



4.24.07.

Library of the Theological Seminary,
PRINCETON, N. J.

BS 1692 1884

Bible.

The uncanonical and
apocryphal scriptures

THE
UNCANONICAL AND APOCRYPHAL
SCRIPTURES.



Bible. O. C. Apocrypha. English. 1884.

THE
UNCANONICAL AND APOCRYPHAL
SCRIPTURES

BEING THE ADDITIONS TO THE OLD TESTAMENT CANON WHICH WERE
INCLUDED IN
THE ANCIENT GREEK AND LATIN VERSIONS
THE ENGLISH TEXT OF THE AUTHORISED VERSION
TOGETHER WITH
THE ADDITIONAL MATTER FOUND IN THE VULGATE
AND OTHER ANCIENT VERSIONS

Introductions to the Several Books and Fragments
Marginal Notes and References
And a General Introduction to the Apocrypha

BY
THE REV. W. R. CHURTON B.D.

FELLOW OF KING'S COLLEGE CAMBRIDGE CANON OF THE CATHEDRAL OF S. ALBAN'S
AND EXAMINING CHAPLAIN TO THE BISHOP

LONDON
J. WHITAKER 12 WARWICK LANE
PATERNOSTER ROW

1884

Oxford:

PRINTED BY E. PICKARD HALL, M.A., AND HORACE HART,
PRINTERS TO THE UNIVERSITY.

P R E F A C E.

THE object of this little work is to combine in a convenient and concise form a few helps to the study of the Apocrypha, gathered from sources which have not been hitherto brought within the reach of English readers. With this view an attempt has been made, in the case of the books which shew the greatest variations, to construct a comprehensive text, which, without pretending to possess any critical value, may include all the more important matter contained in the Versions.

It is sometimes remarked that the study of the Apocrypha has been strangely neglected in England. An interest is, however, being now awakened in the subject, especially as connected with Talmudic research, and other Jewish literature. The value of the Apocrypha is also being recognised in the testimony which it gives to the Canon of the Old Testament, and to the antiquity and authority of the Hebrew Books, at a time when the received tradition is assailed by so much destructive criticism. Apocryphal writers, who claim no inspiration for themselves, manifest the profoundest reverence and faith towards the Books of the Law and the Prophets as given by Divine inspiration. ‘Their words shew forth their wise understanding, and their lips utter the purest knowledge, and yet they are fain sundry ways to excuse themselves; sometimes ending their talk, as doth the history of the Maccabees: “If we have done well, and as the cause required, it is that we desire; if we have spoken slenderly and barely, we have done what we could”’ (*Hooker*). The study of the Apocrypha leads to the conclusion that it has for its foundation a strong belief in the Hebrew Scriptures, and thus it confirms the traditions recorded by Josephus concerning the completion of the Canon. Others again may be drawn to the study of the Apocrypha by the important ecclesiastical authority attached to certain portions of it, especially by the use of it as Scripture in the Breviary Offices and elsewhere. The sublime passages in Wisdom, Ecclesiasticus, and Baruch, will maintain them in that high rank among uninspired writings which many who hesitate to give them

the title of Scripture have been accustomed to accord to them: whilst even the portions of the Apocrypha which seem to be least edifying will be found to have some use or value to the Biblical Student.

The title 'Uncanonical and Apocryphal Scriptures' has been adopted after some hesitation, in order to describe the varied nature of the contents of the Books and Fragments commonly designated 'Apocrypha.' They are all 'Uncanonical,' as being inferior in authority to the Books in the Hebrew Canon. They are not all 'Apocryphal' in the stricter sense of the term. They may (though less properly) be termed 'Scriptures,' partly from the ecclesiastical use of them as Scripture, and partly from the high honour which some of them merit for the faith, piety, and patriotism which distinguish their authors; perhaps also from the fact that to so large an extent they consist of paraphrases upon portions of the Canonical Scriptures. But being written at a time when it was believed that prophecy had ceased, they could not have originally claimed to be an integral part of the Old Testament.

