeps Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us. Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings. And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth. And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them alone he permitted to eat and drink and to keep Sabbath thereon on the earth. And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days. This law and testimony was given to the children of Israel as a law for ever unto their generations.

Adam names all creatures. Creation of Eve and enactment of Levitical laws of purification. Adam and Eve in Paradise: their sin and expulsion. Law of covering one's shame enacted. Adam and Eve live in Êldâ.

3 And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day. And Adam named them all by their respective names, and as he called them, so was their name. And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him. And God said unto us: 'It is not good that the man should be alone: let us make a helpmeet for him.' And the Eternal our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman. And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called my wife; because she was taken from her

husband.' Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh. In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days. And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden. And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child. But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.' And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy. Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished. This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days. And in the first week of the first jubilee, 1-7 A.M. Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage. And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife and put aside that which was being kept. And after the completion of the seven years, which he had completed there, seven years exactly, 8 A.M. and in the second month, on the seventeenth day (of the month), the serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you, saying, Ye shall not eat of every tree of the garden?' And she said to it, 'Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die.' And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil. And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat. And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked. And he took figleaves and sewed (them) together, and made an apron for himself, and ,covered his shame. And God cursed the serpent, and was wroth with it for ever . . . And He was wroth with the woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee.' And to Adam also he

said, ' Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.' And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden. And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame. And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue. And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them. And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle. On this account, it is prescribed on the heavenly tablets as touching all those who know the judgment of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves. And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation. And Adam called the name of his wife Eve. And they had no son till the first jubilee, 8 A.M. and after this he knew her. Now he tilled the land as he had been instructed in the Garden of Eden.

Cain and Abel and other children of Adam. Enos, Kenan, Mahalalel, Jared. Enoch and his history. Four sacred places. Methuselah, Lamech, Noah, 27. Death of Adam and Cain. Shem,Ham, and Japhet.

4 And in the third week in the second jubilee 64-70 A.M. she gave birth to Cain, and in the fourth 71-77 A.M. she gave birth to Abel, and in the fifth 78-84 A.M. she gave birth to her daughter Âwân. And in the first (year) of the third jubilee 99-105 A.M., Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain. And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him. And God reproved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth. And on this account it is written on the heavenly tables, 'Cursed is ,he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared (it), let him be accursed as the other.' And for this reason we announce when we come before the Eternal our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere. And Adam and his wife mourned for Abel four weeks of years, 99-127 A.M and in the fourth year of the fifth week 130 A.M. they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.' And in the sixth week 134-40 A.M. he begat his daughter Azûrâ. And Cain took Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. 190-196 A.M. And in the first year of the first week of the fifth jubilee, 197 A.M. houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

And Adam knew Eve his wife and she bare yet nine sons. And in the fifth week of the fifth jubilee 225-31 A.M. Seth took Azûrâ his sister to be his wife, and in the fourth (year of the sixth week) 235 A.M. she bare him Enos. He began to call on the name of God on the earth. And in the seventh jubilee in the third week 309-15 A.M. Enos took Nôâm his sister to be his wife, and she bare him a son in the third year of the fifth week, and he called his name Kenan. And at the close of the eighth jubilee 325, 386-3992 A.M. Kenan took Mûalêlêth his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the third year of this week, 395 A.M and he called his name Mahalalel. And in the second week of the tenth jubilee 449-55 A.M. Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, 461 A.M. and he called his name Jared, for in his days the angels of God descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth. And in the eleventh jubilee 512-18 A.M. Jared took to himself a wife, and her name was Baraka, the daughter of Râsûjâl, a daughter of his father's brother, in the fourth week of this jubilee, 522 A.M. and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch. And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months. And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him. And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations. And in the twelfth jubilee, 582-88 in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week 587 A.M. she bare him a son and he called his name Methuselah. And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything. And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all. And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the condemnation and judgment of the world, and all the wickedness of the children of men. And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation. And he burnt the incense of the sanctuary, (even) sweet spices acceptable before God on the Mount. For God has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which)

will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness through- out the generations of the world. And in the fourteenth jubilee 652 A.M. Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the first year of this week, 701-7 A.M. and he begat a son and called his name Lamech. And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground which God hath cursed.' And at the close of the nineteenth jubilee, in the seventh week in the sixth year 930 A.M. thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth. And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he did not complete the years of this day; for he died during it. At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgment. For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.' And in the twenty-fifth 1205 A.M. jubilee Noah took to himself a wife, and her name was 'Emzârâ, the daughter of Râkê'êl, the daughter of his father's brother, in the first year in the fifth week 1207 A.M.: and in the third year thereof she bare him Shem, in the fifth year thereof 1209 A.M. she bare him Ham, and in the first year in the sixth week 1212 A.M. she bare him Japheth.

The Angels of God marry the daughters of men. Corruption of all creation. Punishment of the fallen angels and their children, 4-9a. Final judgment announced, 9b-. Day of Atonement. The deluge foretold, Noah builds the ark, the deluge.

5 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants. And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually. And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes. And He said that He would destroy man and all flesh upon the face of the earth which He had created. But Noah found grace before the eyes of God. And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate. And against their sons went forth a command from before His face that they should be smitten with the sword, and

be removed from under heaven. And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years'. And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth. And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before God. And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness. And he made for all his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all righteous each in his kind alway. And the judgment of all is ordained and written on the heavenly tablets in righteousness -even (the judgment of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgment is written down for every creature and for every kind. And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgments are ordained and written and engraved. In regard to all He will judge,the great according to his greatness, and the small according to his smallness, and each according to his way. And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgment on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge. And of the children of Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and pardon all their sins. It is written and ordained that He will show mercy to all who turn from all their guilt once each year. And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him. And God said that he would destroy everything which was upon the earth, both men and cattle, and beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to make him an ark, that he might save himself from the waters of the flood. And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year (on the new moon of the first month). 1307 A.M. And he entered in the sixth (year) thereof, 1308 A.M. in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and God closed it from without on the seventeenth evening. And God opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number. And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water. And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters. And the water prevailed on the face of the earth five months - one hundred and fifty days. And the

ark went and rested on the top of Lubar, one of the mountains of Ararat. And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below. And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first month the earth became visible. And the waters disappeared from above the earth in the fifth week in the seventh year 1309 A.M. thereof, and on the seventeenth day in the second month the earth was dry. And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

Sacrifice of Noah, 1-3. God's convenant with Noah, eating of blood forbidden, 4-10. Moses bidden to renew this law against the eating of blood. Bow set in the clouds for a sign. Feast of weeks instituted, history of its observances. Feast of the new moons. Division of the year into 364 days.

6 And on the new moon of the third month he went forth from the ark, and built an altar on that mountain. And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah. And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before God. And God smelt the goodly savour, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease for ever. 'And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea. And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat. But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the blood of man. Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man. And you, increase ye, and multiply on the earth.' And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the Eternal God for ever throughout all the generations of the earth in this month. On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words of the covenant, which God made with them for ever. And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land. And do thou command the children of Israel to eat no blood, so that their names and their seed may be before the Eternal our God continually. And for this law there is no

limit of days, for it is for ever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before God that they may keep it and not be rooted out. And He gave to Noah and his sons a sign that there should not again be a flood on the earth. He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth. For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year. And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty-six jubilees and five weeks of years 1309-1659 A.M.: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they eat blood. But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain. And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival. For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature: according to what is written and engraven concerning it, celebrate it. For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year. And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony for ever. And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him. And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth. And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them. And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad. And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained. And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth. And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly tablets. And there is no neglecting (this commandment) for a single year or from year to year. And command thou the children of Israel that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in

them according to their testimony, and they will not leave out any day nor disturb any feasts. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), and they will disturb the seasons and the years will be dislodged and they will neglect their ordinances. And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all the order of the years. For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance. For there will be those who will assuredly make observations of the moon -how (it) disturbs the seasons and comes in from year to year ten days too soon. For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees. For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

Noah plants a vineyard and offers a sacrifice. Becomes drunk and exposes his person. The cursing of Canaan and blessing of Shem and Japeth, 10-12. Noah's sons and grandsons and their cities. Noah teaches his sons regarding the causes of the deluge and admonishes them to avoid the eating of blood and murder, to keep the law regarding fruit trees and let the land lie fallow every seventh year, as Enoch had directed.

7 And in the seventh week in the first year 1317 A.M. thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, 1320 A.M. and he guarded their fruit, and gathered it in this year in the seventh month. And he made wine therefrom and put it into a vessel, and kept it until the fifth year, 1321 A.M. until the first day, on the new moon of the first month. And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto God, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons. And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar. And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to ascend acceptable before the Eternal his God. And he rejoiced and drank of this wine, he and his children with joy. And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept. And Ham saw Noah his father naked, and went forth and told his two brethren without. And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward. And Noah awoke from his sleep and knew all

that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.' And he blessed Shem, and said: 'Blessed be the Eternal God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and God shall dwell in the dwelling of Shem, and Canaan shall be his servant.' And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan. And he built for himself a city and called its name after the name of his wife Ne'elatama'uk. And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adataneses. And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sedeqetelebab. And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its east; and Na'eltama'uk on the south; 'Adatan'eses towards the west. And these are the sons of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood- and Lud, and Aram. The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah. And in the twenty-eighth jubilee 1324-1372 A.M. Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgments that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness. And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another. And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity. And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually. And God destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything. 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness: for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother. For I see, and behold the demons have begun (their) seductions against you and against your children and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, and that ye, too, will be destroyed from the face of the earth. For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth. And there shall not be left any man that eateth blood, or that sheddeth the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall

they descend, And into the darkness of the deep shall they all be removed by a violent death. There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flies upon the earth, and work ye a good work to your souls by covering that which has been shed on the face of the earth. And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh. And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds (it) on the earth. For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations. And now, my children, harken: work judgment and righteousness that ye maybe planted in righteousness over the face of the whole earth, and your glory lifted up before my God, who saved me from the waters of the flood. And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees. For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy and they will offer the first-fruits, acceptable before the Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of God, who receives it, and what is left let the servants of the house of God eat before the altar which receives (it). And in the fifth year make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous, and all that you plant shall prosper. For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him. And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

Kâinâm discovers an inscription relating to the sun and stars. His sons. Noah's sons and Noah divide the earth. Shem's inheritance, 12-21: Ham's, 22-4: Japheth's.

8 In the twenty-ninth jubilee, in the first week, 1373 A.M. in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, 1375 A.M. and he called his name Kainam. And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven. And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it. And in the thirtieth jubilee, 1429 A.M. in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year 1432 A.M. he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.' And in the fourth year he was born, and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter

of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year 1499 A.M. thereof. And she bare him a son in the fifth year 1503 A.M. thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azûrâd, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. 1564 A.M. And in the sixth year 1567 A.M. thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg. And they divided (it) secretly amongst themselves, and told it to Noah. And it came to pass in the beginning of the thirty-third jubilee 1569 A.M. that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them. And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father. And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem. And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south. And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Egyptian Sea. And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river. And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, to the south and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina. This portion came forth by lot for Shem and his sons, that they should possess it for ever unto his generations for evermore. And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be the Eternal God of Shem And may God dwell in the dwelling of Shem.' And he knew that the Garden of Eden is the holy of holies, and the dwelling of God, and Mount Sinai the centre of the desert, and Mount Zion - the centre of the navel of the earth: these three were created as holy places facing each other. And he blessed the God of gods, who had put the word of God into his mouth, and God for evermore. And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the

mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good. And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk -that (sea) into which everything which is not destroyed descends. And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden of Eden. And this is the land which came forth for Ham as the portion which he was to occupy for ever for himself and his sons unto their generations for ever. And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north- easterly to the whole region of Gog, and to all the country east thereof. And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea. And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at. And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north. This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; five great islands, and a great land in the north. But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

Subdivision of the three portions amongst the grandchildren of Noah. Amongst Ham's children, 1: Shem's, 2-6: Japheth's. Oath taken by Noah's sons.

9 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him and to the west thereof on the sea for Canaan. And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approachcs the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina. And for Asshur came forth the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river. And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the Euphrates. And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arara. And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother. And Japheth also divided the land of

his inheritance amongst his sons. And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at. And for Madai came forth as his portion that he should posses from the west of his two brothers to the islands, and to the coasts of the islands. And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud. And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue. And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir. And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance. And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot. And they all said, 'So be it; so be it ' for themselves and their sons for ever throughout their generations till the day of judgment, on which the Eternal God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

Evil spirits leads astray the sons of Noah. Noah's prayer. Mastêmâ allowed to retain one-tenth of his subject spirits. Noah taught the use of herbs by the angels for resisting the demons. Noah dies. Building of Babel and the confusion of tongues. Canaan seizes on Palestine. Madai receives Media.

10 And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them. And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons. And he prayed before the Eternal his God, and said: 'God of the spirits of all flesh, who hast shown mercy unto me And hast saved me and my sons from the waters of the flood, And hast not caused me to perish as Thou didst the sons of perdition; For Thy grace has been great towards me, And great has been Thy mercy to my soul; Let Thy grace be lift up upon my sons, And let not wicked spirits rule over them Lest they should destroy them from the earth. But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth. And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy. And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and for evermore.' And the Eternal our God bade us to bind all. And the chief of the spirits, Mastêmâ, came and said: 'God, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men.' And He said: Let the tenth part of them remain before him,

and let nine parts descend into the place of condemnation.' And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness. And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth. And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth. And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah. And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons. And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat. Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. 1659 A.M. And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the day of judgment. And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.' For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.' And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar. And they built it: forty and three years 1645-1688 A.M. were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades). And the Eternal our God said unto us: Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgment.' And God descended, and we descended with him to see the city and the tower which the children of men had built. And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower. For this reason the whole land of Shinar is called Babel, because God did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation. And God sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'. In the fourth week in the first year 1688 A.M. in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar. And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south. And Canaan saw the land of Lebanon to the river of Egypt, that it

was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea. And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever. Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot. Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father.' But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day. And for this reason that land is named Canaan. And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day. And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

Reu and Serug, 1. Rise of war and bloodshed and eating of blood and idolatry. Nachor and Terah, 8-14. Abram's knowledge of God and wonderful deeds.

11 And in the thirty-fifth jubilee, in the third week, in the first year 1681 A.M. thereof, Reu took to himself a wife, and her name was 'Ôrâ, the daughter of 'Ûr, the son of Kesed, and she bare him a son, and he called his name Sêrôh, in the seventh year of this week in this jubilee. 1687 A.M. And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves. And 'Ûr, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness. And the prince Mastêmâ exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth. For this reason he called the name of Sêrôh, Serug, for every one turned to do all manner of sin and transgression. And he grew up, and dwelt in Ur of the Chaldees, near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, 1744 A.M. and her name was Melka, the daugh-

ter of Kaber, the daughter of his father's brother. And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven. And in the thirty-seventh jubilee in the sixth week, in the first year thereof, 1800 A.M. he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees. And she bare him Terah in the seventh year of this week. 1806 A.M. And the prince Mastêmâ sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked (it) from the surface of the ground. And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed. And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the earth in their days. And in this thirty-ninth jubilee, in the second week in the first year, 1870 A.M. Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week 1876 A.M. she bare him a son, and he called his name Abram, by the name of the father of his mother; for he had died before his daughter had conceived a son. And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, 1890 A.M. and he separated himself from his father, that he might not worship idols with him. And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness. And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years. And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, ' Descend not: return to the place whence ye came,' and they proceeded to turn back. And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one. And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees. And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and eat and were satisfied. And in the first year of the fifth week 1891 A.M. Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens. And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

Abram seeks to run Terah from idolatry. Marries Sarai. Haran and Nachor. Abram burns the idols: death of Haran, 12-14. Terah and his family go to Haran. Abram observes the stars and prays. Is bidden to go to Canaan and blessed. Power of speaking Hebrew given to him. Leaves Haran for

Canaan.

12 And it came to pass in the sixth week, in the seventh year thereof, 1904 A.M. that Abram said to Terah his father, saying, 'Father!' And he said, 'Behold, here am I, my son.' And he said, 'What help and profit have we from those idols which thou dost worship, And before which thou dost bow thyself? For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not: Worship the God of heaven, Who causes the rain and the dew to descend on the earth And does everything upon the earth, And has created everything by His word, And all life is from before His face. Why do ye worship things that have no spirit in them? For they are the work of (men's) hands, And on your shoulders do ye bear them, And ye have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not.' And his father said unto him, I also know it, my son, but what shall I do with a people who have made me to serve before them? And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honour them. Keep silent, my son, lest they slay thee.' And these words he spake to his two brothers, and they were angry with him and he kept silent. And in the fortieth jubilee, in the second week, in the seventh year thereof, 1925 A.M. Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife. And Haran, his brother, took to himself a wife in the third year of the third week, 1928 A.M. and she bare him a son in the seventh year of this week, 1932 A.M. and he called his name Lot. And Nahor, his brother, took to himself a wife. And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, 1936 A.M. Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it. And they arose in the night and sought to save their gods from the midst of the fire. And Haran hasted to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees. And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years. And in the sixth week, in the fifth year thereof, 1951 A.M. Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed. And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of God. Why do I search (them) out? If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, And all things are in his hand.' And he prayed that night and said, 'My the Eternal God Most High, Thou alone art my God, And Thee and Thy dominion have I chosen. And Thou hast created all things, And all things that are the work of thy hands. Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, And let them not lead me astray from Thee, my God. And stablish Thou me and my seed for ever That we go not astray from henceforth and for evermore.' And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not

walk in the deceitfulness of my heart, O my God.' And he made an end of speaking and praying, and behold the word of God was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation. And I will bless thee And I will make thy name great, And thou shalt be blessed in the earth, And in Thee shall all families of the earth be blessed, And I will bless them that bless thee, And curse them that curse thee. And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from henceforth and unto all generations of the earth I am thy God.' And the Eternal God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel). And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation. And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months. And it came to pass in the seventh year of the sixth week 1953 A.M. that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and return to him. And Terah his father said unto him; Go in peace: May the eternal God make thy path straight. And God (be) with thee, and protect thee from all evil, And grant unto thee grace, mercy and favour before those who see thee, And may none of the children of men have power over thee to harm thee; Go in peace. And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take Lot with thee, the son of Haran thy brother as thine own son: God be with thee. And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

Abram journeys from Haran to Shechem in Canaan, thence to Hebron and thence to Egypt, 1-14a. Returns to Canaan where Lot separates from him, and receives the promise of Canaan and journeys to Hebron, 14b-. Chedorlaomer's attack on Sodom and Gomorrah: Lot taken captive. Law of tithes enacted.

13 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak. And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak. And God said to him: 'To thee and to thy seed will I give this land.' And he built an altar there, and he offered thereon a burnt sacrifice to God, who had appeared to him. And he removed from thence unto the mountain . . . Bethel on the west and Ai on the east, and pitched his tent there. And he saw and behold, the land was very wide and good, and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains. And he blessed God who had led him out of Ur of the Chaldees, and had brought him to this land. And it came to pass in the first year, in the seventh week, on the new moon of the first month, 1954 A.M.] that he built an altar on this mountain, and called on the name of God: 'Thou, the eternal God, art my God.' And he offered on the altar a burnt sacrifice unto God that He should be with him and not forsake him all the days of his life. And he removed from thence and went towards the south, and he came to Hebron and Hebron was

built at that time, and he dwelt there two years, and he went (thence) into the land of the south, to Bealoth, and there was a famine in the land. And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him. Now Tanais in Egypt was at that time built-seven years after Hebron. And it came to pass when Pharaoh seized Sarai, the wife of Abram that God plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maid-servants, and in silver and gold exceedingly. And Lot also his brother's son, was wealthy. And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the Eternal his God who had brought him back in peace. And it came to pass in the forty-first jubilee in the third year of the first week, 1963 A.M. that he returned to this place and offered thereon a burnt sacrifice, and called on the name of God, and said: 'Thou, the most high God, art my God for ever and ever.' And in the fourth year of this week 1964 A.M. Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly. And it grieved him in his heart that his brother's son had parted from him; for he had no children. In that year when Lot was taken captive, God said unto Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eyes from the place where thou art dwelling, northward and southward, and westward and eastward. For all the land which thou seest I will give to thee and to thy seed for ever, and I will make thy seed as the sand of the sea: though a man may number the dust of the earth, yet thy seed shall not be numbered. Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to thy seed will I give it.' And Abram went to Hebron, and dwelt there. And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea. And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan. And one who had escaped came and told Abram that his brother's son had been taken captive and (Abram) armed his household servants . . . . . for Abram, and for his seed, a tenth of the first fruits to God, and God ordained it as an ordinance for ever that they should give it to the priests who served before Him, that they should possess it for ever. And to this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to God the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep. And He gave (it) unto His priests to eat and to drink with joy before Him. And the king of Sodom came to him and bowed himself before him, and said: 'Our God Abram, give unto us the souls which thou hast rescued, but let the booty be thine.' And Abram said unto him: 'I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take aught that is thine lest thou shouldst say, I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

Abram receives the promise of a son and of

innumerable descendants. Offersa sacrifice and is told of his seed being in Egypt. God's convenant with Abram. Hagar bears Ishmael.

14 After these things, in the fourth year of this week, on the new moon of the third month, the word of God came to Abram in a dream, saying: 'Fear not, Abram; I am thy defender, and thy reward will be exceeding great.' And he said: 'the Eternal God, what wilt thou give me, seeing I go hence childless, and the son of Maseq, the son of my handmaid, is the Dammasek Eliezer: he will be my heir, and to me thou hast given no seed.' And he said unto him: 'This (man) will not be thy heir, but one that will come out of thine own bowels; he will be thine heir.' And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou art able to number them.' And he looked toward heaven, and beheld the stars. And He said unto him: 'So shall thy seed be.' And he believed in God, and it was counted to him for righteousness. And He said unto him: 'I am God that brought thee out of Ur of the Chaldees, to give thee the land of the Canaanites to possess it for ever; and I will be God unto thee and to thy seed after thee.' And he said: 'the Eternal God, whereby shall I know that I shall inherit (it)?' And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.' And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron. And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not. And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them. And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo ! an horror of great darkness fell upon him, and it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred years. And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance. And thou shalt go to thy fathers in peace, and be buried in a good old age. But in the fourth generation they shall return hither; for the iniquity of the Amorites is not yet full.' And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold ! a furnace was smoking, and a flame of fire passed between the pieces. And on that day God made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them. And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself for ever. And Abram rejoiced, and made all these things known to Sarai his wife; and he believed that he would have seed, but she did not bear. And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee by her.' And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife. And he went in unto her, and she conceived

and bare him a son, and he called his name Ishmael, in the fifth year of this week 1965 A.M.; and this was the eighty-sixth year in the life of Abram.

Abram celebrates the feast of first fruits, 1-2: his name changed and circumcision instituted. Sarai's name changed and Isaak promised. Abraham, Ishmael, and all his household circumcised. Circumcision an eternal ordination, 25. Israel shares this honour with the highest angels who were created circumcised. Israel subject to God alone: other nations to angels. Future faithlessness of Israel.

15 And in the fifth year of the fourth week of this jubilee, 1979 A.M. in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest. And he offered new offerings on the altar, the first-fruits of the produce, unto God, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto God; their fruit offerings and their drink offerings he offered upon the altar with frankincense. And God appeared to Abram, and said unto him: 'I am God Almighty; approve thyself before me and be thou perfect. And I will make My covenant between Me and thee, and I will multiply thee exceedingly.' And Abram fell on his face, and God talked with him, and said: 'Behold my ordinance is with thee, And thou shalt be the father of many nations. Neither shall thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee. And I will make thee very great, And I will make thee into nations, And kings shall come forth from thee. And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee. the land where thou hast been a sojourner, the land of Canaan, that thou mayst possess it for ever, and I will be their God.' And God said unto Abraham: 'And as for thee, do thou keep my covenant, thou and thy seed after thee: and circumcise ye every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you. And the child on the eighth day ye shall circumcise, every male throughout your generations, him that is born in the house, or whom ye have bought with money from any stranger, whom ye have acquired who is not of thy seed. He that is born in thy house shall surely be circumcised, and those whom thou hast bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance. And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant.' And God said unto Abraham: 'As for Sarai thy wife, her name shall no more be called Sarai, but Sarah shall be her name. And I will bless her, and give thee a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him.' And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?' And Abraham said unto God: 'O that Ishmael might live before thee!' And God said: 'Yea, and Sarah also shall bear thee a son, and thou shalt call his name Isaac, and I will establish My covenant with him, an everlasting covenant, and for his seed after him. And as for Ishmael also have I heard thee, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation. But My covenant will I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.' And He left off speaking with him, and God went up from Abraham. And Abraham

did according as God had said unto him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin. And on the selfsame day was Abraham circumcised, and all the men of his house, , and all those, whom he had bought with money from the children of the stranger, were circumcised with him. This law is for all the generations for ever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets. And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which God made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is God's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Eternal our God. For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels. And do thou command the children of Israel and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land. For the command is ordained for a covenant, that they should observe it for ever among all the children of Israel. For Ishmael and his sons and his brothers and Esau, God did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Israel to be His people. And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him. But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever. And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Beliar, will leave their sons uncircumcised as they were born. And there will be great wrath from God against the children of Israel. because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them so that there should be forgiveness and pardon for all the sin of this eternal error.

Angels appear to Abraham in Hebron and Isaac again promised. Destruction of Sodom and Lot's deliverance. Abraham at Beersheba: birth of and circumcision of Isaac, whose seed was to be the portion of God. Institution of the feast of Tabernacles.

16 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife. And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words. And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac, And (that) when we returned to her at a set time, she would have conceived a son. And in this month God executed his judgments on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as lo I have declared unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth. And, in like manner, God will execute judgment on the places where they have done according to the uncleanness of the Sodomites, like unto the judgment of Sodom. But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow. And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters. And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgment upon them like the judgment of Sodom, and to leave no seed of the man on earth on the day of condemnation. And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar. And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath. And in the middle of the sixth month God visited Sarah and did unto her as He had spoken and she conceived. And she bare a son in the third month, and in the middle of the month, at the time of which God had spoken to Abraham, on the festival of the first fruits of the harvest, Isaac was born. And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever. And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him as we had told Sarah that we should return to her, and she would have conceived a son. And we returned in the seventh month, and found Sarah with child before us and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called: And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles. For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto God a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation. And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy. And he built there an altar to God who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath. And he built booths for himself and for his servants on this festival, and he was the first to

celebrate the feast of tabernacles on the earth. And during these seven days he brought each day to the altar a burnt offering to God, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed. And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto God for a sweet smelling savour. And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure. And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him, nor any that was uncircumcised. And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things. And he blessed and rejoiced, and he called the name of this festival the festival of God, a joy acceptable to the Most High God. And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets. For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before God -a statute for ever throughout their generations every year. And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook. And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times a day in the morning, he praised and gave thanks to his God for all things in joy.

Expulsion of Hagar and Ishmael. Mastêmâ proposes that God should require Abraham to sacrifice Isaac in order to test his love and obedience: Abraham's ten trials.

17 And in the first year of the fifth week Isaac was weaned in this jubilee, 1982 A.M. and Abraham made a great banquet in the third month, on the day his son Isaac was weaned. And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless. And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he rejoiced because God had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things. And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac.' And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him. And God said to Abraham 'Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee, harken to her words and do (them); for in Isaac shall thy name and seed be called. But as for the son of this bondwoman I will make him a great nation, because he is of thy seed.' And Abraham rose up early in

the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away. And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down. And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my child,' and as she sat she wept. And an angel of God, one of the holy ones, said unto her, 'Why weepest thou, Hagar? Arise take the child, and hold him in thine hand; for God hath heard thy voice, and hath seen the child.' And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran. And the child grew and became an archer, and God was with him, and his mother took him a wife from among the daughters of Egypt. And she bare him a son, and he called his name Nebaioth; for she said, 'God was nigh to me when I called upon him.' And it came to pass in the seventh week, in the first year thereof, 2003 A.M. in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved God, and that in every affliction he was faithful. And the prince Mastêmâ came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him. And God knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away. And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of God.

Sacrifice of Isaac: Mastêmâ put to shame. Abraham again blessed: returns to Beersheba.

18 And God said to him, 'Abraham, Abraham'; and he said, Behold, (here) am I.' And he said, Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him on one of the mountains which I will point out unto thee.' And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off. And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the lad shall go (yonder), and when we have worshipped we shall come again to you.' And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the knife, and they went both of them together to that place. And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?' And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of God. And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Isaac his son. And I stood before him, and before the prince Mastêmâ, and

God said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears God.' And I called to him from heaven, and said unto him: 'Abraham, Abraham;' and he was terrified and said: 'Behold, (here) am I.' And I said unto him: 'Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest God, and hast not withheld thy son, thy first-born son, from me.' And the prince Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught . . . by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son. And Abraham called that place 'God hath seen', so that it is said in the mount God hath seen: that is Mount Sion. And God called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of God. And he said: 'By Myself have I sworn, saith God, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I will bless thee, And in multiplying I will multiply thy seed As the stars of heaven, And as the sand which is on the seashore. And thy seed shall inherit the cities of its enemies, And in thy seed shall all nations of the earth be blessed; Because thou hast obeyed My voice, And I have shown to all that thou art faithful unto Me in all that I have said unto thee: Go in peace.' And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham 2010 A.M. dwelt by the Well of the Oath. And he celebrated this festival every year, seven days with joy, and he called it the festival of God according to the seven days during which he went and returned in peace. And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

Return of Abraham to Hebron. Death and burial of Sarah. Marriage of Isaac and second marriage of Abraham. Birth of Esau and Jacob. Abraham commends Jacob to Rebecca and blesses him.

19 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years. And in the first year of the third week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron. And Abraham went to mourn over her and bury her, and we tried him to see if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed. For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead. And God gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver. And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after this he buried his dead in the double cave. And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah. This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit. And he said not a single word regarding the rumour in the land how that God had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tablets as the friend of God. And in the fourth year thereof he

took a wife for his son Isaac and her name was Rebecca 2020 A.M. the daughter of Bethuel, the son of Nahor, the brother of Abraham the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham. And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years. And in the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau, and 2046 A.M. Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob dwelt in tents. And the youths grew, and Jacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce. And Abraham loved Jacob, but Isaac loved Esau. And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding Jacob, for he knew that she (too) loved Jacob much more than Esau. And he said unto her: My daughter, watch over my son Jacob, For he shall be in my stead on the earth, And for a blessing in the midst of the children of men, And for the glory of the whole seed of Shem. For I know that God will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth. And behold, Isaac my son loves Esau more than Jacob, but I see that thou truly lovest Jacob. Add still further to thy kindness to him, And let thine eyes be upon him in love; For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth. Let thy hands be strong And let thy heart rejoice in thy son Jacob; For I have loved him far beyond all my sons. He shall be blessed for ever, And his seed shall fill the whole earth. If a man can number the sand of the earth, His seed also shall be numbered. And all the blessings wherewith God hath blessed me and my seed shall belong to Jacob and his seed alway. And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam. And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament. And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said: 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the days of heaven above the earth. And the Spirits of Mastêmâ shall not rule over thee or over thy seed to turn thee from God, who is thy God from henceforth for ever. And may the Eternal God be a father to thee and thou the firstborn son, and to the people alway. Go in peace, my son.' And they both went forth together from Abraham. And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

Abraham admonishes his sons and his sons' sons to work righteousness, observe circumcision, and refrain from impurity and idolatry. Dismisses them with gifts. Dwelling-places of the Ishmaelites and of the sons of Keturah.

20 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, 2052 (2045?) A.M. and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons. And he commanded them that they should observe the way of God; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgment and righteousness on the earth. That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which God had commanded us; and that we should keep ourselves from all fornication and uncleanness, and renounce from amongst us all fornication and uncleanness. And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land. And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication. 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah. I implore you, my sons, love the God of heaven And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses, And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of (men's) hands, And all who trust in them, trust in nothing. Serve them not, nor worship them, But serve ye the most high God, and worship Him continually: And hope for His countenance always, And work uprightness and righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which ye have wrought upon the earth, And bless thy bread and thy water, And bless the fruit of thy womb and the fruit of thy land, And the herds of thy cattle, and the flocks of thy sheep. And ye will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am. And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son. And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert. And these mingled with each other, and their name was called Arabs, and Ishmaelites.

Abraham's last words to Isaac regarding idolatry, the eating of blood, the offering of various sacrifices and the use of salt. Also regarding the woods to be used in sacrifice and the duty of washing before sacrifice and of covering blood etc..

21 And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and 2057 (2050?) A.M. commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days. And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered God, and sought with all my heart to do His will, and to walk uprightly in all His ways. My soul has hated idols, that I might observe to do the will of Him who created me. For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judgment on all those who transgress His commandments and despise His covenant. And do thou, my son, observe His commandments and His ordinances and His judgments, and walk not after the abominations and after the graven images and after the molten images. And eat no blood at all of animals or cattle, or of any bird which flies in the heaven. And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savour before God. And thou wilt offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver thou shalt remove, together with the kidneys. And offer all these for a sweet savour acceptable before God, with its meat-offering and with its drink- offering, for a sweet savour, the bread of the offering unto God. And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable for it is not approved and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah. And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all thy oblations before God. And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus. And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, for its fragrance is gone for there is no longer fragrance in it as before. Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven. Observe this commandment and do it, my son, that thou mayst be upright in all thy deeds. And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet. And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy guard exceedingly; cover it with dust. And do not eat any blood for it is the soul; eat no blood whatever. And take no gifts for the blood of man, lest it be shed with impunity, without judgment; for it is the blood that is shed that causes the earth

to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it. And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before God, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death. I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them. Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will hide His face from thee And give thee back into the hands of thy transgression, And root thee out of the land, and thy seed likewise from under heaven, And thy name and thy seed shall perish from the whole earth. Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High God, And do His will and be upright in all things. And He will bless thee in all thy deeds, And will raise up from thee a plant of righteousness through all the earth, throughout all generations of the earth, And my name and thy name shall not be forgotten under heaven for ever. Go, my son in peace. May the Most High God, my God and thy God, strengthen thee to do His will, And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings, That thou mayest be a blessing on all the earth.' And he went out from him rejoicing.

Isaac, Ishmael, and Jacob celebrate the feast of first fruits at Beersheba with Abraham. Prayer of Abraham. Abraham's last words to and blessings of Jacob.

22 And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks -that is, the feast of the first fruits of the harvest-to Abraham, their father, and Abraham rejoiced because his two sons had come. For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father. And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron. And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died. And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and drink. And he eat and drank, and blessed the Most High God, Who hath created heaven and earth, Who hath made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator. 'And now I give thanks unto Thee, my God, because thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been unto me peace. The sword of the adversary has not overcome me in all that Thou hast given me and my children all the days of my life until this day. My God, may Thy mercy and Thy peace be upon Thy servant, and upon the seed of his sons, that they may be to Thee a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the

earth, unto all the ages.' And he called Jacob and said: 'My son Jacob, may the God of all bless thee and strengthen thee to do righteousness, and His will before Him, and may He choose thee and thy seed that ye may become a people for His inheritance according to His will alway. And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed. Be strong in the presence of men, And exercise authority over all the seed of Seth. Then thy ways and the ways of thy sons will be justified, So that they shall become a holy nation. May the Most High God give thee all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of thy seed from generation to generation for ever. And may He cleanse thee from all unrighteousness and impurity, That thou mayest be forgiven all the transgressions; which thou hast committed ignorantly. And may He strengthen thee, And bless thee. And mayest thou inherit the whole earth, And may He renew His covenant with thee. That thou mayest be to Him a nation for His inheritance for all the ages, And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth. And do thou, my son Jacob, remember my words, And observe the commandments of Abraham, thy father: Separate thyself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a Pollution and an abomination and uncleanness. They offer their sacrifices to the dead And they worship evil spirits, And they eat over the graves, And all their works are vanity and nothingness. They have no heart to understand And their eyes do not see what their works are, And how they err in saying to a piece of wood: 'Thou art my God,' And to a stone: 'Thou art my Master and thou art my deliverer.' And they have no heart. And as for thee, my son Jacob, May the Most High God help thee And the God of heaven bless thee And remove thee from their uncleanness and from all their error. Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth. For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgment. And as for all the worshippers of idols and the profane (b) There shall be no hope for them in the land of the living; (c) And there shall be no remembrance of them on the earth; (c) For they shall descend into Sheol, (d) And into the place of condemnation shall they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away. Fear not, my son Jacob, And be not dismayed, O son of Abraham: May the Most High God preserve thee from destruction, And from all the paths of error may he deliver thee. This house have I built for myself that I might put my name upon it in the earth: it is given to thee and to thy seed for ever, and it will be named the house of Abraham; it is given to thee and to thy seed for ever; for thou wilt build my house and establish my name before God for ever: thy seed and thy name will stand throughout all generations of the earth.' And he ceased commanding him and blessing him. And the two lay together on one bed, and Jacob slept in the bosom

of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him. And he blessed him with all his heart and said: 'The Most High God, the God of all, and Creator of all, who brought me forth from Ur of the Chaldees that he might give me this land to inherit it for ever, and that I might establish a holy seed-blessed be the Most High for ever.' And he blessed Jacob and said: 'My son, over whom with all my heart and my affection I rejoice, may Thy grace and Thy mercy be lift up upon him and upon his seed alway. And do not forsake him, nor set him at nought from henceforth unto the days of eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayst preserve him, and bless him, and mayest sanctify him as a nation for Thine inheritance; And bless him with all Thy blessings from henceforth unto all the days of eternity, and renew Thy covenant and Thy grace with him and with his seed according to all Thy good pleasure unto all the generations of the earth.'

Abraham's death and burial, 1-8. Decreasing years and increasing corruption of mankind: Messianic woes: universal strife: the faithful rise up in arms to bring back the faithless: Israel invaded by sinners of the Gentiles. Renewed study of the law and renewal of mankind: Messianic kingdom: blessed immortality of the righteous.

23 And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers. And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's father, was dead. And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he said 'Father, father'; but there was none that spake, and he knew that he was dead. And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Isaac in the night, and told him; and they went together, and Jacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead. And Isaac fell on the face of his father and wept and kissed him. And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping. And his sons Isaac and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their places; and the days of weeping for Abraham were ended. And he lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days. For the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of their ways, with the exception of Abraham. For Abraham was perfect in all his deeds with God, and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness, and was full of his days. And all the generations which shall arise from this time until the day of the great judgment shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them by reason of their old age Land all their know- ledge shall vanish away]. And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no

peace: For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgments such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains.' And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations. Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation.' And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which God made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left. For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction. Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men. And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgments. And they shall stand swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another. And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution. And a great punishment shall befall the deeds of this generation from God, and He will give them over to the sword and to judgment and to captivity, and to be plundered and devoured. And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Israel and transgression against Jacob, And much blood shall be shed upon the earth, And there shall be none to gather and none to bury. In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved. And the heads of the children shall be white with grey hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression. And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness. And the days shall begin to grow many and increase amongst those children of men

Till their days draw nigh to one thousand years. And to a greater number of years than (before) was the number of the days. And there shall be no old man Nor one who is satisfied with his days, For all shall be (as) children and youths. And all their days they shall complete and live in peace and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing. And at that time God will heal His servants, And they shall rise up and see great peace, And drive out their adversaries. And the righteous shall see and be thankful, And rejoice with joy for ever and ever, And shall see all their judgments and all their curses on their enemies. And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is God who executes judgment, And shows mercy to hundreds and thousands and to all that love Him And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever.

Isaac at the Well of Vision, 1. Esau sells his birthright, 2-7.

24 And it came to pass after the death of Abraham, that God blessed Isaac his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week 2073 A.M. of this jubilee, seven years. And in the first year of the fourth week a famine began in the land, 2080 A.M. besides the first famine, which had been in the days of Abraham. And Jacob sod lentil pottage, and Esau came from the field hungry. And he said to Jacob his brother: 'Give me of this red pottage.' And Jacob said to him: 'Sell to me thy primogeniture, this birthright and I will give thee bread, and also some of this lentil pottage.' And Esau said in his heart: 'I shall die; of what profit to me is this birthright? 'And he said to Jacob: 'I give it to thee.' And Jacob said: 'Swear to me, this day,' and he sware unto him. And Jacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Jacob gave him for his birthright. And Jacob became the elder, and Esau was brought down from his dignity. And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech. And God appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I will be with thee and bless thee. For to thee and to thy seed will I give all this land, and I will establish My oath which I sware unto Abraham thy father, and I will multiply thy seed as the stars of heaven, and will give unto thy seed all this land. And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.' And he dwelt in Gelar three weeks of years. And Abimelech charged concerning him, 2080-2101 A.M. and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.' And Isaac waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household. And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him. Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines had stopped them after the death of Abraham, and filled them with earth. And

Abimelech said unto Isaac: 'Go from us, for thou art much mightier than we', and Isaac departed thence in the first year of the seventh week, and sojourned in the valleys of Gerar. And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them. And the servants of Isaac dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: 'The water is ours'; and Isaac called the name of the well 'Perversity', because they had been perverse with us. And they dug a second well, and they strove for that also, and he called its name 'Enmity'. And he arose from thence and they digged another well, and for that they strove not, and he called the name of it 'Room', and Isaac said: 'Now God hath made room for us, and we have increased in the land.' And he went up from thence to the Well of the Oath in the first year of the first week in the 2108 A.M. forty-fourth jubilee. And God appeared to him that night, on the new moon of the first month, and said unto him: 'I am the God of Abraham thy father; fear not, for I am with thee, and shall bless thee and shall surely multiply thy seed as the sand of the earth, for the sake of Abraham my servant.' And he built an altar there, which Abraham his father had first built, and he called upon the name of God, and he offered sacrifice to the God of Abraham his father. And they digged a well and they found living water. And the servants of Isaac digged another well and did not find water, and they went and told Isaac that they had not found water, and Isaac said: 'I have sworn this day to the Philistines and this thing has been announced to us.' And he called the name of that place the Well of the Oath; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect Or his host. And Isaac knew that day that under constraint he had sworn to them to make peace with them. And Isaac on that day cursed the Philistines and said: 'Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may God make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim. And whoever escapes the sword of the enemy and the Kittim, may the righteous nation root out in judgment from under heaven; for they shall be the enemies and foes of my children throughout their generations upon the earth. And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgment; For destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there shall no longer be left for these Caphtorim a name or a seed on the earth. For though he ascend unto heaven, Thence shall he be brought down, And though he make himself strong on earth, Thence shall he be dragged forth, And though he hide himself amongst the nations, Even from thence shall he be rooted out; And though he descend into Sheol, There also shall his condemnation be great, And there also he shall have no peace. And if he go into captivity, By the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; For into eternal malediction shall he depart.' And thus is it written and engraved concerning him on the heavenly tablets, to do unto him on the day of judgment, so that he may be rooted out of the earth.

Rebecca admonished Jacob not to marry a Canaanitish woman. Jacob promises to marry a daughter of Laban despite the urgent requests of Esau that he should marry a Canaanitish woman. Rebecca blessees Jacob.

25 And in the second year of this week in this jubilee, Rebecca called Jacob her son, and spake unto 2109 A.M. him, saying: 'My son, do not take thee a wife of the daughters of Canaan, as Esau, thy brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil. And I, my son, love thee exceedingly, and my heart and my affection bless thee every hour of the day and watch of the night. And now, my son, hearken to my voice, and do the will of thy mother, and do not take thee a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. Thou shalt take thee a wife of the house of my father, and the Most High God will bless thee, and thy children shall be a righteous generation and a holy seed.' And then spake Jacob to Rebecca, his mother, and said unto her: 'Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan. For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred. I have heard before that daughters have been born to Laban, thy brother, and I have set my heart on them to take a wife from amongst them. And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands. And, despite all that he has commanded me, these two and twenty years my brother has striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he has done. I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done. Fear not, mother; be assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever.' And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him thanks and praise. And she said: 'Blessed be the Eternal God, and may His holy name be blessed for ever and ever, who has given me Jacob as a pure son and a holy seed; for he is Thine, and Thine shall his seed be continually and throughout all the generations for evermore. Bless him, O God, and place in my mouth the blessing of righteousness, that I may bless him.' And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said: Blessed art thou, God of righteousness and God of the ages And may He bless thee beyond all the generations of men. May He give thee, my Son, the path of righteousness, And reveal righteousness to thy seed. And may He make thy sons many during thy life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea. And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him alway- And may they hold it as a possession for ever. And may I see (born) unto thee, my son, blessed children during my life, And a blessed and holy seed may all thy seed be. And as thou hast refreshed thy mother's spirit during her life, The womb

of her that bare thee blesses thee thus, My affection and my breasts bless thee And my mouth and my tongue praise thee greatly. Increase and spread over the earth, And may thy seed be perfect in the joy of heaven and earth for ever; And may thy seed rejoice, And on the great day of peace may it have peace. And may thy name and thy seed endure to all the ages, And may the Most High God be their God, And may the God of righteousness dwell with them, And by them may His sanctuary be built unto all the ages. Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.' And she kissed him, and said to him; 'May God of the world love thee As the heart of thy mother and her affection rejoice in thee and bless thee.' And she ceased from blessing.

Isaac scuds Esau for venison. Rebecca instructs Jacob to obtain the blessing. Jacob under the person of Esau obtains it. Esau brings in his venison and by his importunity obtains a blessing. Threatens Jacob.

26 And in the seventh year of this week Isaac called Esau, his elder Son, and said unto him: ' I am 2114 A.M. old, my son, and behold my eyes are dim in seeing, and I know not the day of my death. And now take thy hunting weapons thy quiver and thy bow, and go out to the field, and hunt and catch me (venison), my son, and make me savoury meat, such as my soul loveth, and bring it to me that I may eat, and that my soul may bless thee before I die.' But Rebecca heard Isaac speaking to Esau. And Esau went forth early to the field to hunt and catch and bring home to his father. And Rebecca called Jacob, her son, and said unto him: 'Behold, I heard Isaac, thy father, speak unto Esau, thy brother, saying: "Hunt for me, and make me savoury meat, and bring (it) to me that I may eat and bless thee before God before I die." And now, my son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savoury meat for thy father, such as he loves, and thou shalt bring (it) to thy father that he may eat and bless thee before God before he die, and that thou mayst be blessed.' And Jacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me. And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.' And Rebecca, his mother, said unto him: 'Upon me be thy curse, my son, only obey my voice.' And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them ~savoury meat~ such as he loved. And Rebecca took the goodly rainment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck. And she gave the meat and the bread which she had prepared into the hand of her son Jacob. And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me: arise and sit and eat of that which I have caught, father, that thy soul may bless me.' And Isaac said to his son: 'How hast thou found so quickly, my son? 'And Jacob said: 'Because thy God caused me to find.' And Isaac said unto him: Come near, that I may feel thee, my son, if thou art my son Esau or not.' And Jacob went near to Isaac, his father, and he felt him and said: 'The voice is Jacob's voice, but the hands are the hands

of Esau,' and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Isaac discerned not, for his hands were hairy as his brother Esau's, so that he blessed him. And he said: 'Art thou my son Esau? ' and he said: 'I am thy son': and he said, 'Bring near to me that I may eat of that which thou hast caught, my son, that my soul may bless thee.' And he brought near to him, and he did eat, and he brought him wine and he drank. And Isaac, his father, said unto him: 'Come near and kiss me, my son. And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a field which God hath blessed. And may God give thee of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve thee, And peoples bow down to thee. Be master over thy brethren, And let thy mother's sons bow down to thee; And may all the blessings wherewith God hath blessed me and blessed Abraham, my father; Be imparted to thee and to thy seed for ever: Cursed be he that curseth thee, And blessed be he that blesseth thee.' And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone forth from Isaac his father he hid himself and Esau, his brother, came in from his hunting. And he also made savoury meat, and brought (it) to his father, and said unto his father: 'Let my father arise, and eat of my venison that thy soul may bless me.' And Isaac, his father, said unto him: 'Who art thou? 'And he said unto him: 'I am thy first born, thy son Esau: I have done as thou hast commanded me.' And Isaac was very greatly astonished, and said: 'Who is he that hath hunted and caught and brought (it) to me, and I have eaten of all before thou camest, and have blessed him: (and) he shall be blessed, and all his seed for ever.' And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father: 'Bless me, (even) me also, father.' And he said unto him: 'Thy brother came with guile, and hath taken away thy blessing.' And he said: 'Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and now he hath taken away my blessing.' And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau: 'Behold, I have made him thy master, And all his brethren have I given to him for servants, And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for thee, my son?' And Esau said to Isaac, his father: 'Hast thou but one blessing, O father? Bless me, (even) me also, father: ' And Esau lifted up his voice and wept. And Isaac answered and said unto him: 'Behold, far from the dew of the earth shall be thy dwelling, And far from the dew of heaven from above. And by thy sword wilt thou live, And thou wilt serve thy brother. And it shall come to pass when thou becomest great, And dost shake his yoke from off thy neck, Thou shalt sin a complete sin unto death, And thy seed shall be rooted out from under heaven.' And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he: said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Jacob.'

Rebecca alarmed at Esau's threats prevails on Isaac to send Jacob to Mesopotamia. Isaac comforts Rebecca on the departure of Jacob. Jacob's dream and vow at Bethel.

27 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Jacob her younger son, and said unto him: 'Behold Esau thy brother will take vengeance on thee so as to kill thee. Now, therefore, my son, obey my voice, and arise and flee thou to Laban, my brother, to Haran, and tarry with him a few days until thy brother's anger turns away, and he remove his anger from thee, and forget all that thou hast done; then I will send and fetch thee from thence.' And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.' But she said unto him: 'Let me not be bereft of both my sons on one day.' And Jacob said to Rebecca his mother: 'Behold, thou knowest that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.' And Rebecca said to Jacob: 'I will go in and speak to him, and he will send thee away.' And Rebecca went in and said to Isaac: 'I loathe my life because of the two daughters of Heth, whom Esau has taken him as wives; and if Jacob take a wife from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Canaan are evil.' And Isaac called Jacob and blessed him, and admonished him and said unto him: 'Do not take thee a wife of any of the daughters of Canaan; arise and go to Mesopotamia, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee and increase and multiply thee that thou mayest become a company of nations, and give thee the blessings of my father Abraham, to thee and to thy seed after thee, that thou mayest inherit the land of thy sojournings and all the land which God gave to Abraham: go, my son, in peace.' And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother. And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept. And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return. The Most High God will preserve him from all evil, and will be with him; for He will not forsake him all his days; For I know that his ways will be prospered in all things wherever he goes, until he return in peace to us, and we see him in peace. Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.' And Isaac comforted Rebecca on account of her son Jacob, and blessed him. And Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, 2115 A.M. and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set. And he took one of the stones of that place and laid under the tree, and he was journeying alone, and he slept. And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of God ascended and descended on it: and behold, God stood upon it. And he spake to Jacob and said: 'I am the Eternal God of Abraham, thy father, and the God of Isaac; the land whereon thou art sleeping, to thee will I give it, and to thy seed after thee. And thy seed shall be as the dust of the earth, and thou shalt increase to the west and to the east, to the north

and the south, and in thee and in thy seed shall all the families of the nations be blessed. And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.' And Jacob awoke from his sleep, and said, 'Truly this place is the house of God, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of God, and this is the gate of heaven.' And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first. And Jacob vowed a vow unto God, saying: 'If God will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Eternal be my God, and this stone which I have set up as a pillar for a sign in this place, shall be God's house, and of all that thou givest me, I shall give the tenth to thee, my God.'