The division of the text into paragraphs follows in some instances the old English Bible, in others the Cambridge Paragraph Bible. A stichometrical arrangement has been adopted in some of the poetical portions, but not in the Books of Wisdom or Ecclesiasticus. Doubtful passages in the English text are marked with asterisks. These occur chiefly in Ecclesiasticus. The Authorised English Version has been retained throughout, with alternative renderings in the margin where it seems to be obscure or inaccurate.

The version of the Third and Fourth Books of Maccabees is partly based upon Cotton's translation, and partly upon Bagster's Greek and English Septuagint.

In the First and Second Books of Maccabees the reader will find references to the corresponding passages in Josephus, as well as to the parallels in the two narratives, which are in part histories of the same period. In the Fourth Book some of the additional matter in Erasmus's Latin Edition of the *Martyrium* is inserted in the margin.

Students of the Apocrypha will probably not rest there, but will be led to carry their researches further into other Jewish literature, and kindred subjects of enquiry, which will ever furnish a rich treasury of illustration both to the Apocrypha and New Testament.

	PAGES.
ADDITIONS TO DANIEL Introduction	389—392
" " Text: SONG OF THE THREE CHILDREN	393—397
	HISTORY OF SUSANNA 398—404
	BEL AND THE DRAGON 405—408
PRAYER OF MANASSES, king of	
Judah Introduction	409—410
" " Text	411—412
<u>FIRST BOOK OF MACCABEES</u> Introduction	413—416
" " " Text	417—480
<u>SECOND BOOK OF MACCABEES</u> Introduction	481—486
" " " Text	487—535
<u>THIRD BOOK OF MACCABEES</u> Introduction	536—539
" " " Text	540—562
<u>FOURTH BOOK OF MACCABEES</u> Introduction	563—565
" " " Text	566—597
INDEX OF PASSAGES in the Canonical Scriptures quoted or paraphrased in the Apocrypha	599—607

INTRODUCTION TO THE APOCRYPHA.

§ 1. MEANING OF THE TITLE 'APOCRYPHA.'

THE general title 'Apocrypha' has been used to describe those books, or portions of books, which, though not in the Hebrew Canon, are found in the ancient Greek and Latin versions of the Old Testament. The origin of the title cannot be traced with certainty, and has been the subject of various conjectures. Ancient writers are, however, agreed in using it to denote some kind of inferiority to the Canonical Scriptures.

Some ancient writers supposed that the term expressed doubtful authority, or concealed origin. So S. Augustine, on *The City of God*, Book XV., chap. 23, says, 'They are called Apocryphal books, because their origin was not evident to the Fathers,' or because there was some secret concerning them, the evidence for their authority being not manifest, or resting upon conjecture. Unknown authorship does not, however, appear to be the distinguishing mark of all the works called Apocryphal: for the Wisdom of the Son of Sirach is not anonymous, whilst some of the Canonical Scriptures have come down to us without the name of the author.

Others, again, supposed that the word signified that the Apocryphal writings were kept apart from the Canonical Books, and not laid up or preserved with them in the sacred chest, or the Ark of the Covenant. This, it is conjectured, is the meaning of an obscure passage of Epiphanius, 'on Weights and Measures,' in which he distinguishes the Wisdom of Solomon and the Wisdom of the Son of Sirach from the books of the Hebrew Canon.

Others, following the 47th Canon of the Council of Carthage, have taken the word to mean 'Books for secret or private study,' or unfitted for that public recitation in the church which was the special honour of the Canonical Scriptures.

Another theory, which was maintained in an article of considerable research in the *Christian Remembrancer* of April, 1866, traces the word to the mysteries or esoteric teaching of the Jews of Alexandria, which corresponded to the Kabbala of their brethren in Palestine and the East. There are traces of this 'hidden wisdom' in some parts of the Apocrypha, especially in the Wisdom of Solomon, the Epistle or Prophecy of Baruch, and the Fourth Book of Maccabees. But the argument by which the writer pleads that all the books fall under this category, or were written with this object, falls short of

conviction. It would be more correct to assert that the Alexandrian portions of the Apocrypha shew some traces of the rise of the system referred to; that the Apocryphal writings are to some extent coloured by it, and not that they are expositions of it.