Jacob marries leah and Rachel. His children by Leah and Rachel and by their handmaids. Jacob seeks to leave Laban, 25: but stays on at a certain wage. Jacob becomes rich.

28 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week. And in the first year of the third week 2122 A.M. he said unto him: 'Give me my wife, for whom I have served thee seven years '; and Laban said unto Jacob: 'I will give thee thy wife.' And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for an hand- maid; and Jacob did not know, for he thought that she was Rachel. And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me? Take thy daughter, and I will go; for thou hast done evil to me.' For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form. And Laban said to Jacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger -and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before God. And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked. And Laban said to Jacob: 'Let the seven days of the feast of this one pass by, and I shall give thee Rachel, that thou mayst serve me another seven years, that thou mayst pasture my sheep as thou didst in the former week.' And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah, as a handmaid. And he served yet other seven years for Rachel, for Leah had been given to him for nothing. And God opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week. 2122 A.M. But the womb of Rachel was closed, for God saw that Leah was hated and Rachel loved. And again Jacob went in unto Leah, and she conceived, and bare

Jacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week. 2124 A.M. And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week. 2127 A.M. And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah, on the fifteenth of the third month, in the first year of the fourth week. 2129 A.M. And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob said: 'Have I withheld from thee the fruits of thy womb? Have I forsaken thee?' And when Rachel saw that Leah had borne four sons to Jacob, Reuben and Simeon and Levi and Judah, she said unto him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.' (And she gave (him) Bilhah her handmaid to wife). And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week. 2127 A.M. And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Napthali, on the fifth of the seventh month, in the second year of the fourth week. 2130 A.M. And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week. 2131 A.M. And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth week. 2133 A.M. And Jacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week,2132 A.M. and she gave him to a nurse. And Jacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter Dinah, in the seventh of the seventh month, in the sixth year of the fourth week. 2134 A.M. And God was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week. 2134 A.M. And in the days when Joseph was born, Jacob said to Laban: 'Give me my wives and sons, and let me go to my father Isaac, and let me make me an house; for I have completed the years in which I have served thee for thy two daughters, and I will go to the house of my father.' And Laban said to Jacob: 'Tarry with me for thy wages, and pasture my flock for me again, and take thy wages.' And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages. And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Jacob's and those which were not were Laban's. And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maidservants. And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

Jacob, departs secretly. Laban pursues after him. Covenant of Jacob and Laban. Abodes of the Amorites (anciently of the Rephaim) destroyed in the time of the writer. Laban departs. Jacob is reconciled to Esau. Jacob sends supplies of food to

his parents four times a year to Hebron, 14-17. Esau marries again.

29 And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they were distant from him a three days' journey. And Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel, and spake kindly unto them that they should come with him to the land of Canaan. For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house, and they said: 'To every place whither thou goest we will go with thee.' And Jacob blessed the God of Isaac his father, and the God of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Jacob hid his intention from Laban and told him not. And in the seventh year of the fourth week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. 2135 A.M. And Laban pursued after him and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof. And God did not suffer him to injure Jacob; for he appeared to him in a dream by night. And Laban spake to Jacob. And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob sware to Laban that day, and Laban also to Jacob, that neither should cross the mountain of Gilead to the other with evil purpose. And he made there a heap for a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap. But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits. And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon. And God destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the full all their sins, and they have no longer length of life on the earth. And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead. And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto the land of Seir, but Jacob dwelt in tents. And in the first year of the fifth week in this jubilee 2136 A.M. he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim. And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley. And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham. For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau. For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went Up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone. And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains

of Hebron, And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

Dinah ravished. Slaughter of the Shechemites. Laws against intermarriage between Israel and the heathen. Levi chosen for the priesthood on account of his slaughter of the Shechemites. Dinah recovered. Jacob's reproof.

30 And in the first year of the sixth week 2143 A.M. he went up to Salem, to the east of Shechem, in peace, in the fourth month. And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years. And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt deceitfully with them and beguiled them. And Simeon and Levi came unexpectedly to Shechem and executed judgment on all the men of Shechem, and slew all the men whom they found in it, and left not a single one remaining in it: they slew all in torments because they had dishonoured their sister Dinah. And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgment is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Israel. And God delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgment upon them, and that it might not thus again be done in Israel that a virgin of Israel should be defiled. And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she has dishonoured the name of the house of her father, and she shall be rooted out of Israel. And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto God, and every man who has defiled (it) shall surely die: they shall stone him with stones. For thus has it been ordained and written in the heavenly tablets regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with stones. And to this law there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the midst of all Israel, because he has given of his seed to Moloch, and wrought impiously so as to defile it. And do thou, Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before God. For this reason I have written for thee in the words of the Law all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Jacob spake, saying: 'We will not give our daughter to a man who is uncircumcised; for that were a reproach unto us.' And it is a reproach to Israel, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Israel. And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles. For there will be plague upon plague, and curse upon curse, and every judgment and plague and curse will come upon him : if he do this thing, or hide his eyes from those who commit unclean-

ness, or those who defile the sanctuary of God, or those who profane His holy name, (then) will the whole nation together be judged for all the uncleanness and profanation of this man. And there will be no respect of persons and no consideration of persons and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the fragrance of sweet savour, so as to accept it: and so fare every man or woman in Israel who defiles the sanctuary. For this reason I have commanded thee, saying: 'Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness. And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before God, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous to execute righteousness and judgment and vengeance on all those who arose against Israel. And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before the God of all: And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man. All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which has been ordained for them, (but) that they should fulfil it and be recorded as friends. But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth. And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing. And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Jacob their father. And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites. And the dread of God was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them.

Jacob goes to Bethel to offer sacrifice, 1-3. Isaac blesses Levi, 4-17, and Judah. Jacob recounts to Isaac how God prospered him. Jacob goes to Bethel with Rebecca and Deborah. Jacob blesses the God of his fathers.

31 And on the new moon of the month Jacob spake to all the people of his house. saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and brought me into this land in peace, and put ye away the strange gods that arc among you.' And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem. And he went up on the new moon of the seventh

month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Isaac to come to him to his sacrifice, and to his mother Rebecca. And Isaac said: 'Let my son Jacob come, and let me see him before I die.' And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca. And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold Jacob thy son has come'; and she kissed him. And she saw his two sons, and she recognised them, and said unto him: 'Are these thy sons, my son?' and she embraced them and kissed them, and blessed them, saying: 'In you shall the seed of Abraham become illustrious, and ye shall prove a blessing on the earth.' And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son, and wept upon his neck. And the darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.' And he said unto him that they were truly his sons: 'And thou hast truly seen that they are truly my sons'. And they came near to him, and he turned and kissed them and embraced them both together. And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left. And he turned to Levi first, and began to bless him first, and said unto him: May the God of all, the very God of all the ages, bless thee and thy children throughout all the ages. And may God give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence and as the holy ones. (Even) as they, shall the seed of thy sons be for glory and greatness and holiness, and may He make them great unto all the ages. And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; They shall speak the word of God in righteousness, And they shall judge all His judgments in righteousness. And they shall declare My ways to Jacob And My paths to Israel. The blessing of God shall be given in their mouths To bless all the seed of the beloved. Thy mother has called thy name Levi, And justly has she called thy name; Thou shalt be joined to God And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages. And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish; And blessed be he that blesses thee, And cursed be every nation that curses thee.' And to Judah he said: 'May God give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face, And all the nations shall quake And all the peoples shall quake. In thee shall be the help of Jacob, And in thee be found the salvation of Israel. And when thou sittest on the throne of honour of thy righteousness There shall be great peace for all the seed of the sons of the beloved; Blessed be he that blesseth thee, And all that hate thee and afflict thee and curse thee Shall be rooted out and destroyed from the earth and be accursed.' And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons

of Jacob his son in very truth. And he went forth from between his feet and fell down and bowed down to him, and he blessed them and rested there with Isaac his father that night, and they eat and drank with joy. And he made the two sons of Jacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness. And Jacob told his father everything during the night, how God had shown him great mercy, and how he had prospered (him in) all his ways, and protected him from all evil. And Isaac blessed the God of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Isaac. And in the morning Jacob told his father Isaac the vow which he had vowed to God, and the vision which he had seen, and that he had built an altar, and that everything was ready for the sacrifice to be made before God as he had vowed, and that he had come to set him on an ass. And Isaac said unto Jacob his son: 'I am not able to go with thee; for I am old and not able to bear the way: go, my son, in peace; for I am one hundred and sixty-five years this day; I am no longer able to journey; set thy mother (on an ass) and let her go with thee. And I know, my son, that thou hast come on my account, and may this day be blessed on which thou hast seen me alive, and I also have seen thee, my son. Mayest thou prosper and fulfil the vow which thou hast vowed; and put not off thy vow; for thou shalt be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom thou hast vowed the vow.' And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel. And Jacob remembered the prayer with which his father had blessed him and his two sons, Levi and Judah, and he rejoiced and blessed the God of his fathers, Abraham and Isaac. And he said: 'Now I know that I have an eternal hope, and my sons also, before the God of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

Levi's dream at Bethel. Levi chosen to the priesthood, as the tenth son. Jacob celebrates the feast of tabernacles and offers tithes through Levi: also the second tithe. Law of tithes ordained. Jacob's visions in which Jacob reads on the heavenly tablets his own future and that of his descendants. Celebrates the eighty day of feast of tabernacles. Death of Deborah. Birth of Benjamin and death of Rachel.

32 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed God. And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all. And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of God, and his father clothed him in the garments of the priesthood and filled his hands. And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before God. This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink-offerings. And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old,

and two kids of the goats; and thus he did daily for seven days. And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking God, who had delivered him out of all his tribulation and had given him his vow. And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men. And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus he tithed again the tithe to God and sanctified it, and it became holy unto Him. And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before God from year to year, in the place where it is chosen that His name should dwell, and to this law there is no limit of days for ever. This ordinance is written that it may be fulfilled from year to year in eating the second tithe before God in the place where it has been chosen, and nothing shall remain over from it from this year to the year following. For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season. And all that is left thereof and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean. And thus let them eat it together in the sanctuary, and let them not suffer it to become old. And all the tithes of the oxen and sheep shall be holy unto God, and shall belong to his priests, which they will eat before Him from year to year; for thus is it ordained and engraven regarding the tithe on the heavenly tablets. And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for himself and his children after him. And God appeared to him by night and blessed him and said unto him: 'Thy name shall not be called Jacob, but Israel shall they name thy name.' And He said unto him again: 'I am God who created the heaven and the earth, and I will increase thee and multiply thee exceedingly, and kings shall come forth from thee, and they shall judge everywhere wherever the foot of the sons of men has trodden. And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it for ever.' And He finished speaking with him, and He went up from him. and Jacob looked till He had ascended into heaven. And he saw in a vision of the night, and behold an angel descended from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written therein which would befall him and his sons throughout all the ages. And he showed him all that was written on the tablets, and said unto him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy father until the day of the death of thy father. For in Egypt thou shalt die in peace, and in this land thou shalt be buried with honour in the sepulchre of thy fathers, with Abraham and Isaac. Fear not, for as thou hast seen and read it, thus shall it all be; and do thou write down everything as thou hast seen and read.' And Jacob said: 'God, how can I remember all that I have read and seen? 'And he said unto him: 'I will bring all things to thy remembrance.' And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which

he had read and seen. And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name 'Addition,' for this day was added and the former days he called 'The Feast '. And thus it was manifested that it should be, and it is written on the heavenly tablets: wherefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast. And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year. And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.' And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired. And he went after his mother till he came to the land of Kabratan, and he dwelt there. And Rachel bare a son in the night, and called his name 'Son of my sorrow '; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. 2143 A.M. And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

Reuben sins with Bilhah, 1-9. Laws regarding incest. Jacob's children.

33 And Jacob went and dwelt to the south of Magdaladra'ef. And he went to his father Isaac, he and Leah his wife, on the new moon of the tenth month. And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her. And he hid himself at night, and he entered the house of Bilhah at night, and he found her sleeping alone on a bed in her house. And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben. And she was ashamed because of him, and released her hand from him, and he fled. And she lamented because of this thing exceedingly, and did not tell it to any one. And when Jacob returned and sought her, she said unto him: 'I am not clean for thee, for I have been defiled as regards thee; for Reuben has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me.' And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt. And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is abominable before God. For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth. And there shall be nothing unclean before our God in the nation which He has chosen for Himself as a possession. And again, it is written a second time: 'Cursed be he who lieth with the wife of

his father, for he hath uncovered his father's shame'; and all the holy ones of God said 'So be it; so be it.' And do thou, Moses, command the children of Israel that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement for ever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our God. For to no man who does so in Israel is it permitted to remain alive a single day on the earth, for he is abominable and unclean. And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Jacob, his father, was still alive. For until that time there had not been revealed the ordinance and judgment and law in its completeness for all, but in thy days (it has been revealed) as a law of seasons and of days, and an everlasting law for the everlasting generations. And for this law there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them. And do thou, Moses, write (it) down for Israel that they may observe it, and do according to these words, and not commit a sin unto death; for the Eternal our God is judge, who respects not persons and accepts not gifts. And tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before our God. And there is no greater sin than the fornication which they commit on earth; for Israel is a holy nation unto the Eternal its God, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy nation. And in the third year of this sixth week 2145 A.M. Jacob and all his sons went and dwelt in the house of Abraham, near Isaac his father and Rebecca his mother. And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob. And they came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son and he blessed them.

Warfare of the Amorite kings against Jacob and his sons. Jacob sends Joseph to visit his brethren. Joseph sold and carried down into Egypt, 11-12. Deaths of Bilhah and Dinah. Jacob mourns for Joseph, 13, 14. Institution of Day of Atonement on day when news of Joseph's death arrived. Wives of Jacob's son's.

34 And in the sixth year of this week of this forty-fourth jubilee 2148 A.M. Jacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem. And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey. And Jacob and Levi and Judah and Joseph were in the house with Isaac their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father. And there came the kings of Taphu and the kings of 'Aresa, and the kings of Seragan, and the kings of Selo, and the kings of Ga'as, and the king of Bethoron, and the king of Ma'anisakir, and all those who dwell in these mountains (and) who dwell in

the woods in the land of Canaan. And they announced this to Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds.' And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords. And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amani- sakir and Gaga'as, and he recovered his herds. And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel and Tamnatares. And he returned in peace, and made peace with them, and they became his servants, until the day that he and his sons went down into Egypt. And in the seventh year of this week 2149 A.M. he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan. And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Elew. And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the seventh month. And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast hath devoured Joseph'; and all the members of his house mourned with him that day, and they were grieving and mourning with him all that day. And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son. And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Joseph had perished. And there came these three mournings upon Israel in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also. his daughter, they buried there. And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning for my son'. For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Joseph came to Jacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Joseph his son. And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year. And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa: and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka. And Simeon repented, and took a second wife from Mesopotamia as his brothers.

Rebecca's admonition to Jacob and his reply.

Rebecca asks Isaac to make Esau swear that he will not injure Jacob. Isaac consents. Esau takes the oath and likewise Jacob. Death of Rebecca.

35 And in the first year of the first week of the forty-fifth jubilee 2157 A.M. Rebecca called Jacob, her son, and commanded him regarding his father and regarding his brother, that he should honour them all the days of his life. And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before God, that I should honour them. And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all. And how should I not do this thing which thou hast commanded me, that I should honour my father and my brother! Tell me, mother, what perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me.' And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live.' And Jacob laughed at the words of his mother. because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life. And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly with me regarding thy death.' And she went in to Isaac and said unto him: 'One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after thy death to kill him. And thou knowest all that he has done since the day Jacob his brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off all thy possessions from before thy face. And when we implored and besought him for what was our own, he did as a man who was taking pity on us. And he is bitter against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.' And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, and there is no righteousness around him. And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children. And thou dost bid me make him swear that he will not slay Jacob his brother;

even if he swear he will not abide by his oath, and he will not do good but evil only. But if he desires to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, for he will descend into his hands. And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful and honoured, and praised more than the guardian of Esau.' And Rebecca sent and called Esau and he came to her, and she said unto him: 'I have a petition, my son, to make unto thee, and do thou promise to do it, my son.' And he said: 'I will do everything that thou sayest unto me, and I will not refuse thy petition.' And she said unto him: 'I ask you that the day I die, thou wilt take me in and bury me near Sarah, thy father's mother, and that thou and Jacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be a blessing and a mercy in the eyes of all those that love you.' And he said: 'I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as thou hast desired that her bones may be near thy bones. And Jacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in thy body, and together came we forth from thy womb, and if I do not love my brother, whom shall I love? And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower. And I swear unto thee that I shall love him, and not desire evil against him all the days of my life but good only.' And he sware unto her regarding all this matter. And she called Jacob before the eyes of Esau, and gave him commandment according to the words which she had spoken to Esau. And he said: 'I shall do thy pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.' And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

Isaac gives directions to his sons as to his burial: exhorts them to love one another and makes them imprecate destruction on him who injures his brother. Divides his possessions, giving the larger portion to Jacob, and dies. Leah dies: Jacob's sons come to comfort him.

36 And in the sixth year of this week 2162 A.M. Isaac called his two sons Esau and Jacob, and they came to him, and he said unto them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are. Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the sepulchre which I digged for myself, there bury me. And this I command you, my sons, that ye practise righteousness and uprightness on the earth, so that God may bring upon you all that God said that he would do to Abraham and to his seed. And love one another, my sons, your brothers as a man who loves his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls. And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not, for they are full of deception for those that worship them and for those that bow down to them. Remember ye, my sons, the Eternal God of Abraham

your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations for ever. And now I shall make you swear a great oath -for there is no oath which is greater than it by the name glorious and honoured and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together- that ye will fear Him and worship Him. And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth for ever all the days of your life so that ye may prosper in all your deeds and not be destroyed. And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under heaven. But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he shall depart into eternal execration; so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease for ever. I say and testify to you, my sons, according to the judgment which shall come upon the man who wishes to injure his brother. And he divided all his possessions between the two on that day and he gave the larger portion to him that was the first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath. And he said: 'This larger portion I will give to the first-born.' And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let it be given, and I have not a single word to say regarding it, for it is his.' And Isaac said, May a blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not pained concerning the birthright, lest thou shouldest work wickedness on account of it. May the Most High God bless the man that worketh righteousness, him and his seed for ever.' And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept. And Isaac slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Jacob buried him. And Esau went to the land of Edom, to the mountains of Seir, and dwelt there. And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped God with all his heart and according to the visible commands according as He had divided the days of his generations. And Leah his wife died in the fourth year of the second week of the forty-fifth jubilee, 2167 A.M. and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother and all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he was lamenting her for he loved her exceedingly after Rachel her sister died; for she was perfect and upright in all her ways and honoured Jacob,and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gen-

tle and peaceable and upright and honourable. And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

Esau's sons reproach him for his subordination to Jacob, and constrain him to war with the assistance of 4,000 mercenaries against Jacob. Jacob reproves Esau. Esau's reply.

37 And on the day that Isaac the father of Jacob and Esau died, 2162 A.M. the sons of Esau heard that Isaac had given the portion of the elder to his younger son Jacob and they were very angry. And they strove with their father, saying 'Why has thy father given Jacob the portion of the elder and passed over thee, although thou art the elder and Jacob the younger?' And he said unto them 'Because I sold my birthright to Jacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my father food and drink, and my father blessed him and put me under his hand. And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and not make our ways corrupt.' And they said unto him, 'We shall not hearken unto thee to make peace with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if thou wilt not go with us, we shall do hurt to thee also. And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.' And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.' And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and thou art putting thy neck under his yoke. We shall not hearken to these words.' And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war. And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war. And they said unto their father: Go forth with them and lead them, else we shall slay thee.' And he was filled with wrath and indignation on seeing that his sons were forcing him to go before (them) to lead them against Jacob his brother. But afterward he remembered all the evil which lay hidden in his heart against Jacob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Jacob his brother. And notwithstanding all this, Jacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war. And the men of Hebron sent to him saying, 'Behold thy brother has come against thee, to fight thee, with four thousand girt with the sword, and they carry shields and weapons'; for they loved Jacob more than Esau. So they told him; for Jacob was a more liberal and merciful man than Esau. But Jacob would not believe until they came very near to the tower. And he closed the gates of the tower; and he stood on the battlements and spake to his brother Esau and said, 'Noble is the com-

fort wherewith thou hast come to comfort me for my wife who has died. Is this the oath that thou didst swear to thy father and again to thy mother before they died? Thou hast broken the oath, and on the moment that thou didst swear to thy father wast thou condemned.' And then Esau answered and said unto him, 'Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) for ever; but every day they devise evil one against another, and how each may slay his adversary and foe. And thou dost hate me and my children for ever. And there is no observing the tie of brotherhood with thee. Hear these words which I declare unto thee, If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of brotherhood with thee And if the breasts separated themselves from their mother, for thou hast not been a brother to me. And if the wolves make peace with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be peace in my heart towards thee And if the lion becomes the friend of the ox and makes peace with him And if he is bound under one yoke with him and ploughs with him, Then will I make peace with thee. And when the raven becomes white as the raza, Then know that I have loved thee And shall make peace with thee Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee' And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon the spear that pierces and kills it, and recoils not from it; then he spake to his own and to his servants that they should attack him and all his companions.

War between Jacob and Esau. Death of Esau and overthrow of his forces. Edom reduced to servitude 'till this day'. Kings of Edom.

38 And after that Judah spake to Jacob, his father, and said unto him: 'Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayst thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee let us give him (this) honour.' Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother (on his right breast) and slew him. And again he sent forth an arrow and struck 'Adoran the Aramaean, on the left breast, and drove him backward and slew him. And then went forth the sons of Jacob, they and their servants, dividing themselves into companies on the four sides of the tower. And Judah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped. And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon. And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines. And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Aduram. And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in 'Aduram, and he returned to his house. And the sons

of Jacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Jacob. And they sent to their father (to inquire) whether they should make peace with them or slay them. And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always. And they continued to pay tribute to Jacob until the day that he went down into Egypt. And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on them until this day. And these are the kings that reigned in Edom before there reigned any king over the children of Israel until this day in the land of Edom. And Balaq, the son of Beor, reigned in Edom, and the name of his city was Danaba. And Balaq died, and Jobab, the son of Zara of Boser, reigned in his stead. And Jobab died, and 'Asam, of the land of Teman, reigned in his stead. And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith. And 'Adath died, and Salman, from 'Amaseqa, reigned in his stead. And Salman died,and Saul of Ra'aboth (by the) river, reigned in his stead. And Saul died, and Ba'elunan, the son of Achbor, reigned in his stead. And Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza'ab. These are the kings who reigned in the land of Edom.

Joseph set over Potiphar's house. His purity and imprisonment. Imprisonment of Pharaoh's chief butler and chief baker whose dreams Joseph interprets.

39 And Jacob dwelt in the land of his father's sojournings in the land of Canaan. These are the generations of Jacob. And Joseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him. And he set Joseph over all his house and the blessing of God came upon the house of the Egyptian on account of Joseph, and God prospered him in all that he did. And the Egyptian committed everything into the hands of Joseph; for he saw that God was with him, and that God prospered him in all that he did. And Joseph's appearance was comely and very beautiful was his appearance, and his master's wife lifted up her eyes and saw Joseph, and she loved him and besought him to lie with her. But he did not surrender his soul, and he remembered God and the words which Jacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High God, and the sin will be recorded against him in the eternal books continually before God. And Joseph remembered these words and refused to lie with her. And she besought him for a year, but he refused and would not listen. But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left his garment in her hands and broke through the door and fled without from her presence. And the woman saw that he would not lie with her, and she calumniated him in the presence of his master, saying 'Thy Hebrew servant, whom thou lovest, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he brake through the door.'

And the Egyptian saw the garment of Joseph and the broken door, and heard the words of his wife, and cast Joseph into prison into the place where the prisoners were kept whom the king imprisoned. And he was there in the prison; and God gave Joseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that God was with him, and that God made all that he did to prosper. And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Joseph did every thing, and God perfected it. And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Joseph was kept. And the chief of the prison guards appointed Joseph to serve them; and he served before them. And they both dreamed a dream, the chief butler and the chief baker, and they told it to Joseph. And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the (chief) baker he slew, as Joseph had interpreted to them. But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him, for he forgot.

Pharoah's dreams and their interpretation. Elevation and marriage of Joseph.

40 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them). And then the chief butler remembered Joseph and spake of him to the king, and he brought him forth from the prison, and he to]d his two dreams before him. And he said before Pharaoh that his two dreams were one, and he said unto him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as has not been in all the land. And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe.' And God gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants. We shall not find such a wise and discreet man as this man, for the spirit of God is with him.' And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh. And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and placed a ring on his hand and made him ruler over all his house, and magnified him, and said unto him. 'Only on the throne shall I be greater than thou.' And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept

gifts, but he judged in uprightness all the people of the land. And the land of Egypt was at peace before Pharaoh because of Joseph, for God was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein). And the king called Joseph's name Sephantiphans, and gave Joseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook. And on the day that Joseph stood before Pharaoh he was thirty years old when he stood before Pharaoh. And in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures. And Joseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

Judah's sons and Tamar. Judah's incest with Tamar. Tamar bears twins. Judah forgiven, because he sinned ignorantly and repented when convicted, and because Tamar's marriage with his sons had not been consummated.

41 And in the forty-fifth jubilee, in the second week, (and) in the second year, 2165 A.M. Judah took for his first-born Er, a wife from the daughters of Aram, named Tamar. But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him. And this Er, the first-born of Judah, was wicked, and God slew him. And Judah said unto Onan, his brother 'Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother.' And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of God, and He slew him. And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till Shelah my son be grown up, and I shall give thee to him to wife.' And he grew up; but Bedsu'el, the wife of Judah, did not permit her son Shelah to marry. And Bedsu'el, the wife of Judah, died 2168 A.M. in the fifth year of this week. And in the sixth year Judah went up to shear his sheep at Timnah. 2169 A.M. And they told Tamar: 'Behold thy father-in-law goeth up to Timnah to shear his sheep.' And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah. And as Judah was going along he found her, and thought her to be an harlot, and he said unto her: 'Let me come in unto thee'; and she said unto him Come in,' and he went in. And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.' And she said unto him 'Give them to me until thou dost send me my hire', and he said unto her: 'I will send unto thee a kid of the goats'; and he gave them to her, and he went in unto her , and she conceived by him. And Judah went unto his sheep, and she went to her father's house. And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?' And they said unto him; 'There is no harlot here with us.' And he returned and informed him, and said unto him that he had not found her: 'I asked the people of the place, and they said unto me: "There is no harlot here." ' And he said: 'Let

her keep (them) lest we become a cause of derision.' And when she had completed three months, it was manifest that she was with child, and they told Judah, saying: 'Behold Tamar, thy daughter-in-law, is with child by whoredom.' And Judah went to the house of her father, and said unto her father and her brothers: 'Bring her forth, and let them burn her, for she hath wrought uncleanness in Israel.' And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 'Discern whose are these, for by him am I with child.' And Judah acknowledged, and said: 'Tamar is more righteous than I am. And therefore let them burn her not' And for that reason she was not given to Shelah, and he did not again approach her. And after that she bare two sons, Perez 2170 A.M. and Zerah, in the seventh year of this second week. And thereupon the seven years of fruitfulness were accomplished, of which Joseph spake to Pharaoh. And Judah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before God because of his transgression. And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it. And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before our God; and every one that acts thus, every one who lies with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them, with fire let them burn them. And do thou command the children of Israel that there be no uncleanness amongst them, for every one who lies with his daughter-in-law or with his mother-in-law hath wrought uncleanness; with fire let them burn the man who has lain with her, and likewise the woman, and He will turn away wrath and punishment from Israel. And unto Judah we said that his two sons had not lain with her, and for this reason his seed was stablished for a second generation, and would not be rooted out. For in singleness of eye he had gone and sought for punishment, namely, according to the judgment of Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

Owing to the famine Jacob sends his sons to Egypt for corn. Joseph recognizes them and retains Simeon, and requires them to bring Benjamin when they returned. Notwithstanding Jacob's reluctance his sons take Benjamin with them on their second journey and are entertained by Joseph.

42 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the 2171 A.M. land, and the rain refused to be given to the earth, for none whatever fell. And the earth grew barren, but in the land of Egypt there was food, for Joseph had gathered the seed of the land in the seven years of plenty and had preserved it. And the Egyptians came to Joseph that he might give them food, and he opened the store-houses where was the grain of the first year, and he sold it to the people of the land for gold. , and Jacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and arrived among those that went (there). And Joseph recognised them, but they did not recognise him, and he spake unto them and questioned them, and he said unto them; 'Are ye not spies and have ye not come to explore the approaches of the land? 'And he put them in ward. And after that he set them free again, and detained Simeon alone and sent off his nine brothers. And he filled their sacks with corn, and he

put their gold in their sacks, and they did not know. And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother. And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the master of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin. And Jacob said: 'Me have ye bereaved of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On me has your wickedness come. 'And he said: 'My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one has perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death.' For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him. And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Joseph gathering seed together and putting it in storehouses and preserving it for the years of famine. And the people of Egypt fed themselves thereon during the first year of their famine. But when Israel saw that the famine was very sore in the land, and that there was no deliverance, he said unto his sons: 'Go again, and procure food for us that we die not.' And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.' And Israel saw that if he did not send him with them, they should all perish by reason of the famine And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two sons instead of his soul.' And he said unto him: 'He shall not go with thee.' And Judah came near and said: 'Send him with me, and if I do not bring him back to thee, let me bear the blame before thee all the days of my life.' And he sent him with them in the second year of this week on the 2172 A.m. first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey. And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said unto them: Is this your youngest brother?' And they said unto him: 'It is he.' And he said God be gracious to thee, my son!' And he sent him into his house and he brought forth Simeon unto them and he made a feast for them, and they presented to him the gift which they had brought in their hands. And they eat before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs. And they eat and drank and arose and remained with their asses. And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

Joseph's plan to stay his brethren. Judah's supplication. Joseph makes himself known to his brethren and sends them back for his father.

43 And he did as Joseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack. And early in the morning they departed, and it came to pass that, when they had gone from thence, Joseph said unto the steward of his house: 'Pursue them, run and seize them, saying, "For good ye have requited me with evil; you have stolen from me the silver cup out of which my master drinks." And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgment.' And he ran after them and said unto them according to these words. And they said unto him: 'God forbid that thy servants should do this thing, and steal from the house of thy master any utensil, and the money also which we found in our sacks the first time, we thy servants brought back from the land of Canaan. How then should we steal any utensil? Behold here are we and our sacks search, and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve thy master.' And he said unto them: 'Not so, the man with whom I find, him only shall I take as a servant, and ye shall return in peace unto your house.' And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack. And they rent their garments, and laded their asses, and returned to the city and came to the house of Joseph, and they all bowed themselves on their faces to the ground before him. And Joseph said unto them: 'Ye have done evil.' And they said: 'What shall we say and how shall we defend ourselves? Our master hath discovered the transgression of his servants; behold we are the servants of our master, and our asses also. 'And Joseph said unto them: 'I too fear God; as for you, go ye to your homes and let your brother be my servant, for ye have done evil. Know ye not that a man delights in his cup as I with this cup? And yet ye have stolen it from me.' And Judah said: 'O my master, let thy servant, I pray thee, speak a word in my master's ear two brothers did thy servant's mother bear to our father: one went away and was lost, and hath not been found, and he alone is left of his mother, and thy servant our father loves him, and his life also is bound up with the life of this (lad). And it will come to pass, when we go to thy servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death. Now rather let me, thy servant, abide instead of the boy as a bondsman unto my master, and let the lad go with his brethren, for I became surety for him at the hand of thy servant our father, and if I do not bring him back, thy servant will hear the blame to our father for ever.' And Joseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Joseph. And he conversed with them in the Hebrew tongue and fell on their neck and wept. But they knew him not and they began to weep. And he said unto them: 'Weep not over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh and the eyes of my brother Benjamin see. For behold this is the second year of the famine, and there are still five years without harvest or fruit of trees or ploughing. Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for God sent me before you to set things in order that many people might live. And tell my father that I am still alive, and ye, behold, ye see that God has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt. And tell my father of all my glory, and

all the riches and glory that God hath given me.' And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured raiment and silver. And to their father he sent raiment and silver and ten asses which carried corn, and he sent them away. And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt. And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; I will go down and see him before I die.'

Jacob celebrates the feast of firstfruits, and encouraged by a vision goes down to Egypt. Names of his descendants.

44 And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his father Isaac on the seventh of this month. And Jacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt. And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he could see a vision as to whether he should remain or go down. And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed in the land, for the famine was over all the beasts and cattle and birds, and also over man. And on the sixteenth God appeared unto him, and said unto him, 'Jacob, Jacob'; and he said, 'Here am I.' And He said unto him: 'I am the God of thy fathers, the God of Abraham and Isaac; fear not to go down into Egypt, for I will there make of thee a great nation I will go down with thee, and I will bring thee up (again), and in this land shalt thou be buried, and Joseph shall put his hands upon thy eyes. Fear not; go down into Egypt.' And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons. And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt. And Israel sent Judah before him to his son Joseph to examine the Land of Goshen, for Joseph had told his brothers that they should come and dwell there that they might be near him. And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle. And these are the names of the sons of Jacob who went into Egypt with Jacob their father. Reuben, the First-born of Israel; and these are the names of his sons Enoch, and Pallu, and Hezron and Carmi-five. Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephathite woman-seven. Levi and his sons; and these are the names of his sons: Gershon, and Kohath, and Merari-four. Judah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah-four. Issachar and his sons; and these are the names of his sons: Tola, and Phua, and Jasub, and Shimron-five. Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel-four. And these are the sons of Jacob and their sons whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Jacob their father into Egypt, were twenty-nine, and Jacob their father being with them, they were thirty. And the sons of Zilpah, Leah's handmaid, the wife of Jacob, who bore unto Jacob Gad and Ashur. And these are the names of their sons who went with him into Egypt. The sons of Gad: Ziphion, and

Haggi, and Shuni, and Ezbon, , and Areli, and Arodi-eight. And the sons of Asher: Imnah, and Ishvah, , and Beriah, and Serah, their one sister-six. All the souls were fourteen, and all those of Leah were forty-four. And the sons of Rachel, the wife of Jacob: Joseph and Benjamin. And there were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim-three. And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard-eleven. And all the souls of Rachel were fourteen. And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she bare to Jacob, were Dan and Naphtali. And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi. and 'Ijaka, and Salomon-six. And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone. And these are the names of the sons of Naphtali Jahziel, and Guni and Jezer, and Shallum, and 'Iv. And 'Iv, who was born after the years of famine, died in Egypt. And all the souls of Rachel were twenty-six. And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died in Egypt before Joseph, and had no children. And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

Joseph receives Jacob, and gives him Goshen. Joseph acquires all the land and its inhabitants for Pharaoh. Jacob dies and is buried in Hebron. His books given to Levi.

45 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth 2172 A.M. month, in the second year of the third week of the forty-fifth jubilee. And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept. And Israel said unto Joseph: 'Now let me die since I have seen thee, and now may the Eternal God of Israel be blessed the God of Abraham and the God of Isaac who hath not withheld His mercy and His grace from His servant Jacob. It is enough for me that I have seen thy face whilst I am yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Eternal my God for ever and ever, and blessed be His name.' And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons. And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt and Israel was one hundred and thirty years old when he came into Egypt. And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine. And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh. And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had over-

flowed all the land of Egypt. For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year. And this was the first year of 2178 A.M. the fourth week of the forty-fifth jubilee. And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day. And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth 2188 A.M. year of the fifth week of the forty-fifth jubilee. And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land. And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron. And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

Prosperity of Israel in Egypt. Death of Joseph. War between Egypt and Canaan during which the bones of all the sons of Jacob except Joseph are buried at Hebron. Egypt oppresses Israel.

46 And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten 2242 A.M. weeks of years, all the days of the life of Joseph. And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph. And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt. And he died and all his brethren and all that generation. And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt. And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Ermon. But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt. And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and 2242 A.M. all his brethren died after him. And the king of Egypt went forth to war with the king of Canaan 2263 A.M. in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought

forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain. And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them. And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt. And he devised an evil device against the children of Israel of afflicting them and he said unto the people of Egypt: 'Behold the people of the children of Israel have increased and multiplied more than we. Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.' And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt. And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied. And the people of Egypt abominated the children of Israel

Birth of Moses. Adopted by Pharaoh's daughter. Slays an Egyptian and flees (into Midian).

47 And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth 2303 A.M. from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the 2330 A.M. forty-eighth jubilee; this was the time of tribulation on the children of Israel. And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river. And they cast them in for seven months until the day that thou wast born And thy mother hid thee for three months, and they told regarding her. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day Miriam, thy sister, guarded thee from the birds. And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to bring thee forth, and they brought thee unto her. And she took thee out of the ark, and she had compassion on thee. And thy sister said unto her: 'Shall I go and call unto thee one of the Hebrew women to nurse and suckle this babe for thee?' And she said : 'Go.' And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee. And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court. And thou wast three weeks of years at court until the time 2351- when thou didst go forth from the royal court and didst see an Egyptian smiting thy friend who was 2372 A.M. of the children of Israel, and thou didst slay him and hide him in the sand. And on the second day thou didst and two of the children of Israel striving together, and thou didst say to him who was doing the wrong: 'Why dost thou smite thy brother?' And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words.

Moses returns from Midian to Egypt. Mastêmâ seeks to slay him on the way. The ten plagues. Israel goes forth out of Egypt: the destruction of the Egyptians on the Red Sea.

48 And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell , five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee. And thou thyself knowest what He spake unto thee on 2410 A.M. Mount Sinai, and what prince Mastêmâ desired to do with thee when thou wast returning into Egypt . Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgment and vengeance on the Egyptians? And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people. And God executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and of the first-born of men and animals, and on all their idols God took vengeance and burned them with fire. And everything was sent through thy hand, that thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before his people. And everything took place according to thy words; ten great and terrible judgments came on the land of Egypt that thou mightest execute vengeance on it for Israel. And God did everything for Israel's sake, and according to His covenant, which he had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage. And the prince Mastêmâ stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers, and they stood up and wrought before thee the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands. And God smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that they could not perform a single sign. And notwithstanding all (these) signs and wonders the prince Mastêmâ was not put to shame because he took courage and cried to the Egyptians to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt. And I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hand of his people, and God brought them through the midst of the sea as if it were dry land. And all the peoples whom he brought to pursue after Israel, the Eternal our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the river He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of thy people which they had thrown into the river. And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastêmâ was bound and imprisoned behind the children of Israel that he might not accuse them. And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel. And he hardened their hearts and made them stubborn, and the device was devised by the Eternal our God that He might smite the Egyptians and cast them into the sea. And on the fourteenth we bound him that he might not accuse the children of Israel on

the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve. And we did not lead forth the children of Israel from Egypt empty handed.

The Passover: regulations regarding its celebration.

49 Remember the commandment which God commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun. For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastêmâ had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle. And this is the sign which God gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that were in the house because the sign of the blood was on its lintels. And the powers of God did everything according as God commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog. And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation. And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to the Eternal God of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage. And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month. For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever. And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before God, and to eat and to drink before God on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of God in its appointed season, he shall take the guilt upon himself. Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening. This is that which God commanded thee that thou shouldst observe it between the evenings. And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire. And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for of the children of Israel no bone shall be crushed. For this reason God commanded the children of Israel to observe the passover on

the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed. And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before God, and no plague shall come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command. And they shall not eat it outside the sanctuary of God, but before the sanctuary of God, and all the people of the congregation of Israel shall celebrate it in its appointed season. And every man who has come upon its day shall eat it in the sanctuary of your God before God from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of God. And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of God in the midst of the land in one of their tribes until the sanctuary of God has been built in the land, let them come and celebrate the passover in the midst of the tabernacle of God, and let them slay it before God from year to year. And in the days when the house has been built in the name of God in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day. And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the name of God. And they may not celebrate the passover in their cities, nor in any place save before the tabernacle of God, or before His house where His name hath dwelt; and they shall not go astray from God. And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before God on the altar of your God. For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.

Laws regarding the jubilees, 1-5, and the Sabbath.

50 And after this law I made known to thee the days of the Sabbaths in the desert of Sinai, which is between Elim and Sinai. And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye enter the land which ye are to possess. And the land also shall keep its sabbaths while they dwell upon it, and they shall know the jubilee year. Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, 2410 A.M. and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the 2450 A.M. commandments of God, until they pass over into the land of Canaan, crossing the Jordan to the west. And the jubilees shall pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time for evermore. And behold the commandment regarding the Sabbaths -I have written (them) down

for thee- and all the judgments of its laws. Six days shalt thou labour, but on the seventh day is the Sabbath of the Eternal your God. In it ye shall do no manner of work, ye and your sons, and your men-servants and your maid-servants, and all your cattle and the sojourner also who is with you. And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die. Ye shall do no work whatever on the Sabbath day save what ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Eternal your God, who has given you a day of festival and a holy day: and a day of the holy kingdom for all Israel is this day among their days for ever. For great is the honour which God has given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men save burning frankincense and bringing oblations and sacrifices before God for days and for Sabbaths. This work alone shall be done on the Sabbath-days in the sanctuary of the Eternal your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before God, and that He may receive them always from day to day according as thou hast been commanded. And every man who does any work thereon, or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths: The man who does any of these things on the Sabbath shall die, so that the children of Israel shall observe the Sabbaths according to the commandments regarding the Sabbaths of the land, as it is written in the tablets, which He gave into my hands that I should write out for thee the laws of the seasons, and the seasons according to the division of their days. Herewith is completed the account of the division of the days.

2 ESDRAS

The Fourth Book of Ezra

1 The second book of the prophet Esdras, the son of Saraias, the son of Azaraias, the son of Helkias, the son of Salemas, the son of Sadoc, the son of Ahitob, [2] the son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abissei, the son of Phinees, the son of Eleazar, [3] the son of Aaron, of the tribe of Levi, who was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

[4] God's word came to me, saying, [5] "Go your way and show my people their sinful deeds, and their children their wickedness which they have done against me, that they may tell their children's children, [6] because the sins of their fathers have increased in them, for they have forgotten me, and have offered sacrifices to foreign gods. [7] Didn't I bring them out of the land of Egypt, out of the house of bondage? But they have provoked me to wrath and have despised my counsels. [8] So pull out the hair of your head and cast all evils upon them, for they have not been obedient to my law, but they are a rebellious people. [9] How long shall I endure them, to whom I have done so much good? [10] I have overthrown many kings for their sakes. I have struck down Pharoah with his servants and all his army. [11] I have destroyed all the nations before them. In the east, I have scattered the people of two provinces, even of Tyre and Sidon, and have slain all their adversaries. [12] Speak therefore to them, saying:

[13] "God says, truly I brought you through the sea, and where there was no path I made highways for you. I gave you Moses for a leader and Aaron for a priest. [14] I gave you light in a pillar of fire. I have done great wonders among you, yet you have forgotten me, says God.

[15] "God 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 have 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 would have been better for us to have served the 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 Canaanites, the Pherezites, and the Philistines before you. What more shall I do for you?" says God.

[22] God 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 shall

I do to you, O Jacob? You, Judah, would not obey me. I will turn myself to other nations, and I will give my name to them, that they may keep my statutes. [25] Since you have forsaken me, I also will forsake you. When you ask me to be merciful to you, I will have no mercy upon you. [26] Whenever you call upon me, I will not hear you, for you have defiled your hands with blood, and your feet are swift to commit murder. [27] It is not as though you have forsaken me, but your own selves," says God.

[28] God 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 would be my people, and I would be your God, that you would be my children, and I would 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 will cast you out from my presence. [31] When you offer burnt sacrifices to me, I will turn my face from you, for I have 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 have taken and slain, and torn their bodies in pieces, whose blood I will require from you," says God.

[33] God Almighty says, "Your house is desolate. I will cast you out as the wind blows stubble. [34] Your children won't be fruitful, for they have neglected my commandment to you, and done that which is evil before me. [35] I will give your houses to a people that will come, which not having heard of me yet believe me. Those to whom I have shown no signs will do what I have commanded. [36] They have seen no prophets, yet they will remember their former condition. [37] I call to witness the gratitude of the people who will come, whose little ones rejoice with gladness. Although they see me not with bodily eyes, yet in spirit they will believe what I say."

[38] And now, father, behold with glory, and see the people that come from the east: [39] to whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas, [40] Nahum, and Abacuc, Sophonias, Aggaeus, Zachary, and Malachy, who is also called God's messenger.

2 God says, "I brought this people out of bondage. I gave them my commandments by my servants the prophets, whom they would not listen to, but made my counsels void. [2] The mother who bore them says to them, 'Go your way, my children, for I am a widow and forsaken. [3] I brought you up with gladness, and I have lost you with sorrow and heaviness, for you have sinned before the Eternal God, and done that which is evil before me. [4] But now what can I do for you? For I am a widow and forsaken. Go your way, my children, and ask for mercy from God.' [5] As for me, O father, I call upon you for a witness in addition to the mother of these children, because they would not 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 have despised my covenant. [8] Woe to you, Assur, you who hide the unrighteous with you! You wicked nation, remember what I did to Sodom and Gomorrah, [9] whose land lies in lumps of pitch and heaps of ashes. That is what I will also do to those who have not listened to me," says God Almighty.

[10] God says to Esdras, "Tell my people that I will give them the kingdom of Jerusalem, which I would have given to Israel. [11] I will also take their glory back to myself, and give these the everlasting tabernacles which I had prepared for them. [12] They will have the tree of life for fragrant perfume. They will neither labor nor be weary. [13] Ask, and you will

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 have left out evil, and created the good, for I live, says God.

[15] "Mother, embrace your children. I will bring them out with gladness like a dove does. Establish their feet, for I have chosen you, says God. [16] I will raise those who are dead up again from their places, and bring them out from their tombs, for I recognize my name in them. [17] Don't be afraid, you mother of children, for I have chosen you, says God. [18] For your help, I will send my servants Esaias and Jeremy, after whose counsel I have 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 will 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 upon them and commit them to the grave, and I will 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 have given you, not one of them will perish, for I will 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 will rejoice and have abundance. [28] The nations will envy you, but they will be able to do nothing against you, says God. [29] My hands will cover you, so that your children don't see Gehenna. [30] Be joyful, mother, with your children, for I will deliver you, says God. [31] Remember your children who sleep, for I will bring them out of the secret places of the earth and show mercy to them, for I am merciful, says God Almighty. [32] Embrace your children until I come, and proclaim mercy to them, for my wells run over, and my grace won't fail."

[33] I, Esdras, received a command from God on Mount Horeb to go to Israel, but when I came to them, they rejected me and rejected God's commandment. [34] Therefore I say to you, O nations that hear and understand, "Look for your shepherd. He will give you everlasting rest, for he is near at hand who will come at the end of the age. [35] Be ready for the rewards of the kingdom, for the everlasting light will shine on you forevermore. [36] Flee the shadow of this world, receive the joy of your glory. I call to witness my savior openly. [37] Receive that which is given to you by God, and be joyful, giving thanks to him who has called you to heavenly kingdoms. [38] Arise and stand up, and see the number of those who have been sealed at God's feast. [39] Those who withdrew themselves from the shadow of the world have received glorious garments from God. [40] Take again your full number, O Zion, and make up the reckoning of those of yours who are clothed in white, which have fulfilled the law of God. [41] The number of your children, whom you long for, is fulfilled. Ask the power of God, that your people, which have been called from the beginning, may be made holy."

[42] I, Esdras, saw upon Mount Zion a great multitude, whom I could not number, and they all praised God with songs. [43] In the midst of them, there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and he was more exalted than they were. I marveled greatly at this. [44] So I asked the angel, and said, "What

are these, my Master?"
45 He answered and said to me, "These
are those who have put off the mortal
clothing, and put on the immortal, and
have confessed the name of God. Now
they are crowned, and receive palms."
46 Then said I to the angel, "Who is the
young man who sets crowns on them,
and gives them palms in their hands?"
47 So he answered and said to me, "He
is the Son of God, whom they have con-
fessed in the world."

Then I began to praise those who stood
so valiantly for the name of God.
48 Then the angel said to me, "Go your
way, and tell my people what kind of
things, and how great wonders of the
Eternal God you have seen."

3 In the thirtieth year after the ruin of
the city, I Salathiel, also called Es-
dras, was in Babylon, and lay troubled
upon my bed, and my thoughts came
up over my heart, 2 for I saw the deso-
lation of Zion and the wealth of those
who lived at Babylon. 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 God, 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 na-
tion walked after their own will, did un-
godly 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 de-
stroyed them. 10 It came to pass 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 "It came to pass that when those who
lived upon the earth began to multiply,
they also multiplied children, peoples,
and many nations, and began again to be
more ungodly than their ancestors. 13 It
came to pass, when they did wickedly
before you, you chose one from among
them, whose name was Abraham. 14 You
loved, and to him only you showed the
end of the times secretly by night, 15 and
made an everlasting covenant with him,
promising him that you would never for-
sake his descendants. To him, you gave
Isaac, and to Isaac you gave Jacob and
Esau. 16 You set apart Jacob for yourself,
but rejected Esau. Jacob became a great
multitude. 17 It came to pass that when
you led his descendants out of Egypt,
you brought them up to Mount Sinai.
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 descen-
dants of Jacob, and the commandment to
the descendants of Israel.
20 "Yet you didn't take away from them
their wicked heart, that your law might
produce fruit in them. 21 For 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 heart of the people 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 is 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 the hands of your enemies.

[28] "Then I said in my heart, 'Are their deeds of those who inhabit Babylon any better? Is that why it gained dominion over Zion?' [29] For it came to pass when I came here, that I also saw impieties without number, and my soul saw many sinners in this thirtieth year, so that my heart failed me. [30] For I have 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 have not shown how your way may be comprehended. Are the deeds of Babylon better than those of Zion? [32] Or is there any other nation that knows you beside Israel? Or what tribes have so believed your covenants as these tribes of Jacob? [33] Yet their reward doesn't appear, and their labor has no fruit, for I have 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 dwell in the world, and so will it be found which way the scale inclines. [35] Or when was it that they who dwell on the earth have not sinned in your sight? Or what nation has kept your commandments so well? [36] You will find some men by name who have kept your precepts, but you won't find nations."

4 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 have 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 will teach you why the heart is wicked."

[5] I said, "Say on, my Master."

Then said he to me, "Go, weigh for me the weight of a fire, or measure for me a blast of wind, or call back for me the day that is past."

[6] Then answered I and said, "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 had 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? Or which are the entrances of paradise?' [8] perhaps you would 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 have only asked you about the fire, wind, and the day, things which you have experienced, and from which you can't be separated, and yet you have 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 is already worn out with the corrupted world understand incorruption?"

[12] and said to him, "It would have been better if we weren't here at all, than that we should come here and live in the midst of 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, 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 like manner 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 answered and said, "It is 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 answered he me, and said, "You have given a right judgment. Why don't you judge your own case? 21 For just as the ground is given to the wood, and the sea to its waves, even so those who dwell upon the earth may understand nothing but what is upon the earth. Only he who dwells above the heavens understands the things that are above the height of the heavens."
22 Then answered I and said, "I beg you, O God, why has the power of understanding been given to me? 23 For it was not in my mind to be curious of the ways above, but of such things as pass by us daily, because Israel is given up as a reproach to the heathen. The people whom you have 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 vapor, and we aren't worthy to obtain mercy. 25 What will he then do for his name by which we are called? I have asked about these things."
26 Then he answered me, and said, "If you are alive you will see, and if you live long, you will marvel, for the world hastens quickly to pass away. 27 For it is not 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 For the evil about which you asked me has been sown, but its harvest hasn't yet come. 29 If therefore that which is sown isn't reaped, and if the place where the evil is sown doesn't pass away, the field where the good is sown won't come. 30 For a grain of evil seed was sown in the heart of Adam from the beginning, and how much wickedness it has produced to this time! How much more it will 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 will fill!"
33 Then I answered and said, "How long? When will these things come to pass? Why are our years few and evil?"
34 He answered me, and said, "Don't hurry faster than the Most High; for your haste is for your own self, but he who is above hurries on behalf of many. 35 Didn't the souls of the righteous ask about these things in their chambers, saying, 'How long will we be here? When does the fruit of the threshing floor come?' 36 To them, Jeremiel the archangel answered, 'When the number is fulfilled of those who are like you. For he has weighed the world in the balance. 37 By measure, he has measured the times. By number, he has counted the seasons. He won't move or stir them until that measure is fulfilled.'"
38 Then I answered, "O sovereign God, all of us are full of ungodliness. 39 Perhaps it is for our sakes that the

threshing time of the righteous is kept back—because of the sins of those who dwell on the earth."

40 So he answered me, "Go your way to a woman with child, and ask of her when she has fulfilled her nine months, if her womb may keep the baby any longer within her."

41 Then I said, "No, God, that can it not."

He said to me, "In Hades, the chambers of souls are like the womb. 42 For just like a woman in labor hurries to escape the anguish of the labor pains, even so these places hurry to deliver those things that are committed to them from the beginning. 43 Then you will be shown those things which you desire to see."

44 Then I answered, "If I have found favor in your sight, and if it is possible, and if I am worthy, 45 show me this also, whether there is more to come than is past, or whether the greater part has gone over us. 46 For what is gone I know, but I don't know what is to come."

47 He said to me, "Stand up on my right side, and I will 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 said he 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 will live until that time? Or who will 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.

5 "Nevertheless, concerning the signs, behold, the days will come when those who dwell on earth will be taken with 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 have 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 will see troubles after the third period. 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 will rule whom those who dwell on the earth don't expect, and the birds will fly away together. 7 The Sodomite sea will cast out fish, and make a noise in the night, which many have not known; but all will hear its voice. 8 There will 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 will be sought 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 will say, 'No.' 12 It will come to pass at that time that men will hope, but won't obtain. They will labor, but their ways won't prosper. 13 I am permitted to show you such signs. If you will pray again, and weep as now, and fast seven days, you will 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 had come to talk with
me held me, comforted me, and set me
on my feet.
16 In the second night, it came to pass
that Phaltiel the captain of the people
came to me, saying, "Where have you
been? Why is your face sad? 17 Or don't
you know that Israel is committed to you
in the land of their captivity? 18 Get up
then, and eat some bread, and don't for-
sake us, like a shepherd who leaves the
flock in the power of cruel wolves."
19 Then said I to him, "Go away from
me and don't come near me for seven
days, and then you shall come to me."
He heard what I said and left me.
20 So I fasted seven days, mourning and
weeping, like Uriel the angel had com-
manded me. 21 After seven days, the
thoughts of my heart were very grievous
to me again, 22 and my soul recovered the
spirit of understanding, and I began to
speak words before the Most High again.
23 I said, "O sovereign God of all the
woods of the earth, and of all the trees
thereof, you have chosen one vine for
yourself. 24 Of all the lands of the world
you have chosen one country for your-
self. Of all the flowers of the world, you
have chosen one lily for yourself. 25 Of
all the depths of the sea, you have filled
one river for yourself. Of all built cities,
you have consecrated Zion for yourself.
26 Of all the birds that are created you
have named for yourself one dove. Of all
the livestock that have been made, you
have 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 is approved by all. 28 Now,
O God, why have you given this one
people over to many, and have dishon-
ored 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."
31 Now when I had spoken these words,
the angel that came to me the night be-
fore was sent to me, 32 and said to me,
"Hear me, and I will instruct you. Listen
to me, and I will tell you more."
33 I said, "Speak on, my Master."
Then said he to me, "You are very trou-
bled in mind for Israel's sake. Do you
love that people more than he who made
them?"
34 I said, "No, God; but I have spoken
out of grief; for my heart is in agony ev-
ery hour while I labor to comprehend the
way of the Most High, and to seek out
part of his judgment."
35 He said to me, "You can't."
And I said, "Why, God? Why was I
born? Why wasn't my mother's womb
my grave, that I might not have seen the
travail of Jacob, and the wearisome toil
of the people of Israel?"
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 will declare to you the travail that you
asked to see."
38 And I said, "O sovereign God, 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 said he to me, "Just as you can
do none of these things that I have spo-
ken of, even so you can't find out my
judgment, or the end of the love that I
have promised to my people."
41 I said, "But, behold, O God, you have
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 will come after us?"
[42] He said to me, "I will compare my judgment to a ring. Just as there is no slowness of those who are last, even so there is 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 judgment sooner?"
[44] Then he answered me, "The creature may not move faster than the creator, nor can the world hold them at once who will be created in it."
[45] And I said, "How have you said to your servant, that you will surely make alive at once the creature that you have created? If therefore they will 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 said he to me, "Even so, I have given the womb of the earth to those who are sown in it in their own times. [49] For just as a young child may not give birth, neither she who has grown old any more, even so have I organized the world which I created."
[50] I asked, "Seeing that you have now shown me the way, I will speak before you. Is our mother, of whom you have 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 will tell you. [52] Say to her, 'Why aren't they whom you have 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 are 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, "God, I implore you, if I have found favor in your sight, show your servant by whom you visit your creation."

6 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 Zion was established, [5] before the present years were reckoned, before the imaginations of those who now sin were estranged, and before they were sealed who have 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 will be ended, and not by another."
[7] Then I answered, "What will 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 Abraham to Isaac, because Jacob and Esau were born to him, for Jacob's hand held Esau's heel from the beginning. [9] For Esau is the end of this age, and Jacob is the beginning of the one that follows. [10] The 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, Esdras!"
[11] Then I answered, "O sovereign God, if I have found favor 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 upon your feet, and you will 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 will tremble and be moved, for they know that their end must be changed."
[17] It happened that when I had heard it, I stood up on my feet, and listened, and, behold, there was a voice that spoke, and its sound was like the sound of many waters. [18] It said, "Behold, the days come when I draw near to visit those who dwell upon the earth, [19] and when I investigate those who have caused harm unjustly with their unrighteousness, and when the affliction of Zion is complete, [20] and when the seal will be set on the age that is to pass away, then I will 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 will 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 will 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 dwell in it. The springs of the fountains will stand still, so that for three hours they won't flow.
[25] "It will be that whoever remains after all these things that I have told you of, he will be saved and will see my salvation, and the end of my world. [26] They will see the men who have been taken up, who have not tasted death from their birth. The heart of the inhabitants will be changed and turned into a different spirit. [27] For 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, behold, little by little, the place I stood on rocked back and forth. [30] He said to me, "I came to show you these things tonight. [31] If therefore you will pray yet again, and fast seven more days, I will again tell you greater things than these. [32] For your voice has surely been heard before the Most High. For the Mighty has seen your righteousness. He has also seen your purity, which you have maintained ever since your youth. [33] Therefore he has 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.'"
[35] It came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfill 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] For my spirit was greatly aroused, and my soul was in distress. [38] I said, "O God, 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 was not yet there. [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 com-

manded 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] For 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 color, 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 came to pass [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 Behemoth, and the other you called Leviathan. [50] You separated the one from the other; for the seventh part, namely, where the water was gathered together, might not hold them both. [51] To Behemoth, you gave one part, which was dried up on the third day, that he should dwell in it, in which are a thousand hills; [52] but to Leviathan you gave the seventh part, namely, the watery part. You have kept them to be devoured by whom you wish, when you wish.

[53] "But on the sixth day, you commanded the earth to produce before you cattle, animals, and creeping things. [54] Over these, you ordained Adam as ruler over all the works that you have made. Of him came all of us, the people whom you have chosen.

[55] "All this have I spoken before you, O God, because you have said that for our sakes you made this world. [56] As for the other nations, which also come from Adam, you have said that they are nothing, and are like spittle. You have likened the abundance of them to a drop that falls from a bucket. [57] Now, O God, behold these nations, which are reputed as nothing, being rulers over us and devouring us. [58] But we your people, whom you have called your firstborn, your only children, and your fervent lover, are given into their hands. [59] Now if the world is made for our sakes, why don't we possess our world for an inheritance? How long will this endure?"

7 When I had 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, Esdras, and hear the words that I have come to tell you."

[3] I said, "Speak on, my Master."

Then he said to me, "There is a sea set in a wide place, that it might be broad and vast, [4] but its entrance is set in a narrow place so as to be like a river. [5] Whoever 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 is 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 is only one path between them both, even between the fire and the water, so that only one person can go there at once. [9] If this city is now given to a man for an inheritance, if the heir doesn't pass the danger before him, how will he receive his inheritance?"

[10] I said, "That is so, God."

Then said he to me, "Even so also is Israel's portion. [11] I made the world

for their sakes. What is now done was decreed when Adam transgressed my statutes. [12] Then the entrances of this world were made narrow, sorrowful, and toilsome. They are but few and evil, full of perils, and involved in great toils. [13] For 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 are but a corruptible man? Why are you moved, since you are mortal? [16] Why haven't you considered in your mind that which is to come, rather than that which is present?"

[17] Then I answered and said, "O sovereign God, behold, you have ordained in your law that the righteous will inherit these things, but that the ungodly will perish. [18] The righteous therefore will suffer difficult things, and hope for easier things, but those who have done wickedly have suffered the difficult things, and yet will not see the easier things."

[19] He said to me, "You are not 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 the law of God which is set before them be despised. [21] For God strictly commanded those who came, even as they came, what they should do to live, and what they should observe to avoid punishment. [22] Nevertheless, they weren't obedient to him, but spoke against him and imagined for themselves vain things. [23] They made cunning plans of wickedness, and said moreover of the Most High that he doesn't exist, and they didn't know his ways. [24] They despised his law and denied his covenants. They haven't been faithful to his statutes, and haven't performed his works. [25] Therefore, Esdras, for the empty are empty things, and for the full are the full things. [26] For behold, the time will come, and it will be, when these signs of which I told you before will come to pass, that the bride will appear, even the city coming forth, and she will be seen who now is withdrawn from the earth. [27] Whoever is delivered from the foretold evils will see my wonders. [28] For my son Jesus will be revealed with those who are with him, and those who remain will rejoice four hundred years. [29] After these years my son Christ will die, along with all of those who have the breath of life . [30] Then the world will be turned into the old silence seven days, like as in the first beginning, so that no human will remain. [31] After seven days the world that is not yet awake will be raised up, and what is corruptible will die. [32] The earth will restore those who are asleep in it, and the dust those who dwell in it in silence, and the secret places will deliver those souls that were committed to them. [33] The Most High will be revealed on the judgment seat, and compassion will pass away, and patience will be withdrawn. [34] Only judgment will remain. Truth will stand. Faith will grow strong. [35] Recompense will follow. The reward will be shown. Good deeds will awake, and wicked deeds won't sleep. [36] The pit of torment will appear, and near it will be the place of rest. The furnace of hell 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 have denied, whom you haven't served, whose commandments you have despised. [38] Look on this side and on that. Here is delight and rest, and there fire and torments.' Thus he will speak to them in the day of judgment. [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 sum-

mer, nor spring, nor heat, nor 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 splendor of the glory of the Most High, by which all will see the things that are set before them. [43] It will endure as though it were a week of years. [44] This is my judgment and its prescribed order; but I have only shown these things to you."

[45] I answered, "I said then, O God, and I say now: Blessed are those who are now alive and keep your commandments! [46] But what about those for whom I prayed? For who is there of those who are alive who has not 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] For 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 has shown us the paths of perdition and removed us far from life—and that, not a few only, but nearly all who have been created."

[49] He answered me, "Listen to me, and I will instruct you. I will admonish you yet again. [50] For this reason, the Most High has not made one world, but two. [51] For because you have said that the just are not 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, "God, how could that be?"

[54] He said to me, "Not only that, but ask the earth, and she will tell you. Defer to her, and she will 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 is abundant or what is rare?"

[58] I said, "O sovereign God, 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 have thought, for he who has what is hard to get rejoices over him who has what is plentiful. [60] So also is the judgment which I have promised; for I will rejoice over the few that will be saved, because these are those who have made my glory to prevail now, and through them, my name is now honored. [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 are 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] For it would 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 are 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] For it is far better with them than with us; for they don't look forward to judgment, neither do they know of torments or of salvation promised to them after death. [67] For what does it profit us, that we will be preserved alive, but yet be afflicted with torment? [68] For all who are born are defiled with iniquities, and are full of sins and laden with transgressions. [69] If after death we were not to come into judgment, perhaps it would 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 judgment and the things that

pertain to the judgment. [71] Now understand from your own words, for you have said that the mind grows with us. [72] They therefore who dwell on the earth will be tormented for this reason, that having understanding they have committed iniquity, and receiving commandments have not 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 judgment, or how will they answer in the last times? [74] For 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 times which he has foreordained!"

[75] I answered, "If I have found grace in your sight, O God, show this also to your servant, whether after death, even now when every one of us gives up his soul, we will be kept in rest until those times come, in which you renew the creation, or whether we will be tormented immediately."

[76] He answered me, "I will show you this also; but don't join yourself with those who are scorners, nor count yourself with those who are tormented. [77] For you have a treasure of works laid up with the Most High, but it won't be shown you until the last times. [78] For concerning death the teaching is: When the decisive sentence has gone out from the Most High that a man shall die, as the spirit leaves the body to return again to him who gave it, it adores the glory of the Most High first of all. [79] And if it is one of those who have been scorners and have not 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 have despised the law of the Most High. [82] The second way, because they can't now make a good repentance that they may live. [83] The third way, they will see the reward laid up for those who have believed the covenants of the Most High. [84] The fourth way, they will consider the torment laid up for themselves in the last days. [85] The fifth way, they will see the dwelling places of the others guarded by angels, with great quietness. [86] The sixth way, they will 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 will pine away in confusion and be consumed with shame, and will be withered up by fears, seeing the glory of the Most High before whom they have sinned while living, and before whom they will be judged in the last times.

[88] "Now this is the order of those who have kept the ways of the Most High, when they will 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 concerning them: [91] First of all they will see with great joy the glory of him who takes them up, for they will have rest in seven orders. [92] The first order, because they have labored 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 concerning 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 have

now escaped from that which is corruptible, and that they will inherit that which is to come, while they see in addition the difficulty and the pain from which they have been delivered, and the spacious liberty which they will receive with joy and immortality. [97] The sixth order, when it is shown to them how their face will shine like the sun, and how they will 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 will rejoice with confidence, and because they will 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 will receive their reward in glory. [99] This is the order of the souls of the just, as from henceforth is announced to them. Previously mentioned are the ways of torture which those who would not give heed will suffer from after this."

[100] I answered, "Will time therefore be given to the souls after they are separated from the bodies, that they may see what you have described to me?"

[101] He said, "Their freedom will be for seven days, that for seven days they may see the things you have been told, and afterwards they will be gathered together in their habitations."

[102] I answered, "If I have found favor in your sight, show further to me your servant whether in the day of judgment 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 have found favor in my sight, I will show you this also. The day of judgment is 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 is 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 Abraham prayed for the people of Sodom, and Moses for the ancestors who sinned in the wilderness, [107] and Joshua after him for Israel in the days of Achan, [108] and Samuel in the days of Saul, and David for the plague, and Solomon for those who would worship in the sanctuary, [109] and Elijah for those that received rain, and for the dead, that he might live, [110] and Hezekiah for the people in the days of 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 will it not be so then also?"

[112] He answered me, "This present world is not the end. The full glory doesn't remain in it. Therefore those who were able prayed for the weak. [113] But the day of judgment 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 is condemned in judgment, nor to harm someone who is victorious."

[116] I answered then, "This is my first and last saying, that it would have been better if the earth had not produced Adam, or else, when it had produced him, to have restrained him from sinning. [117] For what profit is it for all who are in this present time to live in heaviness, and after death to look for punishment? [118] O Adam, what have you done? For though it was you who sinned, the evil hasn't

fallen on you alone, but on all of us who come from you. [119] For what profit is it to us, if an immortal time is promised to us, but we have done deeds that bring death? [120] And that there is promised us an everlasting hope, but we have most miserably failed? [121] And that there are reserved habitations of health and safety, but we have lived wickedly? [122] And that the glory of the Most High will defend those who have led a pure life, but we have 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 have lived in perverse ways? [125] And that the faces of those who have practiced self-control will shine more than the stars, but our faces will be blacker than darkness? [126] For while we lived and committed iniquity, we didn't consider what we would 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 are overcome, they will suffer as you have said, but if they get the victory, they will receive the thing that I say. [129] For this is the way that 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 have spoken to them. [131] Therefore there won't be such heaviness in their destruction, as there will be joy over those who are assured of salvation."

[132] Then I answered, "I know, God, that the Most High is now called merciful, in that he has mercy upon those who have not yet come into the world; [133] and compassionate, in that he has compassion upon those who turn to his law; [134] and patient, in that he is patient with those who have sinned, since they are his creatures; [135] and bountiful, in that he is 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 dwell in it— [138] and one who forgives, for if he didn't forgive out of his goodness, that those who have 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 would perhaps be very few left of an innumerable multitude."

8 He answered me, "The Most High has made this world for many, but the world to come for few. [2] Now I will tell you a parable, Esdras. Just as when you ask the earth, it will 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."

[4] I answered, "Drink your fill of understanding then, O my soul, and let my heart devour wisdom. [5] For you have come here apart from your will, and depart against your will, for you have only been given a short time to live. [6] O God 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 is corrupt, who bears the likeness of a man, may live. [7] For you alone exist, and we all one workmanship of your hands, just as you have said. [8] Because you give life to the body that is 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 your keeping. When the

womb gives up again what has grown in it, [10] you have commanded that out of the parts of the body, that is to say, out of the breasts, be given milk, which is the fruit of the breasts, [11] that the body that is fashioned may be nourished for a time, and afterwards you guide it in your mercy. [12] Yes, you have brought it up in your righteousness, nurtured it in your law, and corrected it with your judgment. [13] You put it to death as your creation, and make it live as your work. [14] If therefore you lightly and suddenly destroy him which with so great labor was fashioned by your commandment, to what purpose was he made? [15] Now therefore I will speak. About man in general, you know best, but about your people for whose sake I am sorry, [16] and for your inheritance, for whose cause I mourn, for Israel, for whom I am heavy, and for the seed of Jacob, for whose sake I am troubled, [17] therefore I will begin to pray before you for myself and for them; for I see the failings of us who dwell in the land; [18] but I have heard the swiftness of the judgment which is to come. [19] Therefore hear my voice, and understand my saying, and I will speak before you."

The beginning of the words of Esdras, before he was taken up. He said, [20] "O God, 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 are changed to 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, O God, 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 will speak, and as long as I have understanding, I will answer. [26] Don't look at the sins of your people, but on those who have served you in truth. [27] Don't regard the doings of those who act wickedly, but of those who have kept your covenants in affliction. [28] Don't think about those who have lived wickedly before you, but remember those who have willingly known your fear. [29] Let it not be your will to destroy those who have lived like cattle, but look at those who have clearly taught your law. [30] Don't be indignant at those who are deemed worse than animals, but love those who have always put their trust in your glory. [31] For we and our fathers have passed our lives in ways that bring death, but you are called merciful because of us sinners. [32] For if you have a desire to have mercy upon us who have no works of righteousness, then you will be called merciful. [33] For the just, which have many good works laid up with you, will be rewarded for their own deeds. [34] For what is man, that you should take displeasure at him? Or what is a corruptible race, that you should be so bitter toward it? [35] For in truth, there is no man among those who are born who has not done wickedly, and among those who have lived, there is none which have not done wrong. [36] For in this, O God, your righteousness and your goodness will be declared, if you are merciful to those who have no store of good works."

[37] Then he answered me, "Some things you have spoken rightly, and it will happen according to your words. [38] For indeed I will not think about the fashioning of those who have sinned, or about their death, their judgment, or their destruction; [39] but I will rejoice over the creation of the righteous and their pilgrimage, their salvation, and the reward that they will have. [40] Therefore as I have spoken, so it will be. [41] For as the farmer sows many seeds in the ground, and plants

many trees, and yet not all that is sown will come up in due season, neither will all that is planted take root, even so those who are sown in the world will not all be saved."

42 Then I answered, "If I have found favor, 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 is ruined by too much rain and perishes, 44 likewise man, who is formed with your hands and is called your own image, because he is made like you, for whose sake you have formed all things, even him you have made like the farmer's seed. 45 Don't be angry with us, but spare your people and have mercy upon your inheritance, for you have mercy upon your own creation."

46 Then he answered me, "Things present are for those who live now, and things to come for those who will live hereafter. 47 For you come far short of being able to love my creature more than I. But you have 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 have humbled yourself, as it becomes you, and have not judged yourself among the righteous, so as to be much glorified. 50 For many grievous miseries will fall on those who dwell in the world in the last times, because they have walked in great pride. 51 But understand for yourself, and for those who inquire concerning 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. Goodness is perfected, and wisdom is perfected beforehand. 53 The root of evil is sealed up from you. Weakness is done away from you, and death 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 concerning the multitude of those who perish. 56 For when they had 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 is no God—even knowing that they must die. 59 For as the things I have said will welcome you, so thirst and pain which are prepared for them. For 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 judgment is now at hand, 62 which I have not shown to all men, but to you, and a few like you."

Then I answered, 63 "Behold, O God, now you have shown me the multitude of the wonders which you will do in the last times, but you haven't shown me when."

9 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 is 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 For just as with everything that is made in the world, the beginning is 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 will be saved, and will be able to escape by his works, or by faith by which they have believed, 8 will be preserved from the said perils, and will see my salvation in my land

and within my borders, which I have sanctified for myself from the beginning. [9] Then those who now have abused my ways will be amazed. Those who have cast them away despitefully will live in torments. [10] For as many as in their life have received benefits, and yet have not 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, [12] must know it in torment after death. [13] Therefore don't be curious any longer how the ungodly will be punished, but inquire how the righteous will be saved, those who the world belongs to, and for whom the world was created."

[14] I answered, [15] "I have said before, and now speak, and will say it again hereafter, that there are more of those who perish than of those who will 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 colors. As the work is, so also is the judgment on it. As is the farmer, so also is his threshing floor. For 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 dwell in. Then no one spoke against me, [19] for no one existed. But now those who are created in this world that is prepared, both with a table that doesn't fail and a law which is unsearchable, are corrupted in their ways. [20] So I considered my world, and behold, it was destroyed, and my earth, and behold, it was in peril, because of the plans that had 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 great forest. [22] Let the multitude perish then, which were born in vain. Let my grape be saved, and my plant, for I have made them perfect with great labor. [23] Nevertheless, if you will 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 you shall taste no flesh, and shall drink no wine, but shall eat flowers only— [25] and pray to the Most High continually, then I will come and talk with you."

[26] So I went my way, just as he commanded me, into the field which is called Ardat. There I sat among the flowers, and ate of the herbs of the field, and this food satisfied me. [27] It came to pass after seven days that I lay on the grass, and my heart was troubled again, like before. [28] My mouth was opened, and I began to speak before God Most High, and said, [29] "O God, you showed yourself among us, to our fathers in the wilderness, when they went out of Egypt, and when they came into the wilderness, where no man treads and that bears no fruit. [30] You said, 'Hear me, O Israel. Heed my words, O seed of Jacob. [31] For behold, I sow my law in you, and it will bring forth fruit in you, and you will be glorified in it forever.' [32] But our fathers, who received the law, didn't keep it, and didn't observe the statutes. The fruit of the law didn't perish, for it couldn't, because it was yours. [33] Yet those who received it perished, because they didn't keep the thing that was sown in them. [34] Behold, it is a custom that when the ground has received seed, or the sea a ship, or any vessel food or drink, and when it comes to pass that that which is sown, or that which is launched, [35] or the things which have been received, should come to an end, these come to an end, but the receptacles remain. Yet with us, it doesn't happen that way. [36] For we who have 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 honor."

[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 behold, she mourned and wept with a loud voice, and was much grieved in mind. Her clothes were torn, and she had ashes on her head. [39] Then let I my thoughts go in which I was occupied, and turned myself to her, [40] and said to her, "Why are you weeping? Why are you grieved in your mind?"

[41] She said to me, "Leave me alone, my Master, that I may weep for myself and add to my sorrow, for I am 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] It came to pass after thirty years that God heard me, your handmaid, and saw my low estate, and considered my trouble, and gave me a son. I rejoiced in him greatly, I and my husband, and all my neighbors. We gave great honor 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 "So it came to pass that when my son was entered into his wedding chamber, he fell down and died. [2] Then we all put out the lamps, and all my neighbors rose up to comfort me. I remained quiet until the second day at night. [3] It came to pass, when they had all stopped consoling me, encouraging me to be quiet, then rose I up by 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."

[5] Then I left the reflections I was engaged in, and answered her in anger, [6] "You most foolish woman, don't you see our mourning, and what has happened to us? [7] For Zion the mother of us all is full of sorrow, and much humbled. [8] It is right now to mourn deeply, since we all mourn, and to be sorrowful, since we are all in sorrow, but you are mourning for one son. [9] Ask the earth, and she will tell you that it is she which ought to mourn for so many that grow upon her. [10] For out of her, all had their beginnings, and others will come; and, behold, almost all of them walk into destruction, and the multitude of them is utterly doomed. [11] Who then should mourn more, she who has lost so great a multitude, or you, who are grieved but for one? [12] But if you say to me, 'My lamentation is not like the earth's, for I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;' [13] but it is with the earth after the manner of the earth. The multitude present in it has gone as it came. [14] Then say I to you, 'Just as you have 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] For if you will acknowledge the decree of God to be just, you will 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 will not go into the city, but I will die here."

[19] So I proceeded to speak further to her, and said, [20] "Don't do so, but allow yourself to be persuaded by reason of the adversities of Zion; and be comforted by reason of the sorrow of Jerusalem. [21] For 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 are called is profaned. Our free men are despitefully treated, our priests are burned, 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 is more than all, the seal of Zion has now lost the seal of her honor, and is delivered into the hands of those who hate us. [24] Therefore shake off your great heaviness, and put away from yourself the multitude of sorrows, that the Mighty One may be merciful to you again, and the Most High may give you rest, even ease from your troubles."

[25] It came to pass while I was talking with her, behold, her face suddenly began to shine exceedingly, and her countenance flashed like lightning, so that I was very afraid of her, and wondered what this meant. [26] Behold, suddenly she made a great and very fearful cry, so that the earth shook at the noise. [27] I looked, and behold, 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? For he has 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, behold, the angel who had come to me at first came to me, and he looked at me. [30] Behold, I lay as one who had 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 have forsaken me; yet I did according to your words, and went into the field, and, behold, I have seen, and still see, that which I am not able to explain."

[33] He said to me, "Stand up like a man, and I will instruct you."

[34] Then I said, "Speak on, my Master; only don't forsake me, lest I die before my time. [35] For I have 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."

[38] He answered me, "Listen to me, and I will inform you, and tell you about the things you are afraid of, for the Most High has revealed many secret things to you. [39] He has seen that your way is righteous, because you are continually sorry for your people, and make great lamentation for 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 Zion, whom you now see as a city being built. [45] She told you that she had 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] And it came to pass after three thousand years that 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 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 Jerusalem. [49] Behold, you saw her likeness, how she mourned for her son, and you began to comfort her for what has happened to her. These

were the things to be opened to you. [50] For now the Most High, seeing that you are 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] For 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] For you are more blessed than many, and are called by name to be with the Most High, like only a few. [58] But tomorrow at night you shall remain here, [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.

11 It came to pass the second night that I saw a dream, and behold, an eagle which had twelve feathered wings and three heads came up from the sea. [2] I saw, and behold, she spread her wings over all the earth, and all the winds of heaven blew on her, and 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, and behold, the eagle flew with her wings to reign over the earth and over those who dwell therein. [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, and behold, 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, and behold, the voice didn't come out of her heads, but from the midst of her body. [11] I counted her wings that were near the others, and behold, there were eight of them. [12] I saw, and behold, on the right side one wing arose and reigned over all the earth. [13] When it reigned, the end of it came, and it disappeared, so that its place appeared no more. The next wing rose up and 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] Behold, a voice came to it, and said, [16] "Listen, you who have ruled over the earth all this time! I proclaim this to you, before you disappear, [17] none after you will 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, and behold, in process of time the wings that followed were set up on the right 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, and behold, 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, and behold, 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, and behold, these under wings planned to set themselves up and to rule. [26] I saw, and behold, 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, and behold, the two that remained also planned between themselves to reign. [29] While they thought about it, behold, one of the heads 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] Behold, the head turned with those who were with it, and ate the two under wings that planned to reign. [32] But this head held the whole earth in possession, and ruled over those who dwell in it with much oppression. It had stronger governance over the world than all the wings that had gone before.

[33] After this I saw, and behold, 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 dwell in it. [35] I saw, and behold, the head on the right side devoured the one that was on the left side.

[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, and behold, 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 will 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 have judged the earth, but not with truth. [42] For you have afflicted the meek, you have hurt the peaceful, you have hated those who speak truth, you have loved liars, destroyed the dwellings of those who produced fruit, and threw 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 behold, they are 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 judgment and mercy of him who made her.'"

12 It came to pass, while the lion spoke these words to the eagle, I saw, [2] and behold, the head that remained disappeared, and the 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, and behold, they disappeared, and the whole body of the eagle was burned, 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] "Behold, you have done this to me, because you search out the ways of the Most High. [5] Behold, I am 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 will now ask the Most High that he would strengthen me to the end."

[7] Then I said, "O sovereign God, if I have found favor in your sight, and if I am 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] For you have 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 Daniel. [12] But it was not explained to him, as I now explain it to you or have explained it. [13] Behold, the days come that a kingdom will rise up on earth, and it will be feared more than all the kingdoms that were before it. [14] Twelve kings will reign in it, one after another. [15] Of those, the second will begin to reign, and will reign a longer time than others of the twelve. [16] This is the interpretation of the twelve wings which you saw. [17] As for when you heard a voice which spoke, not going out from the heads, but from the midst of its body, this is the interpretation: [18] That after the time of that kingdom, there will arise no small contentions, and it will 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 will 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 and renew many things in them. They will rule over the earth, [24] and over those who dwell in it, with much oppression, more than all those who were before them. Therefore they are called the heads of the eagle. [25] For these are those who will accomplish her wickedness, and who will 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] For the sword of the one will devour him that was with him, but he will also fall by the sword in the last days. [29] You saw two under wings passing over to the head that is 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 have heard, [32] this is the anointed one, whom the Most High has kept to the end [of days, who will spring up out of the seed of David, and he will come and speak] to them and reprove them for their wickedness and unrighteousness, and will heap up before them their contemptuous dealings. [33] For at first he will set them alive in his judgment, and when he has reproved them, he will destroy them. [34] For he will deliver the rest of my people with mercy, those who have been preserved throughout my borders, and he will make them joyful until the coming of the end, even the day of judgment, about which I have spoken to you from the beginning. [35] This is the dream that you saw, and this is its interpretation. [36] Only you have been worthy to know the secret of the Most High. [37] Therefore write all these things that you have seen in a book, and put it in a secret place. [38] You shall 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.

[40] It came to pass, when all the people saw that the seven days were past, and I had not 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 have utterly forsaken us, and sit in this place? [42] For of all the prophets, only you are left to us, like a cluster of the vintage, and like a lamp in a dark place, and like a harbor for a ship saved from the tempest. [43] Aren't the evils which have come to us sufficient? [44] If you will forsake us, how much better had it been for us if we also had been consumed in the burning of Zion! [45] For we are not better than those who died there." Then they wept with a loud voice. I answered them, [46] "Take courage, O Israel! Don't be sorrowful, you house of Jacob; [47] for the Most High remembers you. The Mighty has not forgotten you forever. [48] As for me, I have not forsaken you. I haven't departed from you; but I have come into this place to pray for the desolation of Zion, 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 will 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.

13 It came to pass after seven days, I dreamed a dream by night. [2] Behold, a wind arose from the sea that moved all its waves. [3] I saw, and behold, [this wind caused to come up from the midst of the sea something like the appearance of a man. I saw, and behold,] that man flew with the clouds of heaven. When he turned his face to look, everything that he saw trembled. [4] Whenever the voice went out of his mouth, all who heard his voice melted, like the wax melts when it feels the fire.

[5] After this I saw, and behold, 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, and behold, 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, and behold, all those who were gathered together to fight against him were very afraid, and yet they dared to fight. [9] Behold, 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. [11] These were all mixed together: the flood of fire, the flaming breath, and the great storm, and fell upon the assault of the multitude which was prepared to fight, and burned up every one of them, so that all of a sudden an innumerable multitude was seen to be nothing but the dust of ashes and the 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 have 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] For as I conceive in my understanding, woe to those who will be left in those days! Much more woe to those who are not left! [17] For those who were not 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 will see great perils and much distress, like these

dreams declare. [20] Yet is it better for one to be in peril and to come into these things, than to pass away as a cloud out of the world, and not to see the things that will happen in the last days."

He answered me, [21] "I will tell you the interpretation of the vision, and I will also open to you the things about which you mentioned. [22] You have spoken of those who are left behind. This is the interpretation: [23] He that will endure the peril in that time will protect those who fall into danger, even those who have works and faith toward 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 midst 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 will 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] Behold, the days come when the Most High will begin to deliver those who are on the earth. [30] Astonishment of mind will come upon those who dwell 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 will be, when these things come to pass, and the signs happen which I showed you before, then my Son will be revealed, whom you saw as a man ascending. [33] It will 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 will stand on the top of Mount Zion. [36] Zion 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 plagues that are like a storm, [38] and will rebuke them to their face with their evil thoughts, and the torments with which they will be tormented, which are like a flame. He will destroy them without labor 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 Osea the king, whom Salmananser 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 would 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 had not kept in their own land. [43] They entered by the narrow passages of the river Euphrates. [44] For the Most High then did signs for them, and stopped the springs of the River until they had passed over. [45] For through that country there was a long way to go, namely, of a year and a half. The same region is called Arzareth. [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 will be therefore when he will destroy the multitude of the nations that are gathered together, he will defend the people who remain. [50] Then he will show them very many wonders."

[51] Then I said, "O sovereign God, ex-

plain this to me: Why have I seen the man coming up from the midst of the sea?"

[52] He said to me, as no one can explore or know what is 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 day. [53] This is the interpretation of the dream which you saw, and for this only you are enlightened about this, [54] for you have forsaken your own ways, and applied your diligence to mine, and have searched out my law. [55] You have ordered your life in wisdom, and have called understanding your mother. [56] Therefore I have shown you this, for there is a reward laid up with the Most High. It will be, after another three days I will 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.

14 It came to pass upon the third day, I sat under an oak, and, behold, a voice came out of a bush near me, and said, "Esdras, Esdras!"

[2] I said, "Here I am, God," and I stood up on my feet.

[3] Then he said to me, "I revealed myself in a bush and talked with Moses when my people were in bondage in Egypt. [4] I sent him, and he led my people out of Egypt. I brought him up to Mount Sinai, 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] 'You shall publish these openly, and these you shall hide.' [7] Now I say to you: [8] Lay up in your heart the signs that I have shown, the dreams that you have seen, and the interpretations which you have heard; [9] for you will be taken away from men, and from now on you will live with my Son and with those who are like you, until the times have ended. [10] For the world has lost its youth, and the times begin to grow old. [11] For the age is divided into twelve parts, and ten parts of it are already gone, even the half of the tenth part. [12] There remain of it two parts after the middle of the tenth part. [13] Now therefore set your house in order, reprove your people, comfort the lowly among them, and instruct those of them who are wise, and now renounce the life that is corruptible, [14] and let go of the mortal thoughts, cast away from you the burdens of man, put off now your weak nature, [15] lay aside the thoughts that are most grievous to you, and hurry to escape from these times. [16] For worse evils than those which you have seen happen will be done after this. [17] For look how much the world will be weaker through age, so much that more evils will increase on those who dwell in it. [18] For the truth will withdraw itself further off, and falsehood will be near. For now the eagle which you saw in vision hurries to come."

[19] Then I answered and said, "Let me speak in your presence, O God. [20] Behold, I will go, as you have commanded me, and reprove the people who now live, but who will warn those who will be born afterward? For the world is set in darkness, and those who dwell in it are without light. [21] For your law has been burned, therefore no one knows the things that are done by you, or the works that will be done. [22] But if I have found favor before you, send the Holy Spirit to me, and I will write all that has 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 would live in the latter days may live."

[23] He answered me and said, "Go your

way, gather the people together, and tell them not to seek you for forty days. [24] But prepare for yourself many tablets, and take with you Sarea, Dabria, Selemia, Ethanus, and Asiel, these five, which are ready to write swiftly; [25] and come here, and I will light a lamp of understanding in your heart which will not be put out until the things have ended about which you will write. [26] When you are done, some things you shall publish openly, and some things you shall deliver in secret to the wise. Tomorrow at this hour you will begin to write."

[27] Then I went out, as he commanded me, and gathered all the people together, and said, [28] "Hear these words, O Israel! [29] Our fathers at the beginning were foreigners in 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 Zion was given to you for a possession; but you yourselves and your ancestors have done unrighteousness, and have not kept the ways which the Most High commanded you. [32] Because he is a righteous judge, in due time, he took from you what he had given you. [33] Now you are here, and your kindred are among you. [34] Therefore if you will rule over your own understanding and instruct your hearts, you will be kept alive, and after death you will obtain mercy. [35] For after death the judgment will come, when we will 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."

[37] So I took the five men, as he commanded me, and we went out into the field, and remained there. [38] It came to pass on the next day that, behold, a voice called me, saying, "Esdras, open your mouth, and drink what I give you to drink."

[39] Then opened I my mouth, and behold, a full cup was handed to me. It was full of something like water, but its color was like fire. [40] I took it, and drank. When I had 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 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] It came to pass, when the forty days were fulfilled, that the Most High spoke to me, saying, "The first books that you have 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.

15 "Behold, speak in the ears of my people the words of prophecy which I will put in your mouth," says God. [2] "Cause them to be written on paper, for they are 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] For all the unbelievers will die in their unbelief.

[5] "Behold," says God, "I bring evils on the whole earth: sword, famine, death, and destruction. [6] For wickedness has prevailed over every land, and their hurtful works have reached their limit. [7] Therefore," says God, [8] "I will hold my peace no more concerning their wickedness which they profanely commit, neither will I tolerate them in these things, which they wickedly practice. Behold,

the innocent and righteous blood cries to me, and the souls of the righteous cry out continually. [9] I will surely avenge them," says God, "and will receive to me all the innocent blood from among them. [10] Behold, my people are led like a flock to the slaughter. I will not allow them now to dwell in the land of Egypt, [11] but I will bring them out with a mighty hand and with a high arm, and will strike Egypt with plagues, as before, and will destroy all its land."

[12] Let Egypt and its foundations mourn, for the plague of the chastisement and the punishment that God will bring upon 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 dwell in it! [15] For the sword and their destruction draws near, and nation will rise up against nation to battle with weapons in their hands. [16] For there will 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] For a man will desire to go into a city, and will not be able. [18] For 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 neighbors, but will assault their houses with the sword and plunder their goods, because of the lack of bread, and for great suffering.

[20] "Behold," 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 Libanus, to turn themselves one against another, and repay the things that they have done to them. [21] Just as they do yet this day to my chosen, so I will do also, and repay into their bosom." The Eternal 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 wrath 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 God. [25] "I will not spare them. Go your way, you rebellious children! Don't defile my sanctuary!" [26] For God knows all those who trespass against him, therefore he will deliver them to death and destruction. [27] For now evils have come upon the whole earth, and you will remain in them; for God will not deliver you, because you have sinned against him.

[28] Behold, a horrible sight appearing from the east! [29] The nations of the dragons of Arabia 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 will hear them may also fear and tremble. [30] Also the Carmonians, raging in wrath, will go out like the wild boars of the forest. They will 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 will 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. Upon their army will be fear and trembling, and indecision upon their kings.

[34] Behold, clouds from the east, and from the north to the south! They are very horrible to look at, full of wrath and storm. [35] They will clash against one another. They will pour out a heavy storm on the earth, even their own storm. There will 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 will be fearfulness and great trembling

upon earth. They who see that wrath 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 wrath; and the storm that was to cause destruction by the east wind will be violently driven toward the south and west. [40] Great and mighty clouds, full of wrath, will be lifted up with the storm, that they may destroy all the earth and those who dwell in it. They will 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 will break down the cities and walls, mountains and hills, trees of the forest, and grass of the meadows, and their grain. [43] They will go on steadily to Babylon and destroy her. [44] They will come to it and surround it. They will pour out the storm and all wrath on her. Then the dust and smoke will go up to the sky, and all those who are around it will mourn for it. [45] Those who remain will serve those who have destroyed it.

[46] You, Asia, who are partaker in the beauty of Babylon, and in the glory of her person— [47] woe to you, you wretch, because you have made yourself like her. You have decked out your daughters for prostitution, that they might please and glory in your lovers, which have always lusted after you! [48] You have followed her who is hateful in all her works and inventions. Therefore God says, [49] "I will 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 is sent over you. [51] You will be weakened like a poor woman who is 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 God, [53] "if you had not always slain my chosen, exalting and clapping your hands, and talking about their dead when you were drunk?

[54] "Beautify your face! [55] The reward of a prostitute will be in your bosom, therefore you will be repaid. [56] Just as you will do to my chosen," says God, "even so God will do to you, and will deliver you to your adversaries. [57] Your children will die of hunger. You will 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 will rush on the hateful city and will destroy some portion of your land, and mar part of your glory, and will return again to Babylon that was destroyed. [61] You will be cast down by them as stubble, and they will be to you as fire. [62] They will devour you, your cities, your land, and your mountains. They will burn all your forests and your fruitful trees with fire. [63] They will carry your children away captive, and will plunder your wealth, and mar the glory of your face."

16 Woe to you, Babylon, and Asia! Woe to you, Egypt and Syria! [2] Put on sackcloth and garments of goats' hair, wail for your children and lament; for your destruction is at hand. [3] A sword has been sent upon you, and who is there to turn it back? [4] A fire has been sent upon you, and who is there to quench it? [5] Calamities are sent upon you, and who is 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 has begun to burn? [7] Can one turn back

an arrow that is shot by a strong archer?
8 The Eternal God sends the calamities,
and who will drive them away? 9 A fire
will go out from his wrath, and who
may quench it? 10 He will flash lightning,
and who will not fear? He will thun-
der, and who wouldn't tremble? 11 God
will threaten, and who will not 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 God, and
before the glory of his power. 13 For his
right hand that bends the bow is strong,
his arrows that he shoots are sharp, and
will not miss when they begin to be shot
into the ends of the world. 14 Behold,
the calamities are sent out, and will not
return again until they come upon the
earth. 15 The fire is kindled and will not
be put out until it consumes the foun-
dations 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 upon earth won't return
again. 17 Woe is me! Woe is me! Who will
deliver me in those days?

18 The beginning of sorrows, when
there will be great mourning; the begin-
ning of famine, and many will perish; the
beginning of wars, and the powers will
stand in fear; the beginning of calami-
ties, and all will tremble! What will they
do when the calamities come? 19 Behold,
famine and plague, suffering and an-
guish! They are sent as scourges for cor-
rection. 20 But for all these things they
will not turn them from their wickedness,
nor be always mindful of the scourges.
21 Behold, food will be so cheap on earth
that they will think themselves to be in
good condition, and even then calami-
ties will grow on earth: sword, famine,
and great confusion. 22 For many of those
who dwell on earth will perish of famine;
and others who escape the famine, the
sword will destroy. 23 The dead will be
cast out like dung, and there will be no
one to comfort them; for the earth will
be left desolate, and its cities will be cast
down. 24 There will be no farmer left to
cultivate the earth or to sow it. 25 The
trees will give fruit, but who will gather
it? 26 The grapes will ripen, but who
will tread them? For in all places there
will be a great solitude; 27 for one man
will desire to see another, or to hear his
voice. 28 For of a city there will be ten
left, and two of the field, who have hid-
den themselves in the thick groves, and
in the clefts of the rocks. 29 As in an
orchard of olives upon 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 will 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.

35 Hear now these things, and un-
derstand them, you servants of God.
36 Behold, God's word: receive it. Don't
doubt the things about which God
speaks. 37 Behold, the calamities draw
near, and are not 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
will be no waiting for a moment, 39 even
so the calamities won't delay coming
upon the earth. The world will groan,
and sorrows will seize it on every side.

40 "O my people, hear my word: pre-

pare 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 will 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 dwell in it, [43] and he who sows, as if he wouldn't reap, so also he who prunes the vines, as he who won't gather the grapes, [44] those who marry, as those who will have no children, and those who don't marry, as the widowed. [45] Because of this, those who labor, labor in vain; [46] for foreigners will reap their fruits, plunder their goods, overthrow their houses, and take their children captive, for in captivity and famine they will 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 will hate them for their sins," says God. [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 will defend him who diligently searches out every sin on earth.

[51] Therefore don't be like her or her works. [52] For yet a little while, and iniquity will be taken away out of the earth, and righteousness will reign over us. [53] Don't let the sinner say that he has not 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] Behold, God 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 has measured the sea and what it contains. [58] He has shut the sea in the midst 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 has founded it over the waters. [60] He has 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 midst of the body, and gave him breath, life, and understanding, [62] yes, the spirit of God Almighty. 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 God will exactly investigate all your works, and he will put you all to shame. [65] When your sins are brought out before men, you will be ashamed, and your own iniquities will stand as your accusers in that day. [66] What will you do? Or how will you hide your sins before God and his angels? [67] Behold, 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.

[68] For, behold, the burning wrath of a great multitude is kindled over you, and they will 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] For there will be in various places, and in the next cities, a great insurrection against those who fear God. [71] They will be like mad men, sparing none, but spoiling and destroying those who still fear God. [72] For they will 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 is tried in the fire. [74] Hear, my elect ones, says God: "Behold, the days of suffering are at hand, and I will 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 Eternal 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 is shut off and given up to be consumed by fire.

4 BARUCH

The Rest of the Words of Baruch

1 It came to pass, when the children of Israel were carried captive by the king of the Chaldeans, that God spake unto Jeremiah, saying: Jeremiah, my chosen one, arise, and go forth out of this city, thou and Baruch; for I will destroy it because of the multitude of the sins of them that dwell therein. [2] For your prayers are as a firm pillar in the midst of it, and as a wall of adamant compassing it about. [3] Now therefore arise and go forth, before the host of the Chaldeans compass it about. [4] And Jeremiah answered, saying: I beseech thee, O God, permit me thy servant to speak before thee. [5] And God said unto him: Speak, my chosen one Jeremiah. [6] And Jeremiah spake, saying: O God Almighty, wilt thou deliver the chosen city into the hands of the Chaldeans, that the king may boast himself with the multitude of his people, and say, I have prevailed against the holy city of God? [7] Not so, my God; but if it be thy will, let it be destroyed by thine own hands. [8] And God said unto Jeremiah: Since thou art my chosen one, arise and go forth out of this city, thou and Baruch; for I will destroy it because of the multitude of the sins of them that dwell therein. [9] For neither the king nor his host shall be able to enter into it, except I first open its gates. [10] Arise therefore, and go unto Baruch, and declare unto him these words. [11] And when ye have arisen at the sixth hour of the night, come ye out upon the walls of the city, and I will shew you that except I first destroy the city, they cannot enter into it. [12] When God had said these things, he departed from Jeremiah.

2 And Jeremiah ran and told these things unto Baruch; and when they were come into the temple of God, Jeremiah rent his garments, and put dust upon his head, and went into the sanctuary of God. [2] And when Baruch saw him with dust sprinkled upon his head and his garments rent, he cried out with a loud voice, saying: Father Jeremiah, what aileth thee? or what sin hath the people committed? [3] For whensoever the people sinned, Jeremiah would sprinkle dust upon his head, and pray for the people until the sin was forgiven. [4] And Baruch asked him, saying: Father, what is this? [5] And Jeremiah said unto him: Refrain from rending thy garments; but rather let us rend our hearts. And let us not draw water for the troughs, but let us weep and fill them with tears; for God will not have mercy upon this people. [6] And Baruch said: Father Jeremiah, what hath come to pass? [7] And Jeremiah said: God delivereth the city into the hands of the king of the Chaldeans, to carry away the people captive unto Babylon. [8] And when Baruch heard these things, he also rent his garments, and said: Father Jeremiah, who hath made this known unto thee? [9] And Jeremiah said unto him: Wait a little with me until the sixth hour of the night, that thou mayest know that this word is true. [10] So they both abode at the altar weeping, and their garments were rent.

3 And when the hour of the night was come, as God had told Jeremiah, Jeremiah and Baruch came together upon the walls of the city. [2] And behold, there was a sound of trumpets, and angels came forth out of heaven holding torches in their hands, and they stood upon the walls of the city. [3] And when Jeremiah and Baruch saw them, they wept, saying: Now we know that the word is true. [4] And Jeremiah besought the angels, saying: I beseech you, destroy not the city yet, until I speak a word unto God. [5] And God spake unto the angels, saying: Destroy not the city until I speak with my chosen one Jeremiah. [6] Then Jeremiah spake, saying: I pray thee, O God, bid me speak before thee. [7] And God said: Speak, my chosen one Jeremiah. [8] And Jeremiah said: Behold now, O God, we know that thou deliverest the city into the hands of its enemies, and they shall carry away the people unto Babylon. [9] What wilt thou that I do with the holy vessels of the service? [10] And God said unto him: Take them, and commit them unto the earth, saying: Hear, O earth, the voice of him that created thee, who formed thee in the abundance of the waters, who sealed thee with seven seals in seven seasons, and after these things thou shalt receive thy beauty: [11] Keep thou the vessels of the service until the gathering of the beloved. [12] And Jeremiah spake, saying: I beseech thee, O God, shew me what I shall do for Abimelech the Ethiopian, for he hath done many kindnesses unto thy servant Jeremiah. [13] For he drew me up out of the miry pit; and I would not that he should see the destruction and desolation of this city, but that thou shouldest have mercy upon him and he be not grieved. [14] And God said unto Jeremiah: Send him into the vineyard of Agrippa, and in the shadow of the mountain I will shelter him, until I return the people unto the city. [15] But thou, Jeremiah, go with thy people unto Babylon, and abide with them, bringing them good tidings, until I return them unto the city. [16] But leave Baruch here, until I speak with him. [17] When God had said these things, he went up from Jeremiah into heaven. [18] And Jeremiah and Baruch went into the sanctuary, and took up the vessels of the service, and committed them unto the earth, as God had told them. [19] And straightway the earth swallowed them up. [20] And the two sat down and wept. [21] And when it was morning, Jeremiah sent Abimelech, saying: Take the basket, and go unto the field of Agrippa by the mountain road, and bring a few figs, and give them to the sick among the people; for the favour of God is upon thee, and glory upon thy head. [22] And when Jeremiah had said these things he sent him away; and Abimelech went as he told him.