Perhaps the definition of an Apocryphal writer which would include the largest portion of the writings so designated, is that of an author who uses some kind of disguise, either to conceal his own name and position, or, in the case of narratives, the persons and events which form the subject of his history. This may be taken as the chief distinctive feature of the 'Apocryphal style.' Thus Salvianus, Presbyter of Marseilles, A. D. 445, excused the assumption of the name of the Apostle Timothy by an author who wrote with a good and pious object, and illustrated it by the conduct of the angel Raphael in Tobit: 'In every book let the profit of reading be sought rather than the name of the author. If the author, whoever he is, has something for the good instruction of his readers, why should he concern himself about a *name*, which can but gratify curiosity? Such an enquiry might be met by the reply of the angel, "Dost thou seek my country, or a hired servant?" (TOBIT v. 11). What profit is there in a name? The enquiry is superfluous.' So the author of an Apocryphal narrative may be regarded as deprecating an enquiry into his name, or even into the strict accuracy of his story. He is like the angel when he assumes the disguise of Azarias, and bids Tobit be content with the assurance that he is sent to do him good.

This Apocryphal style is common to many of the books: to the story of Zorobabel in the Third Book of Esdras; to the assumption of the name of Ezra by the author of the Fourth Book; to the greater part of Tobit and Judith; to the whole of the additions to Esther and Daniel; to portions of the Second, Third, and Fourth Books of Maccabees. In Wisdom, it is found in the assumption by the author of the name and character of Solomon; and in the Book of Baruch, so far as the writer connects himself with the events and circumstances of a former generation. The Epistle of Jeremy and the Prayer of Manasses are of the same character as the additions to Daniel.

Two books must, however, be excepted from this category, and are only classed with the Apocrypha as being inferior in authority to the Canonical Scriptures: these are the Wisdom of Jesus the Son of Sirach, and the First Book of Maccabees. Ruffinus distinguished certain books as neither *Canonical* nor *Apocryphal*, but *Ecclesiastical*; the reading of the Apocryphal writings being prohibited by the Church, whilst the Ecclesiastical Books were read, but not alleged as authorities in matters of faith. Though this distinction belongs originally to the works which were condemned as spurious, or as heretical perversions of Scripture, which were thus marked with a stigma which would not be applicable to the Apocryphal Scriptures of the Old Testament, it may rightly be applied to the Apocrypha itself, as containing two classes of writings, of which the two Wis-

doms are examples amongst the poetical books, and First and Second of Maccabees amongst the narratives. The Wisdom of the Son of Sirach and the First Book of Maccabees cannot be said to correspond to S. Augustine's description of Apocryphal Books, 'wherein although some truth is found, yet because they contain much that is false, they possess no Canonical authority.' Nor has the Church ever judged that these books deserve to be buried in oblivion, but has ever regarded them as a valuable companion to the Sapiential and Prophetical Books of Scripture.

Taking, then, the last definition of the Apocrypha, the additions to the Hebrew Canon may be said to be so described, because most of the books or fragments contain, in a greater or less degree, an Apocryphal element. The fact of the high estimation in which portions of them were held in the Christian Church, and that they were placed amongst the Scriptures of the Old Testament, distinguishes them from other Jewish Apocryphal literature, as well as from those spurious Christian writings which the Church rejected as deliberate perversions of the truth. The term 'Apocrypha,' in whatever sense it is taken, is an inadequate description of the contents, which are of so varied a character that they can scarcely be brought within one category.

§ 2. THE APOCRYPHA IN THE JEWISH CHURCH.