4 And when it was morning, behold, the host of the Chaldeans compassed the city. [2] And the great angel sounded the trumpet, saying: Enter into the city, ye host of the Chaldeans; for behold, the gate is opened unto you. [3] Let the king therefore enter with his multitude, and carry away all the people captive. [4] And Jeremiah took the keys of the temple, and went forth without the city, and cast them before the sun, saying: I say unto thee, O sun, take the keys of the temple of God, and keep them until the day in which God shall ask thee concerning them. [5] For we have not been found worthy to keep them, for we have become stewards of falsehood. [6] And while Jeremiah was yet weeping for the people, they led him away with the people, dragging them unto Babylon. [7] But Baruch put dust upon his head, and sat down, and wept this lamentation, saying: Wherefore hath Jerusalem been made desolate? Because of the sins of the beloved people she was delivered into the hands of enemies, because of our

sins and the sins of the people. [8] But let not the lawless boast themselves, and say, We were strong enough to take the city of God by our own might; nay, because of our sins she was delivered unto you. [9] But our God will have compassion upon us, and will return us unto our city; but ye shall not have life. [10] Blessed are our fathers, Abraham, Isaac, and Jacob, for they went out of this world, and saw not the destruction of this city. [11] When he had said these things, Baruch went forth without the city weeping and saying: Grieving for thee, O Jerusalem, I am gone out from thee. [12] And he abode sitting in a tomb, while the angels came unto him and declared unto him all things which God revealed unto him through them.

5 But Abimelech carried the figs in the heat; and coming upon a tree, he sat down under its shade to rest a little. [2] And leaning his head upon the basket of figs, he fell asleep, and slept sixty-six years; and he was not awakened out of his sleep. [3] And afterward, when he arose from his sleep, he said: Sweetly have I slept a little while, but my head is heavy, because I have not had my fill of sleep. [4] Then uncovering the basket of figs, he found them dripping milk. [5] And he said: I would sleep yet a little, for my head is heavy; but I fear lest I fall asleep and be late in waking, and my father Jeremiah think lightly of me; for had he not been in haste, he would not have sent me so early this day. [6] I will arise therefore and go on in the heat; for is there not heat and toil every day? [7] So he arose and took up the basket of figs, and set it upon his shoulders; and he went into Jerusalem, and knew it not, neither the house nor his own place, neither found he his own kindred nor any of his acquaintance. [8] And he said: Blessed be God, for a great trance hath fallen upon me this day. [9] This is not the city Jerusalem; I have lost my way, for I came by the mountain road when I arose from my sleep; and because my head was heavy, since I had not had my fill of sleep, I have lost my way. [10] It will be a marvel to tell this before Jeremiah, that I have lost my way. [11] And he went forth from the city; and looking carefully he saw the landmarks of the city, and said: This is indeed the city, yet I have lost my way. [12] And again he returned into the city, and sought, and found none of his own; and he said: Blessed be God, for a great trance hath fallen upon me. [13] And again he went forth without the city, and abode grieving, not knowing whither he should go. [14] And he set down the basket, saying: I will sit here until God take this trance from me. [15] And as he sat, he saw an old man coming from the field; and Abimelech saith unto him: I say unto thee, old man, what city is this? [16] And he said unto him: It is Jerusalem. [17] And Abimelech saith unto him: Where is Jeremiah the priest, and Baruch the reader, and all the people of this city, for I have not found them? [18] And the old man said unto him: Art thou not of this city, that thou rememberest Jeremiah today, and askest concerning him after so long a time? [19] For Jeremiah is in Babylon with the people; for they were carried away captive by Nebuchadnezzar the king, and Jeremiah is with them to bring them good tidings and to teach them the word. [20] And as soon as Abimelech heard this from the old man, he said: Wert thou not an old man, and were it not unlawful for a man to insult one older than himself, I would laugh thee to scorn and say that thou art mad, because thou saidst, The people have been carried away captive unto Babylon. [21] Even if the floodgates of heaven had come down upon them, there hath not yet been time for them to go away into Babylon. [22] For how long is it since my father Jeremiah sent me to the field of Agrippa to bring a few figs, that

we might give them to the sick among the people? [23] And I went and brought them, and when I came to a certain tree in the heat, I sat down to rest a little, and leaned my head upon the basket, and fell asleep. [24] And when I awoke I uncovered the basket of figs, thinking that I was late; and I found the figs dripping milk, even as I had gathered them. [25] And thou sayest that the people have been carried away captive unto Babylon. [26] But that thou mayest know, take, behold the figs. [27] And he uncovered the basket of figs to the old man, and he saw them dripping milk. [28] And when the old man saw them, he said: O my son, thou art a righteous man, and God would not that thou shouldest see the desolation of the city; therefore he brought this trance upon thee. [29] For behold, it is sixty-six years this day since the people were carried away captive unto Babylon. [30] And that thou mayest learn, my child, that what I tell thee is true, look up into the field and see that the increase of the crops hath not yet appeared. [31] See also the figs, that it is not their season, and know. [32] Then Abimelech cried out with a loud voice, saying: I will bless thee, O God of heaven and earth, the rest of the souls of the righteous in every place. [33] Then he saith unto the old man: What month is this? [34] And he said: Nisan, which is Abib. [35] And taking of the figs, he gave them to the old man, and saith unto him: God light thy way unto the city above, Jerusalem.

6 After these things Abimelech went forth without the city, and prayed unto God. [2] And behold, an angel of God came, and took him by the right hand and brought him back to the place where Baruch was sitting; and he found him in a tomb. [3] And when they beheld one another, they both wept, and kissed one another. [4] And Baruch, lifting up his eyes, saw the figs covered in the basket of Abimelech. [5] And lifting up his eyes unto heaven, he prayed, saying: [6] Thou art the God that givest a reward to them that love thee. Make thyself ready, O my heart, and be glad, and rejoice in thy tabernacle, saying unto thy fleshly house, Thy mourning is turned into joy; for the Mighty One cometh, and will lift thee up in thy tabernacle, for there is no sin in thee. [7] Be refreshed in thy tabernacle, in thy virgin faith, and believe that thou shalt live. [8] Look upon this basket of figs; for behold, they have been sixty-six years, and they have not withered nor rotted, but they drip with milk. [9] So shall it be with my flesh, if thou do the things commanded thee by the angel of righteousness. [10] He that kept the basket of figs, the same shall again keep thee by his power. [11] When Baruch had said these things, he saith unto Abimelech: Arise, and let us pray, that God may make known unto us how we may send word unto Jeremiah in Babylon of the shelter that was given thee on the way. [12] And Baruch prayed, saying: Our strength, O Eternal God, the chosen light that came forth out of thy mouth, [13] We entreat and beseech thy goodness, thou great Name which none can know: hear the voice of thy servants, and let knowledge come into our hearts. [14] What shall we do, and how shall we send this word unto Jeremiah in Babylon? [15] And while Baruch was yet praying, behold, an angel of God came, and spake unto Baruch all these words: Thou counsellor of the light, be not anxious how thou shalt send

unto Jeremiah; for there cometh unto thee tomorrow at the hour of light an eagle, and thou shalt send by him unto Jeremiah. [16] Write therefore in the letter: Say unto the children of Israel, Let him that is become a stranger among you be set apart, and let them keep fifteen days; and after these things I will bring you into your city, saith God. [17] He that is not set apart from Babylon shall not enter into the city; and I rebuke them, that they be not received again by the Babylonians, saith God. [18] And when the angel had said these things, he departed from Baruch. [19] And Baruch sent unto the market of the Gentiles, and got paper and ink, and wrote a letter containing these words: Baruch the servant of God writeth unto Jeremiah in the captivity of Babylon: [20] Hail and rejoice, for God hath not suffered us to go forth out of this body grieving for the city that was laid waste and outraged. [21] Therefore God hath had compassion upon our tears, and hath remembered the covenant which he established with our fathers, Abraham, Isaac, and Jacob. [22] And he sent unto me his angel, and told me these words, which I have sent unto thee. [23] These therefore are the words which the Eternal, the God of Israel, hath spoken, who brought us out of the land of Egypt, out of the great furnace: Because ye kept not my ordinances, but your heart was lifted up, and ye were stiffnecked before me, in anger and wrath I delivered you to the furnace in Babylon. [24] If therefore ye will hearken unto my voice, saith God, from the mouth of Jeremiah my servant, he that heareth, him will I bring up out of Babylon; but he that heareth not shall become a stranger to Jerusalem and to Babylon. [25] And thou shalt prove them by the water of the Jordan; he that heareth not shall be made manifest. This is the sign of the great seal.

7 And Baruch arose, and went forth out of the tomb, and found the eagle sitting outside the tomb. [2] And the eagle answered and said unto him with a human voice: Hail, Baruch, steward of the faith. [3] And Baruch said unto him: Thou that speakest art chosen out of all the birds of heaven, for it is manifest from the brightness of thine eyes. Shew me therefore, what doest thou here? [4] And the eagle said unto him: I have been sent hither, that thou mayest send by me whatsoever word thou wilt. [5] And Baruch said unto him: Canst thou carry this word unto Jeremiah in Babylon? [6] And the eagle said unto him: For this very thing was I sent. [7] And Baruch took the letter, and fifteen figs out of the basket of Abimelech, and bound them to the neck of the eagle, and said unto him: I say unto thee, O king of the birds, go in peace and in health, and bring me back word. [8] Be not like the raven, which Noah sent forth, and which returned no more unto him into the ark; but be like the dove, which the third time brought word to the righteous man. [9] So do thou also: carry this good word unto Jeremiah and unto them that are in bonds with him, that it may be well with thee; carry this paper unto the people and unto the chosen one of God. [10] If all the birds of heaven compass thee about, and would make war with thee, strive; God shall give thee strength. [11] And turn not aside to the right hand nor to the left, but go straight as an arrow; go in the power of God, and the glory of God shall be with thee in all the way that thou goest. [12] Then the eagle flew away, having the letter on his neck, and departed unto Babylon; and when he came he rested upon a tree without the city in a desert place. [13] And he kept silence until Jeremiah passed by; for he and certain others of the people were going forth to bury a dead man without the city. [14] For Jeremiah had asked of Nebuchadnezzar the king, saying: Give

me a place where I may bury the dead of my people; and the king gave it him. [15] And as they were going, weeping, with the dead man, they came over against the eagle. [16] And the eagle cried out with a loud voice, saying: I say unto thee, Jeremiah, the chosen one of God, go, gather the people and come hither, that they may hear the letter which I have brought thee from Baruch and from Abimelech. [17] And when Jeremiah heard it, he glorified God; and he went and gathered the people with the women and children, and came where the eagle was. [18] And the eagle came down upon the dead man, and he lived again. [19] And this came to pass that they might believe. [20] And all the people marvelled at that which had come to pass, saying: Is not this the God that appeared unto our fathers in the wilderness by the hand of Moses, and now hath appeared unto us by this eagle? [21] And the eagle said: I say unto thee, Jeremiah, come, loose this letter, and read it unto the people. So he loosed the letter, and read it unto the people. [22] And when the people heard it, they wept, and put dust upon their heads, and said unto Jeremiah: Save us, and tell us what we must do that we may enter again into our city. [23] And Jeremiah answered and said unto them: All things that ye have heard from the letter, keep them, and God will bring us into our city. [24] And Jeremiah wrote also a letter unto Baruch, saying thus: My beloved son, be not slack in thy prayers, beseeching God for us, that he may prosper our way until we come forth from the commandments of this lawless king. [25] For thou wast found righteous before God, and he suffered thee not to come hither, that thou shouldest not see the affliction that hath come upon the people at the hands of the Babylonians. [26] For as a father that hath an only son, and he is delivered up to punishment: they that see the father and comfort him cover his face, that he may not see how his son is punished, and be the more consumed with grief; [27] Even so God hath had mercy upon thee, and suffered thee not to come into Babylon, that thou shouldest not see the affliction of the people. [28] For since we came hither grief hath not ceased from us, sixty-six years this day. [29] For many times when I went forth I found some of the people hanged by Nebuchadnezzar the king, weeping and saying: Have mercy upon us, O god Zar. [30] When I heard these things I grieved, and wept with a twofold weeping, not only because they were hanged, but because they called upon a strange god, saying, Have mercy upon us. [31] And I remembered the feast days which we kept in Jerusalem before we were carried captive; and remembering I groaned, and returned unto my house in anguish and weeping. [32] Now therefore pray in the place where thou art, thou and Abimelech, for this people, that they may hearken unto my voice and unto the judgements of my mouth, and that we may go forth from hence. [33] For I tell thee that all the time that we have spent here, they hold us, saying: Sing us a song of the songs of Zion, the song of your God. [34] And we say unto them: How shall we sing unto you, being in a strange land? [35] And after these things Jeremiah bound the letter to the neck of the eagle, saying: Go in peace, and may God watch over us both. [36] And the eagle flew away, and came to Jerusalem, and gave the letter to Baruch; and he loosed it and read it, and kissed it, and wept when he heard of the griefs and afflictions of the people. [37] And Jeremiah took the figs and distributed them to the sick among the people, and he abode teaching them to keep themselves from the pollutions of the Gentiles of Babylon.

8 And the day came in which God brought the people out of Babylon. [2] And God said unto Jeremiah: Arise, thou and the people, and come unto the Jordan, and thou shalt say unto the people: He that desireth God, let him forsake the works of Babylon. [3] And as for the men that have taken wives of them, and the women that have taken husbands of them, let them that hearken unto thee cross over, and take them up unto Jerusalem; but them that hearken not unto thee, bring them not in thither. [4] And Jeremiah spake these words unto the people; and they arose and came unto the Jordan to cross over. [5] And as he told them the words which God had spoken unto him, the half of them that had married among them would not hearken unto Jeremiah, but said unto him: We will never forsake our wives, but we will bring them back with us into our city. [6] So they crossed the Jordan and came unto Jerusalem. [7] And Jeremiah and Baruch and Abimelech stood, saying: No man that hath fellowship with the Babylonians shall enter into this city. [8] And they said among themselves: Let us arise and return unto Babylon, unto our place; and they departed. [9] And when they came unto Babylon, the Babylonians came out to meet them, saying: Ye shall not enter into our city, for ye hated us, and went out from us secretly; therefore ye shall not come in unto us. [10] For we have sworn an oath one to another by the name of our god, to receive neither you nor your children, since ye went out from us secretly. [11] And when they knew it, they turned back and came unto a desert place far from Jerusalem, and built themselves a city, and called the name thereof Samaria. [12] And Jeremiah sent unto them, saying: Repent; for the angel of righteousness cometh, and will bring you into your high place.

9 And they that were with Jeremiah abode rejoicing and offering sacrifices for the people nine days. [2] And on the tenth Jeremiah alone offered sacrifice. [3] And he prayed a prayer, saying: Holy, holy, holy, the incense of the living trees, the true light that enlighteneth me until I be taken up unto thee; [4] For thy mercy I entreat thee, for the sweet voice of the two Seraphim I entreat thee, for another sweet savour of incense. [5] And my meditation is Michael the archangel of righteousness, who openeth the gates to the righteous, until he bring the righteous in. [6] I beseech thee, O God Almighty of all creation, the unbegotten and incomprehensible, in whom all judgement hath been hidden before these things came to be. [7] As Jeremiah spake these things, standing at the altar with Baruch and Abimelech, he became as one of them that give up the ghost. [8] And Baruch and Abimelech abode weeping and crying with a loud voice: Woe unto us, for our father Jeremiah, the priest of God, hath left us and is gone away. [9] And all the people heard their weeping, and they all ran unto them, and saw Jeremiah lying on the ground as one dead. [10] And they rent their garments, and put dust upon their heads, and wept a bitter weeping. [11] And after these things they made themselves ready to bury him. [12] And behold, a voice came, saying: Bury not him that yet liveth, for his soul is entering into his body again. [13] And when they heard the voice, they buried him not, but abode round about his tabernacle three days, saying, At what hour will he arise? [14] And after three days his soul entered into his body, and he lifted up his voice in the midst of them all, and said: Glorify God with one voice; all of you glorify God, and the Son of God that awakeneth us, Jesus Christ, the light of all the ages, the unquenchable lamp, the life of faith. [15] And after these times there shall be yet four hundred and seventy-

seven years, and he cometh to the earth. [16] And the tree of life that is planted in the midst of paradise shall cause all the unfruitful trees to bear fruit, and they shall grow and sprout forth. [17] And the trees that have sprouted and boast themselves, and say, We have lifted our top unto the air, he shall cause them to wither with the height of their branches, and shall cause them to be judged, even the tree that is firmly planted. [18] And the scarlet shall become white as wool; the snow shall be made black; the sweet waters shall become salt, and the salt sweet, in the great light of the gladness of God. [19] And he shall bless the isles, that they bear fruit by the word of the mouth of his Anointed. [20] For he shall come, and shall go forth and choose for himself twelve apostles, that they may preach the good tidings among the nations; whom I have seen adorned by his Father, and coming into the world upon the Mount of Olives; and he shall fill the hungry souls. [21] As Jeremiah was saying these things concerning the Son of God, that he cometh into the world, the people were wroth and said: These are again the words spoken by Isaiah the son of Amoz, who said, I saw God and the Son of God. [22] Come therefore, and let us not kill him by the death of that one, but let us stone him with stones. [23] And Baruch and Abimelech were exceeding sorrowful, because they desired to hear in full the mysteries that he had seen. [24] And Jeremiah saith unto them: Be silent and weep not, for they shall not kill me until I have declared unto you all things that I have seen. [25] And he said unto them: Bring me a stone hither. [26] And he set it up and said: O Light of the ages, make this stone to become in my likeness, until I have declared all things that I have seen unto Baruch and unto Abimelech. [27] Then the stone, by the commandment of God, took the likeness of Jeremiah. [28] And they stoned the stone, supposing that it was Jeremiah. [29] But Jeremiah delivered all the mysteries that he had seen unto Baruch and unto Abimelech; and then he stood in the midst of the people, desiring to fulfil his ministry. [30] Then the stone cried out, saying: O foolish children of Israel, why stone ye me, supposing that I am Jeremiah? Behold, Jeremiah standeth in the midst of you. [31] And when they saw him, straightway they ran upon him with many stones, and his ministry was fulfilled. [32] And Baruch and Abimelech came and buried him, and took the stone and set it upon his tomb, writing upon it thus: This is the stone that was the helper of Jeremiah.

THE TESTAMENT OF REUBEN

Concerning Thoughts

1 The copy of the Testament of Reuben, what things he charged his sons before he died in the hundred and twenty-fifth year of his life. When he was sick two years after the death of Joseph, his sons and his sons' sons were gathered together to visit him. And he said to them, My children, I am dying, and go the way of my fathers. And when he saw there Judah and Gad and Asher, his brethren, he said to them, Raise me up, my brethren, that I may tell to my brethren and to my children what things I have hidden in my heart, for from henceforth my strength faileth me. And he arose and kissed them, and said, weeping: Hear, my brethren, give ear to Reuben your father, what things I command you. And, behold, I call to witness against you this day the God of heaven, that ye walk not in the ignorance of youth and fornication wherein I ran greedily, and I defiled the bed of Jacob my father. For I tell you that He smote me with a sore plague in my loins for seven months; and had not Jacob our father prayed for me to God, surely God would have destroyed me. For I was thirty years old when I did this evil in the sight of God, and for seven months I was sick even unto death; and I repented for seven years in the set purpose of my soul before God. Wine and strong drink I drank not, and flesh entered not into my mouth, and I tasted not pleasant food, mourning over my sin, for it was great. And it shall not so be done in Israel.

2 And now hear me, my children, what things I saw in my repentance concerning the seven spirits of error. Seven spirits are given against man from Beliar, and they are chief of the works of youth; and seven spirits are given to him at his creation, that in them should be done every work of man. The first (1) spirit is of life, with which man's whole being is created. The second (2) spirit is of sight, with which ariseth desire. The third (3) spirit is of hearing, with which cometh teaching. The fourth (4) spirit is of smelling, with which taste is given to draw air and breath. The fifth (5) spirit is of speech, with which cometh knowledge. The sixth (6) spirit is of taste, with which cometh the eating of meats and drinks; and by them strength is produced, for in food is the foundation of strength. The seventh (7) spirit is of begetting and sexual intercourse, with which through love of pleasure sin also entereth in: wherefore it is the last in order of creation, and the first of youth, because it is filled with ignorance, which leadeth the young as a blind man to a pit, and as cattle to a precipice.

3 Besides all these, there is an eighth (8) spirit of sleep, with which is created entrancement of man's nature, and the image of death. With these spirits are mingled the spirits of error. The first (1), the spirit of fornication, dwelleth in the nature and in the senses; the second (2) spirit of insatiateness in the belly; the third (3) spirit of fighting in the liver and the gall. The fourth (4) is the spirit of fawning and trickery, that through over-officiousness a man may be fair in seeming. The fifth (5) is the spirit of arrogance, that a man may be stirred up and become high-minded. The sixth (6) is the spirit of lying, in perdition and in jealousy to feign words, and to conceal words from kindred and friends. The seventh (7) is the spirit of injustice, with which are theft and pilferings, that a man may work the desire of his heart; for injustice worketh together with the other spirits by means of craft. Besides all these, the spirit of sleep, the eighth (8) spirit, is conjoined with error and fantasy. And so perisheth every young man, darkening his mind from the truth, and not understanding the law of God, nor obeying the admonitions of his fathers, as befell me also in my youth. And now, children, love the truth, and it shall preserve you. I counsel you, hear ye Reuben your father. Pay no heed to the sight of a woman, nor yet associate privately with a female under the authority of a husband, nor meddle with affairs of womankind. For had I not seen Bilhah bathing in a covered place, I had not fallen into this great iniquity. For my mind, dwelling on the woman's nakedness, suffered me not to sleep until I had done the abominable deed. For while Jacob our father was absent with Isaac his father, when we were in Gader, near to Ephratha in Bethlehem, Bilhah was drunk, and lay asleep uncovered in her chamber; and when I went in and beheld her nakedness, I wrought that impiety, and leaving her sleeping I departed. And forthwith an angel of God revealed to my father Jacob concerning my impiety, and he came and mourned over me, and touched her no more.

4 Pay no heed, therefore, to the beauty of women, and muse not upon their doings; but walk in singleness of heart in the fear of God, and be labouring in works, and roaming in study and among your flocks, until God give to you a wife whom He will, that ye suffer not as I did. Until my father's death I had not boldness to look stedfastly into the face of Jacob, or to speak to any of my brethren, because of my reproach; and even until now my conscience afflicteth me by reason of my sin. And my father comforted me; for he prayed for me unto God, that the anger of God might pass away from me, even as God showed me. From henceforth, then, I was protected, and I sinned not. Therefore, my children, observe all things whatsoever I command you, and ye shall not sin. For fornication is the destruction of the soul, separating it from God, and bringing it near to idols, because it deceiveth the mind and understanding, and bringeth down young men into hell before their time. For many hath fornication destroyed; because, though a man be old or noble, it maketh him a reproach and a laughing-stock with Beliar and the sons of men. For in that Joseph kept himself from every woman, and purged his thoughts from all fornication, he found favour before God and men. For the Egyptian woman did many things unto him, and called for magicians, and offered him love potions, and the purpose of his soul admitted no evil desire. Therefore the God of my fathers delivered him from every visible and hidden death. For if fornication overcome not the mind, neither shall Beliar overcome you.

5 Hurtful are women, my children; because, since they have no power or strength over the man, they act subtilly through outward guise how they may draw him to themselves; and whom they cannot overcome by strength, him they overcome by craft. For moreover the angel of God told me concerning them, and taught me that women are overcome by the spirit of fornication more than men, and they devise in their heart against men; and by means of their adornment they deceive first their minds, and instil the poison by the glance of their eye, and then they take them captive by their doings, for a woman cannot overcome a man by force. Therefore flee fornication, my children, and command your wives and your daughters that they adorn not their heads and their faces; because every woman who acteth deceitfully in these things hath been reserved to everlasting punishment. For thus they allured the Watchers before the flood; and as these continually beheld them, they fell into desire each of the other, and they conceived the act in their mind, and changed themselves into the shape of men, and appeared to them in their congress with their husbands; and the women, having in their minds desire toward their apparitions, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.

6 Beware, therefore, of fornication; and if you wish to be pure in your mind, guard your senses against every woman. And command them likewise not to company with men, that they also be pure in their mind. For constant meetings, even though the ungodly deed be not wrought, are to them an irremediable disease, and to us an everlasting reproach of Beliar; for fornication hath neither understanding nor godliness in itself, and all jealousy dwelleth in the desire thereof. Therefore ye will be jealous against the sons of Levi, and will seek to be exalted over them; but ye shall not be able, for God will work their avenging, and ye shall die by an evil death. For to Levi God gave the sovereignty, and to Judah, and to me also with them, and to Dan and Joseph, that we should be for rulers. Therefore I command you to hearken to Levi, because he shall know the law of God, and shall give ordinances for judgment and sacrifice for all Israel until the completion of the times of Christ, the High Priest whom God hath declared. I adjure you by the God of heaven to work truth each one with his neighbour; and draw ye near to Levi in humbleness of heart, that ye may receive a blessing from his mouth. For he shall bless Israel; and specially Judah, because him hath God chosen to rule over all the peoples. And worship we his Seed, because He shall die for us in wars visible and invisible, and shall be among you an everlasting king.

7 And Reuben died after that he had given command to his sons; and they placed him in a coffin until they bore him up from Egypt, and buried him in Hebron in the double cave where his fathers were. ==

THE TESTAMENT OF SIMEON

Concerning Envy

1 The copy of the words of Simeon, what things he spake to his sons before he died, in the hundred and twentieth year of his life, in the year in which Joseph died. For they came to visit him when he was sick, and he strengthened himself and sat up and kissed them, and said to them:—

2 Hear, O my children, hear Simeon your father, what things I have in my heart. I was born of Jacob my father, his second son; and my mother Leah called me Simeon, because God heard her prayer. I became strong exceedingly; I shrank from no deed, nor was I afraid of anything. For my heart was hard, and my mind was unmoveable, and my bowels unfeeling: because valour also has been given from the Most High to men in soul and in body. And at that time I was jealous of Joseph because our father loved him; and I set my mind against him to destroy him, because the prince of deceit sent forth the spirit of jealousy and blinded my mind, that I regarded him not as a brother, and spared not Jacob my father. But his God and the God of his fathers sent forth His angel, and delivered him out of my hands. For when I went into Shechem to bring ointment for the flocks, and Reuben to Dotham, where were our necessaries and all our stores, Judah our brother sold him to the Ishmaelites. And when Reuben came he was grieved, for he wished to have restored him safe to his father. But I was wroth against Judah in that he let him go away alive, and for five months I continued wrathful against him; but God restrained me, and withheld from me all working of my hands, for my right hand was half withered for seven days. And I knew, my children, that because of Joseph this happened to me, and I repented and wept; and I besought God that He would restore my hand unto me, and that I might be kept from all pollution and envy, and from all folly. For I knew that I had devised an evil deed before God and Jacob my father, on account of Joseph my brother, in that I envied him.

3 And now, children, take heed of the spirit of deceit and of envy. For envy ruleth over the whole mind of a man, and suffereth him neither to eat, nor to drink, nor to do any good thing: it ever suggesteth to him to destroy him that he envieth; and he that is envied ever flourisheth, but he that envieth fades away. Two years of days I afflicted my soul with fasting in the fear of God, and I learnt that deliverance from envy cometh by the fear of God. If a man flee to God, the evil spirit runneth away from him, and his mind becometh easy. And henceforward he sympathizeth with him whom he envied, and condemneth not those who love him, and so ceaseth from his envy.

4 And my father asked concerning me, because he saw that I was sad; and I said, I am pained in my liver. For I mourned more than they all, because I was guilty of the selling of Joseph. And when we went down into Egypt, and he bound me as a spy, I knew that I was suffering justly, and I grieved not. Now Joseph was a good man, and had the Spirit of God within him: compassionate and pitiful, he bore not malice against me; nay, he loved me even as the rest of his brothers. Take heed, therefore, my children, of all jealousy and envy, and walk in singleness of soul and with good heart, keeping in mind the brother of your father, that God may give to you also grace and glory, and blessing upon your heads, even as ye saw in him. All his days he reproached us not concerning this thing, but loved us as his own soul, and beyond his own sons; and he glorified us, and gave riches, and cattle, and fruits freely to us all. Do ye then also, my beloved children, love each one his brother with a good heart, and remove from you the spirit of envy, for this maketh savage the soul and destroyeth the body; it turneth his purposes into anger and war, and stirreth up unto blood, and leadeth the mind into frenzy, and suffereth not prudence to act in men: moreover, it taketh away sleep, and causeth tumult to the soul and trembling to the body. For even in sleep some malicious jealousy, deluding him, gnaweth at his soul, and with wicked spirits disturbeth it, and causeth the body to be troubled, and the mind to awake from sleep in confusion; and as though having a wicked and poisonous spirit, so appeareth it to men.

5 Therefore was Joseph fair in appearance, and goodly to look upon, because there dwelt not in him any wickedness; for in trouble of the spirit the face declareth it. And now, my children, make your hearts good before God, and your ways straight before men, and ye shall find grace before God and men. And take heed not to commit fornication, for fornication is mother of all evils, separating from God, and bringing near to Beliar. For I have seen it inscribed in the writing of Enoch that your sons shall with you be corrupted in fornication, and shall do wrong against Levi with the sword. But they shall not prevail against Levi, for he shall wage the war of God, and shall conquer all your hosts; and there shall be a few divided in Levi and Judah, and there shall be none of you for sovereignty, even as also my father Jacob prophesied in his blessings.

6 Behold, I have foretold you all things, that I may be clear from the sin of your souls. Now, if ye remove from you your envy, and all your stiffneckedness, as a rose shall my bones flourish in Israel, and as a lily my flesh in Jacob, and my odour shall be as the odour of Libanus; and as cedars shall holy ones be multiplied from me for ever, and their branches shall stretch afar off. Then shall perish the seed of Canaan, and a remnant shall not be to Amalek, and all the Cappadocians shall perish, and all the Hittites shall be utterly destroyed. Then shall fail the land of Ham, and every people shall perish. Then shall all the earth rest from trouble, and all the world under heaven from war. Then shall Shem be glorified, because the Eternal God, the Mighty One of Israel, shall appear upon earth as man, and saved by Him Adam. Then shall all the spirits of deceit be given to be trampled under foot, and men shall rule over the wicked spirits. Then will I arise in joy, and will bless the Most High because of His marvellous works, because God hath

taken a body and eaten with men and saved men.

7 And now, my children, obey Levi, and in Judah shall ye be redeemed: and be not lifted up against these two tribes, for from them shall arise to you the salvation of God. For God shall raise up from Levi as it were a Priest, and from Judah as it were a King, God and man. So shall He save all the Gentiles and the race of Israel. Therefore I command you all things, in order that ye also may command your children, that they may observe them throughout their generations.

8 And Simeon made an end of commanding his sons, and slept with his fathers, being an hundred and twenty years old. And they laid him in a coffin of incorruptible wood, to take up his bones to Hebron. And they carried them up in a war of the Egyptians secretly: for the bones of Joseph the Egyptians guarded in the treasure-house of the palace; for the sorcerers told them that at the departure of the bones of Joseph there should be throughout the whole of Egypt darkness and gloom, and an exceeding great plague to the Egyptians, so that even with a lamp a man should not recognise his brother.

9 And the sons of Simeon bewailed their father according to the law of mourning, and they were in Egypt until the day of their departure from Egypt by the hand of Moses. ==

THE TESTAMENT OF LEVI

Concerning the Priesthood and Arrogance

1 The copy of the words of Levi, what things he appointed to his sons, according to all that they should do, and what things should befall them until the day of judgment. He was in sound health when he called them to him, for it had been shown to him that he should die. And when they were gathered together he said to them:—

2 I Levi was conceived in Haran and born there, and after that I came with my father to Shechem. And I was young, about twenty years of age, when with Simeon I wrought the vengeance on Hamor for our sister Dinah. And when we were feeding our flocks in Abel-Maul, a spirit of understanding of God came upon me, and I saw all men corrupting their way, and that unrighteousness had built to itself walls, and iniquity sat upon towers; and I grieved for the race of men, and I prayed to God that I might be saved. Then there fell upon me a sleep, and I beheld a high mountain: this is the mountain of Aspis in Abel-Maul. And behold, the heavens were opened, and an angel of God said to me, Levi, enter. And I entered from the first heaven into the second, and I saw there water hanging between the one and the other. And I saw a third heaven far brighter than those two, for there was in it a height without bounds. And I said to the angel, Wherefore is this? And the angel said to me, Marvel not at these, for thou shalt see four other heavens brighter than these, and without comparison, when thou shalt have ascended thither: because thou shalt stand near God, and shalt be His minister, and shall declare His mysteries to men, and shalt proclaim concerning Him who shall redeem Israel; and by thee and Judah shall God appear among men, saving in them every race of men; and of the portion of God shall be thy life, and He shall be thy field and vineyard, fruits, gold, silver.

3 Hear, then, concerning the seven heavens. The lowest is for this cause more gloomy, in that it is near all the iniquities of men. The second hath fire, snow, ice, ready for the day of the ordinance of God, in the righteous judgment of God: in it are all the spirits of the retributions for vengeance on the wicked. In the third are the hosts of the armies which are ordained for the day of judgment, to work vengeance on the spirits of deceit and of Beliar. And the heavens up to the fourth above these are holy, for in the highest of all dwelleth the Great Glory, in the holy of holies, far above all holiness. In the heaven next to it are the angels of the presence of God, who minister and make propitiation to God for all the ignorances of the righteous; and they offer to God a reasonable sweet-smelling savour, and a bloodless offering. And in the heaven below this are the angels who bear the answers to the angels of the presence of God. And in the heaven next to this are thrones, dominions, in which hymns are ever offered to God. Therefore, whenever God looketh upon us, all of us are shaken; yea, the heavens, and the earth, and the abysses, are shaken at the pres-

ence of His majesty; but the sons of men, regarding not these things, sin, and provoke the Most High.

4 Now, therefore, know that God will execute judgment upon the sons of men; because when the rocks are rent, and the sun quenched, and the waters dried up, and the fire trembling, and all creation troubled, and the invisible spirits melting away, and the grave spoiled in the suffering of the Most High, men unbelieving will abide in their iniquity, therefore with punishment shall they be judged. Therefore the Most High hath heard thy prayer, to separate thee from iniquity, and that thou shouldest become to Him a son, and a servant, and a minister of His presence. A shining light of knowledge shalt thou shine in Jacob, and as the sun shalt thou be to all the seed of Israel. And a blessing shall be given to thee, and to all thy seed, until God shall visit all the heathen in the tender mercies of His Son, even for ever. Nevertheless thy sons shall lay hands upon Him to crucify Him; and therefore have counsel and understanding been given thee, that thou mightest instruct thy sons concerning Him, because he that blesseth Him shall be blessed, but they that curse Him shall perish.

5 And the angel opened to me the gates of heaven, and I saw the holy temple, and the Most High upon a throne of glory. And He said to me, Levi, I have given thee the blessings of the priesthood until that I shall come and sojourn in the midst of Israel. Then the angel brought me to the earth, and gave me a shield and a sword, and said, Work vengeance on Shechem because of Dinah, and I will be with thee, because God hath sent me. And I destroyed at that time the sons of Hamor, as it is written in the heavenly tablets. And I said to Him, I pray Thee, O God, tell me Thy name, that I may call upon Thee in a day of tribulation. And He said, I am the angel who intercedeth for the race of Israel, that He smite them not utterly, because every evil spirit attacketh it. And after these things I was as it were awaked, and blessed the Most High, and the angel that intercedeth for the race of Israel, and for all the righteous.

6 And when I came to my father I found a brazen shield; wherefore also the name of the mountain is Aspis, which is near Gebal, on the right side of Abila; and I kept these words in my heart. I took counsel with my father, and with Reuben my brother, that he should bid the sons of Hamor that they should be circumcised; for I was jealous because of the abomination which they had wrought in Israel. And I slew Shechem at the first, and Simeon slew Hamor. And after this our brethren came and smote the city with the edge of the sword; and our father heard it and was wroth, and he was grieved in that they had received the circumcision, and after that had been put to death, and in his blessings he dealt otherwise with us. For we sinned because we had done this thing against his will, and he was sick upon that day. But I knew that the sentence of God was for evil upon Shechem; for they sought to do to Sarah as they did to Dinah our sister, and God hindered them. And so they persecuted Abraham our father when he was a stranger, and they harried his flocks when they were multiplied upon him; and Jeblae his servant, born in his house, they shamefully handled. And thus they did to all strangers, taking away their wives by force, and the men themselves driving into exile. But the wrath of God came suddenly upon them to the uttermost.

7 And I said to my father, Be not angry, sir, because by thee will God bring to nought the Canaanites, and will give their land to thee, and to thy seed after thee. For from this day forward shall Shechem be called a city of them that are without understanding; for as a man mocketh at a fool, so did we mock them, because they wrought folly in Israel to defile our sister. And we took our sister from thence, and departed, and came to Bethel.

8 And there I saw a thing again even as the former, after we had passed seventy days. And I saw seven men in white raiment saying to me, Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth, and the diadem of faith, and the tiara of miracle, and the ephod of prophecy. And each one of them bearing each of these things put them on me, and said, From henceforth become a priest of God, thou and thy seed for ever. And the first anointed me with holy oil, and gave to me the rod of judgment. The second washed me with pure water, and fed me with bread and wine, the most holy things, and clad me with a holy and glorious robe. The third clothed me with a linen vestment like to an ephod. The fourth put round me a girdle like unto purple. The fifth gave to me a branch of rich olive. The sixth placed a crown on my head. The seventh placed on my head a diadem of priesthood, and filled my hands with incense, so that I served as a priest to God. And they said to me, Levi, thy seed shall be divided into three branches, Nitzsch (p. 19, n. 37) explains this division into three ἀρχαί, as referring to the three orders of the Christian priesthood. This, however, seems improbable. Cf. Kayser, p. 119; Vorstman, p. 41. It is far more probable that the reference is to Moses, Aaron, and Christ. Thus with πιστεύσας we may compare Num. xii.

7 For this use of ἀρχή, cf. Gen. ii. 10. Isa. lxvi. 21. for a sign of the glory of God who is to come; and first shall he be that hath been faithful; no portion shall be greater than his. The second shall be in the priesthood. The third—a new name shall be called over Him, because He shall arise as King from Judah, and shall establish a new priesthood, after the fashion of the Gentiles, to all the Gentiles. And His appearing shall be unutterable, as of an exalted prophet of the seed of Abraham our father. Every desirable thing in Israel shall be for thee and for thy seed, and everything fair to look upon shall ye eat, and the table of God shall thy seed apportion, and some of them shall be high priests, and judges, and scribes; for by their mouth shall the holy place be guarded. And when I awoke, I understood that this thing was like unto the former. And I hid this also in my heart, and told it not to any man upon the earth.

9 And after two days I and Judah went up to Isaac after our father; and the father of my father blessed me according to all the words of the visions which I had seen: and he would not come with us to Bethel. And when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be to them for a priest unto God; and he rose up early in the morning, and paid tithes of all to God through me. And we came to Hebron to dwell there, and Isaac called me continually to put me in remembrance of the law of God, even as the angel of God showed to me. And he taught me the law of the priesthood, of sacrifices, whole burnt-offerings, first-fruits, free-will offerings, thank-offerings. And each day he was instructing me, and was busied for me before God. And he said to me, Take heed, my child, of the spirit of fornication; for this shall continue, and shall by thy seed pollute the holy things. Take therefore to

thyself, while yet thou art young, a wife, not having blemish, nor yet polluted, nor of the race of the Philistines or Gentiles. And before entering into the holy place, bathe; and when thou offerest the sacrifice, wash; and again when thou finishest the sacrifice, wash. Of twelve trees ever having leaves, offer up the fruits to God, as also Abraham taught me; and of every clean beast and clean bird offer a sacrifice to God, and of every firstling and of wine offer first-fruits; and every sacrifice thou shalt salt with salt.

10 Now, therefore, observe whatsoever I command you, children; for whatsoever things I have heard from my fathers I have made known to you. I am clear from all your ungodliness and transgression which ye will do in the end of the ages against the Saviour of the world, acting ungodly, deceiving Israel, and raising up against it great evils from God. And ye will deal lawlessly with Israel, so that Jerusalem shall not endure your wickedness; but the veil of the temple shall be rent, so as not to cover your shame. And ye shall be scattered as captives among the heathen, and shall be for a reproach and for a curse, and for a trampling under foot. For the house which God shall choose shall be called Jerusalem, as is contained in the book of Enoch the righteous.

11 Therefore, when I took a wife I was twenty-eight years old, and her name was Melcha. And she conceived and bare a son, and she called his name Gersham, for we were sojourners in our land: for Gersham is interpreted sojourning. And I saw concerning him that he would not be in the first rank. And Kohath was born in my thirty-fifth year, towards the east. And I saw in a vision that he was standing on high in the midst of all the congregation. Therefore I called his name Kohath, which meaneth, beginning of majesty and instruction. And thirdly, she bare to me Merari, in the fortieth year of my life; and since his mother bare him with difficulty, she called him Merari, which meaneth my bitterness, because he also died. And Jochebed was born in my sixty-fourth year, in Egypt, for I was renowned then in the midst of my brethren.

12 And Gersham took a wife, and she bare to him Lomni and Semei. And the sons of Kohath, Ambram, Isaar, Chebro, and Ozel. And the sons of Merari, Mooli and Homusi. And in my ninety-fourth year Ambram took Jochebed my daughter to him to wife, for they were born in one day, he and my daughter. Eight years old was I when I went into the land of Canaan, and eighteen years when I slew Shechem, and at nineteen years I became priest, and at twenty-eight years I took a wife, and at forty years I went into Egypt. And behold, ye are my children, my children even of a third generation. In my hundred and eighteenth year Joseph died.

13 And now, my children, I command you that ye fear our God with your whole heart, and walk in simplicity according to all His law. And do ye also teach your children learning, that they may have understanding in all their life, reading unceasingly the law of God; for every one who shall know the law of God shall be honoured, and shall not be a stranger wheresoever he goeth. Yea, many friends shall he gain more than his forefathers; and many men shall desire to serve him, and to hear the law from his mouth. Work righteousness, my children, upon the earth, that ye may find treasure in the heavens, and sow good things in your souls, that ye may find them in your life. For if ye sow evil things, ye shall reap all trouble and affliction. Get wisdom in the fear of God with diligence; for though there shall be a leading into captivity, and cities be destroyed, and lands and gold and silver and every possession shall perish, the

wisdom of the wise none can take away, save the blindness of ungodliness and the palsy of sin: for even among his enemies shall it be to him glorious, and in a strange country a home, and in the midst of foes shall it be found a friend. If a man teach these things and do them, he shall be enthroned with kings, as was also Joseph our brother.

14 And now, my children, I have learnt from the writing of Enoch that at the last ye will deal ungodly, laying your hands upon God in all malice; and your brethren shall be ashamed because of you, and to all the Gentiles shall it become a mocking. For our father Israel shall be pure from the ungodliness of the chief priests who shall lay their hands upon the Saviour of the world. Pure is the heaven above the earth, and ye are the lights of the heaven as the sun and the moon. What shall all the Gentiles do if ye be darkened in ungodliness? So shall ye bring a curse upon our race for whom came the light of the world, which was given among you for the lighting up of every man. Him will ye desire to slay, teaching commandments contrary to the ordinances of God. The offerings of God will ye rob, and from His portion will ye steal; and before ye sacrifice to God, ye will take the choicest parts, in despitefulness eating them with harlots. Amid excesses will ye teach the commandments of God, the women that have husbands will ye pollute, and the virgins of Jerusalem will ye defile; and with harlots and adulteresses will ye be joined. The daughters of the Gentiles will ye take for wives, purifying them with an unlawful purification; and your union shall be like unto Sodom and Gomorrah in ungodliness. And ye will be puffed up because of the priesthood lifting yourselves up against men. And not only so, but being puffed up also against the commands of God, ye will scoff at the holy things, mocking in despitefulness.

15 Therefore the temple which God shall choose shall be desolate in uncleanness, and ye shall be captives throughout all nations, and ye shall be an abomination among them, and ye shall receive reproach and everlasting shame from the righteous judgment of God; and all who see you shall flee from you. And were it not for Abraham, Isaac, and Jacob our fathers, not one from my seed should be left upon the earth.

16 And now I have learnt in the book of Enoch that for seventy weeks will ye go astray, and will profane the priesthood, and pollute the sacrifices, and corrupt the law, and set at nought the words of the prophets. In perverseness ye will persecute righteous men, and hate the godly; the words of the faithful will ye abhor, and the man who reneweth the law in the power of the Most High will ye call a deceiver; and at last, as ye suppose, ye will slay Him, not understanding His resurrection, wickedly taking upon your own heads the innocent blood. Because of Him shall your holy places be desolate, polluted even to the ground, and ye shall have no place that is clean; but ye shall be among the Gentiles a curse and a dispersion, until He shall again look upon you, and in pity shall take you to Himself through faith and water.

17 And because ye have heard concerning the seventy weeks, hear also concerning the priesthood; for in each jubilee there shall be a priesthood. In the first jubilee, the first who is anointed into the priesthood shall be great, and shall speak to God as to a Father; and his priesthood shall be filled with the fear of God, and in the day of his gladness shall he arise for the salvation of the world. In the second jubilee, he that is anointed shall be conceived in the sorrow of beloved ones; and his priesthood shall be honoured, and shall be glorified among all. And the third

priest shall be held fast in sorrow; and the fourth shall be in grief, because unrighteousness shall be laid upon him exceedingly, and all Israel shall hate each one his neighbour. The fifth shall be held fast in darkness, likewise also the sixth and the seventh. And in the seventh there shall be such pollution as I am not able to express, before God and men, for they shall know it who do these things. Therefore shall they be in captivity and for a prey, and their land and their substance shall be destroyed. And in the fifth week they shall return into their desolate country, and shall renew the house of God. And in the seventh week shall come the priests, worshippers of idols, contentious, lovers of money, proud, lawless, lascivious, abusers of children and beasts.

18 And after their punishment shall have come from God, then will God raise up to the priesthood a new Priest, to whom all the words of God shall be revealed; and He shall execute a judgment of truth upon the earth, in the fulness of days. And His star shall arise in heaven, as a king shedding forth the light of knowledge in the sunshine of day, and He shall be magnified in the world until His ascension. He shall shine forth as the sun in the earth, and shall drive away all darkness from the world under heaven, and there shall be peace in all the earth. The heavens shall rejoice in His days, and the earth shall be glad, and the clouds shall be joyful, and the knowledge of God shall be poured forth upon the earth, as the water of seas; and the angels of the glory of the presence of God shall be glad in Him. The heavens shall be opened, and from the temple of glory shall the sanctification come upon Him with the Father's voice, as from Abraham the father of Isaac. And the glory of the Most High shall be uttered over Him, and the spirit of understanding and of sanctification shall rest upon Him in the water. He shall give the majesty of God to His sons in truth for evermore; and there shall none succeed Him for all generations, even for ever. And in His priesthood shall all sin come to an end, and the lawless shall rest from evil, and the just shall rest in Him. And He shall open the gates of paradise, and shall remove the threatening sword against Adam; and He shall give to His saints to eat from the tree of life, and the spirit of holiness shall be on them. And Beliar shall be bound by Him, and He shall give power to His children to tread upon the evil spirits. And God shall rejoice in His children, and God shall be well pleased in His beloved for ever. Then shall Abraham and Isaac and Jacob be joyful, and I will be glad, and all the saints shall put on gladness.

19 And now, my children, ye have heard all; choose therefore for yourselves either the darkness or the light, either the law of God or the works of Beliar. And we answered our father, saying, Before God will we walk according to His law. And our father said, God is witness, and His angels are witnesses, and I am witness, and ye are witnesses, concerning the word of your mouth. And we said, We are witnesses. And thus Levi ceased giving charge to his sons; and he stretched out his feet, and was gathered to his fathers, after he had lived a hundred and thirty-seven years. And they laid him in a coffin, and afterwards they buried him in Hebron, by the side of Abraham, and Isaac, and Jacob. ==

THE TESTAMENT OF JUDAH

Concerning Fortitude, and Love of Money, and Fornication

1 The copy of the words of Judah, what things he spake to his sons before he died. They gathered themselves together, and came to him, and he said to them: I was the fourth son born to my father, and my mother called me Judah, saying, I give thanks to God, because He hath given to me even a fourth son. I was swift and active in my youth, and obedient to my father in everything. And I honoured my mother and my mother's sister. And it came to pass, when I became a man, that my father Jacob prayed over me, saying, Thou shalt be a king, and prosperous in all things.

2 And God showed me favour in all my works both in the field and at home. When I saw that I could run with the hind, then I caught it, and prepared meat for my father. I seized upon the roes in the chase, and all that was in the plains I outran. A wild mare I outran, and I caught it and tamed it; and I slew a lion, and plucked a kid out of its mouth. I took a bear by its paw, and rolled it over a cliff; and if any beast turned upon me, I rent it like a dog. I encountered the wild boar, and overtaking it in the chase, I tore it. A leopard in Hebron leaped upon the dog, and I caught it by the tail, and flung it from me, and it was dashed to pieces in the coasts of Gaza. A wild ox feeding in the field I seized by the horns; and whirling it round and stunning it, I cast it from me, and slew it.

3 And when the two kings of the Canaanites came in warlike array against our flocks, and much people with them, I by myself rushed upon King Sur and seized him; and I beat him upon the legs, and dragged him down, and so I slew him. And the other king, Taphue, I slew as he sat upon his horse, and so I scattered all the people. Achor the king, a man of giant stature, hurling darts before and behind as he sat on horseback, I slew; for I hurled a stone of sixty pounds weight, and cast it upon his horse, and killed him. And I fought with Achor for two hours, and I killed him; and I clave his shield into two parts, and I chopped off his feet. And as I stripped off his breastplate, behold, eight men his companions began to fight with me. I wound round therefore my garment in my hand; and I slang stones at them, and killed four of them, and the rest fled. And Jacob my father slew Beelisa, king of all the kings, a giant in strength, twelve cubits high; and fear fell upon them, and they ceased from making war with us. Therefore my father had no care in the wars when I was among my brethren. For he saw in a vision concerning me, that an angel of might followed me everywhere, that I should not be overcome.

4 And in the south there befell us a greater war than that in Shechem; and I joined in battle array with my brethren, and pursued a thousand men, and slew of them two hundred men and four kings. And I went up against them upon the wall, and two other kings I slew; and so we freed Hebron, and took all the captives of the kings.

5 On the next day we departed to Areta, a city strong and walled and inaccessible, threatening us with death. Therefore I and Gad approached on the east side of the city, and Reuben and Levi on the west and south. And they that were upon the wall, thinking that we were alone, charged down upon us; and so our brethren secretly climbed up the wall on both sides by ladders, and entered into the city, while the men knew it not. And we took it with the edge of the sword; and those who had taken refuge in the tower,—we set fire to the tower, and took both it and them. And as we were departing the men of Thaffu set upon our captives, and we took it with our sons, and fought with them even to Thaffu; and we slew them, and burnt their city, and spoiled all the things that were therein.

6 And when I was at the waters of Chuzeba, the men of Jobel came against us to battle, and we fought with them; and their allies from Selom we slew, and we allowed them no means of escaping, and of coming against us. And the men of Machir came upon us on the fifth day, to carry away our captives; and we attacked them, and overcame them in fierce battle: for they were a host and mighty in themselves, and we slew them before they had gone up the ascent of the hill. And when we came to their city, their women rolled upon us stones from the brow of the hill on which the city stood. And I and Simeon hid ourselves behind the town, and seized upon the heights, and utterly destroyed the whole city.

7 And the next day it was told us that the cities of the two kings with a great host were coming against us. I therefore and Dan feigned ourselves to be Amorites, and went as allies into their city. And in the depth of night our brethren came, and we opened to them the gates; and we destroyed all the men and their substance, and we took for a prey all that was theirs, and their three walls we cast down. And we drew near to Thamna, where was all the refuge of the hostile kings. Then having received hurt I was wroth, and charged upon them to the brow of the hill; and they slang at me with stones and darts; and had not Dan my brother aided me, they would have been able to slay me. We came upon them therefore with wrath, and they all fled; and passing by another way, they besought my father, and he made peace with them, and we did to them no hurt, but made a truce with them, and restored to them all the captives. And I built Thamna, and my father built Rhambael. I was twenty years old when this war befell, and the Canaanites feared me and my brethren.

8 Moreover, I had much cattle, and I had for the chief of my herdsmen Iran the Adullamite. And when I went to him I saw Barsan, king of Adullam, and he made us a feast; and he entreated me, and gave me his daughter Bathshua to wife. She bare me Er, and Onan, and Shelah; and the two of them God smote that they died childless: for Shelah lived, and his children are ye.

9 Eighteen years we abode at peace, our father and we, with his brother Esau, and his sons with us, after that we came from Mesopotamia, from Laban. And when eighteen years were fulfilled, in the fortieth year of my life, Esau, the brother of my father, came upon us with much people and strong; and he fell by the bow of Jacob, and was taken up dead in Mount Seir: even as he went above Iramna was he slain. And we pursued after the sons of Esau. Now they had a city with walls of iron and gates of brass; and we could not enter into it, and we encamped around, and besieged them. And when they opened not to us after twenty days, I set up a ladder in the sight of all, and with my shield upon my head I climbed up, assailed with stones of three talents' weight; and I climbed up, and slew four who were mighty among them. And the next day Reuben and Gad entered in and slew sixty others. Then they asked from us terms of peace; and being aware of our father's purpose, we received them as tributaries. And they gave us two hundred cors of wheat, five hundred baths of oil, fifteen hundred measures of wine, until we went down into Egypt.

10 After these things, my son Er took to wife Tamar, from Mesopotamia, a daughter of Aram. Now Er was wicked, and he doubted concerning Tamar, because she was not of the land of Canaan. And on the third day an angel of God smote him in the night, and he had not known her, according to the evil craftiness of his mother, for he did not wish to have children from her. In the days of the wedding-feast I espoused Onan to her; and he also in wickedness knew her not, though he lived with her a year. And when I threatened him, he lay with her, ...according to the command of his mother, and he also died in his wickedness. And I wished to give Shelah also to her, but my wife Bathshua suffered it not; for she bore a spite against Tamar, because she was not of the daughters of Canaan, as she herself was.

11 And I knew that the race of Canaan was wicked, but the thoughts of youth blinded my heart. And when I saw her pouring out wine, in the drunkenness of wine was I deceived, and I fell before her. And while I was away, she went and took for Shelah a wife from the land of Caanan. And when I knew what she had done, I cursed her in the anguish of my soul, and she also died in the wickedness of her sons.

12 And after these things, while Tamar was a widow, she heard after two years that I was going up to shear my sheep; then she decked herself in bridal array, and sat over against the city by the gate. For it is a law of the Amorites, that she who is about to marry sit in fornication seven days by the gate. I therefore, being drunk at the waters of Chozeb, recognised her not by reason of wine; and her beauty deceived me, through the fashion of her adorning. And I turned aside to her, and said, I would enter in to thee. And she said to me, What wilt thou give me? And I gave her my staff, and my girdle, and my royal crown; and I lay with her, and she conceived. I then, not knowing what she had done, wished to slay her; but she privily sent my pledges, and put me to shame. And when I called her, I heard also the secret words which I spoke when lying with her in my drunkenness; and I could not slay her, because it was from God. For I said, Lest haply she did it in subtlety, and received the pledge from another woman: but I came near her no more till my death, because I had done this abomination in all Israel. Moreover, they who were in the city said that there was no bride in the city, because she came from another place, and sat for awhile in the gate, and she thought that no one knew that I had gone in to

her. And after this we came into Egypt to Joseph, because of the famine. Forty and six years old was I, and seventy and three years lived I there.

13 And now, my children, in what things so ever I command you hearken to your father, and keep all my sayings to perform the ordinances of God, and to obey the command of the Eternal God. And walk not after your lusts, nor in the thoughts of your imaginations in the haughtiness of your heart; and glory not in the works of the strength of youth, for this also is evil in the eyes of God. For since I also gloried that in wars the face of no woman of goodly form ever deceived me, and upbraided Reuben my brother concerning Bilhah, the wife of my father, the spirits of jealousy and of fornication arrayed themselves within me, until I fell before Bathshua the Canaanite, and Tamar who was espoused to my sons. And I said to my father-in-law, I will counsel with my father, and so will I take thy daughter. And he showed me a boundless store of gold in his daughter's behalf, for he was a king. And he decked her with gold and pearls, and caused her to pour out wine for us at the feast in womanly beauty. And the wine led my eyes astray, and pleasure blinded my heart; and I loved her, and I fell, and transgressed the commandment of God and the commandment of my fathers, and I took her to wife. And God rewarded me according to the thought of my heart, insomuch that I had no joy in her children.

14 And now, my children, be not drunk with wine; for wine turneth the mind away from the truth, and kindleth in it the passion of lust, and leadeth the eyes into error. For the spirit of fornication hath wine as a minister to give pleasures to the mind; for these two take away the power from a man. For if a man drink wine to drunkenness, he disturbeth his mind with filthy thoughts to fornication, and exciteth his body to carnal union; and if the cause of the desire be present, he worketh the sin, and is not ashamed. Such is wine, my children; for he who is drunken reverenceth no man. For, lo, it made me also to err, so that I was not ashamed of the multitude in the city, because before the eyes of all I turned aside unto Tamar, and I worked a great sin, and I uncovered the covering of the shame of my sons. After that I drank wine I reverenced not the commandment of God, and I took a woman of Canaan to wife. Wherefore, my children, he who drinketh wine needeth discretion; and herein is discretion in drinking wine, that a man should drink as long as he keepeth decency; but if he go beyond this bound, the spirit of deceit attacketh his mind and worketh his will; and it maketh the drunkard to talk filthily, and to transgress and not to be ashamed, but even to exult in his dishonour, accounting himself to do well.

15 He that committeth fornication, and uncovereth his nakedness, hath become the servant of fornication, and escapeth not from the power thereof, even as I also was uncovered. For I gave my staff, that is, the stay of my tribe; and my girdle, that is, my power; and my diadem, that is, the glory of my kingdom. Then I repented for these things, and took no wine or flesh until my old age, nor did I behold any joy. And the angel of God showed me that for ever do women bear rule over king and beggar alike; and from the king they take away

his glory, and from the valiant man his strength, and from the beggar even that little which is the stay of his poverty.

16 Observe therefore, my children, moderation in wine; for there are in it four evil spirits—of (1) lust, of (2) wrath, of (3) riot, of (4) filthy lucre. If ye drink wine in gladness, with shamefacedness, with the fear of God, ye shall live. For if ye drink not with shamefacedness, and the fear of God departeth from you, then cometh drunkenness, and shamelessness stealeth in. But even if ye drink not at all, take heed lest ye sin in words of outrage, and fighting, and slander, and transgression of the commandments of God; so shall ye perish before your time. Moreover, wine revealeth the mysteries of God and men to aliens, even as I also revealed the commandments of God and the mysteries of Jacob my father to the Canaanitish Bathshua, to whom God forbade to declare them. And wine also is a cause of war and confusion.

17 I charge you, therefore, my children, not to love money, nor to gaze upon the beauty of women; because for the sake of money and beauty I was led astray to Bathshua the Canaanite. For I know that because of these two things shall ye who are my race fall into wickedness; for even wise men among my sons shall they mar, and shall cause the kingdom of Judah to be diminished, which God gave me because of my obedience to my father. For I never disobeyed a word of Jacob my father, for all things whatsoever he commanded I did. And Abraham, the father of my father, blessed me that I should be king in Israel, and Isaac further blessed me in like manner. And I know that from me shall the kingdom be established.

18 For I have read also in the books of Enoch the righteous what evils ye shall do in the last days. Take heed, therefore, my children, of fornication and the love of money; hearken to Judah your father, for these things do withdraw you from the law of God, and blind the understanding of the soul, and teach arrogance, and suffer not a man to have compassion upon his neighbour: they rob his soul of all goodness, and bind him in toils and troubles, and take away his sleep and devour his flesh, and hinder the sacrifices of God; and he remembereth not blessing, and he hearkeneth not to a prophet when he speaketh, and is vexed at the word of godliness. For one who serveth two passions contrary to the commandments of God cannot obey God, because they have blinded his soul, and he walketh in the day-time as in the night.

19 My children, the love of money leadeth to idols; because, when led astray through money, men make mention of those who are no gods, and it causeth him who hath it to fall into madness. For the sake of money I lost my children, and but for the repentance of my flesh, and the humbling of my soul, and the prayers of Jacob my father, I should have died childless. But the God of my fathers, who is pitiful and merciful, pardoned me, because I did it in ignorance. For the prince of deceit blinded me, and I was ignorant as a man and as flesh, being corrupted in sins; and I learnt my own weakness while thinking myself unconquerable.

20 Learn therefore, my children, that two spirits wait upon man—the spirit of truth and the spirit of error; and in the midst is the spirit of the understanding of the mind, to which it belongeth to turn whithersoever it will. And the works of truth and the works of error are written upon the breast of men, and each one of them God knoweth. And there is no time at which the works of men can be hid from Him; for on the bones of his breast hath he been written down before God. And the spirit of truth testifieth all things, and accuseth all; and he who sinneth is burnt up by his own heart, and cannot raise his face unto the Judge.

21 And now, my children, love Levi, that ye may abide, and exalt not yourselves against him, lest ye be utterly destroyed. For to me God gave the kingdom, and to him the priesthood, and He set the kingdom beneath the priesthood. To me He gave the things upon the earth; to him the things in the heavens. As the heaven is higher than the earth, so is the priesthood of God higher than the kingdom upon the earth. For God chose him above thee, to draw near to Him, and to eat of His table and first-fruits, even the choice things of the sons of Israel, and thou shalt be to them as a sea. For as, on the sea, just and unjust are tossed about, some taken into captivity while others are enriched, so also shall every race of men be in thee, some are in jeopardy and taken captive, and others shall grow rich by means of plunder. For they who rule will be as great sea-monsters, swallowing up men like fishes: free sons and daughters do they enslave; houses, lands, flocks, money, will they plunder; and with the flesh of many will they wrongfully feed the ravens and the cranes; and they will go on further in evil, advancing on still in covetousness. And there shall be false prophets like tempests, and they shall persecute all righteous men.

22 And God shall bring upon them divisions one against another, and there shall be continual wars in Israel; and among men of other race shall my kingdom be brought to an end, until the salvation of Israel shall come, until the appearing of the God of righteousness, that Jacob and all the Gentiles may rest in peace. And he shall guard the might of my kingdom for ever: for God sware to me with an oath that the kingdom should never fail from me, and from my seed for all days, even for ever.

23 Now I have much grief, my children, because of your lewdness, and witchcrafts, and idolatries, which ye will work against the kingdom, following them that have familiar spirits; ye will make your daughters singing girls and harlots for divinations and demons of error, and ye will be mingled in the pollutions of the Gentiles: for which things' sake God shall bring upon you famine and pestilence, death and the sword, avenging siege, and dogs for the rending in pieces of enemies, and revilings of friends, destruction and blighting of eyes, children slaughtered, wives carried off, possessions plundered, temple of God in flames, your land desolated, your own selves enslaved among the Gentiles, and they shall make some of you eunuchs for their wives; and whenever ye will return to God with humility of heart, repenting and walking in all the commandments of God, then will God visit you in mercy and in love, bringing you from out of the bondage of your enemies.

24 And after these things shall a Star arise to you from Jacob in peace, and a Man shall rise from my seed, like the Sun of righteousness, walking with the sons of men in meekness and righteousness, and no sin shall be found in Him. And the heavens shall be opened above Him, to shed forth the blessing of the Spirit from the Holy Father; and He shall shed forth a spirit of grace upon you, and ye shall be unto Him sons in truth, and ye shall walk in His commandments, the first and the last. This is the Branch of God Most High, and this the Well-spring unto life for all flesh. Then shall the sceptre of my kingdom shine forth, and from your root shall arise a stem; and in it shall arise a rod of righteousness to the Gentiles, to judge and to save all that call upon God.

25 And after these things shall Abraham and Isaac and Jacob arise unto life, and I and my brethren will be chiefs, even your sceptre in Israel: Levi first, I the second, Joseph third, Benjamin fourth, Simeon fifth, Issachar sixth, and so all in order. And God blessed Levi; the Angel of the Presence, me; the powers of glory, Simeon; the heaven, Reuben; the earth, Issachar; the sea, Zebulun; the mountains, Joseph; the tabernacle, Benjamin; the lights of heaven, Dan; the fatness of earth, Naphtali; the sun, Gad; the olive, Asher: and there shall be one people of God, and one tongue; and there shall no more be a spirit of deceit of Beliar, for he shall be cast into the fire for ever. And they who have died in grief shall arise in joy, and they who have lived in poverty for God's sake shall be made rich, and they who have been in want shall be filled, and they who have been weak shall be made strong, and they who have been put to death for God's sake shall awake in life. And the harts of Jacob shall run in joyfulness, and the eagles of Israel shall fly in gladness; but the ungodly shall lament, and sinners all weep, and all the people shall glorify God for ever.

26 Observe, therefore, my children, all the law of God, for there is hope for all them who follow His way aright. And he said to them: I die before your eyes this day, a hundred and nineteen years old. Let no one bury me in costly apparel, nor tear open my bowels, for this shall they who are kings do: and carry me up to Hebron with you. And Judah, when he had said these things, fell asleep; and his sons did according to all whatsoever he commanded them, and they buried him in Hebron with his fathers. ==

THE TESTAMENT OF ISSACHAR

Concerning Simplicity

1 The record of the words of Issachar. He called his sons, and said to them: Hearken, my children, to Issachar your father; give ear to my words, ye who are beloved of God. I was the fifth son born to Jacob, even the hire of the mandrakes. For Reuben brought in mandrakes from the field, and Rachel met him and took them. And Reuben wept, and at his voice Leah my mother came forth. Now these mandrakes were sweet-smelling apples which the land of Aram produced on high ground below a ravine of water. And Rachel said, I will not give them to thee, for they shall be to me instead of children. Now there were two apples; and Leah said, Let it suffice thee that thou hast taken the husband of my virginity: wilt thou also take these? And she said, Behold, let Jacob be to thee this night instead of the mandrakes of thy son. And Leah said to her, Boast not, and vaunt not thyself; for Jacob is mine, and I am the wife of his youth. But Rachel said, How so? for to me was he first espoused, and for my sake he served our father fourteen years. What shall I do to thee, because the craft and the subtlety of men are increased, and craft prospereth upon the earth? And were it not so, thou wouldest not now see the face of Jacob. For thou art not his wife, but in craft wert taken to him in my stead. And my father deceived me, and removed me on that night, and suffered me not to see him; for had I been there, it had not happened thus. And Rachel said, Take one mandrake, and for the other thou shalt hire him from me for one night. And Jacob knew Leah, and she conceived and bare me, and on account of the hire I was called Issachar.

2 Then appeared to Jacob an angel of God, saying, Two children shall Rachel bear; for she hath refused company with her husband, and hath chosen continency. And had not Leah my mother given up the two apples for the sake of his company, she would have borne eight sons; and for this thing she bare six, and Rachel two: because on account of the mandrakes God visited her. For He knew that for the sake of children she wished to company with Jacob, and not for lust of pleasure. For she went further, and on the morrow too gave up Jacob that she might receive also the other mandrake. Therefore God hearkened to Rachel because of the mandrakes: for though she desired them, she ate them not, but brought them to the priest of the Most High who was at that time, and offered them up in the house of God.

3 When, therefore, I grew up, my children, I walked in uprightness of heart, and I became a husbandman for my parents and my brethren, and I brought in fruits from the field according to their season; and my father blessed me, for he saw that I walked in simplicity. And I was not a busybody in my doings, nor malicious and slanderous against my neighbour. I never spoke against any one, nor did I censure the life of any man, but walked in the simplicity of my eyes. Therefore when I was thirty years old I took to myself a wife, for my labour wore away my strength, and I never thought upon pleasure with women; but through my labour my sleep sufficed me, and my father always rejoiced in my simplicity. For on whatever I laboured I offered first to God, by the hands of the priests, of all my produce and all first-fruits; then to my father, and then took for myself. And God increased twofold His benefits in my hands; and Jacob also knew that God aided my simplicity, for on every poor man and every one in distress I bestowed the good things of the earth in simplicity of heart.

4 And now hearken to me, my children, and walk in simplicity of heart, for I have seen in it all that is well-pleasing to God. The simple coveteth not gold, defraudeth not his neighbour, longeth not after manifold dainties, delighteth not in varied apparel, doth not picture to himself to live a long life, but only waiteth for the will of God, and the spirits of error have no power against him. For he cannot allow within his mind a thought of female beauty, that he should not pollute his mind in corruption. No envy can enter into his thoughts, no jealousy melteth away his soul, nor doth he brood over gain with insatiate desire; for he walketh in uprightness of life, and beholdeth all things in simplicity, not admitting in his eyes malice from the error of the world, lest he should see the perversion of any of the commandments of God.

5 Keep therefore the law of God, my children, and get simplicity, and walk in guilelessness, not prying overcuriously into the commands of God and the business of your neighbour; but love God and your neighbour, have compassion on the poor and weak. Bow down your back unto husbandry, and labour in tillage of the ground in all manner of husbandry, offering gifts unto God with thanksgiving; for with the first-fruits of the earth did God bless me, even as He blessed all the saints from Abel even until now. For no other portion is given to thee than of the fatness of the earth, whose fruits are raised by toil; for our father Jacob blessed me with blessings of the earth and of first-fruits. And Levi and Judah were glorified by God among the sons of Jacob; for God made choice of them, and to the one He gave the priesthood, to the other the kingdom. Them therefore obey, and walk in the simplicity of your father; for unto Gad hath it been given to destroy the temptations that are coming upon Israel.

6 I know, my children, that in the last times your sons will forsake simplicity, and will cleave unto avarice, and leaving guilelessness will draw near to malice, and forsaking the commandments of God will cleave unto Beliar, and leaving husbandry will follow after their wicked devices, and shall be dispersed among the Gentiles, and shall serve their enemies. And do you therefore command these things to your children, that if they sin they may the more quickly return to God; for He is merciful, and will deliver them even to bring them back into their land.

7 I am a hundred and twenty-two years old, and I know not against myself a sin unto death. Except my wife, I have not known any woman. I never committed fornication in the haughtiness of my eyes; I drank not wine, to be led astray thereby; I coveted not any desirable thing that was my neighbour's; guile never entered in my heart; a lie never passed through my lips; if any man grieved, I wept with him, and I shared my bread with the poor. I never ate alone; I moved no landmark; in all my days I wrought godliness and truth. I loved God with all my strength; likewise also did I love every man even as my own children. So ye also do these things, my children, and every spirit of Beliar shall flee from you, and no deed of malicious men shall rule over you; and every wild beast shall ye subdue, having with yourselves the God of heaven walking with men in simplicity of heart. And he commanded them that they should carry him up to Hebron, and bury him there in the cave with his fathers. And he stretched out his feet and died, the fifth son of Jacob, in a good old age; and with every limb sound, and with strength unabated, he slept the eternal sleep. ==

THE TESTAMENT OF ZEBULUN

Concerning Compassion and Mercy

1 The record of Zebulun, which he enjoined his children in the hundred and fourteenth year of his life, thirty-two years after the death of Joseph. And he said to them: Hearken to me sons of Zebulun, attend to the words of your father. I am Zebulun, a good gift to my parents. For when I was born our father was increased very exceedingly, both in flocks and herds, when with the streaked rods he had his portion. I know not, my children, that in all my days I have sinned, save only in thought. Nor do I remember that I have done any iniquity, except the sin of ignorance which I committed against Joseph; for I screened my brethren, not telling to my father what had been done. And I wept sore in secret, for I feared my brethren, because they had all agreed together, that if any one should declare the secret, he should be slain with the sword. But when they wished to kill him, I adjured them much with tears not to be guilty of this iniquity.

2 For Simeon and Gad came against Joseph to kill him. And Joseph fell upon his face, and said unto them, Pity me, my brethren, have compassion upon the bowels of Jacob our father: lay not upon me your hands to shed innocent blood, for I have not sinned against you; yea, if I have sinned, with chastening chastise me, but lay not upon me your hand, for the sake of Jacob our father. And as he spoke these words, I pitied him and began to weep, and my heart melted within me, and all the substance of my bowels was loosened within my soul. And Joseph also wept, and I too wept with him; and my heart throbbed fast, and the joints of my body trembled, and I was not able to stand. And when he saw me weeping with him, and them coming against him to slay him, he fled behind me, beseeching them. And Reuben rose and said, My brethren, let us not slay him, but let us cast him into one of these dry pits which our fathers digged and found no water. For for this cause God forbade that water should rise up in them, in order that Joseph might be preserved; and God appointed it so, until they sold him to the Ishmaelites.

3 For in the price of Joseph, my children, I had no share; but Simeon and Gad and six other of our brethren took the price of Joseph, and bought sandals for themselves, their wives, and their children, saying, We will not eat of it, for it is the price of our brother's blood, but will tread it down under foot, because he said that he was king over us, and so let us see what his dreams mean. Therefore is it written in the writing of the law of Enoch, that whosoever will not raise up seed to his brother, his sandal shall be unloosed, and they shall spit into his face. And the brethren of Joseph wished not that their brother should live, and God loosed unto them the sandal of Joseph. For when they came into Egypt they were unloosed by the servants of Joseph before the gate, and so made obeisance to Joseph after the fashion of Pharaoh. And not only did they make obeisance to him, but were spit upon also, falling down before him

forthwith, and so they were put to shame before the Egyptians; for after this the Egyptians heard all the evils which we had done to Joseph.

4 After these things they brought forth food; for I through two days and two nights tasted nothing, through pity for Joseph. And Judah ate not with them, but watched the pit; for he feared lest Simeon and Gad should run back and slay him. And when they saw that I also ate not, they set me to watch him until he was sold. And he remained in the pit three days and three nights, and so was sold famishing. And when Reuben heard that while he was away Joseph had been sold, he rent his clothes about him, and mourned, saying, How shall I look in the face of Jacob my father? And he took the money, and ran after the merchants, and found no one; for they had left the main road, and journeyed hastily through rugged byways. And Reuben ate no food on that day. Dan therefore came to him, and said, Weep not, neither grieve; for I have found what we can say to our father Jacob. Let us slay a kid of the goats, and dip in it the coat of Joseph; and we will say, Look, if this is the coat of thy son: for they stripped off from Joseph the coat of our father when they were about to sell him, and put upon him an old garment of a slave. Now Simeon had the coat, and would not give it up, wishing to rend it with his sword; for he was angry that Joseph lived, and that he had not slain him. Then we all rose up together against him, and said, If thou give it not up, we will say that thou alone didst this wickedness in Israel; and so he gave it up, and they did even as Dan had said.

5 And now, my children, I bid you to keep the commands of God, and to show mercy upon your neighbour, and to have compassion towards all, not towards men only, but also towards beasts. For for this thing's sake God blessed me; and when all my brethren were sick I escaped without sickness, for God knoweth the purposes of each. Have therefore compassion in your hearts, my children, because even as a man doeth to his neighbour, even so also will God do to him. For the sons of my brethren were sickening, were dying on account of Joseph, because they showed not mercy in their hearts; but my sons were preserved without sickness, as ye know. And when I was in Canaan, by the seacoast, I caught spoil of fish for Jacob my father; and when many were choked in the sea, I abode unhurt.

6 I was the first who made a boat to sail upon the sea, for God gave me understanding and wisdom therein; and I let down a rudder behind it, and I stretched a sail on an upright mast in the midst; and sailing therein along the shores, I caught fish for the house of my father until we went into Egypt; and through compassion, I gave of my fish to every stranger. And if any man were a stranger, or sick, or aged, I boiled the fish and dressed them well, and offered them to all men as every man had need, bringing them together and having compassion upon them. Wherefore also God granted me to take much fish: for he that imparteth unto his neighbour, receiveth manifold more from God. For five years I caught fish, and gave thereof to every man whom I saw, and brought sufficient for all the house of my father. In the summer I caught fish, and in the winter I kept sheep with my brethren.

7 Now I will declare unto you what I did, I saw a man in distress and nakedness in wintertime, and had compassion upon him, and stole away a garment secretly from my house, and gave it to him who was in distress. Do you therefore, my children, from that which God bestoweth upon you, show compassion and mercy impartially to all men, and give to every man with a good heart. And if ye have not at the time wherewith to give to him that asketh you, have compassion for him in bowels of mercy. I know that my hand found not at the time wherewith to give to him that asked me, and I walked with him weeping for more than seven furlongs, and my bowels yearned towards him unto compassion.

8 Have therefore yourselves also, my children, compassion towards every man with mercy, that God also may have compassion upon you, and have mercy upon you; because also in the last days God sendeth His compassion on the earth, and wheresoever He findeth bowels of mercy, He dwelleth in him. For how much compassion a man hath upon his neighbours, so much also hath God upon him. For when we went down into Egypt, Joseph bore no malice against us, and when he saw me he was filled with compassion. And looking towards him, do ye also, my children, approve yourselves without malice, and love one another; and reckon not each one the evil of his brother, for this breaketh unity, and divideth all kindred, and troubleth the soul: for he who beareth malice hath not bowels of mercy.

9 Mark the waters, that they flow together, and sweep along stones, trees, sand; but if they are divided into many streams, the earth sucketh them up, and they become of no account. So also shall ye be if ye be divided. Divide not yourselves into two heads, for everything which God made hath but one head; He gave two shoulders, hands, feet, but all the members are subject unto the one head. I have learnt by the writing of my fathers, that in the last days ye will depart from God, and be divided in Israel, and ye will follow two kings, and will work every abomination, and every idol will ye worship, and your enemies shall lead you captive, and ye shall dwell among the nations with all infirmities and tribulations and anguish of soul. And after these things ye will remember God, and will repent, and He will lead you back; for He is merciful and full of compassion, not imputing evil to the sons of men, because they are flesh, and the spirits of error deceive them in all their doings. And after these things shall God Himself arise to you, the Light of righteousness, and healing and compassion shall be upon His wings. He shall redeem all captivity of the sons of men from Beliar, and every spirit of error shall be trodden down. And He shall bring back all the nations to zeal for Him, and ye shall see God in the fashion of a man whom God shall choose, Jerusalem is His name. And again with the wickedness of your words will ye provoke Him to anger, and ye shall be cast away, even unto the time of consummation.

10 And now, my children, grieve not that I am dying, nor be troubled in that I am passing away from you. For I shall arise once more in the midst of you, as a ruler in the midst of his sons; and I will rejoice in the midst of my tribe, as many as have kept the law of God, and the commandments of Zebulun their father. But upon the ungodly shall God bring everlasting fire, and will destroy them throughout all generations. I am hastening away unto my rest, as did my fathers; but do ye fear the Eternal your God with all your strength all the days of your life. And when he had said these things he fell calmly asleep, and his sons laid him in a coffin; and afterwards they carried him up to Hebron, and buried him with his fathers. ==

THE TESTAMENT OF DAN

Concerning Anger and Lying

1 The record of the words of Dan, which he spake to his sons in his last days. In the hundred and twenty-fifth year of his life he called together his family, and said: Hearken to my words, ye sons of Dan; give heed to the words of the mouth of your father. I have proved in my heart, and in my whole life, that truth with just dealing is good and well-pleasing to God, and that lying and anger are evil, because they teach man all wickedness. I confess this day to you, my children, that in my heart I rejoiced concerning the death of Joseph, a true and good man; and I rejoiced at the selling of Joseph, because his father loved him more than us. For the spirit of jealousy and of vainglory said to me, Thou also art his son. And one of the spirits of Beliar wrought with me, saying, Take this sword, and with it slay Joseph; so shall thy father love thee when he is slain. This is the spirit of anger that counselled me, that even as a leopard devoureth a kid, so should I devour Joseph. But the God of Jacob our father gave him not over into my hands that I should find him alone, nor suffered me to work this iniquity, that two tribes should be destroyed in Israel.

2 And now, my children, I am dying, and I tell you of a truth, that unless ye keep yourselves from the spirit of lying and of anger, and love truth and long-suffering, ye shall perish. There is blindness in anger, my children, and no wrathful man regardeth any person with truth: for though it be a father or a mother, he behaveth towards them as enemies; though it be a brother, he knoweth him not; though it be a prophet of God, he disobeyeth him; though a righteous man, he regardeth him not; a friend he doth not acknowledge. For the spirit of anger encompasseth him with the nets of deceit, and blindeth his natural eyes, and through lying darkeneth his mind, and giveth him a sight of his own making. And wherewith encompasseth he his eyes? In hatred of heart; and he giveth him a heart of his own against his brother unto envy.

3 My children, mischievous is anger, for it becometh as a soul to the soul itself; and the body of the angry man it maketh its own, and over his soul it getteth the mastery, and it bestoweth upon the body its own power, that it may work all iniquity; and whenever the soul doeth aught, it justifieth what has been done, since it seeth not. Therefore he who is wrathful, if he be a mighty man, hath a treble might in his anger; one by the might and aid of his servants, and a second by his wrath, whereby he persuadeth and overcometh in injustice: and having a third of the nature of his own body, and of his own self working

the evil. And though the wrathful man be weak, yet hath he a might twofold of that which is by nature; for wrath ever aideth such in mischief. This spirit goeth always with lying at the right hand of Satan, that his works may be wrought with cruelty and lying.

4 Understand ye therefore the might of wrath, that it is vain. For it first of all stingeth him in word: then by deeds it strengtheneth him who is angry, and with bitter punishments disturbeth his mind, and so stirreth up with great wrath his soul. Therefore, when any one speaketh against you, be not ye moved unto anger. And if any man praiseth you as good, be not lifted up nor elated, either to the feeling or showing of pleasure. For first it pleaseth the hearing, and so stirreth up the understanding to understand the grounds for anger; and then, being wrathful, he thinketh that he is justly angry. If ye fall into any loss or ruin, my children, be not troubled; for this very spirit maketh men desire that which hath perished, in order that they may be inflamed by the desire. If ye suffer loss willingly, be not vexed, for from vexation he raiseth up wrath with lying. And wrath with lying is a twofold mischief; and they speak one with another that they may disturb the mind; and when the soul is continually disturbed, God departeth from it, and Beliar ruleth over it.

5 Observe, therefore, my children, the commandments of God, and keep His law; and depart from wrath, and hate lying, that God may dwell among you, and Beliar may flee from you. Speak truth each one with his neighbour, so shall ye not fall into lust and confusion; but ye shall be in peace, having the God of peace, so shall no war prevail over you. Love God through all your life, and one another with a true heart. For I know that in the last days ye will depart from God, and will provoke Levi unto anger, and will fight against Judah; but ye shall not prevail against them. For an angel of God shall guide them both; for by them shall Israel stand. And whensoever ye depart from God, ye will walk in all evil, working the abominations of the Gentiles, going astray with women of them that are ungodly; and the spirits of error shall work in you with all malice. For I have read in the book of Enoch the righteous, that your prince is Satan, and that all the spirits of fornication and pride shall be subject unto Levi, to lay a snare for the sons of Levi, to cause them to sin before God. And my sons will draw near unto Levi, and sin with them in all things; and the sons of Judah will be covetous, plundering other men's goods like lions. Therefore shall ye be led away with them in captivity, and there shall ye receive all the plagues of Egypt, and all the malice of the Gentiles: and so, when ye return to God, ye shall obtain mercy, and He shall bring you into His sanctuary, calling peace upon you; and there shall arise unto you from the tribe of Judah and of Levi the salvation of God; and He shall make war against Beliar, and He shall give the vengeance of victory to our coasts. And the captivity shall He take from Beliar, even the souls of the saints, and shall turn disobedient hearts unto God, and shall give to them who call upon Him everlasting peace; and the saints shall rest in Eden, and the righteous shall rejoice in the new Jerusalem, which shall be unto the glory of God for ever and ever. And no longer shall Jerusalem endure desolation, nor Israel be led captive; for God shall be in the midst of her, dwelling among men, even the Holy One of Israel reigning over them in humility and in poverty; and he who believeth on Him shall reign in truth in the heavens.

6 And now, my children, fear God, and take heed unto yourselves of Satan and his spirits; and draw near unto God, and to the Angel that intercedeth for you, for He is a Mediator between God and man for the peace of Israel. He shall stand up against the kingdom of the enemy; therefore is the enemy eager to destroy all that call upon God. For he knoweth that in the day on which Israel shall believe, the kingdom of the enemy shall be brought to an end; and the very angel of peace shall strengthen Israel, that it fall not into the extremity of evil. And it shall be in the time of the iniquity of Israel, that God will depart from them, and will go after him that doeth His will, for unto none of His angels shall it be as unto him. And His name shall be in every place of Israel, and among the Gentiles—Saviour. Keep therefore yourselves, my children, from every evil work, and cast away wrath and all lying, and love truth and long-suffering; and the things which ye have heard from your father, do ye also impart to your children, that the Father of the Gentiles may receive you: for He is true and long-suffering, meek and lowly, and teacheth by His works the law of God. Depart, therefore, from all unrighteousness, and cleave unto the righteousness of the law of God: and bury me near my fathers.

7 And when he had said these things he kissed them, and slept the long sleep. And his sons buried him, and after that they carried up his bones to the side of Abraham, and Isaac, and Jacob. Nevertheless, as Dan had prophesied unto them that they should forget the law of their God, and should be alienated from the land of their inheritance, and from the race of Israel, and from their kindred, so also it came to pass. ==

THE TESTAMENT OF NAPHTALI

Concerning Natural Goodness

1 The record of the testament of Naphtali, what things he ordained at the time of his death in the hundred and thirty-second year of his life. When his sons were gathered together in the seventh month, the fourth day of the month, he, being yet in good health, made them a feast and good cheer. And after he was awake in the morning, he said to them, I am dying; and they believed him not. And he blessed God; and affirmed that after yesterday's feast he should die. He began then to say to his sons: Hear, my children; ye sons of Naphtali, hear the words of your father. I was born from Bilhah; and because Rachel dealt craftily, and gave Bilhah in place of herself to Jacob, and she bore me upon Rachel's lap, therefore was I called Naphtali. Gen. xxx. 8. Josephus, Ant., i.

19 7 And Rachel loved me because I was born upon her lap; and when I was of young and tender form, she was wont to kiss me, and say, Would that I might see a brother of thine from my own womb, like unto thee: whence also Joseph was like unto me in all things, according to the prayers of Rachel. Now my mother was Bilhah, daughter of Rotheus the brother of Deborah, Rebecca's nurse, and she was born on one and the self-same day with Rachel. And Rotheus was of the family of Abraham, a Chaldean, fearing God, free-born and noble; and he was taken captive, and was bought by Laban; and he gave him Aena his handmaid to wife, and she bore a daughter, and called her Zilpah, after the name of the village in which he had been taken captive. And next she bore Bilhah, saying, My daughter is eager after what is new, for immediately that she was born she was eager for the breast.

2 And since I was swift on my feet like a deer, my father Jacob appointed me for all errands and messages, and as a deer did he give me his blessing. For as the potter knoweth the vessel, what it containeth, and bringeth clay thereto, so also doth God make the body in accordance with the spirit, and according to the capacity of the body doth He implant the spirit, and the one is not deficient from the other by a third part of a hair; for by weight, and measure, and rule is every creature of the Most High. And as the potter knoweth the use of each vessel, whereto it sufficeth, so also doth God know the body, how far it is capable for goodness, and when it beginneth in evil; for there is no created thing and no thought which God knoweth not, for He created every man after His own image. As man's strength, so also is his work; and as his mind, so also is his work; and as his purpose, so also is his doing; as his heart, so also is his mouth; as his eye, so also is his sleep; as his soul, so also is his word, either in the law of God or in the law of Beliar. And as there is a division between light and darkness, between seeing and hearing, so also is there a division between man and man, and between woman and woman; neither is it to be said that there is any superiority in anything, either of the face

or of other like things. For God made all things good in their order, the five senses in the head, and He joineth on the neck to the head, the hair also for comeliness, the heart moreover for understanding, the belly for the dividing of the stomach, the calamus for health, the liver for wrath, the gall for bitterness. the spleen for laughter, the reins for craftiness, the loins for power, the ribs for containing, the back for strength, and so forth. So then, my children, be ye orderly unto good things in the fear of God, and do nothing disorderly in scorn or out of its due season. For if thou bid the eye to hear, it cannot; so neither in darkness can ye do the works of light.

3 Be ye not therefore eager to corrupt your doings through excess, or with empty words to deceive your souls; because if ye keep silence in purity of heart, ye shall be able to hold fast the will of God, and to cast away the will of the devil. Sun and moon and stars change not their order; so also ye shall not change the law of God in the disorderliness of your doings. Nations went astray, and forsook God, and changed their order, and followed stones and stocks, following after spirits of error. But ye shall not be so, my children, recognising in the firmament, in the earth, and in the sea, and in all created things, God who made them all, that ye become not as Sodom, which changed the order of its nature, in like manner also the Watchers changed the order of their nature, whom also God cursed at the flood, and for their sakes made desolate the earth, that it should be uninhabited and fruitless.

4 These things I say, my children, for I have read in the holy writing of Enoch that ye yourselves also will depart from God, walking according to all wickedness of the Gentiles, and ye will do according to all the iniquity of Sodom. And God will bring captivity upon you, and there shall ye serve your enemies, and ye shall be covered with all affliction and tribulation, until God shall have consumed you all. And after that ye shall have been diminished and made few, ye will return and acknowledge the Eternal your God; and He will bring you back into your own land, according to His abundant mercy. And it shall be, after that they shall come into the land of their fathers, they will again forget God and deal wickedly; and God shall scatter them upon the face of all the earth, until the compassion of God shall come, a Man working righteousness and showing mercy unto all them that are afar off, and them that are near.

5 For in the fortieth year of my life, I saw in a vision that the sun and the moon were standing still on the Mount of Olives, at the east of Jerusalem. And behold Isaac, the father of my father, saith to us, Run and lay hold of them, each one according to his strength; and he that seizeth them, his shall be the sun and the moon. And we all of us ran together, and Levi laid hold of the sun, and Judah outstripped the others and seized the moon, and they were both of them lifted up with them. And when Levi became as a sun, a certain young man gave to him twelve branches of palm; and Judah was bright as the moon, and under his feet were twelve rays. And Levi and Judah ran, and laid hold each of the other. And, lo, a bull upon the earth, having two great horns, and an eagle's wings upon his back; and we wished to seize him, but could not. For Joseph outstripped us, and took him, and ascended up with him on high. And I saw, for I was there,

and behold a holy writing appeared to us saying: Assyrians, Medes, Persians, Elamites, Gelachæans, Chaldeans, Syrians, shall possess in captivity the twelve tribes of Israel.

6 And again, after seven months, I saw our father Jacob standing by the sea of Jamnia, and we his sons were with him. And, behold, there came a ship sailing by, full of dried flesh, without sailors or pilot: and there was written upon the ship, Jacob. And our father saith to us, Let us embark on our ship. And when we had gone on board, there arose a vehement storm, and a tempest of mighty wind; and our father, who was holding the helm, flew away from us. And we, being tost with the tempest, were borne along over the sea; and the ship was filled with water and beaten about with a mighty wave, so that it was well-nigh broken in pieces. And Joseph fled away upon a little boat, and we all were divided upon twelve boards, and Levi and Judah were together. We therefore all were scattered even unto afar off. Then Levi, girt about with sackcloth, prayed for us all unto God. And when the storm ceased, immediately the ship reached the land, as though in peace. And, lo, Jacob our father came, and we rejoiced with one accord.

7 These two dreams I told to my father; and he said to me, These things must be fulfilled in their season, after that Israel hath endured many things. Then my father saith unto me, I believe that Joseph liveth, for I see always that God numbereth him with you. And he said, weeping, Thou livest, Joseph, my child, and I behold thee not, and thou seest not Jacob that begat thee. And he caused us also to weep at these words of his, and I burned in my heart to declare that he had been sold, but I feared my brethren.

8 Behold, my children, I have shown unto you the last times, that all shall come to pass in Israel. Do ye also therefore charge your children that they be united to Levi and to Judah. For through Judah shall salvation arise unto Israel, and in Him shall Jacob be blessed. For through his tribe shall God be seen dwelling among men on the earth, to save the race of Israel, and He shall gather together the righteous from the Gentiles. If ye work that which is good, my children, both men and angels will bless you; and God will be glorified through you among the Gentiles, and the devil will flee from you, and the wild beasts will fear you, and the angels will cleave to you. For as if a man rear up a child well, he hath a kindly remembrance thereof; so also for a good work there is a good remembrance with God. But him who doeth not that which is good, men and angels shall curse and God will be dishonoured among the heathen through him, and the devil maketh him his own as his peculiar instrument, and every wild beast shall master him, and God will hate him. For the commandments of the law are twofold, and through prudence must they be fulfilled. For there is a season for a man to embrace his wife, and a season to abstain therefrom for his prayer. So then there are two commandments; and unless they be done in due order, they bring about sin. So also is it with the other commandments. Be ye therefore wise in God, and prudent, understanding the order of the commandments, and the laws of every work, that God may love you.

9 And when he had charged them with many such words, he exhorted them that they should remove his bones to Hebron, and should bury him with his fathers. And when he had eaten and drunken with a merry heart, he covered his face and died. And his sons did according to all things whatsoever Naphtali their father had charged them. ==

THE TESTAMENT OF GAD

Concerning Hatred

1 The record of the testament of Gad, what things he spake unto his sons, in the hundred and twenty-seventh year of his life, saying: I was the seventh son born to Jacob, and I was valiant in keeping the flocks. I guarded at night the flock; and whenever the lion came, or wolf, or leopard, or bear, or any wild beast against the fold, I pursued it, and with my hand seizing its foot, and whirling it round, I stunned it, and hurled it over two furlongs, and so killed it. Now Joseph was feeding the flock with us for about thirty days, and being tender, he fell sick by reason of the heat. And he returned to Hebron to his father, who made him lie down near him, because he loved him. And Joseph told our father that the sons of Zilpah and Bilhah were slaying the best of the beasts, and devouring them without the knowledge of Judah and Reuben. For he saw that I delivered a lamb out of the mouth of the bear, and I put the bear to death; and the lamb I slew, being grieved concerning it that it could not live, and we ate it, and he told our father. And I was wroth with Joseph for that thing until the day that he was sold into Egypt. And the spirit of hatred was in me, and I wished not either to see Joseph or to hear him. And he rebuked us to our faces for having eaten of the flock without Judah. And whatsoever things he told our father, he believed him.

2 I confess now my sin, my children, that oftentimes I wished to kill him, because I hated him to the death, and there were in no wise in me bowels of mercy towards him. Moreover, I hated him yet more because of his dreams; and I would have devoured him out of the land of the living, even as a calf devoureth the grass from the earth. Therefore I and Judah sold him to the Ishmaelites for thirty pieces of gold, and ten of them we hid, and showed the twenty to our brethren: and so through my covetousness I was fully bent on his destruction. And the God of my fathers delivered him from my hands, that I should not work iniquity in Israel.

3 And now, my children, hearken to the words of truth to work righteousness, and all the law of the Most High, and not go astray through the spirit of hatred, for it is evil in all the doings of men. Whatsoever a man doeth, that doth the hater abhor: though he worketh the law of God, he praiseth him not; though he feareth God, and taketh pleasure in that which is righteous, he loveth him not: he dispraiseth the truth, he envieth him that ordereth his way aright, he delighteth in evil-speaking, he loveth arrogance, for hatred hath blinded his soul; even as I also looked on Joseph.

4 Take heed therefore, my children, of hatred; for it worketh iniquity against God Himself: for it will not hear the words of His commandments concerning the loving of one's neighbour, and it sinneth against God. For if a brother stumble, immediately it wisheth to proclaim it to all men, and is urgent that he should be judged for it, and be punished and slain. And if it be a servant, it accuseth him to his master, and with all affliction it deviseth against him, if it be possible to slay him. For hatred worketh in envy, and it ever sickeneth with envy against them that prosper in well-doing, when it seeth or heareth thereof. For as love would even restore to life the dead, and would call back them that are condemned to die, so hatred would slay the living, and those that have offended in a small matter it would not suffer to live. For the spirit of hatred worketh together with Satan through hastiness of spirit in all things unto men's death; but the spirit of love worketh together with the law of God in long-suffering unto the salvation of men.

5 Hatred is evil, because it continually abideth with lying, speaking against the truth; and it maketh small things to be great, and giveth heed to darkness as to light, and calleth the sweet bitter, and teacheth slander, and war, and violence, and every excess of evil; and it filleth the heart with devilish poison. And these things I say to you from experience, my children, that ye may flee hatred, and cleave to the love of God. Righteousness casteth out hatred, humility destroyeth hatred. For he that is just and humble is ashamed to do wrong, being reproved not of another, but of his own heart, because God vieweth his intent: he speaketh not against any man, because the fear of the Most High overcometh hatred. For, fearing lest he should offend God, he will not do any wrong to any man, no, not even in thought. These things I learnt at last, after that I had repented concerning Joseph. For true repentance after a godly sort destroyeth unbelief, and driveth away the darkness, and enlighteneth the eyes, and giveth knowledge to the soul, and guideth the mind to salvation; and those things which it hath not learnt from man, it knoweth through repentance. For God brought upon me a disease of the heart; and had not the prayers of Jacob my father intervened, it had hardly failed that my spirit had departed. For by what things a man transgresseth, by the same also is he punished. For in that my heart was set mercilessly against Joseph, in my heart too I suffered mercilessly, and was judged for eleven months, for so long a time as I had been envious against Joseph until he was sold.

6 And now, my children, love ye each one his brother, and put away hatred from your hearts, loving one another in deed, and in word, and in thought of the soul. For in the presence of our father I spake peaceably with Joseph; and when I had gone out, the spirit of hatred darkened my mind, and moved my soul to slay him. Love ye therefore one another from your hearts; and if a man sin against thee, tell him of it gently, and drive out the poison of hatred, and foster not guile in thy soul. And if he confess and repent, forgive him; and if he deny it, strive not with him, lest he swear, and thou sin doubly. Let not a stranger hear your secrets amid your striving, lest he hate and become thy enemy, and work great sin against thee; for ofttimes he will talk guilefully with thee, or evilly overreach thee, taking his poison from himself. Therefore, if he deny it, and is convicted and put to shame, and is silenced, do not tempt him on. For he who denieth repenteth, so that he no more doeth wrong against thee; yea also, he will honour thee, and fear thee, and be at peace with thee. But if he be shameless, and

abideth in his wrongdoing, even then forgive him from the heart, and give the vengeance to God.

7 If a man prospereth more than you, be not grieved, but pray also for him, that he may have perfect prosperity. For perchance it is expedient for you thus; and if he be further exalted, be not envious, remembering that all flesh shall die: and offer praise to God, who giveth things good and profitable to all men. Seek out the judgments of God, and so shall thy mind rest and be at peace. And though a man become rich by evil means, even as Esau the brother of my father, be not jealous; but wait for the end of God. For either He taketh His benefits away from the wicked, or leaveth them still to the repentant, or to the unrepentant reserveth punishment for ever. For the poor man who is free from envy, giving thanks to God in all things, is rich among all men, because he hath not evil jealousy of men. Put away, therefore, hatred from your souls, and love one another with uprightness of heart.

8 And do ye also tell these things to your children, that they honour Judah and Levi, for from them shall God raise up a Saviour to Israel. For I know that at the last your children shall depart from them, and shall walk in all wickedness, and mischief, and corruption before God. And when he had rested for a little while, he said again to them, My children, obey your father, and bury me near to my fathers. And he drew up his feet, and fell asleep in peace. And after five years they carried him up, and laid him in Hebron with his fathers. ==

THE TESTAMENT OF ASHER

Concerning Two Faces of Vice and Virtue

1 The record of the testament of Asher, what things he spake to his sons in the hundred and twentieth year of his life. While he was still in health, he said to them: Hearken, ye children of Asher, to your father, and I will declare to you all that is right in the sight of God. Two ways hath God given to the sons of men, and two minds, and two doings, and two places, and two ends. Therefore all things are by twos, one corresponding to the other. There are two ways of good and evil, with which are the two minds in our breasts distinguishing them. Therefore if the soul take pleasure in good, all its actions are in righteousness; and though it sin, it straightway repenteth. For, having his mind set upon righteousness, and casting away maliciousness, he straightway overthroweth the evil, and uprooteth the sin. But if his mind turn aside in evil, all his doings are in maliciousness, and he driveth away the good, and taketh unto him the evil, and is ruled by Beliar; and even though he work what is good, he perverteth it in evil. For whenever he beginneth as though to do good, he bringeth the end of his doing to work evil, seeing that the treasure of the devil is filled with the poison of an evil spirit.

2 There is then, he saith, a soul which speaketh the good for the sake of the evil, and the end of the doing leadeth to mischief. There is a man who showeth no compassion upon him who serveth his turn in evil; and this thing hath two aspects, but the whole is evil. And there is a man that loveth him that worketh evil; he likewise dwelleth in evil, because he chooseth even to die in an evil cause for his sake: and concerning this it is clear that it hath two aspects, but the whole is an evil work. And though there is love, it is but wickedness concealing the evil, even as it beareth a name that seemeth good, but the end of the doing tendeth unto evil. Another stealeth, worketh unjustly, plundereth, defraudeth, and withal pitieth the poor: this, too, hath a twofold aspect, but the whole is evil. Defrauding his neighbour he provoketh God, and sweareth falsely against the Most High, and yet pitieth the poor: God who commandeth the law he setteth at nought and provoketh, and refresheth the poor; he defileth the soul, and maketh gay the body; he killeth many, and he pitieth a few: and this, too, hath a twofold aspect. Another committeth adultery and fornication, and abstaineth from meats; yet in his fasting he worketh evil, and by his power and his wealth perverteth many, and out of his excessive wickedness worketh the commandments: this, too, hath a twofold aspect, but the whole is evil. Such men are as swine or hares; for they are half clean, but in very deed are unclean. For God in

the Heavenly Cf. Levi
5 P. 13, note 8 supra. Tablets hath thus declared.

3 Do not ye therefore, my children, wear two faces like unto them, of goodness and of wickedness; but cleave unto goodness only, for in goodness doth God rest, and men desire it. From wickedness flee away, destroying the devil by your good works; for they that are double-faced serve not God, but their own lusts, so that they may please Beliar and men like unto themselves.

4 For good men, even they that are single of face, though they be thought by them that are double-faced to err, are just before God. For many in killing the wicked do two works, an evil by a good; but the whole is good, because he hath uprooted and destroyed that which is evil. One man hateth him that showeth mercy, and doeth wrong to the adulterer and the thief: this, too, is double-faced, but the whole work is good, because he followeth God's example, in that he receiveth not that which seemeth good with that which is really bad. Another desireth not to see good days with them that riot, lest he defile his mouth and pollute his soul: this, too, is double-faced, but the whole is good, for such men are like to stags and to hinds, because in a wild condition they seem to be unclean, but they are altogether clean; because they walk in a zeal for God, and abstain from what God also hateth and forbiddeth by His commandments, and they ward off the evil from the good.

5 Ye see therefore, my children, how that there are two in all things, one against the other, and the one is hidden by the other. Death succeedeth to life, dishonour to glory, night to day, and darkness to light; and all things are under the day, and just things under life: wherefore also everlasting life awaiteth death. Nor may it be said that truth is a lie, nor right wrong; for all truth is under the light, even as all things are under God. All these things I proved in my life, and I wandered not from the truth of God, and I searched out the commandments of the Most High, walking with singleness of face according to all my strength unto that which is good.

6 Take heed therefore ye also, my children, to the commandments of God, following the truth with singleness of face, for they that are double-faced receive twofold punishment. Hate the spirits of error, which strive against men. Keep the law of God, and give not heed unto evil as unto good; but look unto the thing that is good indeed, and keep it in all commandments of God, having your conversation unto Him, and resting in Him: for the ends at which men aim do show their righteousness, and know the angels of God from the angels of Satan. For if the soul depart troubled, it is tormented by the evil spirit which also it served in lusts and evil works; but if quietly and with joy it hath known the angel of peace, it shall comfort him in life.

7 Become not, my children, as Sodom, which knew not the angels of God, and perished for ever. For I know that ye will sin, and ye shall be delivered into the hands of your enemies, and your land shall be made desolate, and ye shall be scattered unto the four corners of the earth. And ye shall be set at nought in the Dispersion as useless water, until the Most High shall visit the earth; and He shall come as man, with men eating and drinking, and in peace breaking the head of the dragon through water. He shall save Israel and all nations, God speaking in the person of man. Therefore tell ye these things to your children, that they disobey Him not. For I have read in the Heavenly Tablets that in very deed ye will disobey Him, and act ungodly against Him, not giving heed to the law of God, but to the commandments of men. Therefore shall ye be scattered as Gad and as Dan my brethren, who shall know not their own lands, tribe, and tongue. But God will gather you together in faith through the hope of His tender mercy, for the sake of Abraham, and Isaac, and Jacob.

8 And when he had said these things unto them, he charged them, saying: Bury me in Hebron. And he fell into a peaceful sleep, and died; and after this his sons did as he had charged them, and they carried him up and buried him with his fathers. ==

THE TESTAMENT OF JOSEPH

Concerning Sobriety

1 The record of the testament of Joseph. When he was about to die he called his sons and his brethren together, and said to them: My children and brethren, hearken to Joseph the beloved of Israel; give ear, my sons, unto your father. I have seen in my life envy and death, and I wandered not in the truth of God. These my brethren hated me, and God loved me: they wished to slay me, and the God of my fathers guarded me: they let me down into a pit, and the Most High brought me up again: I was sold for a slave, and God made me free: I was taken into captivity, and His strong hand succoured me: I was kept in hunger, and God Himself nourished me: I was alone, and God comforted me: I was sick, and the Most High visited me: I was in prison, and the Saviour showed favour unto me; in bonds, and He released me; amid slanders, and He pleaded my cause; amid bitter words of the Egyptians, and He rescued me; amid envy and guile, and He exalted me.

2 And thus Potiphar the chief cook of Pharaoh entrusted to me his house, and I struggled against a shameless woman, urging me to transgress with her; but the God of Israel my father guarded me from the burning flame. I was cast into prison, I was beaten, I was mocked; and God granted me to find pity in the sight of the keeper of the prison. For He will in no wise forsake them that fear Him, neither in darkness, nor in bonds, nor in tribulations, nor in necessities. For not as man is God ashamed, nor as the son of man is He afraid, nor as one that is earth-born is He weak, or can He be thrust aside; but in all places is He at hand, and in divers ways doth He comfort, departing for a little to try the purpose of the soul. In ten temptations He showed me approved, and in all of them I endured; for endurance is a mighty charm, and patience giveth many good things.

3 How often did the Egyptian threaten me with death! How often did she give me over to punishment, and then call me back, and threaten me when I would not company with her! And she said to me, Thou shalt be master of me, and all that is mine, if thou wilt give thyself unto me, and thou shalt be as our master. Therefore I remembered the words of the fathers of my father Jacob, and I entered into my chamber and prayed unto God; and I fasted in those seven years, and I appeared to my master as one living delicately, for they that fast for God's sake receive beauty of face.

And if one gave me wine, I drank it not; and I fasted for three days, and took my food and gave it to the poor and sick. And I sought God early, and wept for the Egyptian woman of Memphis, for very unceasingly did she trouble me, and at night she came to me under the pretence of visiting me; and at first, because she had no male child, she feigned to count me as a son. And I prayed unto God, and she bare a male child; therefore for a time she embraced me as a son, and I knew it not. Last of all, she sought to draw me into fornication. And when I perceived it, I sorrowed even unto death; and when she had gone out I came to myself, and I lamented for her many days, because I saw her guile and her deceit. And I declared unto her the words of the Most High, if haply she would turn from her evil lust.

4 How often has she fawned upon me with words as a holy man, with guile in her talk, praising my chastity before her husband, while desiring to destroy me when we were alone. She lauded me openly as chaste, and in secret she said unto me, Fear not my husband; for he is persuaded concerning thy chastity, so that even should one tell him concerning us he would in no wise believe. For all these things I lay upon the ground in sackcloth, and I besought God that God would deliver me from the Egyptian. And when she prevailed nothing, she came again to me under the plea of instruction, that she might know the word of God. And she said unto me, If thou willest that I should leave my idols, be persuaded by me, and I will persuade my husband to depart from his idols, and we will walk in the law of thy God. And I said unto her, God willeth not that those who reverence Him should be in uncleanness, nor doth He take pleasure in them that commit adultery. And she held her peace, longing to accomplish her evil desire. And I gave myself yet more to fasting and prayer, that God should deliver me from her.

5 And again at another time she said unto me, If thou wilt not commit adultery, I will kill my husband, and so will I lawfully take thee to be my husband. I therefore, when I heard this, rent my garment, and said, Woman, reverence God, and do not this evil deed, lest thou be utterly destroyed; for I will declare thy ungodly thought unto all men. She therefore, being afraid, besought that I would declare to no one her wickedness. And she departed, soothing me with gifts, and sending to me every delight of the sons of men.

6 And she sendeth to me food sprinkled with enchantments. And when the eunuch who brought it came, I looked up and beheld a terrible man giving me with the dish a sword, and I perceived that her scheme was for the deception of my soul. And when he had gone out I wept, nor did I taste that or any other of her food. So then after one day she came to me and observed the food, and said unto me, What is this, that thou hast not eaten of the food? And I said unto her, It is because thou filledst it with death; and how saidst thou, I come not near to idols but to God alone? Now therefore know that the God of my father hath revealed unto me by an angel thy wickedness, and I have kept it to convict thee, if haply thou mayest see it and repent. But that thou mayest learn that the wickedness of the ungodly hath no power over them that reverence God in chastity, I took it and ate it before her, saying, The God of my fathers and the Angel of Abraham shall be with me. And she fell upon her face at my feet, and wept; and I raised her up and admonished her, and she promised to do this iniquity no more.

7 But because her heart was set upon me to commit lewdness, she sighed, and her countenance fell. And when her husband saw her, he said unto her, Why is thy countenance fallen? And she said, I have a pain at my heart, and the groanings of my spirit do oppress me; and so he comforted her who was not sick. Then she rushed in to me while her husband was yet without, and said unto me, I will hang myself, or cast myself into a well or over a cliff, if thou wilt not consent unto me. And when I saw the spirit of Beliar was troubling her, I prayed unto God, and said unto her, Why art thou troubled and disturbed, blinded in sins? Remember that if thou killest thyself, Sethon, the concubine of thy husband, thy rival, will beat thy children, and will destroy thy memorial from off the earth. And she said unto me, Lo then thou lovest me; this alone is sufficient for me, that thou carest for my life and my children: I have expectation that I shall enjoy my desire. And she knew not that because of my God I spake thus, and not because of her. For if a man hath fallen before the passion of a wicked desire, then by that hath he become enslaved, even as also was she. And if he hear any good thing with regard to the passion whereby he is vanquished, he receiveth it unto his wicked desire.

8 I declare unto you, my children, that it was about the sixth hour when she departed from me; and I knelt before God all that day, and continued all the night; and about dawn I rose up weeping, and praying for a release from the Egyptian. At last, then, she laid hold of my garments, forcibly dragging me to have connection with her. When, therefore, I saw that in her madness she was forcibly holding my garments, I fled away naked. And she falsely accused me to her husband, and the Egyptian cast me into the prison in his house; and on the morrow, having scourged me, the Egyptian sent me into the prison in his house. When, therefore, I was in fetters, the Egyptian woman fell sick from her vexation, and listened to me how I sang praises unto God while I was in the abode of darkness, and with glad voice rejoiced and glorified my God only because by a pretext I had been rid of the Egyptian woman.

9 How often hath she sent unto me, saying, Consent to fulfil my desire, and I will release thee from thy bonds, and I will free time from the darkness! And not even in thoughts did I incline unto her. For God loveth him who in a den of darkness fasteth with chastity, rather than him who in secret chambers liveth delicately without restraint. And whosoever liveth in chastity, and desireth also glory, and if the Most High knoweth that it is expedient for him, He bestoweth this also upon him, even as upon me. How often, though she were sick, did she come down to me at unlooked-for times, and listened to my voice as I prayed! And when I heard her groanings I held my peace. For when I was in her house she was wont to bare her arms, and breasts, and legs, that I might fall before her; for she was very beautiful, splendidly adorned for my deception. And God guarded me from her devices.

10 Ye see therefore, my children, how great things patience worketh, and prayer with fasting. And if ye therefore follow after sobriety and purity in patience and humility of heart, God will dwell among you, because He loveth sobriety. And wheresoever the Most High dwelleth, even though a man fall into envy, or slavery, or slander, God who dwelleth in him, for his sobriety's sake not only delivereth him from evil, but also exalteth and glorifieth him, even as me. For in every way the man is guarded, whether in deed, or in word, or in thought. My brethren know how my father loved me, and I was not exalted in my heart; although I was a child, I had

the fear of God in my thoughts. For I knew that all things should pass away, and I kept myself within bounds, and I honoured my brethren; and through fear of them I held my peace when I was sold, and revealed not my family to the Ishmaelites, that I was the son of Jacob, a great man and a mighty.

11 Do ye also, therefore, have the fear of God in your works, and honour your brethren. For every one who worketh the law of God shall be loved by Him. And when I came to the Indocolpitæ with the Ishmaelites, they asked me, and I said that I was a slave from their house, that I might not put my brethren to shame. And the eldest of them said unto me, Thou art not a slave, for even thy appearance doth make it manifest concerning thee. And he threatened me even unto death. But I said that I was their slave. Now when we came into Egypt, they strove concerning me, which of them should buy me and take me. Therefore it seemed good to all that I should remain in Egypt with a merchant of their trade, until they should return bringing merchandise. And God gave me favour in the eyes of the merchant, and he entrusted unto me his house. And God blessed him by my means, and increased him in silver and gold, and I was with him three months and five days.

12 About that time the Memphian wife of Potiphar passed by with great pomp, and cast her eyes upon me, because her eunuchs told her concerning me. And she told her husband concerning the merchant, that he had become rich by means of a young Hebrew, saying, And they say that men have indeed stolen him out of the land of Canaan. Now therefore execute judgment with him, and take away the youth to be thy steward; so shall the God of the Hebrews bless thee, for grace from heaven is upon him.

13 And Potiphar was persuaded by her words, and commanded the merchant to be brought, and said unto him, What is this that I hear, that thou stealest souls out of the land of the Hebrews, and sellest them for slaves? The merchant therefore fell upon his face, and besought him, saying, I beseech thee, my master, I know not what thou sayest. And he said, Whence then is thy Hebrew servant? And he said, The Ishmaelites entrusted him to me until they should return. And he believed him not, but commanded him to be stripped and beaten. And when he persisted, Potiphar said, Let the youth be brought. And when I was brought in, I did obeisance to the chief of the eunuchs—for he was third in rank with Pharaoh, being chief of all the eunuchs, and having wives and children and concubines. And he took me apart from him, and said unto me, Art thou a slave or free? And I said, A slave. And he said unto me, Whose slave art thou? And I said unto him, The Ishmaelites'. And again he said unto me, How becamest thou their slave? And I said, They bought me out of the land of Canaan. And he believed me not, and said, Thou liest: and he commanded me to be stripped and beaten.

14 Now the Memphian woman was looking through a window while I was being beaten, and she sent unto her husband, saying, Thy judgment is unjust; for thou dost even punish a free man who hath been stolen, as though he were a transgressor. And when I gave no other answer though I was beaten, he commanded that we should be kept in guard, until, said he, the owners of the boy shall come. And his wife said unto him, Wherefore dost thou detain in captivity this noble child, who ought rather to be set at liberty, and wait upon thee? For she wished to see me in desire of sin, and I was ignorant concerning all these things. Then said he to his wife, It is

not the custom of the Egyptians to take away that which belongeth to others before proof is given. This he said concerning the merchant, and concerning me, that I must be imprisoned.

15 Now, after four and twenty days came the Ishmaelites; and having heard that Jacob my father was mourning because of me, they said unto me, How is it that thou saidst that thou wert a slave? and lo, we have learnt that thou art the son of a mighty man in the land of Canaan, and thy father grieveth for thee in sackcloth. And again I would have wept, but I restrained myself, that I should not put my brethren to shame. And I said, I know not, I am a slave. Then they take counsel to sell me, that I should not be found in their hands. For they feared Jacob, lest he should work upon them a deadly vengeance. For it had been heard that he was mighty with God and with men. Then said the merchant unto them, Release me from the judgment of Potiphar. They therefore came and asked for me, saying, He was bought by us with money. And he sent us away.

16 Now the Memphian woman pointed me out to her husband, that he should buy me; for I hear, said she, that they are selling him. And she sent a eunuch to the Ishmaelites, and asked them to sell me; and since he was not willing to traffic with them, he returned. So when the eunuch had made trial of them, he made known to his mistress that they asked a large price for their slave. And she sent another eunuch, saying, Even though they demand two minæ of gold, take heed not to spare the gold; only buy the boy, and bring him hither. And he gave them eighty pieces of gold for me, and told his mistress that a hundred had been given for me. And when I saw it I held my peace, that the eunuch should not be punished.

17 Ye see, my children, what great things I endured that I should not put my brethren to shame. Do ye also love one another, and with long-suffering hide ye one another's faults. For God delighteth in the unity of brethren, and in the purpose of a heart approved unto love. And when my brethren came into Egypt, and learnt that I returned their money unto them, and upbraided them not, yea, that I even comforted them, and after the death of Jacob I loved them more abundantly, and all things whatsoever he commanded I did very abundantly, then they marvelled. For I suffered them not to be afflicted even unto the smallest matter; and all that was in my hand I gave unto them. Their children were my children, and my children were as their servants; their life was my life, and all their suffering was my suffering, and all their sickness was my infirmity. My land was their land, my counsel their counsel, and I exalted not myself among them in arrogance because of my worldly glory, but I was among them as one of the least.

18 If ye also therefore walk in the commandments of God, my children, He will exalt you there, and will bless you with good things for ever and ever. And if any one seeketh to do evil unto you, do ye by well-doing pray for him, and ye shall be redeemed of God from all evil. For, behold, ye see that through long-suffering I took unto wife even the daughter of my master. And a hundred talents of gold were given me with her; for God made them to serve me. And He gave me also beauty as a flower above the beautiful ones of Israel; and He preserved me unto old age in strength and in beauty, because I was like in all things to Jacob.

19 Hear ye also, my children, the visions which I saw. There were twelve deer feeding, and the nine were divided and scattered in the land, likewise also the three. And I saw that from Judah was born a virgin wearing a linen garment, and from her went forth a Lamb, without spot, and on His left hand there was as it were a lion; and all the beasts rushed against Him, and the lamb overcame them, and destroyed them, and trod them under foot. And because of Him the angels rejoiced, and men, and all the earth. And these things shall take place in their season, in the last days. Do ye therefore, my children, observe the commandments of God, and honour Judah and Levi; for from them shall arise unto you the Lamb of God, by grace saving all the Gentiles and Israel. For His kingdom is an everlasting kingdom, which shall not be shaken; but my kingdom among you shall come to an end as a watcher's hammock, which after the summer will not appear.

20 I know that after my death the Egyptians will afflict you, but God will undertake your cause, and will bring you into that which He promised to your fathers. But carry ye up my bones with you; for when my bones are taken up, God will be with you in light, and Beliar shall be in darkness with the Egyptians. And carry ye up Zilpah your mother, and lay her near Bilhah, by the hippodrome, by the side of Rachel. And when he had said these things, he stretched out his feet, and slept the long sleep. And all Israel bewailed him, and all Egypt, with a great lamentation. For he felt even for the Egyptians even as his own members, and showed them kindness, aiding them in every work, and counsel, and matter. ==

THE TESTAMENT OF BENJAMIN

Concerning a Pure Mind

1 The record of the words of Benjamin, which he set forth to his sons, after he had lived a hundred and twenty years. And he kissed them, and said: As Isaac was born to Abraham in his hundredth year, so also was I to Jacob. Now since Rachel died in giving me birth, I had no milk; therefore I was suckled by Bilhah her handmaid. For Rachel remained barren for twelve years after that she had borne Joseph: and she prayed God with fasting twelve days, and she conceived and bare me. For our father loved Rachel dearly, and prayed that he might see two sons born from her: therefore was I called the son of days, which is Benjamin.

2 When therefore I went into Egypt, and Joseph my brother recognised me, he said unto me, What did they tell my father in that they sold me? And I said unto him, They dabbled thy coat with blood and sent it, and said, Look if this is the coat of thy son. And he said to me, Even so, brother; for when the Ishmaelites took me, one of them stripped off my coat, and gave me a girdle, and scourged me, and bade me run. And as he went away to hide my garment, a lion met him, and slew him; and so his fellows were afraid, and sold me to their companions.

3 Do ye also therefore, my children, love the Eternal God of heaven, and keep His commandments, and be followers of the good and holy man Joseph; and let your mind be unto good, even as ye know me. He that hath his mind good seeth all things rightly. Fear ye God, and love your neighbour; and even though the spirits of Beliar allure you into all troublous wickedness, yet shall no troublous wickedness have dominion over you, even as it had not over Joseph my brother. How many men wished to slay him, and God shielded him! For he that feareth God and loveth his neighbour cannot be smitten by Beliar's spirit of the air, being shielded by the fear of God; nor can he be ruled over by the device of men or of beasts, for he is aided by the love of God which he hath towards his neighbour. For he even besought our father Jacob that he would pray for our brethren, that God would not impute to them the evil that they devised concerning Joseph. And thus Jacob cried out, My child Joseph, thou hast prevailed over the bowels of thy father Jacob. And he embraced him, and kissed him for two hours, saying, In thee shall be fulfilled the prophecy of heaven concerning the Lamb of God, even the Saviour of the world, that spotless shall He be delivered up for transgressors, and sinless shall He be put to death for ungodly men in the blood of the covenant, for the salvation of the Gentiles and of Israel, and shall destroy Beliar, and them that serve him.

4 Know ye, my children, the end of the good man? Be followers of his compassion in a good mind, that ye also may wear crowns of glory. The good man hath not a dark eye; for he showeth mercy to all men, even though they be sinners, even though they devise evil concerning him. So he that doeth good overcometh the evil, being shielded by Him that is good; and he loveth the righteous as his own soul. If any one is glorified, he envieth him not; if any one is enriched, he is not jealous; if any one is valiant, he praiseth him; he trusteth and laudeth him that is sober-minded; he showeth mercy to the poor; he is kindly disposed toward the weak; he singeth the praises of God; as for him who hath the fear of God, he protecteth him as with a shield; him that loveth God he aideth; him that rejecteth the Most High he admonisheth and turneth back; and him that hath the grace of a good spirit, he loveth even as his own soul.

5 If ye have a good mind, my children, then will both wicked men be at peace with you, and the profligate will reverence you and turn unto good; and the covetous shall not only cease from their inordinate desire, but shall even give the fruits of their covetousness to them that are afflicted. If ye do well, even the unclean spirits shall flee from you; yea, the very beasts shall flee from you in dread. For where the reverence for good works is present unto the mind, darkness fleeth away from him. For if any one is injurious to a holy man, he repenteth; for the holy man showeth pity on his reviler, and holdeth his peace. And if any one betray a righteous soul, and the righteous man, though praying, be humbled for a little while, yet not long after he appeareth far more glorious, even as was Joseph my brother.

6 The mind of the good man is not in the power of the deceit of the spirit of Beliar, for the angel of peace guideth his soul. He gazeth not passionately on corruptible things, nor gathereth together riches unto desire of pleasure; he delighteth not in pleasure, he hurteth not his neighbour, he pampereth not himself with food, he erreth not in the pride of his eyes, for God is his portion. The good mind admitteth not the glory and dishonour of men, neither knoweth it any guile or lie, fighting or reviling; for God dwelleth in him and lighteth up his soul, and he rejoiceth towards all men at every time. The good mind hath not two tongues, of blessing and of cursing, of insult and of honour, of sorrow and of joy, of quietness and of trouble, of hypocrisy and of truth, of poverty and of wealth; but it hath one disposition, pure and uncorrupt, concerning all men. It hath no double sight, nor double hearing; for in everything which he doeth, or speaketh, or seeth, he knoweth that God watcheth his soul, and he cleanseth his mind that he be not condemned by God and men. But of Beliar every work is twofold, and hath no singleness.

7 Flee ye therefore, my children, the evil-doing of Beliar; for it giveth a sword to them that obeyeth, and the sword is the mother of seven evils. First the mind conceiveth through Beliar, and first there is envy; secondly, desperation; thirdly, tribulation; fourthly, captivity; fifthly, neediness; sixthly, trouble; seventhly, desolation. Therefore also Cain is delivered over to seven vengeances by God, for in every hundred years God brought one plague upon him. Two hundred years he suffered, and in the nine hundredth year he was brought to desolation at the flood, for Abel his righteous brother's sake. In seven hundred years was Cain judged, and Lamech in seventy times seven; because for ever those who are likened unto Cain in envy unto ha-

tred of brethren shall be judged with the same punishment.

8 Do ye also therefore, my children, flee ill-doing, envy, and hatred of brethren, and cleave to goodness and love. He that hath a pure mind in love, looketh not after a woman unto fornication; for he hath no defilement in his heart, because the Spirit of God resteth in him. For as the sun is not defiled by shining over dung and mire, but rather drieth up both and driveth away the ill smell: so also the pure mind, constrained among the defilements of the earth, rather edifieth, and itself suffereth no defilement.

9 Now I suppose, from the words of the righteous Enoch, that there will be also evil-doings among you: for ye will commit fornication with the fornication of Sodom, and shall perish all save a few, and will multiply inordinate lusts with women; and the kingdom of God shall not be among you, for forthwith He will take it away. Nevertheless the temple of God shall be built in your portion, and shall be glorious among you. For He shall take it, and the twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth His salvation in the visitation of His only-begotten one. And He shall enter into the front of the temple, and there shall God be treated with outrage, and He shall be lifted up upon a tree. And the veil of the temple shall be rent, and the Spirit of God shall descend upon the Gentiles as fire poured forth. And He shall arise from the grave, and shall ascend from earth into heaven: and I know how lowly He shall be upon the earth, and how glorious in the heaven.

10 Now when Joseph was in Egypt, I longed to see his visage and the form of his countenance; and through the prayers of Jacob my father I saw him, while awake in the daytime, in his full and perfect shape. Know ye therefore, my children, that I am dying. Work therefore truth and righteousness each one with his neighbour, and judgment unto faithful doing, and keep the law of God and His commandments; for these things do I teach you instead of all inheritance. Do ye also therefore give them to your children for an everlasting possession; for so did both Abraham, and Isaac, and Jacob. All these things they gave us for an inheritance, saying, Keep the commandments of God until God shall reveal His salvation to all nations. Then shall ye see Enoch, Noah, and Shem, and Abraham, and Isaac, and Jacob, arising on the right hand in gladness. Then shall we also arise, each one over our tribe, worshipping the King of heaven, who appeared upon the earth in the form of a man of humility. And as many as believed on Him on the earth shall rejoice with Him; and then shall all men arise, some unto glory and some unto shame. And God shall judge Israel first, even for the wrong they did unto Him; for when He appeared as a deliverer, God in the flesh, they believed Him not. And then shall He judge all the Gentiles, as many as believed Him not when He appeared upon earth. And He shall reprove Israel among the chosen ones of the Gentiles, even as He reproved Esau among the Midianites, who deceived their brethren, so that they fell into fornication and idolatry; and they were alienated from God, and became as they that were no children in the portion of them that fear God. But if ye walk in holiness in the presence of God, ye shall dwell in hope again in me, and all Israel shall be gathered unto God.

11 And I shall no longer be called a ravening wolf on account of your ravages, but a worker of God, distributing food to them that work what is good. And one shall rise up from my seed in the latter times, beloved of God, hearing upon the earth His voice, enlightening with new knowledge all the Gentiles, bursting in upon Israel for salvation with the light of knowledge, and tearing it away from it like a wolf, and giving it to the synagogue of the Gentiles. And until the consummation of the ages shall he be in the synagogues of the Gentiles, and among their rulers, as a strain of music in the mouth of all; and he shall be inscribed in the holy books, both his work and his word, and he shall be a chosen one of God for ever; and because of him my father Jacob instructed me, saying, He shall fill up that which lacketh of thy tribe.

12 And when he finished his words, he said: I charge you, my children, carry up my bones out of Egypt, and bury me at Hebron, near my fathers. So Benjamin died a hundred and twenty-five years old, in a good old age, and they placed him in a coffin. And in the ninety-first year of the departure of the children of Israel from Egypt, they and their brethren brought up the bones of their fathers secretly in a place which is called Canaan; and they buried them in Hebron, by the feet of their fathers. And they returned from the land of Canaan, and dwelt in Egypt until the day of their departing from the land of Egypt. ——— ———————— ==

PSALMS OF SOLOMON

1 I cried unto God when I was in distress,
Unto God when sinners assailed.
[2] Suddenly the alarm of war was heard before me;
I said, He will hearken to me for I am full of righteousness.
[3] I thought in my heart that I was full of righteousness,
Because I was well off and had become rich in children.
[4] Their wealth spread to the whole earth,
And their glory unto the end of the earth.
[5] They were exalted unto the stars;
They said they would never fall.
[6] But they became insolent in their prosperity,
And . . .
[7] Their sins were in secret,
And even I had no knowledge of them.
[8] Their transgressions went beyond those of the heathen before them;
They utterly polluted the holy things of God.
A Psalm. Of Solomon. Concerning Jerusalem.

2 When the sinner waxed proud, with a battering-ram he cast down fortified walls,
And thou didst not restrain him.
[2] Alien nations ascended Thine altar,
They trampled it proudly with their sandals;
[3] Because the sons of Jerusalem had defiled the holy things of God,
Had profaned with iniquities the offerings of God.
[4] Therefore He said: Cast them far from Me; . . . . . .
[5] It was set at naught before God,
It was utterly dishonoured;
[6] The sons and the daughters were in grievous captivity,
Sealed was their neck, branded was it among the nations.
[7] According to their sins hath He done unto them,
For He hath left them in the hands of them that prevailed.
[8] He hath turned away His face from pitying them,
Young and old and their children together;
[9] For they had done evil one and all, in not hearkening.
And the heavens were angry,
[10] And the earth abhorred them;
For no man upon it had done what they did,
[11] And the earth recognized all
Thy righteous judgements, O God.
[12] They set the sons of Jerusalem to be mocked at in return for the harlots in her;
Every wayfarer entered in in the

full light of day.
[13] They made mock with their transgressions, as they themselves were wont to do;
In the full light of day they revealed their iniquities.
[14] And the daughters of Jerusalem were defiled in accordance with Thy judgement,
Because they had defiled themselves with unnatural intercourse.
[15] I am pained in my bowels and my inward parts for these things.
[16] And yet I will justify Thee, O God, in uprightness of heart,
For in Thy judgements is Thy righteousness displayed, O God.
[17] For Thou hast rendered to the sinners according to their deeds,
Yea, according to their sins, which were very wicked.
[18] Thou hast uncovered their sins, that Thy judgement might be manifest;
Thou hast wiped out their memorial from the earth.
[19] God is a righteous judge,
And he is no respecter of persons.
[20] For the nations reproached Jerusalem, trampling it down;
Her beauty was dragged down from the throne of glory.
[21] She girded on sackcloth instead of comely raiment,
A rope was about her head instead of a crown.
[22] She put off the glorious diadem which God had set upon her,
In dishonour was her beauty cast upon the ground.
[23] And I saw and entreated God and said,
Long enough, O God has Thine hand been heavy on Israel, in bringing the nations upon them.
[24] For they have made sport unsparingly in wrath and fierce anger;
And they will make an utter end, unless Thou, O God, rebuke them in Thy wrath.
[25] For they have done. it not in zeal, but in lust of soul,
Pouring out their wrath upon us with a view to rapine.
[26] Delay not, O God, to recompense them on their heads,
To turn the pride of the dragon into dishonour.
[27] And I had not long to wait before God showed me the insolent one
Slain on the mountains of Egypt,
Esteemed of less account than the least, on land and sea;
[28] His body, too, borne hither and thither on the billows with much insolence,
With none to bury him, because He had rejected him with dishonour.
[29] He reflected not that he was man,
And reflected not on the latter end;
[30] He said: I will be master of land and sea;
And he recognized not that it is God who is great,
Mighty in His great strength.
[31] He is king over the heavens,
And judgeth kings and kingdoms.
[32] It is He who setteth me up in glory,
And bringeth down the proud to eternal destruction in dishonour,
Because they knew Him not.
[33] And now behold, ye princes of the earth, the judgement of God,
For a great king and righteous is He, judging all that is under heaven.
[34] Bless God, ye that fear God with wisdom,
For the mercy of God will be upon them that fear Him, in the Judgement;
[35] So that He will distinguish between the righteous and the sinner,
And recompense the sinners for ever according to their deeds;
[36] And have mercy on the righteous, delivering him from the affliction of the sinner,
And recompensing the sinner for

what he hath done to the righteous.
37 For God is good to them that call upon
Him in patience,
Doing according to His mercy to
His pious ones,
Establishing them at all times
before Him in strength.
38 Blessed be God for ever before His
servants.

A Psalm. Of Solomon. Concerning the righteous.

3 Why sleepest thou, O my soul,
And blessest not God?
2 Sing a new song,
Unto God who is worthy to be
praised.
3 Sing and be wakeful against His awak-
ing,
For good is a psalm sung to God
from a glad heart.
4 The righteous remember God at all
times,
With thanksgiving and declara-
tion of the righteousness of God's
judgements.
5 The righteous despiseth not the chas-
tening of God;
His will is always before God.
6 The righteous stumbleth and holdeth
God righteous:
He falleth and looketh out for what
God will do to him;
7 He seeketh out whence his deliverance
will come.
The steadfastness of the righteous
is from God, their deliverer;
8 There lodgeth not in the house of the
righteous sin upon sin.
The righteous continually
searcheth his house,
9 To remove utterly all iniquity done by
him in error.
He maketh atonement for sins of
ignorance by fasting and afflicting
his soul,
10 And God counteth guiltless every
pious man and his house.
The sinner stumbleth and curseth
his life
11 The day when he was begotten, and
his mother's travail.
He addeth sins to sins, while he
liveth;
12 He falleth—verily grievous is his fall—
and riseth no more.
The destruction of the sinner is for
ever,
13 And he shall not be remembered,
when the righteous is visited.
This is the portion of sinners for
ever.
14 But they that fear God shall rise to life
eternal,
And their life shall be in the light
of God, and shall come to an end no
more.

A Conversation of Solomon with the Men-pleasers.

4 Wherefore sittest thou, O profane
man, in the council of the pious,
Seeing that thy heart is far removed
from God,
Provoking with transgressions the God
of Israel?
2 Extravagant in speech, extravagant in
outward seeming beyond all men,
Is he that is severe of speech in
condemning sinners in judgement.
3 And his hand is first upon him as
though he acted in zeal,
And yet he is himself guilty in
respect of manifold sins and of
wantonness.
4 His eyes are upon every woman with-
out distinction;
His tongue lieth when he maketh
contract with an oath.
5 By night and in secret he sinneth as
though unseen,
With his eyes he talketh to every
woman of evil compacts.
6 He is swift to enter every house
with cheerfulness as though guileless.
7 Let God remove those that live in
hypocrisy in the company of the
pious,
Even the life of such an one with
corruption of his flesh and penury.

[8] Let God reveal the deeds of the men-pleasers,
The deeds of such an one with laughter and derision;
[9] That the pious may count righteous the judgement of their God,
When sinners are removed from before the righteous,
Even the man-pleaser who uttereth law guilefully.
[10] And their eyes are fixed upon any man's house that is still secure,
That they may, like the Serpent, destroy the wisdom of . . . with words of transgressors,
[11] His words are deceitful that he may accomplish his wicked desire.
He never ceaseth from scattering families as though they were orphans,
Yea, he layeth waste a house on account of his lawless desire.
[12] He deceiveth with words, saying, There is none that seeth, or judgeth.
[13] He fills one house with lawlessness,
And then his eyes are fixed upon the next house,
To destroy it with words that give wing to desire.
[14] Yet with all these his soul like Sheol, is not sated.
[15] Let his portion, O God, be dishonoured before thee;
Let him go forth groaning, and come home cursed.
[16] Let his life be spent in anguish, and penury, and want, O God;
Let his sleep be beset with pains and his awaking with perplexities.
[17] Let sleep be withdrawn from his eyelids at night;
Let him fail dishonourably in every work of his hands.
[18] Let him come home empty-handed to his house,
And his house be void of everything wherewith he could sate his appetite.
[19] Let his old age be spent in childless loneliness until his removal by death.
[20] Let the flesh of the men-pleasers be rent by wild beasts,
And let the bones of the lawless lie dishonoured in the sight of the sun.
[21] Let ravens peck out the eyes of the hypocrites.
[22] For they have laid waste many houses of men, in dishonour,
And scattered them in their lust;
[23] And they have not remembered God,
Nor feared God in all these things;
But they have provoked God's anger and vexed Him.
[24] May He remove them from off the earth,
Because with deceit they beguiled the souls of the flawless.
[25] Blessed are they that fear God in their flawlessness;
God shall deliver them from guileful men and sinners,
And deliver us from every stumbling-block of the lawless (men).
[26] Let God destroy them that insolently work all unrighteousness,
For a great and mighty judge is the Eternal our God in righteousness.
[27] Let Thy mercy, O God, be upon all them that love Thee.

A Psalm. Of Solomon.

5 O Eternal God, I will praise Thy name with joy,
In the midst of them that know Thy righteous judgements.
[2] For Thou art good and merciful, the refuge of the poor;
When I cry to Thee, do not silently disregard me.
[3] For no man taketh spoil from a mighty man;
Who, then, can take aught of all that Thou hast made, except Thou Thyself givest?
[4] For man and his portion lie before Thee

in the balance;
He cannot add to, so as to enlarge,
what has been prescribed by Thee.
5 O God, when we are in distress we call
upon Thee for help,
And Thou dost not turn back our
petition, for Thou art our God.
6 Cause not Thy hand to be heavy upon
us,
Lest through necessity we sin.
7 Even though Thou restore us not, we
will not keep away;
But unto Thee will we come.
8 For if I hunger, unto Thee will I cry, O
God;
And Thou wilt give to me.
9 Birds and fish dost Thou nourish,
In that Thou givest rain to the
steppes that green grass may spring
up,
So to prepare fodder in the steppe
for every living thing;
10 And if they hunger, unto Thee do
they lift up their face.
11 Kings and rulers and peoples Thou
dost nourish, O God;
And who is the help of the poor
and needy, if not Thou, O God?
12 And Thou wilt hearken—for who is
good and gentle but thou?—
Making glad the soul of the humble
by opening Thine hand in mercy.
13 Man's goodness is bestowed grudg-
ingly and ...;
And if he repeat it without mur-
muring, even that is marvellous.
14 But Thy gift is great in goodness and
wealth,
And he whose hope is set on Thee
shall have no lack of gifts.
15 Upon the whole earth is Thy
mercy, O God, in goodness.
16 Happy is he whom God remembereth
in granting to him a due sufficiency;
If a man abound overmuch, he
sinneth.
17 Sufficient are moderate means with
righteousness,
And hereby the blessing of God
becomes abundance with righteous-
ness.
18 They that fear God rejoice in good
gifts,
And thy goodness is upon Israel in
Thy kingdom.
19 Blessed is the glory of God, for He
is our king.

In Hope. Of Solomon.

6 Happy is the man whose heart is fixed
to call upon the name of God;
When he remembereth the name of
God, he will be saved.
2 His ways are made even by God,
And the works of his hands are
preserved by the Eternal his God.
3 At what he sees in his bad dreams, his
soul shall not be troubled;
When he passes through rivers and
the tossing of the seas, he shall not
be dismayed.
4 He ariseth from his sleep, and blesseth
the name of God:
When his heart is at peace, he
singeth to the name of his God,
5 And he entreateth God for all his
house.
And God heareth the prayer of
every one that feareth God,
6 And every request of the soul that
hopes for Him doth God accomplish.
7 Blessed is God, who showeth mercy to
those who love Him in sincerity.

Of Solomon. Of turning.

7 Make not Thy dwelling afar from us,
O God;
Lest they assail us that hate us without
cause.
2 For Thou hast rejected them, O God;
Let not their foot trample upon
Thy holy inheritance.
3 Chasten us Thyself in Thy good plea-
sure;
But give us not up to the nations;
4 For, if Thou sendest pestilence,
Thou Thyself givest it charge
concerning us;

[5] For Thou art merciful,
And wilt not be angry to the point of consuming us.
[6] While Thy name dwelleth in our midst, we shall find mercy;
And the nations shall not prevail against us.
[7] For Thou art our shield,
And when we call upon Thee, Thou hearkenest to us;
[8] For Thou wilt pity the seed of Israel for ever
And Thou wilt not reject them:
[9] But we shall, be under Thy yoke for ever,
And under the rod of Thy chastening.
[10] Thou wilt establish us in the time that Thou helpest us,
Showing mercy to the house of Jacob on the day wherein Thou didst promise to help them.

Of Solomon. Of the chief Musician.

8 Distress and the sound of war hath my ear heard,
The sound of a trumpet announcing slaughter and calamity,
[2] The sound of much people as of an exceeding high wind,
As a tempest with mighty fire sweeping through the Negeb.
[3] And I said in my heart, Surely God judgeth us;
A sound I hear moving towards Jerusalem, the holy city
[4] My loins were broken at what I heard, my knees tottered;
My heart was afraid, my bones were dismayed like flax.
[5] I said: They establish their ways in righteousness.
[6] I thought upon the judgments of God since the creation of heaven and earth;
I held God righteous in His judgements which have been from of old.
[7] God bare their sins in the full light of day;
All the earth came to know the righteous judgements of God.
[8] In secret places underground their iniquities were committed to provoke Him to anger;
[9] They wrought confusion, son with mother and father with daughter;
They committed adultery, every man with his neighbour's wife.
[10] They concluded covenants with one another with an oath touching these things;
They plundered the sanctuary of God, as though there was no avenger.
[11] They trode the altar of God, coming straight from all manner of uncleanness;
And with menstrual blood they defiled the sacrifices, as though these were common flesh.
[12] They left no sin undone, wherein they surpassed not the heathen.
[13] Therefore God mingled for them a spirit of wandering;
And gave them to drink a cup of undiluted wine, that they might become drunken.
[14] He brought him that is from the end of the earth, that smiteth mightily;
He decreed war against Jerusalem, and against her land.
[15] The princes of the land went to meet him with joy: they said unto him:
Blessed be thy way! Come ye, enter ye in with peace.
[16] They made the rough ways even, before his entering in;
They opened the gates to Jerusalem, they crowned its walls.
[17] As a father entereth the house of his sons, so he entered Jerusalem in peace;
He established his feet there in great safety.
[18] He captured her fortresses and the wall of Jerusalem;

For God Himself led him in safety,
while they wandered.
19 He destroyed their princes and every
one wise in counsel;
He poured out the blood of the
inhabitants of Jerusalem, like the
water of uncleanness.
20 He led away their sons and daughters, whom they had begotten in defilement.
21 They did according to their uncleanness, even as their fathers had done:
They defiled Jerusalem and the
things that had been hallowed to the
name of God.
22 But God hath shown Himself righteous in His judgements upon the
nations of the earth;
And the pious servants of God are
like innocent lambs in their midst.
23 Worthy to be praised is God that judgeth the whole earth in His righteousness.
24 Behold, now, O God, Thou hast shown
us Thy judgement in Thy righteousness;
Our eyes have seen Thy judgements, O God.
25 We have justified Thy name that is
honoured for ever;
For Thou art the God of righteousness, judging Israel with chastening.
26 Turn, O God, Thy mercy upon us, and
have pity upon us;
Gather together the dispersed of
Israel, with mercy and goodness;
27 For Thy faithfulness is with us,
28 And though we have stiffened our
neck, yet Thou art our chastener;
Overlook us not, O our God, lest
the nations swallow us up, as though
there were none to deliver.
29 But Thou art our God from the beginning,
And upon Thee is our hope set, O
God;
30 And we will not depart from Thee,
For good are Thy judgements upon
us.
31 Ours and our children's be Thy good
pleasure for ever;
O God, our Saviour, we shall never
more be moved.
32 God is worthy to be praised for His
judgements with the mouth of His
pious ones;
And blessed be Israel of God for
ever.

Of Solomon. For rebuke.

9 When Israel was led away captive into
a strange land,
When they fell away from God who redeemed them,
They were cast away from the inheritance, which God had given them.
2 Among every nation were the dispersed of Israel according to the
word of God,
That Thou mightest be justified, O
God, in Thy righteousness by reason
of our transgressions:
For Thou art a just judge over all
the peoples of the earth.
3 For from Thy knowledge none that
doeth unjustly is hidden,
And the righteous deeds of Thy
pious ones are before Thee, O God;
Where, then, can a man hide
himself from Thy knowledge, O
God?
4 Our works are subject to our own
choice and power
To do right or wrong in the works
of our hands;
And in Thy righteousness Thou
visitest the sons of men.
5 He that doeth righteousness layeth up
life for himself with God;
And he that doeth wrongly forfeits
his life to destruction;
6 For the judgements of God are given in righteousness to every man and his house.
7 Unto whom art Thou good, O God,
except to them that call upon God?
He cleanseth from sins a soul

when it maketh confession, when it maketh acknowledgement;
For shame is upon us and upon our faces on account of all these things.
8 And to whom doth He forgive sins, except to them that have sinned?
Thou blessest the righteous, and dost not reprove them for the sins that they have committed;
And Thy goodness is upon them that sin, when they repent.
9 And, now, Thou art our God, and we the people whom Thou hast loved:
Behold and show pity, O God of Israel, for we are Thine;
And remove not Thy mercy from us, lest they assail us.
10 For Thou didst choose the seed of Abraham before all the nations,
And didst set Thy name upon us, O God,
And Thou wilt not reject us for ever.
11 Thou madest a covenant with our fathers concerning us;
And we hope in Thee, when our soul turneth unto Thee.
The mercy of God be upon the house of Israel for ever and ever.

A Hymn. Of Solomon.

10 Happy is the man whom God remembereth with reproving,
And whom He restraineth from the way of evil with strokes
That he may be cleansed from sin, that it may not be multiplied.
2 He that maketh ready his back for strokes shall be cleansed,
For God is good to them that endure chastening.
3 For He maketh straight the ways of the righteous,
And doth not pervert them by His chastening.
4 And the mercy of God is upon them that love Him in truth,
And God remembereth His servants in mercy.
5 For the testimony is in the law of the eternal covenant,
The testimony of God is on the ways of men in His visitation.
6 Just and kind is our God in His judgements for ever,
And Israel shall praise the name of God in gladness.
7 And the pious shall give thanks in the assembly of the people;
And on the poor shall God have mercy in the gladness of Israel;
8 For good and merciful is God for ever,
And the assemblies of Israel shall glorify the name of God.
9 The salvation of God be upon the house of Israel unto everlasting gladness!

Of Solomon. Unto expectation.

11 Blow ye in Zion on the trumpet to summon the saints,
Cause ye to be heard in Jerusalem the voice of him that bringeth good tidings;
For God hath had pity on Israel in visiting them.
2 Stand on the height, O Jerusalem, and behold thy children,
From the East and the West, gathered together by God;
3 From the North they come in the gladness of their God,
From the isles afar off God hath gathered them.
4 High mountains hath He abased into a plain for them;
The hills fled at their entrance.
5 The woods gave them shelter as they passed by;
Every sweet-smelling tree God caused to spring up for them,
That Israel might pass by in the visitation of the glory of their God.
6 Put on, O Jerusalem, thy glorious garments;
Make ready thy holy robe;
For God hath spoken good concerning Israel, for ever and ever.
7 Let God do what He hath spoken

concerning Israel and Jerusalem;
Let God raise up Israel by His glorious name.
[8] The mercy of God be upon Israel for ever and ever.

Of Solomon. Against the tongue of transgressors.

12 O God, deliver my soul from the lawless and wicked man,
From the tongue that is lawless and slanderous, and speaketh lies and deceit.
[2] Manifoldly twisted are the words of the tongue of the wicked man,
Even as . . . a fire that burneth up . . .
[3] . . . to fill houses with a lying tongue,
To cut down the trees of gladness . . .
To involve households in warfare by means of slanderous lips.
[4] May God remove far from the innocent the lips of transgressors by bringing them to want
And may the bones of slanderers be scattered far away from them that fear God!
In flaming fire perish the slanderous tongue far away from the pious!
[5] May God preserve the quiet soul that hateth the unrighteous;
And may God establish the man that followeth peace at home.
[6] The salvation of God be upon Israel His servant for ever;
And let the sinners perish together at the presence of God;
But let God's pious ones inherit the promises of God.

Of Solomon. A Psalm. Comfort for the righteous.

13 The right hand of God hath covered me;
The right hand of God hath spared us.
[2] The arm of God hath saved us from the sword that passed through,
From famine and the death of sinners.
[3] Noisome beasts ran upon them:
With their teeth they tore their flesh,
And with their molars crushed their bones.
[4] But from all these things God delivered us.
[5] The righteous was troubled on account of his errors,
Lest he should be taken away along with the sinners;
[6] For terrible is the overthrow of the sinner;
But not one of all these things toucheth the righteous.
[7] For not alike are the chastening of the righteous for sins done in ignorance,
And the overthrow of the sinners.
[8] Secretly is the righteous chastened,
Lest the sinner rejoice over the righteous.
[9] For He correcteth the righteous as a beloved son.
And his chastisement is as that of a first-born.
[10] For God spareth His pious ones,
And blotteth out their errors by His chastening.
[11] For the life of the righteous shall be for ever;
But sinners shall be taken away into destruction,,
And their memorial shall be found no more.
[12] But upon the pious is the mercy of God,
And upon them that fear Him His mercy.

A Hymn. Of Solomon.

14 Faithful is God to them that love Him in truth,
To them that endure His chastening,
2 To them that walk in the righteousness of His commandments,
In the law which He commanded us that we might live.
3 The pious of God shall live by it for ever;
The Paradise of God, the trees of life, are His pious ones.
4 Their planting is rooted for ever;
They shall not be plucked up all the days of heaven:
5 For the portion and the inheritance of God is Israel.
6 But not so are the sinners and transgressors,
Who love the brief day spent in companionship with their sin;
7 Their delight is in fleeting corruption,
And they remember not God.
8 For the ways of men are known before Him at all times,
And He knoweth the secrets of the heart before they come to pass.
9 Therefore their inheritance is Sheol and darkness and destruction
And they shall not be found in the day when the righteous obtain mercy;
10 But the pious of God shall inherit life in gladness.
A Psalm. Of Solomon. With a Song.

15 When I was in distress I called upon the name of God,
I hoped for the help of the God of Jacob and was saved;
For the hope and refuge of the poor art Thou, O God.
2 For who, O God, is strong except to give thanks unto Thee in truth?
And wherein is a man powerful except in giving thanks to Thy name?
3 A new psalm with song in gladness of heart,
The fruit of the lips with the well-tuned instrument of the tongue,
The first fruits of the lips from a pious and righteous heart—
4 He that offereth these things shall never be shaken by evil;
The flame of fire and the wrath against the unrighteous shall not touch him,
5 When it goeth forth from the face of God against sinners,
To destroy all the substance of sinners,
6 For the mark of God is upon the righteous that they may be saved.
7 Famine and sword and pestilence shall be far from the righteous,
For they shall flee away from the pious as men pursued in war;
8 But they shall pursue sinners and overtake them,
And they that do lawlessness shall not escape the judgement of God;
9 As by enemies experienced in war shall they be overtaken,
For the mark of destruction is upon their forehead.
10 And the inheritance of sinners is destruction and darkness,
And their iniquities shall pursue them unto Sheol beneath.
11 Their inheritance shall not be found of their children,
For sins shall lay waste the houses of sinners.
12 And sinners shall perish for ever in the day of God's judgement,
When God visiteth the earth with His judgement.
13 But they that fear God shall find mercy therein,
And shall live by the compassion of their God;
14 But sinners shall perish for ever.
A Hymn. Of Solomon. For Help to the Pious.

16 When my soul slumbered being afar from God, I had all but slipped down to the pit,
When I was far from God, my soul had been well-nigh poured out unto death,
[2] I had been nigh unto the gates of Sheol with the sinner,
When my soul departed from the Eternal God of Israel—
[3] Had not God helped me with His everlasting mercy.
[4] He pricked me, as a horse is pricked, that I might serve Him,
My saviour and helper at all times saved me.
[5] I will give thanks unto Thee, O God, for Thou hast helped me to my salvation;
And hast not counted me with sinners to my destruction.
[6] Remove not Thy mercy from me, O God,
Nor Thy memorial from my heart until I die.
[7] Rule me, O God, keeping me back from wicked sin,
And from every wicked woman that causeth the simple to stumble.
[8] And let not the beauty of a lawless woman beguile me,
Nor any one that is subject to unprofitable sin.
[9] Establish the works of my hands before Thee,
And preserve my goings in the remembrance of Thee.
[10] Protect my tongue and my lips with words of truth;
Anger and unreasoning wrath put far from me.
[11] Murmuring, and impatience in affliction, remove far from me
When, if I sin, Thou chastenest me that I may return unto Thee.
[12] But with goodwill and cheerfulness support my soul;
When Thou strengthenest my soul, what is given to me will be sufficient for me.
[13] For if Thou givest not strength,
[14] Who can endure chastisement with poverty?
[15] When a man is rebuked by means of his corruption,
Thy testing of him is in his flesh and in the affliction of poverty.
[16] If the righteous endureth in all these trials, he shall receive mercy from God.

A Psalm. Of Solomon. With Song. Of the King.

17 O God, Thou art our King for ever and ever,
For in Thee, O God, doth our soul glory.
[2] How long are the days of man's life upon the earth?
As are his days, so is the hope set upon him.
[3] But we hope in God, our deliverer;
[4] For the might of our God is for ever with mercy,
And the kingdom of our God is for ever over the nations in judgement.
[5] Thou, O God, didst choose David to be king over Israel,
And swaredst to him touching his seed that never should his kingdom fail before Thee.
[6] But, for our sins, sinners rose up against us;
They assailed us and thrust us out;
What Thou hadst not promised to them, they took away from us with violence.
[7] They in no wise glorified Thy honourable name;
They set a worldly monarchy in place of that which was their excellency;
They laid waste the throne of David in tumultuous arrogance.
[8] But Thou, O God, didst cast them down, and remove their seed from the earth,
In that there rose up against them

a man that was alien to our race.
[9] According to their sins didst Thou recompense them, O God;
So that it befell them according to their deeds.
[10] God showed them no pity;
He sought out their seed and let not one of them go free.
[11] Faithful is God in all His judgements
Which He doeth upon the earth.
[12] The lawless one laid waste our land so that none inhabited it,
They destroyed young and old and their children together.
[13] In the heat of His anger He sent them away even unto the west,
And He exposed the rulers of the land unsparingly to derision.
[14] Being an alien the enemy acted proudly,
And his heart was alien from Our God.
[15] And all . . . Jerusalem,
As also the nations . . .
[16] And the children of the covenant in the midst of the mingled peoples . . .
There was not among them one that wrought in the midst of Jerusalem mercy and truth.
[17] They that loved the synagogues of the pious fled from them,
As sparrows that fly from their nest.
[18] They wandered in deserts that their lives might be saved from harm,
And precious in the eyes of them that lived abroad was any that escaped alive from them.
Over the whole earth were they scattered by lawless men.
[19] For the heavens withheld the rain from dropping upon the earth,
Springs were stopped that sprang perennially out of the deeps, that ran down from lofty mountains.
[20] For there was none among them that wrought righteousness and justice;
From the chief of them to the least of them all were sinful;
The king was a transgressor, and the judge disobedient, and the people sinful.
[21] Behold, O God, and raise up unto them their king, the son of David,
At the time in the which Thou seest, O God, that he may reign over Israel Thy servant.
[22] And gird him with strength, that he may shatter unrighteous rulers,
And that he may purge Jerusalem from nations that trample her down to destruction.
[23] Wisely, righteously he shall thrust out sinners from the inheritance,
He shall destroy the pride of the sinner as a potter's vessel.
[24] With a rod of iron he shall break in pieces all their substance,
He shall destroy the godless nations with the word of his mouth;
[25] At his rebuke nations shall flee before him,
And he shall reprove sinners for the thoughts of their heart.
[26] And he shall gather together a holy people, whom he shall lead in righteousness,
And he shall judge the tribes of the people that has been sanctified by the Eternal his God.
[27] And he shall not suffer unrighteousness to lodge any more in their midst,
Nor shall there dwell with them any man that knoweth wickedness,
For he shall know them, that they are all sons of their God.
[28] And he shall divide them according to their tribes upon the land,
And neither sojourner nor alien shall sojourn with them any more.
[29] He shall judge peoples and nations in the wisdom of his righteousness. Selah.
[30] And he shall have the heathen nations to serve him under his yoke;

And he shall glorify God in a place
to be seen of all the earth;
And he shall purge Jerusalem,
making it holy as of old:
31 So that nations shall come from the
ends of the earth to see his glory,
Bringing as gifts her sons who had
fainted.
And to see the glory of God,
wherewith God hath glorified her.
32 And he shall be a righteous
king, taught of God, over them,
33 And there shall be no unrighteousness
in his days in their midst,
For all shall be holy and their king
the anointed of God.
34 For he shall not put his trust in horse
and rider and bow,
Nor shall he multiply for himself
gold and silver for war,
35 Nor shall he gather confidence
from a multitude for the day of battle. 36 God Himself is his king, the hope
of him that is mighty through his hope in
God.
37 All nations shall be in fear before him,
For he will smite the earth with the
word of his mouth for ever.
38 He will bless the people of God with
wisdom and gladness,
And he himself will be pure from
sin, so that he may rule a great
people.
39 He will rebuke rulers, and remove
sinners by the might of his word;
And relying upon his God,
throughout his days he will not
stumble;
40 For God will make him mighty by
means of His holy spirit,
And wise by means of the spirit of
understanding, with strength and
righteousness.
41 And the blessing of God will be with
him: he will be strong and stumble
not;
His hope will be in God: who then
can prevail against him?
42 He will, be mighty in his works, and
strong in the fear of God,
He will be shepherding the flock of
God faithfully and righteously,
And will suffer none among them
to stumble in their pasture.
43 He will lead them all aright,
And there will be no pride among
them that any among them should
be oppressed.
44 This will be the majesty of the king of
Israel whom God knoweth;
He will raise him up over the house
of Israel to correct him.
45 His words shall be more refined than
costly gold, the choicest;
In the assemblies he will judge the
peoples, the tribes of the sanctified.
46 His words shall be like the
words of the holy ones in the midst
of sanctified peoples.
47 Blessed be they that shall be in those
days,
In that they shall see the good fortune of Israel which God shall bring
to pass in the gathering together of
the tribes.
48 May God hasten His mercy upon
Israel!
May He deliver us from the
uncleanness of unholy enemies!
49 God Himself is our king for
ever and ever.

A Psalm. Of Solomon. Again of the Anointed of God.

18 God, Thy mercy is over the works
of Thy hands for ever;
Thy goodness is over Israel with a rich
gift.
2 Thine eyes look upon them, so that
none of them suffers want;
Thine ears listen to the hopeful
prayer of the poor.
3 Thy judgements are executed upon the
whole earth in mercy;
And Thy love is toward the seed of
Abraham, the children of Israel.
4 Thy chastisement is upon us as upon a

first-born, only-begotten son,
To turn back the obedient soul from folly that is wrought in ignorance.
5 May God cleanse Israel against the day of mercy and blessing,
Against the day of choice when
6 Blessed shall they be that shall be in those days,
He bringeth back His anointed.
7 In that they shall see the goodness of God which He shall perform for the generation that is to come,
8 Under the rod of chastening of God's anointed in the fear of his God,
In the spirit of wisdom and righteousness and strength;
9 That he may direct every man in the works of righteousness by the fear of God,
That he may establish them all before God,
A good generation living in the fear of God in the days of mercy.
Selah.
10 Great is our God and glorious, dwelling in the highest.
11 It is He who hath established in their courses the lights of heaven for determining seasons from year to year,
And they have not turned aside from the way which He appointed them.
12 In the fear of God they pursue their path every day,
From the day God created them and for evermore.
13 And they have erred not since the day He created them.
Since the generations of old they have not withdrawn from their path,
Unless God commanded them so to do by the command of His servants.

ODES OF SOLOMON

1 God is on my head like a crown, and I shall not be without Him. They wove for me a crown of truth, and it caused thy branches to bud in me. For it is not like a withered crown which buddeth not: but thou livest upon my head, and thou hast blossomed upon my head. Thy fruits are full-grown and perfect, they are full of thy salvation.

Ode 2 is lost from the manuscript.
The beginning of this Ode is lost.

3 . . . I put on: and his members are with him. And on them do I hang, and He loves me: for I should not have known how to love God, if He had not loved me. For who is able to distinguish love, except the one that is loved? I love the Beloved, and my soul loves Him: and where His rest is there also am I; and I shall be no stranger, for with God Most High and Merciful there is no grudging. I have been united to Him, for the Lover has found the Beloved, and because I shall love Him that is the Son, I shall become a son; for he that is joined to Him that is immortal, will also himself become immortal; and he who has pleasure in the Living One will become living. This is the Spirit of God, which doth not lie, which teacheth the sons of men to know His ways. Be wise and understanding and vigilant. Hallelujah.

4 No man, O my God, changeth thy holy place; and it is not possible that he should change it and put it in another place: because he hath no power over it: for thy sanctuary thou hast designed before thou didst make other places: that which is the elder shall not be altered by those that are younger than itself. Thou hast given thy heart, O God, to thy believers: never wilt thou fail, nor be without fruits: for one hour of thy Faith is more precious than all days and years. For who is there that shall put on thy grace, and be hurt? For thy seal is known: and thy creatures know it: and thy heavenly hosts possess it: and the elect archangels are clad with it. Thou hast given us thy fellowship; it was not that thou wast in need of us: but that we are in need of thee: distil thy dews upon us and open thy rich fountains that pour forth to us milk and honey: for there is no repentance with thee that thou shouldest repent of anything that thou hast promised: and the end was revealed before thee: for what thou gavest, thou gavest freely: so that thou mayest not draw them back and take them again: for all was revealed before thee as God, and ordered from the beginning before thee: and thou, O God, hast made all things. Hallelujah.

5 I will give thanks unto thee, O God, because I love thee; O most High, thou wilt not forsake me, for thou art my hope: freely I have received thy grace, I shall live thereby: my persecutors will come and not see me: a cloud of darkness shall fall on their eyes; and an air of thick gloom shall darken them: and they shall have no light to see: that they may not take hold upon me. Let their counsel become thick darkness, and what they have cunningly devised, let it return upon their own heads: for they have devised a counsel, and it did not succeed: they have prepared themselves for evil, and were found to be empty. For my hope is upon God, and I will not fear, and because God is my salvation, I will not fear: and He is as a garland on my head and I shall not be moved; even if everything should be shaken, I stand firm; and if all things visible should perish, I shall not die: because God is with me and I am with Him. Hallelujah.

6 As the hand moves over the harp, and the strings speak, so speaks in my members the Spirit of God, and I speak by His love. For it destroys what is foreign, and everything that is bitter: for thus it was from the beginning and will be to the end, that nothing should be His adversary, and nothing should stand up against Him. God has multiplied the knowledge of Himself, and is zealous that these things should be known, which by His grace have been given to us. And the praise of His name He gave us: our spirits praise His holy Spirit. For there went forth a stream and became a river great and broad; for it flooded and broke up everything and it brought water to the Temple: and the restrainers of the children of men were not able to restrain it, nor the arts of those whose business it is to restrain waters; for it spread over the face of the whole earth, and filled everything: and all the thirsty upon earth were given to drink of it; and thirst was relieved and quenched: for from the Most High the draught was given. Blessed then are the ministers of that draught who are entrusted with that water of His: they have assuaged the dry lips, and the will that had fainted they have raised up; and souls that were near departing they have caught back from death: and limbs that had fallen they straightened and set up: they gave strength for their feebleness and light to their eyes: for everyone knew them in God, and they lived by the water of life for ever. Hallelujah.

7 As the impulse of anger against evil, so is the impulse of joy over what is lovely, and brings in of its fruits without restraint: my joy is God and my impulse is toward Him; this path of mine is excellent: for I have a helper, God. He hath caused me to know Himself, without grudging, by His simplicity: His kindness has humbled His greatness. He became like me, in order that I might receive Him: He was reckoned like myself in order that I might put Him on; and I trembled not when I saw Him: because He was gracious to me: like my nature He became that I might learn Him and like my form, that I might not turn back from Him: the Father of knowledge is the word of knowledge: He who created wisdom is wiser than His works: and He who created me when yet I was not knew what I should do when I came into being: wherefore He pitied me in His abundant grace: and granted me to ask from Him and to receive from His sacrifice: because He it is that is incorrupt, the fulness of the ages and the Father of them. He hath given Him to be seen of them that are His, in order that they may recognize Him that made them: and that they might not suppose that they came of themselves: for knowledge He hath appointed as its way. He hath widened it and extended it; and brought it to all perfection; and set over it the traces of

His light, and I walked therein from the beginning even to the end. For by Him it was wrought, and He was resting in the Son, and for its salvation He will take hold of everything: and the Most High shall be known in His Saints, to announce to those that have songs of the coming of God; that they may go forth to meet Him, and may sing to Him with joy and with the harp of many tones: the seers shall come before Him and they shall be seen before Him, and they shall praise God for His love: because He is near and beholdeth, and hatred shall be taken from the earth, and along with jealousy it shall be drowned: for ignorance hath been destroyed, because the knowledge of God hath arrived. They who make songs shall sing the grace of God Most High; and they shall bring their songs, and their heart shall be like the day: and like the excellent beauty of God their pleasant song: and there shall neither be any thing that breathes without knowledge, nor any that is dumb: for He hath given a mouth to His creation, to open the voice of the mouth towards Him, to praise Him: confess ye His power, and show forth His grace. Hallelujah.

8 Open ye, open ye your hearts to the exultation of God: and let your love be multiplied from the heart and even to the lips, to bring forth fruit to God, living fruit, holy fruit, and to talk with watchfulness in His light. Rise up, and stand erect, ye who sometime were brought low: tell forth ye who were in silence, that your mouth hath been opened. Ye, therefore, that were despised, be henceforth lifted up, because your righteousness hath been exalted. For the right hand of God is with you: and He is your helper: and peace was prepared for you, before ever your war was. Hear the word of truth, and receive the knowledge of the Most High. Your flesh has not known what I am saying to you: neither have your hearts known what I am showing to you. Keep my secret, ye who are kept by it: keep my faith, ye who are kept by it. And understand my knowledge, ye who know me in truth. Love me with affection, ye who love: for I do not turn away my face from them that are mine; for I know them, and before they came into being I took knowledge of them, and on their faces I set my seal: I fashioned their members: my own breasts I prepared for them that they might drink my holy milk and live thereby. I took pleasure in them and am not ashamed of them: for my workmanship are they and the strength of my thoughts: who then shall rise up against my handiwork, or who is there that is not subject to them? I willed and fashioned mind and heart: and they are mine, and by my own right hand I set my elect ones: and my righteousness goeth before them and they shall not be deprived of my name, for it is with them. Pray and abound and abide in the love of God, and ye beloved ones in the Beloved: those who are kept, in Him that liveth: and they that are saved in Him that was saved; and ye shall be found incorrupt in all ages to the name of your Father. Hallelujah.

9 Open your ears and I will speak to you. Give me your souls that I may also give you my soul, the word of God and His good pleasures, the holy thought which He has devised concerning His Messiah. For in the will of God is your salvation, and His thought is everlasting life; and your end is immortality. Be enriched in God the Father, and receive the thought of the Most High. Be strong and be redeemed by His grace. For I announce to you peace, to you His saints; that none of those who hear may fall in war, and that those again who have known Him may not perish, and that those who receive may not be ashamed. An everlasting crown for ever is Truth. Blessed are they who set it

on their heads: a stone of great price is it; and there have been wars on account of the crown. And righteousness hath taken it and hath given it to you. Put on the crown in the true covenant of God. And all those who have conquered shall be written in His book. For their book is victory which is yours. And she (Victory) sees you before her and wills that you shall be saved. Hallelujah.

10 God hath directed my mouth by His word: and He hath opened my heart by His light: and He hath caused to dwell in me His deathless life; and gave me that I might speak the fruit of His peace: to convert the souls of them who are willing to come to Him: and to lead captive a good captivity for freedom. I was strengthened and made mighty and took the world captive; and it became to me for the praise of the Most High, and of God my Father. And the Gentiles were gathered together who were scattered abroad. And I was unpolluted by my love for them, because they confessed me in high places: and the traces of the light were set upon their heart: and they walked in my life and were saved and became my people for ever and ever. Hallelujah.

11 My heart was cloven and its flower appeared; and grace sprang up in it: and it brought forth fruit to God, for the Most High clave my heart by His Holy Spirit and searched my affection towards Him: and filled me with His love. And His opening of me became my salvation; and I ran in His way in His peace, even in the way of truth: from the beginning and even to the end I acquired His knowledge: and I was established upon the rock of truth, where He had set me up: and speaking waters touched my lips from the fountain of God plenteously: and I drank and was inebriated with the living water that doth not die; and my inebriation was not one without knowledge, but I forsook vanity and turned to the Most High my God, and I was enriched by His bounty, and I forsook the folly which is diffused over the earth; and I stripped it off and cast it from me: and God renewed me in His raiment and possessed me by His light, and from above He gave me rest in incorruption; and I became like the land which blossoms and rejoices in its fruits: and God was like the sun shining on the face of the land; He lightened my eyes, and my face received the dew; and my nostrils enjoyed the pleasant odour of God; and He carried me to His Paradise; where is the abundance of the pleasure of God; and I worshipped God on account of His glory; and I said, Blessed, O God, are they who are planted in thy land! and those who have a place in thy Paradise; and they grow by the fruits of thy trees. And they have changed from darkness to light. Behold! all thy servants are fair, who do good works, and turn away from wickedness to the pleasantness that is thine: and they have turned back the bitterness of the trees from them, when they were planted in thy land; and everything became like a relic of thyself, and a memorial for ever of thy faithful works. For there is abundant room in thy Paradise, and nothing is useless therein; but everything is filled with fruit; glory be to thee, O God, the delight of Paradise for ever. Hallelujah.

12 He hath filled me with words of truth; that I may speak the same; and like the flow of waters flows truth from my mouth, and my lips show forth His fruit. And He has caused His knowledge to abound in me, because the mouth of God is the true Word, and the door of His light; and the Most High hath given it to His worlds, which are the interpreters of His own beauty, and the repeaters of His praise, and the confessors of His counsel, and the heralds of His thought, and the chasteners of His servants. For the swiftness of the

Word is inexpressible, and like its expression is its swiftness and force; and its course knows no limit. Never doth it fail, but it stands sure, and it knows not descent nor the way of it. For as its work is, so is its end: for it is light and the dawning of thought; and by it the worlds talk one to the other; and in the Word there were those that were silent; and from it came love and concord; and they spake, one to the other whatever was theirs; and they were penetrated by the Word; and they knew Him who made them, because they were in concord; for the mouth of the Most High spake to them; and His explanation ran by means of it: for the dwelling-place of the Word is man: and its truth is love. Blessed are they who by means thereof have understood everything, and have known God in His truth. Hallelujah.

13 Behold! God is our mirror: open the eyes and see them in Him: and learn the manner of your face: and tell forth praise to His spirit: and wipe off the filth from your face: and love His holiness, and clothe yourselves therewith: and be without stain at all times before Him. Hallelujah.

14 As the eyes of a son to his father, so are my eyes, O God, at all times towards thee. For with thee are my consolations and my delight. Turn not away thy mercies from me, O God: and take not thy kindness from me. Stretch out to me, O God, at all times thy right hand: and be my guide even unto the end, according to thy good pleasure. Let me be well-pleasing before thee, because of thy glory and because of thy name: let me be preserved from evil, and let thy meekness, O God, abide with me, and the fruits of thy love. Teach me the Psalms of thy truth, that I may bring forth fruit in thee: and open to me the harp of thy Holy Spirit, that with all its notes I may praise thee, O God. And according to the multitude of thy tender mercies, so thou shalt give to me; and hasten to grant our petitions; and thou art able for all our needs. Hallelujah.

15 As the sun is the joy to them that seek for its daybreak, so is my joy God; because He is my Sun and His rays have lifted me up; and His light hath dispelled all darkness from my face. In Him I have acquired eyes and have seen His holy day: ears have become mine and I have heard His truth. The thought of knowledge hath been mine, and I have been delighted through Him. The way of error I have left, and have walked towards Him and have received salvation from Him, without grudging. And according to His bounty He hath given to me, and according to His excellent beauty He hath made me. I have put on incorruption through His name: and have put off corruption by His grace. Death hath been destroyed before my face: and Sheol hath been abolished by my word: and there hath gone up deathless life in God's land, and it hath been made known to His faithful ones, and hath been given without stint to all those that trust in Him. Hallelujah.

16 As the work of the husbandman is the ploughshare: and the work of the steersman is the guidance of the ship: so also my work is the Psalm of God: my craft and my occupation are in His praises: because His love hath nourished my heart, and even to my lips His fruits He poured out. For my love is God, and therefore I will sing unto Him: for I am made strong in His praise, and I have faith in Him. I will open my mouth and His spirit will utter in me the glory of God and His beauty; the work of His hands and the operation of His fingers: the multitude of His mercies and the strength of His word. For the word of God searches out all things, both the invisible and that which reveals His thought; for the eye sees His works, and the ear hears His thought. He spread out

the earth and He settled the waters in the sea: He measured the heavens and fixed the stars: and He established the creation and set it up: and He rested from His works: and created things run in their courses, and do their works: and they know not how to stand and be idle; and His heavenly hosts are subject to His word. The treasure-chamber of the light is the sun, and the treasury of the darkness is the night: and He made the sun for the day that it may be bright, but night brings darkness over the face of the land; and their alternations one to the other speak the beauty of God: and there is nothing that is without God; for He was before any thing came into being: and the worlds were made by His word, and by the thought of His heart. Glory and honour to His name. Hallelujah.

17 I was crowned by my God: my crown is living: and I was justified in my Master: my incorruptible salvation is He. I was loosed from vanity, and I was not condemned: the choking bonds were cut off by her hands: I received the face and the fashion of a new person: and I walked in it and was saved; and the thought of truth led me on. And I walked after it and did not wander: and all that have seen me were amazed: and I was regarded by them as a strange person: and He who knew and brought me up is the Most High in all His perfection. And He glorified me by His kindness, and raised my thought to the height of His truth. And from thence He gave me the way of His precepts and I opened the doors that were closed, and brake in pieces the bars of iron; but my iron melted and dissolved before me; nothing appeared closed to me: because I was the door of everything. And I went over all my bondmen to loose them; that I might not leave any man bound or binding: and I imparted my knowledge without grudging: and my prayer was in my love: and I sowed my fruits in hearts, and transformed them into myself: and they received my blessing and lived; and they were gathered to me and were saved; because they were to me as my own members and I was their head. Glory to thee our head, the Master Messiah. Hallelujah.

18 My heart was lifted up in the love of the Most High and was enlarged: that I might praise Him for His name's sake. My members were strengthened that they might not fall from His strength. Sicknesses removed from my body, and it stood to God by His will. For His Kingdom is true. O God, for the sake of them that are deficient do not remove thy word from me! Neither for the sake of their works do thou restrain from me thy perfection! Let not the luminary be conquered by the darkness; nor let truth flee away from falsehood. Thou wilt appoint me to victory; our salvation is thy right hand. And thou wilt receive men from all quarters, and thou wilt preserve whosoever is held in evils: Thou art my God; falsehood and death are not in thy mouth: for thy will is perfection; and vanity thou knowest not, nor does it know thee. And error thou knowest not, neither does it know thee. And ignorance appeared like a blind man; and like the foam of the sea, and they supposed of that vain thing that it was something great; and they too came in likeness of it and became vain; and those have understood who have known and meditated; and they have not been corrupt in their imagination; for such were in the mind of God; and they mocked at them that were walking in error; and they spake truth from the inspiration which the Most High breathed into them; Praise and great comeliness to His name. Hallelujah.

19 A cup of milk was offered to me: and I drank it in the sweetness of the delight of God. The Son is the cup, and He who was milked is the Father: and the Holy Spirit milked Him: because His breasts were full, and it was necessary for Him that His milk should be sufficiently released; and the Holy Spirit opened His bosom and mingled the milk from the two breasts of the Father; and gave the mixture to the world without their knowing: and they who receive in its fulness are the ones on the right hand. The Spirit opened the womb of the Virgin and she received conception and brought forth; and the Virgin became a Mother with many mercies; and she travailed and brought forth a Son, without incurring pain; and because she was not sufficiently prepared and she had not sought a midwife, (for He brought her to bear), she brought forth, as if she were a man, of her own will; and she brought Him forth openly, and acquired Him with great dignity, and loved Him in His swaddling clothes, and guarded Him kindly, and showed Him in Majesty. Hallelujah.

20 I am a priest of God, and to Him I do priestly service: and to Him I offer the sacrifice of His thought. For His thought is not like the thought of the world nor the thought of the flesh, nor like them that serve carnally. The sacrifice of God is righteousness, and purity of heart and lips. Present your reins before Him blamelessly: and let not thy heart do violence to heart, nor thy soul to soul. Thou shalt not acquire a stranger by the price of thy silver, neither shalt thou seek to devour thy neighbour, neither shalt thou deprive him of the covering of his nakedness. But put on the grace of God without stint; and come into His Paradise and make thee a garland from its tree, and put it on thy head and be glad; and recline on His rest, and glory shall go before thee, and thou shalt receive of His kindness and of His grace; and thou shalt be flourishing in truth in the praise of His holiness. Praise and honour be to His name. Hallelujah.

21 My arms I lifted up to the Most High, even to the grace of God: because He had cast off my bonds from me: and my Helper had lifted me up to His grace and to His salvation: and I put off darkness and clothed myself with light, and my soul acquired a body free from sorrow or affliction or pains. And increasingly helpful to me was the thought of God, and His fellowship in incorruption: and I was lifted up in His light; and I served before Him, and I became near to Him, praising and confessing Him; my heart ran over and was found in my mouth: and it arose upon my lips; and the exultation of God increased on my face, and His praise likewise. Hallelujah.

22 He who brought me down from on high, also brought me up from the regions below; and He who gathers together the things that are betwixt is He also who cast me down: He who scattered my enemies and my adversaries: He who gave me authority over bonds that I might loose them; He that overthrew by my hands the dragon with seven heads: and thou hast set me over his roots that I might destroy his seed. Thou wast there and didst help me, and in every place thy name was a rampart to me. Thy right hand destroyed his wicked poison; and thy hand levelled the way for those who believe in thee: and thou didst choose them from the graves and didst separate them from the dead. Thou didst take dead bones and didst cover them with bodies; they were motionless, and thou didst give them energy for life. Thy way was without corruption, and thy face; thou didst bring thy world to corruption: that everything might be dissolved and then renewed, and that the foundation for everything might be thy rock: and on it thou didst build thy King-

dom; and it became the dwelling-place of the saints. Hallelujah.

23 Joy is of the saints! and who shall put it on, but they alone? Grace is of the elect! and who shall receive it except those who trust in it from the beginning? Love is of the elect! And who shall put it on except those who have possessed it from the beginning? Walk ye in the knowledge of the Most High without grudging: to His exultation and to the perfection of His knowledge. And His thought was like a letter; His will descended from on high, and it was sent like an arrow which is violently shot from the bow: and many hands rushed to the letter to seize it and to take and read it: and it escaped their fingers and they were affrighted at it and at the seal that was upon it. Because it was not permitted to them to loose its seal: for the power that was over the seal was greater than they. But those who saw it went after the letter that they might know where it would alight, and who should read it and who should hear it. But a wheel received it and came over it: and there was with it a sign of the Kingdom and of the Government: and everything which tried to move the wheel it mowed and cut down: and it gathered the multitude of adversaries, and bridged the rivers and crossed over and rooted up many forests and made a broad path. The head went down to the feet, for down to the feet ran the wheel, and that which was a sign upon it. The letter was one of command, for there were included in it all districts; and there was seen at its head, the head which was revealed, even the Son of Truth from the Most High Father, and He inherited and took possession of everything. And the thought of the many was brought to nought, and all the apostates hasted and fled away. And those who persecuted and were enraged became extinct. And the letter was a great volume which was wholly written by the finger of God: and the name of the Father was on it, and of the Son and of the Holy Spirit, to rule for ever and ever. Hallelujah.

24 The Dove fluttered over the Messiah, because He was her head; and she sang over Him and her voice was heard: and the inhabitants were afraid and the sojourners were moved: the birds dropped their wings, and all creeping things died in their holes: and the abysses were opened which had been hidden; and they cried to God like women in travail: and no food was given to them, because it did not belong to them; and they sealed up the abysses with the seal of God. And they perished, in the thought, those that had existed from ancient times; for they were corrupt from the beginning; and the end of their corruption was life: and every one of them that was imperfect perished: for it was not possible to give them a word that they might remain: and God destroyed the imaginations of all them that had not the truth with them. For they who in their hearts were lifted up were deficient in wisdom, and so they were rejected, because the truth was not with them. For God disclosed His way, and spread abroad His grace: and those who understood it, know His holiness. Hallelujah.

25 I was rescued from my bonds and unto thee, my God, I fled: for thou art the right hand of my Salvation and my helper. Thou hast restrained those that rise up against me, and I shall see him no more: because thy face was with me, which saved me by thy grace. But I was despised and rejected in the eyes of many: and I was in their eyes like lead, and strength was mine from thyself and help. Thou didst set me a lamp at my right hand and at my left: and in me there shall be nothing that is not bright: and I was clothed with the covering of thy Spirit, and thou didst remove from

me my raiment of skin; for thy right hand lifted me up and removed sickness from me: and I became mighty in the truth, and holy by thy righteousness; and all my adversaries were afraid of me; and I became admirable by the name of God, and was justified by His gentleness, and His rest is for ever and ever. Hallelujah.

26 I poured out praise to God, for I am His: and I will speak His holy song, for my heart is with Him. For His harp is in my hands, and the Odes of His rest shall not be silent. I will cry unto Him from my whole heart: I will praise and exalt Him with all my members. For from the east and even to the west is His praise: and from the south and even to the north is the confession of Him: and from the top of the hills to their utmost bound is His perfection. Who can write the Psalms of God, or who read them? or who can train his soul for life, that his soul may be saved, or who can rest on the Most High, so that with His mouth he may speak? Who is able to interpret the wonders of God? For he who could interpret would be dissolved and would become that which is interpreted. For it suffices to know and to rest: for in rest the singers stand, like a river which has an abundant fountain, and flows to the help of them that seek it. Hallelujah.

27 I stretched out my hands and sanctified my Master: for the extension of my hands is His sign: and my expansion is the upright tree (or cross). Hallelujah.

28 As the wings of doves over their nestlings; and the mouth of their nestlings towards their mouths, so also are the wings of the Spirit over my heart: my heart is delighted and exults: like the babe who exults in the womb of his mother: I believed; therefore I was at rest; for faithful is He in whom I have believed: He has richly blessed me and my head is with Him: and the sword shall not divide me from Him, nor the scimitar; for I am ready before destruction comes: and I have been set on His immortal pinions: and immortal life has come forth and given me to drink, and from that life is the spirit within me, and it cannot die, for it lives. They who saw me marvelled at me, because I was persecuted, and they supposed that I was swallowed up: for I seemed to them as one of the lost; and my oppression became my salvation; and I was their reprobation because there was no zeal in me; because I did good to every man I was hated, and they came round me like mad dogs, who ignorantly attack their masters, for their thought is corrupt and their understanding perverted. But I was carrying water in my right hand, and their bitterness I endured by my sweetness; and I did not perish, for I was not their brother nor was my birth like theirs, and they sought for my death and did not find it: for I was older than the memorial of them; and vainly did they make attack upon me and those who, without reward, came after me: they sought to destroy the memorial of him who was before them: for the thought of the Most High cannot be anticipated; and His heart is superior to all wisdom. Hallelujah.

29 God is my hope: in Him I shall not be confounded. For according to His praise He made me, and according to His goodness even so He gave unto me: and according to His mercies He exalted me: and according to His excellent beauty He set me on high: and brought me up out of the depths of Sheol: and from the mouth of death He drew me: and thou didst lay my enemies low, and He justified me by His grace. For I believed in God's Messiah: and it appeared to me that He is God; and He showed him His sign: and He led me by His light, and gave me the rod of His power; that I might subdue the imaginations of the peoples; and the power of the men of might to bring them low: to make war by His word, and to take victory by His power. And God overthrew my enemy by His word; and he became like the stubble which the wind carries away; and I gave praise to the Most High because He exalted me His servant and the son of His handmaid. Hallelujah.

30 Fill ye waters for yourselves from the living fountain of God, for it is opened to you: and come all ye thirsty, and take the draught; and rest by the fountain of God. For fair it is and pure and gives rest to the soul. Much more pleasant are its waters than honey; and the honeycomb of bees is not to be compared with it. For it flows forth from the lips of God and from the heart of God is its name. And it came infinitely and invisibly: and until it was set in the midst they did not know it: blessed are they who have drunk therefrom and have found rest thereby. Hallelujah.

31 The abysses were dissolved before God: and darkness was destroyed by His appearance: error went astray and perished at His hand: and folly found no path to walk in, and was submerged by the truth of God. He opened His mouth and spake grace and joy: and He spake a new song of praise to His name: and He lifted up His voice to the Most High, and offered to Him the sons that were with Him. And His face was justified, for thus His holy Father had given to Him. Come forth, ye that have been afflicted and receive joy, and possess your souls by His grace; and take to you immortal life. And they made me a debtor when I rose up, me who had not been a debtor: and they divided my spoil, though nothing was due to them. But I endured and held my peace and was silent, as if not moved by them. But I stood unshaken like a firm rock which is beaten by the waves and endures. And I bore their bitterness for humility's sake: in order that I might redeem my people, and inherit it, and that I might not make void my promises to the fathers, to whom I promised the salvation of their seed. Hallelujah.

32 To the blessed there is joy from their hearts, and light from Him that dwells in them: and words from the Truth, who was self-originate: for He is strengthened by the holy power of the Most High: and He is unperturbed for ever and ever. Hallelujah.

33 Again Grace ran and forsook corruption, and came down in Him to bring it to nought; and He destroyed perdition from before Him, and devastated all its order; and He stood on a lofty summit and uttered His voice from one end of the earth to the other: and drew to Him all those who obeyed Him; and there did not appear as it were an evil person, but there stood a perfect virgin who was proclaiming and calling and saying, O ye sons of men, return ye, and ye daughters of men, come ye: and

forsake the ways of that corruption and draw near unto me, and I will enter into you, and will bring you forth from perdition, and make you wise in the ways of truth: that you be not destroyed nor perish: hear ye me and be redeemed. For the grace of God I am telling among you: and by my means you shall be redeemed and become blessed. I am your judge; and they who have put me on shall not be injured: but they shall possess the new world that is incorrupt: my chosen ones walk in me, and my ways I will make known to them that seek me, and I will make them trust in my name. Hallelujah.

34 No way is hard where there is a simple heart. Nor is there any wound where the thoughts are upright: nor is there any storm in the depth of the illuminated thought: where one is surrounded on every side by beauty, there is nothing that is divided. The likeness of what is below is that which is above; for everything is above: what is below is nothing but the imagination of those that are without knowledge. Grace has been revealed for your salvation. Believe and live and be saved. Hallelujah.

35 The dew of God in quietness He distilled upon me: and the cloud of peace He caused to rise over my head, which guarded me continually; it was to me for salvation: everything was shaken and they were affrighted; and there came forth from them a smoke and a judgment; and I was keeping quiet in the order of God: more than shelter was He to me, and more than foundation. And I was carried like a child by his mother: and He gave me milk, the dew of God: and I grew great by His bounty, and rested in His perfection, and I spread out my hands in the lifting up of my soul: and I was made right with the Most High, and I was redeemed with Him. Hallelujah.

36 I rested on the Spirit of God: and the Spirit raised me on high: and made me stand on my feet in the height of God, before His perfection and His glory, while I was praising Him by the composition of His songs. The Spirit brought me forth before the face of God: and, although a son of man, I was named the Illuminate, the Son of God; while I praised amongst the praising ones, and great was I amongst the mighty ones. For according to the greatness of the Most High, so He made me: and like His own newness He renewed me; and He anointed me from His own perfection: and I became one of His neighbours; and my mouth was opened, like a cloud of dew; and my heart poured out as it were a gushing stream of righteousness, and my access to Him was in peace; and I was established by the spirit of His government. Hallelujah.

37 I stretched out my hands to my Master: and to the Most High I raised my voice: and I spake with the lips of my heart; and He heard me, when my voice reached Him: His answer came to me, and gave me the fruits of my labours; and it gave me rest by the grace of God. Hallelujah.

38 I went up to the light of truth as if into a chariot: and the Truth took me and led me: and carried me across pits and gulleys; and from the rocks and the waves it preserved me: and it became to me a haven of Salvation: and set me on the arms of immortal life: and it went with me and made me rest, and suffered me not to wander, because it was the Truth; and I ran no risk, because I walked with Him; and I did not make an error in anything because I obeyed the Truth. For Error flees away from it, and meets it not: but the Truth proceeds in the right path, and whatever I did not know, it made clear to me, all the poisons of error, and the plagues of death which they think to be sweetness: and I

saw the destroyer of destruction, when the bride who is corrupted is adorned; and the bridegroom who corrupts and is corrupted; and I asked the Truth, Who are these? and He said to me, This is the deceiver and the error: and they are alike in the beloved and in his bride: and they lead astray and corrupt the whole world: and they invite many to the banquet, and give them to drink of the wine of their intoxication, and remove their wisdom and knowledge, and so they make them without intelligence; and then they leave them; and then these go about like madmen corrupting: seeing that they are without heart, nor do they seek for it. And I was made wise so as not to fall into the hands of the deceiver; and I congratulated myself because the Truth went with me, and I was established and lived and was redeemed, and my foundations were laid on the hand of God: because He established me. For He set the root and watered it and fixed it and blessed it; and its fruits are for ever. It struck deep and sprung up and spread out, and was full and enlarged; and God alone was glorified in His planting and in His husbandry: by His care and by the blessing of His lips, by the beautiful planting of His right hand: and by the discovery of His planting, and by the thought of His mind. Hallelujah.

39 Great rivers are the power of God: and they carry headlong those who despise Him: and entangle their paths: and they sweep away their fords, and catch their bodies and destroy their lives. For they are more swift than lightning and more rapid, and those who cross them in faith are not moved; and those who walk on them without blemish shall not be afraid. For the sign in them is God; and the sign is the way of those who cross in the name of God; put on, therefore, the name of the Most High, and know Him: and you shall cross without danger, for the rivers will be subject to you. God has bridged them by His word; and He walked and crossed them on foot: and His footsteps stand firm on the water, and are not injured; they are as firm as a tree that is truly set up. And the waves were lifted up on this side and on that, but the footsteps of our Master Messiah stand firm and are not obliterated and are not defaced. And a way has been appointed for those who cross after Him and for those who adhere to the course of faith in Him and worship His name. Hallelujah.

40 As the honey distils from the comb of the bees, and the milk flows from the woman that loves her children; so also is my hope on Thee, my God. As the fountain gushes out its water, so my heart gushes out the praise of God and my lips utter praise to Him, and my tongue His psalms. And my face exults with His gladness, and my spirit exults in His love, and my soul shines in Him: and reverence confides in Him; and redemption in Him stands assured: and His inheritance is immortal life, and those who participate in it are incorrupt. Hallelujah.

41 All God's children will praise Him, and will collect the truth of His faith. And His children shall be known to Him. Therefore we will sing in His love: we live in God by His grace: and life we receive in His Messiah: for a great day has shined upon us: and marvellous is He who has given us of His glory. Let us, therefore, all of us unite together in the name of God, and let us honour Him in His goodness, and let our faces shine in His light: and let our hearts meditate in His love by night and by day. Let us exult with the joy of God. All those will be astonished that see me. For from another race am I: for the Father of truth remembered me: He who possessed me from the beginning: for His bounty begat me, and the thought of His heart: and His Word is with us in all our way; the

Saviour who makes alive and does not reject our souls: the man who was humbled, and exalted by His own righteousness, the Son of the Most High appeared in the perfection of His Father; and light dawned from the Word that was beforetime in Him; the Messiah is truly one; and He was known before the foundation of the world, that He might save souls for ever by the truth of His name: a new song arises from those who love Him. Hallelujah.

42 I stretched out my hands and approached my Master: for the stretching of my hands is His sign: my expansion is the outspread tree which was set up on the way of the Righteous One. And I became of no account to those who did not take hold of me; and I shall be with those who love me. All my persecutors are dead; and they sought after me who hoped in me, because I was alive: and I rose up and am with them; and I will speak by their mouths. For they have despised those who persecuted them; and I lifted up over them the yoke of my love; like the arm of the bridegroom over the bride, so was my yoke over those that know me: and as the couch that is spread in the house of the bridegroom and bride, so is my love over those that believe in me. And I was not rejected though I was reckoned to be so. I did not perish, though they devised it against me. Sheol saw me and was made miserable: death cast me up and many along with me. I had gall and bitterness, and I went down with him to the utmost of his depth: and the feet and the head he let go, for they were not able to endure my face: and I made a congregation of living men amongst his dead men, and I spake with them by living lips: because my word shall not be void: and those who had died ran towards me: and they cried and said, Son of God, have pity on us, and do with us according to thy kindness, and bring us out from the bonds of darkness: and open to us the door by which we shall come out to thee. For we see that our death has not touched thee. Let us also be redeemed with thee: for thou art our Redeemer. And I heard their voice; and my name I sealed upon their heads: for they are free men and they are mine. Hallelujah.

ASCENSION OF ISAIAH

1 And it came to pass in the twenty-sixth year of the reign of Hezekiah king of Judah that he called Manasseh his son. Now he was his only one. [2] And he called him into the presence of Isaiah the son of Amoz the prophet, and into the presence of Josab the son of Isaiah, in order to deliver unto him the words of righteousness which the king himself had seen: [3] And of the eternal judgements and the torments of Gehenna, and of the prince of this world, and of his angels, and his authorities and his powers, [4] And the words of the faith of the Beloved which he himself had seen in the fifteenth year of his reign during his illness. [5] And he delivered unto him the written words which Samnas the scribe had written, and also those which Isaiah, the son of Amoz, had given to him, and also to the prophets, that they might write and store up with him what he himself had seen in the king's house regarding the judgement of the angels, and the destruction of this world, and regarding the garments of the saints and their going forth, and regarding their transformation and the persecution and ascension of the Beloved. [6] In the twentieth year of the reign of Hezekiah, Isaiah had seen the words of this prophecy and had delivered them to Josab his son. And whilst he (Hezekiah) gave commands, Josab the son of Isaiah standing by, [7] Isaiah said to Hezekiah the king, but not in the presence of Manasseh only did he say unto him: 'As the Master liveth, whose name has not been sent into this world, and as the Beloved of my Master liveth, and the Spirit which speaketh in me liveth, all these commands and these words will be made of none effect by Manasseh thy son, and through the agency of his hands I shall depart mid the torture of my body. [8] And Sammael Malchira will serve Manasseh, and execute all his desire, and he will become a follower of Beliar rather than of me: [9] And many in Jerusalem and in Judea he will cause to abandon the true faith, and Beliar will dwell in Manasseh, and by his hands I shall be sawn asunder.' [10] And when Hezekiah heard these words he wept very bitterly, and rent his garments, and placed earth upon his head, and fell on his face. [11] And Isaiah said unto him: 'The counsel of Sammael against Manasseh is consummated: nought will avail thee.' [12] And on that day Hezekiah resolved in his heart to slay Manasseh his son. [13] And Isaiah said to Hezekiah: 'The Beloved hath made of none effect thy design, and the purpose of thy heart will not be accomplished, for with this calling have I been called and I shall inherit the heritage of the Beloved.'

2 And it came to pass after that Hezekiah died and Manasseh became king, that he did not remember the commands of Hezekiah his father but forgat them, and Sammael abode in Manasseh and clung fast to him. [2] And Manasseh forsook the service of the God of his father, and he served Satan and his angels and his powers. [3] And he turned aside the house of his father which had been before the face of Hezekiah (from) the words of wisdom and from the service of God. [4] And Manasseh turned aside his heart to serve Beliar; for the angel of lawlessness, who is the ruler of this world, is Beliar, whose name is Matanbuchus. And he delighted in Jerusalem because of Manasseh, and he made him strong in apostatizing (Israel) and in the lawlessness which were spread abroad in Jerusalem. [5] And witchcraft and magic increased and divination and auguration, and fornication, and adultery, and the persecution of the righteous by Manasseh and Belachira, and Tobia the Canaanite, and John of Anathoth, and by (Zadok) the chief of the works. [6] And the rest of the acts, behold they are written in the book of the Kings of Judah and Israel. [7] And, when Isaiah, the son of Amoz, saw the lawlessness which was being perpetrated in Jerusalem and the worship of Satan and his wantonness, he withdrew from Jerusalem and settled in Bethlehem of Judah. [8] And there also there was much lawlessness, and withdrawing from Bethlehem he settled on a mountain in a desert place. [9] And Micaiah the prophet, and the aged Ananias, and Joel and Habakkuk, and his son Josab, and many of the faithful who believed in the ascension into heaven, withdrew and settled on the mountain. [10] They were all clothed with garments of hair, and they were all prophets. And they had nothing with them but were naked, and they all lamented with a great lamentation because of the going astray of Israel. [11] And these eat nothing save wild herbs which they gathered on the mountains, and having cooked them, they lived thereon together with Isaiah the prophet. And they spent two years of days on the mountains and hills. [12] And after this, whilst they were in the desert, there was a certain man in Samaria named Belchira, of the family of Zedekiah, the son of Chenaan, a false prophet, whose dwelling was in Bethlehem. Now Zedekiah the son of Chanani, who was the brother of his father, and in the days of Ahab, king of Israel, had been the teacher of the 400 prophets of Baal, had himself smitten and reproved Micaiah the son of Amada the prophet. [13] And he, Micaiah, had been reproved by Ahab and cast into prison. (And he was) with Zedekiah the prophet: they were with Ahaziah the son of Ahab, king in Samaria. [14] And Elijah the prophet of Tebon of Gilead was reproving Ahaziah and Samaria, and prophesied regarding Ahaziah that he should die on his bed of sickness, and that Samaria should be delivered into the hand of Leba Nasr because he had slain the prophets of God. [15] And when the false prophets, who were with Ahaziah the son of Ahab and their teacher Jalerjas of Mount Joel, had heard— [16] Now he was a brother of Zedekiah—when they had heard, they persuaded Ahaziah the king of Aguaron and (slew) Micaiah.

3 And Belchira recognized and saw the place of Isaiah and the prophets who were with him; for he dwelt in the region of Bethlehem, and was an adherent of Manasseh. And he prophesied falsely in Jerusalem, and many belonging to Jerusalem were confederate with him, and he was a Samaritan. [2] And it came to pass when Alagar Zagar, king of Assyria, had come and captured Samaria and taken the nine (and a half) tribes captive, and led them away to the mountains of the Medes and the rivers of Tazon; [3] This

(Belchira), whilst still a youth, had escaped and come to Jerusalem in the days of Hezekiah king of Judah, but he walked not in the ways of his father of Samaria; for he feared Hezekiah. [4] And he was found in the days of Hezekiah speaking words of lawlessness in Jerusalem. [5] And the servants of Hezekiah accused him, and he made his escape to the region of Bethlehem. And they persuaded . . . [6] And Belchira accused Isaiah and the prophets who were with him, saying: 'Isaiah and those who are with him prophesy against Jerusalem and against the cities of Judah that they shall be laid waste and (against the children of Judah and) Benjamin also that they shall go into captivity, and also against thee, O master the king, that thou shalt go (bound) with hooks and iron chains': [7] But they prophesy falsely against Israel and Judah. [8] And Isaiah himself hath said: 'I see more than Moses the prophet.' [9] But Moses said: 'No man can see God and live'; and Isaiah hath said: 'I have seen God and behold I live.' [10] Know, therefore, O king, that he is lying. And Jerusalem also he hath called Sodom, and the princes of Judah and Jerusalem he hath declared to be the people of Gomorrah. And he brought many accusations against Isaiah and the prophets before Manasseh. [11] But Beliar dwelt in the heart of Manasseh and in the heart of the princes of Judah and Benjamin and of the eunuchs and of the councillors of the king. [12] And the words of Belchira pleased him exceedingly, and he sent and seized Isaiah. [13] For Beliar was in great wrath against Isaiah by reason of the vision, and because of the exposure wherewith he had exposed Sammael, and because through him the going forth of the Beloved from the seventh heaven had been made known, and His transformation and His descent and the likeness into which He should be transformed (that is) the likeness of man, and the persecution wherewith He should be persecuted, and the tortures wherewith the children of Israel should torture Him, and the coming of His twelve disciples, and the teaching, and that He should before the Sabbath be crucified upon the tree, and should be crucified together with wicked men, and that He should be buried in the sepulchre, [14] And the twelve who were with Him should be offended because of Him: and the watch of those who watched the sepulchre: [15] And the descent of the angel of the Christian Church, which is in the heavens, whom He will summon in the last days. [16] And that (Gabriel) the angel of the Holy Spirit, and Michael, the chief of the holy angels, on the third day will open the sepulchre: [17] And the Beloved sitting on their shoulders will come forth and send out His twelve disciples; [18] And they will teach all the nations and every tongue of the resurrection of the Beloved, and those who believe in His cross will be saved, and in His ascension into the seventh heaven whence He came: [19] And that many who believe in Him will speak through the Holy Spirit: [20] And many signs and wonders will be wrought in those days. [21] And afterwards, on the eve of His approach, His disciples will forsake the teaching of the Twelve Apostles, and their faith, and their love and their purity. [22] And there will be much contention on the eve of His advent and His approach. [23] And in those days many will love office, though devoid of wisdom. [24] And there will be many lawless elders, and shepherds dealing wrongly by their own sheep, and they will ravage (them) owing to their not having holy shepherds. [25] And many will change the honour of the garments of the saints for the garments of the covetous, and there will be much respect of persons in those days and lovers of the honour of this world. [26] And there will be much slander and vainglory at the approach of the

Master, and the Holy Spirit will withdraw from many. [27] And there will not be in those days many prophets, nor those who speak trustworthy words, save one here and there in divers places, [28] On account of the spirit of error and fornication and of vainglory, and of covetousness, which shall be in those, who will be called servants of that One and in those who will receive that One. [29] And there will be great hatred in the shepherds and elders towards each other. [30] For there will be great jealousy in the last days; for every one will say what is pleasing in his own eyes. [31] And they will make of none effect the prophecy of the prophets which were before me, and these my visions also will they make of none effect, in order to speak after the impulse of their own heart.

4 And now Hezekiah and Josab my son, these are the days of the completion of the world. [2] After it is consummated, Beliar the great ruler, the king of this world, will descend, who hath ruled it since it came into being; yea, he will descend from his firmament in the likeness of a man, a lawless king, the slayer of his mother: who himself (even) this king [3] Will persecute the plant which the Twelve Apostles of the Beloved have planted. Of the Twelve one will be delivered into his hands. [4] This ruler in the form of that king will come and there will come with him all the powers of this world, and they will hearken unto him in all that he desires. [5] And at his word the sun will rise at night and he will make the moon to appear at the sixth hour. [6] And all that he hath desired he will do in the world: he will do and speak like the Beloved and he will say: 'I am God and before me there has been none.' [7] And all the people in the world will believe in him. [8] And they will sacrifice to him and they will serve him saying: 'This is God and beside him there is no other.' [9] And the greater number of those who shall have been associated together in order to receive the Beloved, he will turn aside after him. [10] And there will be the power of his miracles in every city and region. [11] And he will set up his image before him in every city. [12] And he shall bear sway three years and seven months and twenty-seven days. [13] And many believers and saints having seen Him for whom they were hoping, who was crucified, Jesus the Master Christ, after that I, Isaiah, had seen Him who was crucified and ascended, and those also who were believers in Him—of these few in those days will be left as His servants, while they flee from desert to desert, awaiting the coming of the Beloved. [14] And after (one thousand) three hundred and thirty-two days the Master will come with His angels and with the armies of the holy ones from the seventh heaven with the glory of the seventh heaven, and He will drag Beliar into Gehenna and also his armies. [15] And He will give rest to the godly whom He shall find in the body in this world, and the sun will be ashamed: [16] And to all who because of (their) faith in Him have execrated Beliar and his kings. But the saints will come with the Master with their garments which are (now) stored up on high in the seventh heaven: with the Master they will come, whose spirits are clothed, they will descend and be present in the world, and He will strengthen those, who have been found in the body, together with the saints, in the garments of the saints, and the Master will minister to those who have kept watch in this world. [17] And afterwards they will turn themselves upward in their garments, and their body will be left in the world. [18] Then the voice of the Beloved will in wrath rebuke the things of heaven and the things of earth and the mountains and the hills and the cities and the desert and the forests and the angel of the sun and that of the moon, and

all things wherein Beliar manifested himself and acted openly in this world, and there will be a resurrection and a judgement in their midst in those days, and the Beloved will cause fire to go forth from Him, and it will consume all the godless, and they will be as though they had not been created. [19] And the rest of the words of the vision is written in the vision of Babylon. [20] And the rest of the vision regarding the Master, behold, it is written in the parables according to my words which are written in the book which I publicly prophesied. [21] And the descent of the Beloved into Sheol, behold, it is written in the section, where the Master says: 'Behold, my Son will understand.' And all these things, behold they are written in the Psalms in the parables of David, the son of Jesse, and in the Proverbs of Solomon his son, and in the words of Korah, and Ethan the Israelite, and in the words of Asaph, and in the rest of the Psalms also which the angel of the Spirit inspired, [22] (Namely) in those which have not the name written, and in the words of my father Amos, and of Hosea the prophet, and of Micah and Joel and Nahum and Jonah and Obadiah and Habakkuk and Haggai and Zephaniah and Zechariah and Malachi, and in the words of Joseph the Just and in the words of Daniel.

5 On account of these visions, therefore, Beliar was wroth with Isaiah, and he dwelt in the heart of Manasseh and he sawed him in sunder with a wooden saw. [2] And when Isaiah was being sawn in sunder Belchira stood up, accusing him, and all the false prophets stood up, laughing and rejoicing because of Isaiah. [3] And Belchira, with the aid of Mekembekus, stood up before Isaiah, laughing, deriding; [4] And Belchira said to Isaiah: 'Say: "I have lied in all that I have spoken, and likewise the ways of Manasseh are good and right. [5] And the ways also of Belchira and of his associates are good."' [6] And this he said to him when he began to be sawn in sunder. [7] But Isaiah was (absorbed) in a vision of the Master, and though his eyes were open, he saw them (not). [8] And Belchira spake thus to Isaiah: 'Say what I say unto thee and I will turn their heart, and I will compel Manasseh and the princes of Judah and the people and all Jerusalem to reverence thee.' [9] And Isaiah answered and said: 'So far as I have utterance (I say): Damned and accursed be thou and all thy powers and all thy house. [10] For thou canst not take (from me) aught save the skin of my body.' [11] And they seized and sawed in sunder Isaiah, the son of Amoz, with a wooden saw. [12] And Manasseh and Belchira and the false prophets and the princes and the people and all stood looking on. [13] And to the prophets who were with him he said before he had been sawn in sunder: 'Go ye to the region of Tyre and Sidon; for for me only hath God mingled the cup.' [14] And when Isaiah was being sawn in sunder, he neither cried aloud nor wept, but his lips spake with the Holy Spirit until he was sawn in twain. [15] This Beliar did to Isaiah through Belchira and Manasseh; for Sammael was very wrathful against Isaiah from the days of Hezekiah, king of Judah, on account of the things which he had seen regarding the Beloved, [16] And on account of the destruction of Sammael, which he had seen through the Master, while Hezekiah his father was still king. And he did according to the will of Satan.

The Vision which Isaiah the son of Amoz saw.

6 In the twentieth year of the reign of Hezekiah, king of Judah, came Isaiah the son of Amoz, and Josab the son of Isaiah to Hezekiah to Jerusalem from Galgala. [2] And (having entered) he sat down on the couch of the king, and they brought him a seat, but he would not sit (thereon). [3] And when Isaiah began to speak the words of faith and truth with King Hezekiah, all the princes of Israel were seated and the eunuchs and the councillors of the king. And there were there forty prophets and sons of the prophets: they had come from the villages and from the mountains and the plains when they had heard that Isaiah was coming from Galgala to Hezekiah. [4] And they had come to salute him and to hear his words. [5] And that he might place his hands upon them, and that they might prophesy and that he might hear their prophecy: and they were all before Isaiah. [6] And when Isaiah was speaking to Hezekiah the words of truth and faith, they all heard a door which one had opened and the voice of the Holy Spirit. [7] And the king summoned all the prophets and all the people who were found there, and they came. And Micaiah and the aged Ananias and Joel and Josab sat on his right hand (and on the left). [8] And it came to pass when they had all heard the voice of the Holy Spirit, they all worshipped on their knees, and glorified the God of truth, the Most High who is in the upper world and who sits on high the Holy One and who rests among His holy ones. [9] And they gave glory to Him who had thus bestowed a door in an alien world, had bestowed (it) on a man. [10] And as he was speaking in the Holy Spirit in the hearing of all, he became silent and his mind was taken up from him and he saw not the men that stood before him, [11] Though his eyes indeed were open. Moreover his lips were silent and the mind in his body was taken up from him. [12] But his breath was in him; for he was seeing a vision. [13] And the angel who was sent to make him see was not of this firmament, nor was he of the angels of glory of this world, but he had come from the seventh heaven. [14] And the people who stood near did (not) think, but the circle of the prophets (did), that the holy Isaiah had been taken up. [15] And the vision which the holy Isaiah saw was not from this world but from the world which is hidden from the flesh. [16] And after Isaiah had seen this vision, he narrated it to Hezekiah, and to Josab his son and to the other prophets who had come. [17] But the leaders and the eunuchs and the people did not hear, but only Samna the scribe, and Joachim, and Asaph the recorder; for these also were doers of righteousness, and the sweet smell of the Spirit was upon them. But the people had not heard; for Micaiah and Josab his son had caused them to go forth, when the wisdom of this world had been taken from him and he became as one dead.

7 And the vision which Isaiah saw, he told to Hezekiah and Josab his son and Micaiah and the rest of the prophets, (and) said: [2] At this moment, when I prophesied according to the (words) heard which ye heard, I saw a glorious angel not like unto the glory of the angels which I used always to see, but possessing such glory and position that I cannot describe the glory of that angel. [3] And having seized me by my hand he raised me on high, and I said unto him: 'Who art thou, and what is thy name, and whither art thou raising me on high?' for strength was given me to speak with him. [4] And he said unto me: 'When I have raised thee on high through the (various) degrees and made thee see the vision, on account of which I have been sent, then thou wilt understand who I am: but my name thou dost not know: [5] Because thou wilt return into this thy body, but whither I am raising thee on

high, thou wilt see; for for this purpose have I been sent.' [6] And I rejoiced because he spake courteously to me. [7] And he said unto me: 'Hast thou rejoiced because I have spoken courteously to thee?' And he said: 'And thou wilt see how a greater also than I am will speak courteously and peaceably with thee. [8] And His Father also who is greater thou wilt see; for for this purpose have I been sent from the seventh heaven in order to explain all these things unto thee.' [9] And we ascended to the firmament, I and he, and there I saw Sammael and his hosts, and there was great fighting therein and the angels of Satan were envying one another. [10] And as above so on the earth also; for the likeness of that which is in the firmament is here on the earth. [11] And I said unto the angel (who was with me): '(What is this war and) what is this envying?' [12] And he said unto me: 'So has it been since this world was made until now, and this war (will continue) till He, whom thou shalt see, will come and destroy him.' [13] And afterwards he caused me to ascend (to that which is) above the firmament: which is the (first) heaven. [14] And there I saw a throne in the midst, and on his right and on his left were angels. [15] And (the angels on the left were) not like unto the angels who stood on the right, but those who stood on the right had the greater glory, and they all praised with one voice, and there was a throne in the midst, and those who were on the left gave praise after them; but their voice was not such as the voice of those on the right, nor their praise like the praise of those. [16] And I asked the angel who conducted me, and I said unto him: 'To whom is this praise sent?' [17] And he said unto me: '(It is sent) to the praise of (Him who sitteth in) the seventh heaven: to Him who rests in the holy world, and to His Beloved, whence I have been sent to thee. Thither is it sent.' [18] And again he made me to ascend to the second heaven. Now the height of that heaven is the same as from the heaven to the earth and to the firmament. [19] And (I saw there, as) in the first heaven, angels on the right and on the left, and a throne in the midst, and the praise of the angels in the second heaven; and he who sat on the throne in the second heaven was more glorious than all (the rest). [20] And there was great glory in the second heaven, and the praise also was not like the praise of those who were in the first heaven. [21] And I fell on my face to worship him, but the angel who conducted me did not permit me, but said unto me: 'Worship neither throne nor angel which belongs to the six heavens—for for this cause I was sent to conduct thee—until I tell thee in the seventh heaven. [22] For above all the heavens and their angels has thy throne been placed, and thy garments and thy crown which thou shalt see.' [23] And I rejoiced with great joy, that those who love the Most High and His Beloved will afterwards ascend thither by the angel of the Holy Spirit. [24] And he raised me to the third heaven, and in like manner I saw those upon the right and upon the left, and there was a throne there in the midst; but the memorial of this world is there unheard of. [25] And I said to the angel who was with me; for the glory of my appearance was undergoing transformation as I ascended to each heaven in turn: 'Nothing of the vanity of that world is here named.' [26] And he answered me, and said unto me: 'Nothing is named on account of its weakness, and nothing is hidden there of what is done.' [27] And I wished to learn how it is known, and he answered me saying: 'When I have raised thee to the seventh heaven whence I was sent, to that which is above these, then thou shalt know that there is nothing hidden from the thrones and from those who dwell in the heavens and from the angels.' And the praise wherewith

they praised and the glory of him who sat on the throne was great, and the glory of the angels on the right hand and on the left was beyond that of the heaven which was below them. [28] And again he raised me to the fourth heaven, and the height from the third to the fourth heaven was greater than from the earth to the firmament. [29] And there again I saw those who were on the right hand and those who were on the left, and him who sat on the throne was in the midst, and there also they were praising. [30] And the praise and glory of the angels on the right was greater than that of those on the left. [31] And again the glory of him who sat on the throne was greater than that of the angels on the right, and their glory was beyond that of those who were below. [32] And he raised me to the fifth heaven. [33] And again I saw those upon the right hand and on the left, and him who sat on the throne possessing greater glory than those of the fourth heaven. [34] And the glory of those on the right hand was greater than that of those on the left from the third to the fourth. [35] And the glory of him who was on the throne was greater than that of the angels on the right hand. [36] And their praise was more glorious than that of the fourth heaven. [37] And I praised Him, who is not named and the Only-begotten who dwelleth in the heavens, whose name is not known to any flesh, who has bestowed such glory on the several heavens, and who makes great the glory of the angels, and more excellent the glory of Him who sitteth on the throne.

8 And again he raised me into the air of the sixth heaven, and I saw such glory as I had not seen in the five heavens. [2] For I saw angels possessing great glory. [3] And the praise there was holy and wonderful. [4] And I said to the angel who conducted me: 'What is this which I see, my master?' [5] And he said: 'I am not thy master, but thy fellow servant.' [6] And again I asked him, and I said unto him: 'Why are there not angelic fellow servants (on the left)?' [7] And he said: 'From the sixth heaven there are no longer angels on the left, nor a throne set in the midst, but (they are directed) by the power of the seventh heaven, where dwelleth He that is not named and the Elect One, whose name has not been made known, and none of the heavens can learn His name. [8] For it is He alone to whose voice all the heavens and thrones give answer. I have therefore been empowered and sent to raise thee here that thou mayest see this glory, [9] And that thou mayest see the Master of all those heavens and these thrones, [10] Undergoing (successive) transformation until He resembles your form and likeness. [11] I indeed say unto thee, Isaiah; No man about to return into a body of that world has ascended or seen what thou seest or perceived what thou hast perceived and what thou wilt see. [12] For it has been permitted to thee in the lot of the Master to come hither, and from thence comes the power of the sixth heaven and of the air.' [13] And I magnified my Master with praise, in that through His lot I should come hither. [14] And he said: 'Hear, furthermore, therefore, this also from thy fellow servant: when from the body by the will of God thou hast ascended hither, then thou wilt receive the garment which thou seest, and likewise other numbered garments laid up (there) thou wilt see, [15] And then thou wilt become equal to the angels of the seventh heaven.' [16] And he raised me

up into the sixth heaven, and there were no (angels) on the left, nor a throne in the midst, but all had one appearance and their (power of) praise was equal. [17] And (power) was given to me also, and I also praised along with them and that angel also, and our praise was like theirs. [18] And there they all named the primal Father and His Beloved, the Christ, and the Holy Spirit, all with one voice. [19] And (their voice) was not like the voice of the angels in the five heavens, [20] Nor like their discourse, but the voice was different there, and there was much light there. [21] And then, when I was in the sixth heaven I thought the light which I had seen in the five heavens to be but darkness. [22] And I rejoiced and praised Him who hath bestowed such lights on those who wait for His promise. [23] And I besought the angel who conducted me that I should not henceforth return to the carnal world. [24] I say indeed unto you, Hezekiah and Josab my son and Micaiah, that there is much darkness here. [25] And the angel who conducted me discovered what I thought and said: 'If in this light thou dost rejoice, how much more wilt thou rejoice, when in the seventh heaven thou seest the light, where is the Master and His Beloved, whence I have been sent, who is to be called "Son" in this world. [26] Not (yet) hath been manifested He who shall be in the corruptible world, and the garments, and the thrones, and the crowns which are laid up for the righteous, for those who trust in that Master who will descend in your form. For the light which is there is great and wonderful. [27] And as concerning thy not returning into the body thy days are not yet fulfilled for coming here.' [28] And when I heard (that) I was troubled, and he said: 'Do not be troubled.'

9 And he took me into the air of the seventh heaven, and moreover I heard a voice saying: 'How far will he ascend that dwelleth in the flesh?' and I feared and trembled. [2] And when I trembled, behold I heard from hence another voice being sent forth, and saying: 'It is permitted to the holy Isaiah to ascend hither; for here is his garment.' [3] And I asked the angel who was with me and said: 'Who is he who forbade me and who is he who permitted me to ascend?' [4] And he said unto me: 'He who forbade thee, this is he who is over the praise-giving of the sixth heaven. [5] And He who permitted thee, this is thy Eternal God, the Master Christ, who will be called "Jesus" in the world, but His name thou canst not hear till thou hast ascended out of thy body.' [6] And he raised me up into the seventh heaven, and I saw there a wonderful light and angels innumerable. [7] And there I saw all the righteous from the time of Adam. [8] And there I saw the holy Abel and all the righteous. [9] And there I saw Enoch and all who were with him, stript of the garments of the flesh, and I saw them in their garments of the upper world, and they were like angels, standing there in great glory. [10] But they sat not on their thrones, nor were their crowns of glory on them. [11] And I asked the angel who was with me: 'How is it that they have received the garments, but have not the thrones and the crowns?' [12] And he said unto me: 'Crowns and thrones of glory they do not receive, till the Beloved will descend in the form in which you will see Him descend, [13] Will descend, I say, into the world in the last days the Master, who will be called Christ. Nevertheless they see and know whose will be thrones, and whose the crowns when He has descended, and been made in your form, and they will think that He is flesh and is a man. [14] And the god of that world will stretch forth his hand against the Son,

and they will crucify Him on a tree, and will slay Him not knowing who He is. [15] And thus His descent, as you will see, will be hidden even from the heavens, so that it will not be known who He is. [16] And when He hath plundered the angel of death, He will ascend on the third day, and he will remain in that world five hundred and forty-five days. [17] And then many of the righteous will ascend with Him, whose spirits do not receive their garments till the Master Christ ascend and they ascend with Him. [18] Then indeed they will receive their garments and thrones and crowns, when He has ascended into the seventh heaven.' [19] And I said unto him that which I had asked him in the third heaven: [20] 'Show me how everything which is done in that world is here made known.' [21] And whilst I was still speaking with him, behold one of the angels who stood nigh, more glorious than the glory of that angel, who had raised me up from the world, [22] Showed me a book, but not as a book of this world, and he opened it, and the book was written, but not as a book of this world. And he gave (it) to me and I read it, and lo! the deeds of the children of Israel were written therein, and the deeds of those whom I know (not), my son Josab. [23] And I said: 'In truth, there is nothing hidden in the seventh heaven, which is done in this world.' [24] And I saw there many garments laid up, and many thrones and many crowns. [25] And I said to the angel: 'Whose are these garments and thrones and crowns?' [26] And he said unto me: 'These garments many from that world will receive, believing in the words of That One, who shall be named as I told thee, and they will observe those things, and believe in them, and believe in His cross: for them are these laid up.' [27] And I saw a certain One standing, whose glory surpassed that of all, and His glory was great and wonderful. [28] And after I had seen Him, all the righteous whom I had seen and also the angels whom I had seen came to Him. And Adam and Abel and Seth, and all the righteous first drew near and worshipped Him, and they all praised Him with one voice, and I myself also gave praise with them, and my giving of praise was as theirs. [29] And then all the angels drew nigh and worshipped and gave praise. [30] And I was (again) transformed and became like an angel. [31] And thereupon the angel who conducted me, said to me: 'Worship this One,' and I worshipped and praised. [32] And the angel said unto me: 'This is the Master of all the praisegivings which thou hast seen.' [33] And whilst he was still speaking, I saw another Glorious One who was like Him, and the righteous drew nigh and worshipped and praised, and I praised together with them. But my glory was not transformed into accordance with their form. [34] And thereupon the angels drew near and worshipped Him. [35] And I saw the Master and the second angel, and they were standing. [36] And the second whom I saw was on the left of my Master. And I asked: 'Who is this?' and he said unto me: 'Worship Him, for He is the angel of the Holy Spirit, who speaketh in thee and the rest of the righteous.' [37] And I saw the great glory, the eyes of my spirit being open, and I could not thereupon see, nor yet could the angel who was with me, nor all the angels whom I had seen worshipping my Master. [38] But I saw the righteous beholding with great power the glory of that One. [39] And my Master drew nigh to me and the angel of the Spirit and He said: 'See how it is given to thee to see God, and on thy account power is given to the angel who is with thee.' [40] And I saw how my Master and the angel of the Spirit worshipped, and they both together praised God. [41] And thereupon all the righteous drew near and worshipped. [42] And the angels drew near and worshipped and

all the angels praised.

10 And thereupon I heard the voices and the giving of praise, which I had heard in each of the six heavens, ascending and being heard there: [2] And all were being sent up to that Glorious One whose glory I could not behold. [3] And I myself was hearing and beholding the praise (which was given) to Him. [4] And the Master and the angel of the Spirit were beholding all and hearing all. [5] And all the praises which are sent up from the six heavens are not only heard but seen. [6] And I heard the angel who conducted me and he said: 'This is the Most High of the high ones, dwelling in the holy world, and resting in His holy ones, who will be called by the Holy Spirit through the lips of the righteous the Father of the Master.' [7] And I heard the voice of the Most High, the Father of my Master, saying to my Master Christ who will be called Jesus: [8] 'Go forth and descend through all the heavens, and thou wilt descend to the firmament and that world: to the angel in Sheol thou wilt descend, but to Haguel thou wilt not go. [9] And thou wilt become like unto the likeness of all who are in the five heavens. [10] And thou wilt be careful to become like the form of the angels of the firmament and the angels also who are in Sheol. [11] And none of the angels of that world shall know that Thou art Master with Me of the seven heavens and of their angels. [12] And they shall not know that Thou art with Me, till with a loud voice I have called (to) the heavens, and their angels and their lights, (even) unto the sixth heaven, in order that you mayst judge and destroy the princes and angels and gods of that world, and the world that is dominated by them: [13] For they have denied Me and said: "We alone are and there is none beside us." [14] And afterwards from the angels of death Thou wilt ascend to Thy place, and Thou wilt not be transformed in each heaven, but in glory wilt Thou ascend and sit on My right hand. [15] And thereupon the princes and powers of that world will worship Thee.' [16] These commands I heard the Great Glory giving to my Master. [17] And so I saw my Master go forth from the seventh heaven into the sixth heaven. [18] And the angel who conducted me from this world was with me and said unto me: 'Understand, Isaiah, and see how the transformation and descent of the Master will appear.' [19] And I saw, and when the angels saw Him, thereupon those in the sixth heaven praised and lauded Him; for He had not been transformed after the shape of the angels there, and they praised Him and I also praised with them. [20] And I saw when He descended into the fifth heaven, that in the fifth heaven He made Himself like unto the form of the angels there, and they did not praise Him (nor worship Him); for His form was like unto theirs. [21] And then He descended into the fourth heaven, and made Himself like unto the form of the angels there. [22] And when they saw Him, they did not praise or laud Him; for His form was like unto their form. [23] And again I saw when He descended into the third heaven, and He made Himself like unto the form of the angels in the third heaven. [24] And those who kept the gate of the (third) heaven demanded the password, and the Master gave (it) to them in order that He should not be recognized. And when they saw Him, they did not praise or laud Him; for His form was like unto their form. [25] And again I saw when He descended into the second heaven, and again He gave the password there; those who kept the gate proceeded to demand and the Master to give. [26] And I saw when He made Himself like unto the form of the angels in the second heaven, and they saw Him and they did not praise Him; for His form was like unto their form. [27] And again I saw when He descended into the first heaven, and there also He gave the password to

those who kept the gate, and He made Himself like unto the form of the angels who were on the left of that throne, and they neither praised nor lauded Him; for His form was like unto their form. [28] But as for me no one asked me on account of the angel who conducted me. [29] And again He descended into the firmament where dwelleth the ruler of this world, and He gave the password to those on the left, and His form was like theirs, and they did not praise Him there; but they were envying one another and fighting; for here there is a power of evil and envying about trifles. [30] And I saw when He descended and made Himself like unto the angels of the air, and He was like one of them. [31] And He gave no password; for one was plundering and doing violence to another.

11 After this I saw, and the angel who spoke with me, who conducted me, said unto me: 'Understand, Isaiah son of Amoz; for for this purpose have I been sent from God.' [2] And I indeed saw a woman of the family of David the prophet, named Mary, a Virgin, and she was espoused to a man named Joseph, a carpenter, and he also was of the seed and family of the righteous David of Bethlehem Judah. [3] And he came into his lot. And when she was espoused, she was found with child, and Joseph the carpenter was desirous to put her away. [4] But the angel of the Spirit appeared in this world, and after that Joseph did not put her away, but kept Mary and did not reveal this matter to any one. [5] And he did not approach Mary, but kept her as a holy virgin, though with child. [6] And he did not live with her for two months. [7] And after two months of days while Joseph was in his house, and Mary his wife, but both alone, [8] It came to pass that when they were alone that Mary straightway looked with her eyes and saw a small babe, and she was astonied. [9] And after she had been astonied, her womb was found as formerly before she had conceived. [10] And when her husband Joseph said unto her: 'What has astonied thee?' his eyes were opened and he saw the infant and praised God, because into his portion God had come. [11] And a voice came to them: 'Tell this vision to no one.' [12] And the story regarding the infant was noised abroad in Bethlehem. [13] Some said: 'The Virgin Mary hath borne a child, before she was married two months.' [14] And many said: 'She has not borne a child, nor has a midwife gone up (to her), nor have we heard the cries of (labour) pains.' And they were all blinded respecting Him and they all knew regarding Him, though they knew not whence He was. [15] And they took Him, and went to Nazareth in Galilee. [16] And I saw, O Hezekiah and Josab my son, and I declare to the other prophets also who are standing by, that (this) hath escaped all the heavens and all the princes and all the gods of this world. [17] And I saw: In Nazareth He sucked the breast as a babe and as is customary in order that He might not be recognized. [18] And when He had grown up He worked great signs and wonders in the land of Israel and of Jerusalem. [19] And after this the adversary envied Him and roused the children of Israel against Him, not knowing who He was, and they delivered Him to the king, and crucified Him, and He descended to the angel (of Sheol). [20] In Jerusalem indeed I saw Him being crucified on a tree: [21] And likewise after the third day rise again and remain days. [22] And the angel who conducted me said: 'Understand, Isaiah:' and I saw when He sent out the Twelve Apostles and ascended. [23] And I saw Him, and He was in the firmament, but He had not changed Himself into their form, and all the angels of the firmament and the Satans saw Him and they worshipped. [24] And there was much sorrow there, while they said: 'How did our

Master descend in our midst, and we perceived not the glory which has been upon Him, which we see has been upon Him from the sixth heaven?' [25] And He ascended into the second heaven, and He did not transform Himself, but all the angels who were on the right and on the left and the throne in the midst [26] Both worshipped Him and praised Him and said: 'How did our Master escape us whilst descending, and we perceived not?' [27] And in like manner He ascended into the third heaven, and they praised and said in like manner. [28] And in the fourth heaven and in the fifth also they said precisely after the same manner. [29] But there was one glory, and from it He did not change Himself. [30] And I saw when He ascended into the sixth heaven, and they worshipped and glorified Him. [31] But in all the heavens the praise increased (in volume). [32] And I saw how He ascended into the seventh heaven, and all the righteous and all the angels praised Him. And then I saw Him sit down on the right hand of that Great Glory whose glory I told you that I could not behold. [33] And also the angel of the Holy Spirit I saw sitting on the left hand. [34] And this angel said unto me: 'Isaiah, son of Amoz, it is enough for thee; for these are great things; for thou hast seen what no child of flesh has seen. [35] And thou wilt return into thy garment (of the flesh) until thy days are completed. Then thou wilt come hither.' [36] These things Isaiah saw and told unto all that stood before him, and they praised. And he spake to Hezekiah the King and said: 'I have spoken these things.' [37] Both the end of this world; [38] And all this vision will be consummated in the last generations. [39] And Isaiah made him swear that he would not tell (it) to the people of Israel, nor give these words to any man to transcribe. [40] . . . Such things ye will read. And watch ye in the Holy Spirit in order that ye may receive your garments and thrones and crowns of glory which are laid up in the seventh heaven. [41] On account of these visions and prophecies Sammael Satan sawed in sunder Isaiah the son of Amoz, the prophet, by the hand of Manasseh. [42] And all these things Hezekiah delivered to Manasseh in the twenty-sixth year. [43] But Manasseh did not remember them nor place these things in his heart, but becoming the servant of Satan he was destroyed.

LIFE OF ADAM AND EVE

1 When they were driven out from paradise, they made themselves a booth, and spent seven days mourning and lamenting in great grief.

2 But after seven days, they began to be hungry and started to look for victual to eat, and they found it not. [2] Then Eve said to Adam: 'My master, I am hungry. Go, look for (something) for us to eat. Perchance the Eternal God will look back and pity us and recall us to the place in which we were before.'

3 And Adam arose and walked seven days over all that land, and found no victual such as they used to have in paradise. [2] And Eve said to Adam: 'Wilt thou slay me? that I may die, and perchance the Eternal God will bring thee into paradise, for on my account hast thou been driven thence.' [3] Adam answered: 'Forbear, Eve, from such words, that peradventure God bring not some other curse upon us. How is it possible that I should stretch forth my hand against my own flesh? Nay, let us arise and look for something for us to live on, that we fail not.'

4 And they walked about and searched for nine days, and they found none such as they were used to have in paradise, but found only animals' food. [2] And Adam said to Eve: 'This hath God provided for animals and brutes to eat; [3] But we used to have angels' food. But it is just and right that we lament before the sight of God who made us. Let us repent with a great penitence: perchance God will be gracious to us and will pity us and give us a share of something for our living.'

5 And Eve said to Adam: 'What is penitence? Tell me, what sort of penitence am I to do? Let us not put too great a labour on ourselves, which we cannot endure, [2] So that God will not hearken to our prayers: and will turn away His countenance from us, because we have not fulfilled what we promised. [3] My master, how much penitence hast thou thought (to do), for I have brought trouble and anguish upon thee?'

6 And Adam said to Eve: 'Thou canst not do so much as I, but do only so much as thou hast strength for. For I will spend forty days fasting, but do thou arise and go to the river Tigris and lift up a stone and stand on it in the water up to thy neck in the deep of the river. And let no speech proceed out of thy mouth, since we are unworthy to address God, for our lips are unclean from the unlawful and forbidden tree. [2] And do thou stand in the water of the river thirty-seven days. But I will spend forty days in the water of Jordan, perchance the Eternal God will take pity upon us.'

7 And Eve walked to the river Tigris and did as Adam had told her. [2] Likewise, Adam walked to the river Jordan and stood on a stone up to his neck in water.

8 And Adam said: 'I tell thee, water of Jordan, grieve with me, and assemble to me all swimming (creatures), which are in thee, and let them surround me and mourn in company with me. [2] Not for themselves let them lament, but for me; for it is not they that have sinned, but I.' [3] Forthwith, all living things came and surrounded him, and, from that hour, the water of Jordan stood (still) and its current was stayed.

9 And eighteen days passed by; then Satan was wroth and transformed himself into the brightness of angels, and went away to the river Tigris to Eve, [2] And found her weeping, and the devil himself pretended to grieve with her, and he began to weep and said to her: 'Come out of the river and lament no more. Cease now from sorrow and moans. Why art thou anxious and thy husband Adam? [3] The Eternal God hath heard your groaning and hath accepted your penitence, and all we angels have entreated on your behalf, and made supplication to God; [4] And he hath sent me to bring you out of the water and give you the nourishment which you had in paradise, and for which you are crying out. [5] Now come out of the water and I will conduct you to the place where your victual hath been made ready.'

10 But Eve heard and believed and went out of the water of the river, and her flesh was (trembling) like grass, from the chill of the water. [2] And when she had gone out, she fell on the earth and the devil raised her up and led her to Adam. [3] But when Adam had seen her and the devil with her, he wept and cried aloud and said: 'O Eve, Eve, where is the labour of thy penitence? [4] How hast thou been again ensnared by our adversary, by whose means we have been estranged from our abode in paradise and spiritual joy?'

11 And when she heard this, Eve understood that (it was) the devil (who) had persuaded her to go out of the river; and she fell on her face on the earth and her sorrow and groaning and wailing was redoubled. [2] And she cried out and said: 'Woe unto thee, thou devil. Why dost thou attack us for no cause? What hast thou to do with us? What have we done to thee? for thou pursuest us with craft? Or why doth thy malice assail us? [3] Have we taken away thy glory and caused thee to be without honour? Why dost thou harry us, thou enemy (and persecute us) to the death in wickedness and envy?'

12 And with a heavy sigh, the devil spake: 'O Adam! all my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory, which I possessed in the heavens in the midst of the angels [2] And for thee was I cast out in the earth.' Adam answered, 'What dost thou tell me? [3] What have I done to thee or what is my fault against thee? Seeing that thou hast received no harm or injury from us, why dost thou pursue us?'

13 The devil replied, 'Adam, what dost thou tell me? It is for thy sake that I have been hurled from that place. [2] When thou wast formed, I was hurled out of the presence of God and banished from the company of the angels. [3] When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made (us) worship thee in the sight of God; and the Eternal God spake: Here is Adam. I have made thee in our image and likeness.'

14 And Michael went out and called all the angels saying: 'Worship the image of God as the Eternal God hath commanded.' [2] And Michael himself worshipped first; then he called me and said: 'Worship the image of the Eternal God.' [3] And I answered, 'I have no (need) to worship Adam.' And since Michael kept urging me to worship, I said to him, 'Why dost thou urge me? I will not worship an inferior and younger being (than I). I am his senior in the Creation, before he was made was I already made. It is his duty to worship me.'

15 When the angels, who were under me, heard this, they refused to worship him. [2] And Michael saith, 'Worship the image of God, but if thou wilt not worship him, the Eternal God will be wrath with thee.' [3] And I said, 'If He be wrath with me, I will set my seat above the stars of heaven and will be like the Highest.'

16 And the Eternal God was wrath with me and banished me and my angels from our glory; [2] And on thy account were we expelled from our abodes into this world and hurled on the earth. [3] And straightway we were overcome with grief, since we had been spoiled of so great glory. [4] And we were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and caused thee to be expelled through her (doing) from thy joy and luxury, as I have been driven out of my glory.'

17 When Adam heard the devil say this, he cried out and wept and spake: 'O Eternal my God, my life is in thy hands. Banish this Adversary far from me, who seeketh to destroy my soul, and give me his glory which he himself hath lost.' [2] And at that moment, the devil vanished before him. [3] But Adam endured in his penance, standing for forty days (on end) in the water of Jordan.

18 And Eve said to Adam: 'Live thou, my master, to thee life is granted, since thou hast committed neither the first nor the second error. But I have erred and been led astray for I have not kept the commandment of God; and now banish me from the light of thy life and I will go to the sunsetting, and there will I be, until I die.' [2] And she began to walk towards the western parts and to mourn and to weep bitterly and groan aloud. [3] And she made there a booth, while she had in her womb offspring of three months old.

19 And when the time of her bearing approached, she began to be distressed with pains, and she cried aloud to God and said: 'Pity me, O God, assist me.' [2] And she was not heard and the mercy of God did not encircle her. [3] And she said to herself: 'Who shall tell my master Adam? I implore you, ye luminaries of heaven, what time ye return to the east, bear a message to my master Adam.'

20 But in that hour, Adam said: 'The complaint of Eve hath come to me. Perchance, once more hath the serpent fought with her.' [2] And he went and found her in great distress. And Eve said: 'From the moment I saw thee, my master, my grief-laden soul was refreshed. And now entreat the Eternal God on my behalf to hearken unto thee and look upon me and free me from my awful pains.' [3] And Adam entreated God for Eve.

21 And behold, there came twelve angels and two 'virtues', standing on the right and on the left of Eve; [2] And Michael was standing on the right; and he stroked her on the face as far as to the breast and said to Eve: 'Blessed art thou, Eve, for Adam's sake. Since his prayers and intercessions are great, I have been sent that thou mayst receive our help. Rise up now, and prepare thee to bear.' [3] And she bore a son and he was shining; and at once the babe rose up and ran and bore a blade of grass in his hands, and gave it to his mother, and his name was called Cain.

22 And Adam carried Eve and the boy and led them to the East. [2] And the Eternal God sent divers seeds by Michael the archangel and gave to Adam and showed him how to work and till the ground, that they might have fruit by which they and all their generations might live. [3] For thereafter Eve conceived and bare a son, whose name was Abel; and Cain and Abel used to stay together. [4] And Eve said to Adam: 'My master, while I slept, I saw a vision, as it were the blood of our son Abel in the hand of Cain, who was gulping it down in his mouth. Therefore I have sorrow.' [5] And Adam said, 'Alas if Cain slew Abel. Yet let us separate them from each other mutually, and let us make for each of them separate dwellings.'

23 And they made Cain an husbandman, (but) Abel they made a shepherd; in order that in this wise they might be mutually separated. [2] And thereafter, Cain slew Abel, but Adam was then one hundred and thirty years old, but Abel was slain when he was one hundred and twenty-two years. [3] And thereafter Adam knew his wife and he begat a son and called his name Seth.

24 And Adam said to Eve, 'Behold, I have begotten a son, in place of Abel, whom Cain slew.' [2] And after Adam had begotten Seth, he lived eight hundred years and begat thirty sons and thirty daughters; in all sixty-three children. [3] And they were increased over the face of the earth in their nations.

25 And Adam said to Seth, 'Hear, my
son Seth, that I may relate to thee
what I heard and saw after your mother
and I had been driven out of paradise.
2 When we were at prayer, there came
to me Michael the archangel, a messen-
ger of God. 3 And I saw a chariot like
the wind and its wheels were fiery and
I was caught up into the Paradise of right-
eousness, and I saw God sitting and his
face was flaming fire that could not be en-
dured. And many thousands of angels
were on the right and the left of that char-
iot.

26 When I saw this, I was confounded,
and terror seized me and I bowed
myself down before God with my face to
the earth. 2 And God said to me, "Behold
thou diest, since thou hast transgressed
the commandment of God, for thou didst
hearken rather to the voice of thy wife,
whom I gave into thy power, that thou
mightst hold her to thy will. Yet thou
didst listen to her and didst pass by My
words."

27 And when I heard these words of
God, I fell prone on the earth and
worshipped God and said, "My Master,
All powerful and merciful God, Holy
and Righteous One, let not the name that
is mindful of Thy majesty be blotted out,
but convert my soul, for I die and my
breath will go out of my mouth. 2 Cast
me not out from Thy presence, (me)
whom Thou didst form of the clay of the
earth. Do not banish from Thy favour
him whom Thou didst nourish." 3 And
lo! a word concerning thee came upon
me and God said to me, "Since thy days
were fashioned, thou hast been created
with a love of knowledge; therefore there
shall not be taken from thy seed for ever
the (right) to serve Me."

28 And when I heard these words,
I threw myself on the earth and
adored the Eternal God and said, "Thou
art the eternal and supreme God; and
all creatures give thee honour and praise.
2 Thou art the true Light gleaming above
all light(s), the Living Life, infinite
mighty Power. To Thee, the spiritual
powers give honour and praise. Thou
workest on the race of men the abun-
dance of Thy mercy." 3 After I had
worshipped God, straightway Michael,
God's archangel, seized my hand and
cast me out of the paradise of vision and
of God's command. 4 And Michael held
a rod in his hand, and he touched the wa-
ters, which were round about paradise,
and they froze hard.

29 And I went across, and Michael
the archangel went across with me,
and he led me back to the place whence
he had caught me up. 2 Hearken, my
son Seth, even to the rest of the secrets
and sacraments that shall be, which were
revealed to me, when I had eaten of
the tree of the knowledge, 3 And knew
and perceived what will come to pass
in this age; what God intends to do to
his creation of the race of men. 4 God
will appear in a flame of fire (and) from
the mouth of His majesty He will give
commandments and statutes, from His
mouth will proceed a two-edged sword,
and they will sanctify Him in the house
of the habitation of His majesty. 5 And
He will show them the marvellous place
of His majesty. And then they will
build a house to the Eternal their God
in the land which He shall prepare for
them and there they will transgress His
statutes and their sanctuary will be burnt
up and their land will be deserted and
they themselves will be dispersed; be-
cause they have kindled the wrath of
God. 6 And once more He will cause
them to come back from their dispersion;
and again they will build the house of
God; 7 And in the last time the house

of God will be exalted greater than of old. And once more iniquity will exceed righteousness. [8] And thereafter God will dwell with men on earth in visible form; and then, righteousness will begin to shine. And the house of God will be honoured in the age and their enemies will no more be able to hurt the men, who are believing in God; and God will stir up for Himself a faithful people, whom He shall save for eternity, and the impious shall be punished by God their king, the men who refused to love His law. Heaven and earth, nights and days, and all creatures shall obey Him, and not overstep His commandment. [9] Men shall not change their works, but they shall be changed from forsaking the law of God. Therefore God shall repel from Himself the wicked, and the just shall shine like the sun, in the sight of God. [10] And in that time, shall men be purified by water from their sins. But those who are unwilling to be purified by water shall be condemned. And happy shall the man be, who hath ruled his soul, when the Judgement shall come to pass and the greatness of God be seen among men and their deeds be inquired into by God the just judge.'

30 After Adam was nine hundred and thirty years old, since he knew that his days were coming to an end, he said: 'Let all my sons assemble themselves to me, that I may bless them before I die, and speak with them.' [2] And they were assembled in three parts, before his sight, in the house of prayer, where they used to worship the Eternal God. [3] And they asked him (saying): 'What concerns thee, Father, that thou shouldst assemble us, and why dost thou lie on thy bed?' [4] Then Adam answered and said: 'My sons, I am sick and in pain.' And all his sons said to him: 'What does it mean, father, this illness and pain?'

31 Then said Seth his son: 'O (my) master, perchance thou hast longed after the fruit of paradise, which thou wast wont to eat, and therefore thou liest in sadness? Tell me and I will go to the nearest gates of paradise and put dust on my head and throw myself down on the earth before the gates of paradise and lament and make entreaty to God with loud lamentation; perchance he will hearken to me and send his angel to bring me the fruit, for which thou hast longed.' [2] Adam answered and said: 'No, my son, I do not long (for this), but I feel weakness and great pain in my body.' [3] Seth answered, 'What is pain, my master father? I am ignorant; but hide it not from us, but tell us (about it).'

32 And Adam answered and said: 'Hear me, my sons. When God made us, me and your mother, and placed us in paradise and gave us every tree bearing fruit to eat, he laid a prohibition on us concerning the tree of knowledge of good and evil, which is in the midst of paradise; (saying) "Do not eat of it." [2] But God gave a part of paradise to me and (a part) to your mother: the trees of the eastern part and the north, which is over against Aquilo, he gave to me, and to your mother he gave the part of the south and the western part.

33 (Moreover) the Eternal God gave us two angels to guard us. [2] The hour came when the angels had ascended to worship in the sight of God; forthwith the adversary, the devil, found an opportunity while the angels were absent and the devil led your mother astray to eat of the unlawful and forbidden tree. [3] And she did eat and gave to me.

34 And immediately, the Eternal God was wrath with us, and God said to me: "In that thou hast left behind my commandment and hast not kept my word, which I confirmed to thee; behold, I will bring upon thy body seventy blows; with divers griefs shalt thou be tormented, beginning at thy head and thine eyes and thine ears down to thy nails on thy toes, and in every separate limb." [2] These hath God appointed for chastisement. All these things hath God sent to me and to all our race.'

35 Thus spake Adam to his sons, and he was seized with violent pains, and he cried out with a loud voice, 'What shall I do? I am in distress. So cruel are the pains with which I am beset.' [2] And when Eve had seen him weeping, she also began to weep herself, and said: 'O Eternal my God, hand over to me his pain, for it is I who sinned.' [3] And Eve said to Adam: 'My master, give me a part of thy pains, for this hath come to thee from fault of mine.'

36 And Adam said to Eve: 'Rise up and go with my son Seth to the neighbourhood of paradise, and put dust on your heads and throw yourselves on the ground and lament in the sight of God. [2] Perchance He will have pity (upon you) and send His angel across to the tree of His mercy, whence floweth the oil of life, and will give you a drop of it, to anoint me with it, that I may have rest from these pains, by which I am being consumed.'

37 Then Seth and his mother went off towards the gates of paradise. And while they were walking, lo! suddenly there came a beast, a serpent, and attacked and bit Seth. [2] And as soon as Eve saw it, she wept and said: 'Alas, wretched woman that I am. I am accursed since I have not kept the commandment of God.' [3] And Eve said to the serpent in a loud voice: 'Accursed beast! how (is it that) thou hast not feared to let thyself loose against the image of God, but hast dared to fight with it?'

38 The beast answered in the language of men: 'Is it not against you, Eve, that our malice (is directed)? Are not ye the objects of our rage? [2] Tell me, Eve, how was thy mouth opened to eat of the fruit? But now if I shall begin to reprove thee thou canst not bear it.'

39 Then said Seth to the beast: 'the Eternal God revile thee. Be silent, be dumb, shut thy mouth, accursed enemy of Truth, confounder and destroyer. Avaunt from the image of God till the day when the Eternal God shall order thee to be brought to the ordeal.' [2] And the beast said to Seth: 'See, I leave the presence of the image of God, as thou hast said.' [3] Forthwith he left Seth, wounded by his teeth.

40 But Seth and his mother walked to the regions of paradise for the oil of mercy to anoint the sick Adam: and they arrived at the gates of paradise, (and) they took dust from the earth and placed it on their heads, and bowed themselves with their faces to the earth and began to lament and make loud moaning, [2] Imploring the Eternal God to pity Adam in his pains and to send His angel to give them the oil from the 'tree of His mercy'.

41 But when they had been praying and imploring for many hours, behold, the angel Michael appeared to them [2] And said: 'I have been sent to you from God—I am set by God over the bodies of men— [3] I tell thee, Seth, (thou) man of God, weep not nor pray and entreat on account of the oil of the tree of mercy to anoint thy father Adam for the pains of his body.

42 For I tell thee that in no wise wilt thou be able to receive thereof save in the last days. [2] When five thousand five hundred years have been fulfilled, then will come upon earth the most beloved king Christ, the son of God, to revive the body of Adam and with him to revive the bodies of the dead. [3] He Himself, the Son of God, when He comes will be baptized in the river of Jordan, and when He hath come out of the water of Jordan, then He will anoint from the oil of mercy all that believe in Him. [4] And the oil of mercy shall be for generation to generation for those who are ready to be born again of water and the Holy Spirit to life eternal. [5] Then the most beloved Son of God, Christ, descending on earth shall lead thy father Adam to Paradise to the tree of mercy.

43 But do thou, Seth, go to thy father Adam, since the time of his life is fulfilled. Six days hence, his soul shall go off his body and when it shall have gone out, thou shalt see great marvels in the heaven and in the earth and the luminaries of heaven.' [2] With these words, straightway Michael departed from Seth. [3] And Eve and Seth returned bearing with them herbs of fragrance, that is, nard and crocus and calamus and cinnamon.

44 And when Seth and his mother had reached Adam, they told him how the beast, the serpent, bit Seth. [2] And Adam said to Eve: 'What hast thou done? A great plague hast thou brought upon us, transgression and sin for all our generations: and this which thou hast done, tell thy children after my death, [3] For those who arise from us shall toil and fail but they shall be wanting [4] And curse us (and) say, All evils have our parents brought upon us, who were at the beginning.' [5] When Eve heard these words, she began to weep and moan.

45 And just as Michael the archangel had foretold, after six days came Adam's death. [2] When Adam perceived that the hour of his death was at hand, he said to all his sons: 'Behold, I am nine hundred and thirty years old, and if I die, bury me towards the sunrising in the field of yonder dwelling.' [3] And it came to pass that when he had finished all his discourse, he gave up the ghost.

46 (Then) was the sun darkened and the moon and the stars for seven days, and Seth in his mourning embraced from above the body of his father, and Eve was looking on the ground with hands folded over her head, and all her children wept most bitterly. [2] And behold, there appeared Michael the angel and stood at the head of Adam and said to Seth: 'Rise up from the body of thy father and come to me [3] And see what is the doom of the Eternal God concerning him. His creature is he, and God hath pitied him.'

47 And all angels blew their trumpets, and cried: 'Blessed art thou, O God, for thou hast had pity on Thy creature.'

48 Then Seth saw the hand of God stretched out holding Adam and he handed him over to Michael, [2] Saying: 'Let him be in thy charge till the day of Judgement in punishment, till the last years when I will convert his sorrow into joy. [3] Then shall he sit on the throne of him who hath been his supplanter.' [4] And God said again to the angels Michael and Uriel: 'Bring me three linen clothes of byssus and spread them out over Adam and other linen clothes over Abel his son and bury Adam and Abel his son.' [5] And all the 'powers' of angels marched before Adam, and the sleep of the dead was consecrated. [6] And the angels Michael and Uriel buried Adam and Abel in the parts of Paradise, before the eyes of Seth and his mother and no one else, [7] And Michael and Uriel said: 'Just as ye have seen, in like manner, bury your dead.'

49 Six days after, Adam died; and Eve perceived that she would die, (so) she assembled all her sons and daughters, Seth with thirty brothers and thirty sisters, [2] And Eve said to all: 'Hear me, my children, and I will tell you what the archangel Michael said to us when I and your father transgressed the command of God. [3] On account of your transgression, Our God will bring upon your race the anger of his judgement, first by water, the second time by fire; by these two will God judge the whole human race.

50 But hearken unto me, my children. Make ye then tables of stone and others of clay, and write on them all my life and your father's, (all) that ye have heard and seen from us. [2] If by water God judge our race, the tables of clay will be dissolved and the tables of stone will remain; but if by fire, the tables of stone will be broken up and the tables of clay will be baked (hard).'

51 When Eve had said all this to her children, she spread out her hands to heaven in prayer, and bent her knees to the earth, and while she worshipped God and gave him thanks, she gave up the ghost. Thereafter, all her children buried her with loud lamentation. [2] When they had been mourning four days, (then) Michael the archangel appeared and said to Seth: 'Man of God, mourn not for thy dead more than six days, for on the seventh day is the sign of the resurrection and the rest of the age to come; on the seventh day God rested from all His works.' [3] Thereupon Seth made the tables.

NOTES ON THE TEXT

of the Other Ancient Books

Several of the Other Ancient Books were taken from old printed editions read by machine from scans, and then corrected by hand against the page. So that nothing is hidden from the reader, every correction is recorded here.

Odes of Solomon (J. Rendel Harris, 1911, public domain)

- Verse numbers in the scan were unreadable; each Ode is printed as one paragraph.
- Harris's commentary, footnotes and Syriac text removed.
- Ode 2 and the opening of Ode 3 are lost in the manuscript itself (noted in the text, as in Harris).
- Ode 18: the scan's left margin was cut; restored words: "His strength", "stood to God", "for the sake", "from me" (x2), "by the darkness", "Thou wilt appoint", "right hand", "and thou wilt preserve", "Thou art my God", "for thy will", "nor does it know thee", "neither does it know thee", "like the foam", "that it was", "in likeness of it", "known and meditated", "their imagination", "and they mocked", "and they spake", "breathed into them", "Hallelujah".
- Ode 17: "crowned by my God: my crown is living" and "I was the door of everything" restored from garbled scan text.

Ascension of Isaiah (Charles 1900, OCR cu31924014590529)

- Translation extracted page by page from the upper text block; Charles's commentary, footnotes, marginal analysis and Latin/Greek citations removed.
- Critical marks removed (daggers, asterisks, the half-brackets marking words absent from the Latin/Slavonic). Charles's supplied words in (parentheses) kept; his [square-bracket] interpolations kept as plain text.
- 2:12 Charles prints a corrupt "Hezekiah the son of Chanani"; given as "Zedekiah" (1 Kings 22:24, the one who struck Micaiah).
- 3:11 OCR misnumbered "13"; corrected to 11.
- Names normalised: Josab (Jesib/Josab), Belchira (Balchira/Belchira), Mekembekus, Matanbuchus, Galgala, Joachim.
- 10:8-12 and 11:41-43 recovered from page turns that the first pass missed.

4 Baruch

- Harris 1889 (the OCR we held) is a Greek edition with no English, and no public-domain English translation could be found.
- Translated anew for the Fellowship Bible from the Greek text on Greek Wikisource ("Παραλειπόμενα Ἰερεμίου", 9 chapters, 196 verses). The translation is our own work.
- The register matches Brenton (thee/thou). Kyrios is rendered directly by the Fellowship rule (God; "the Eternal, the God of Israel" at 6:23; "O Eternal God" at 6:12).

- 7:29 "god Zar" kept as in the Greek (a foreign deity's name).

Life of Adam and Eve (Wells in Charles APOT 1913, vol. 2)

- The first OCR (apocryphapseudep02char) was read as Greek letters and could not be used, so the second scan (apocryphapseudep02charuoft) was used.
- Only the Latin Vita column was taken. The parallel Slavonic Vita and Greek Apocalypse of Moses columns were removed, along with all notes.
- Wells's square-bracket glosses kept as plain text. His cruces (†...†) at 27:3, 28:3 and 34:2 resolved by his own suggested readings.
- Chapter 47/48 boundary set from the margin numbers: 47:1 the angels' trumpets; 48:1-3 God hands Adam to Michael.

Psalms of Solomon (G. Buchanan Gray, in Charles APOT 1913, vol. 2)

- The text is Gray's translation. It was checked against the printed pages of Charles's 1913 volume (pp. 631-652) and three scans of it.
- The one-line summaries added at the head of each psalm in a later reprint (1926) were removed, and Gray's own titles, the ancient superscriptions, were restored.
- Where the manuscripts are damaged, Gray marked the gap with dots, and the dots are kept: 1:6, 12:2, 12:3, 17:15 and 17:16. The later reprint had filled these gaps with words of its own.
- Gray's round brackets around words he supplied are not printed. Verses follow the standard numbering, which Gray gives in brackets beside his own.
- Misprints in the reprint corrected from Gray: "never fall" (1:5), "in grievous captivity" (2:6), "hath done" (2:36), "aught of all" (5:3), "neighbour's" (8:9), "Thou art" (8:25), "upon our faces" (9:7).