The Apocrypha, as it consists, with a few exceptions, of Jewish writings composed before the Christian era, was received by the Christian Church from the Jews, together with a tradition which stamped the books thus received with some kind of Ecclesiastical authority. Upon this subject, however, there is little or no evidence to be found. The testimony of Josephus to the unique authority of the Hebrew Canon is clear and precise. In the Jewish synagogue the twenty-two books, answering to the letters of the Hebrew alphabet, were reckoned as claiming a reverence and honour peculiar to themselves. The books written after the reign of Artaxerxes, down to the time of Josephus, never obtained the same authority as the preceding ones. It was believed that prophecy had ceased: the tone of subsequent writers was more modest, submitting their works to the judgment of their readers. Yet when the Septuagint was completed, which was probably in the second century before the Christian era, in the time of Ptolemy Euergetes II., as may be inferred from the Prologue to Ecclesiasticus, it appears that translations were made from the Hebrew or Chaldee of other sacred books besides the Canonical Scriptures. Such a tradition appears in Epiphanius' account of the origin of the Septuagint, in which it is said that besides the twenty-two Canonical Books, seventy-two Apocryphal Books were translated, which may be compared with the legend in 2 ESDRAS xiv. 45, 46. The story itself is an incredible one; but a theory was at one time based upon it that there existed

two Hebrew Canons: the first approved by the Great Synagogue in the time of Ezra, and a later one sanctioned or put forth by the Jerusalem Sanhedrim, which commissioned the translators of the Old Testament into Greek. If, however, the Jerusalem Sanhedrim gave its sanction to any of the books which were not in the Canon, this would hardly apply to a large part of the Apocrypha, which may be proved from internal evidence to have had its origin in Egypt or Alexandria. Grabe, in his *Prolegomena to the Septuagint*, held that it was probable that the portions added by the Jews of Egypt would have received some sanction from the Alexandrian Sanhedrim: 'The Church received these books, not from the Jews of Jerusalem, or from those who spoke Hebrew, but from others whose abode was beyond Palestine, whose language was Greek. There was a Sanhedrim at Alexandria, in imitation of that of Jerusalem. All Sacred and Ecclesiastical Books, of whatever class, would according to the Jewish custom be brought under the cognisance of the Great Sanhedrim. These books would therefore be submitted to them for examination; and had these books been repudiated or condemned, the Christian Church would not have received them' (*Proposition 24*).

There are, however, some important links wanting in the evidence which can be brought in support of this hypothesis: and inasmuch as there is no proof that any Jewish writers quoted these books with the respect and deference accorded to Scripture, controversialists who uphold the Apocrypha have generally relied upon the authority of the Christian Church, as distinct from that of the 'Synagogue.' In the writings of Philo, few if any traces can be found of the influence of the Apocrypha. Josephus, though asserting in one place that he made use of Canonical Scripture alone, at other times introduces matter from the Greek Esdras, the additions to Esther, and other doubtful sources; whilst his history of the struggle of the Jews with their Macedonian oppressors follows apparently the narrative of 1 Maccabees. Quotations from Ecclesiasticus, and a reference to the story of Onias in 2 Maccabees, have also been noticed in some of his treatises: on the other hand, the reference to the history of Eleazar and the seven youths, as if it was reckoned by the Hebrews among the Holy Scriptures, is wrongly ascribed to Josephus, being found only in a corrupt Latin Version of a work ascribed to him. On the whole, his testimony to the inferiority of the Apocryphal Books is clear and decided. Beyond this he throws but little light on the estimation in which they were held.

The connexion of the Apocrypha with the Septuagint appears not only in the way in which it is mingled with the books of the Hebrew Canon in ancient manuscripts and editions, but also from the evident use of the Septuagint Version by the authors or translators of the books. The parallels between the Apocrypha and the New Testament have been sometimes alleged as a proof of the authority of the former in the Jewish Church. Most of these are, however, to be

traced to the Hebrew Scriptures as their common origin. It may also be observed, that there are many near approaches both in thought and language to New Testament teaching, both in Wisdom and Ecclesiasticus; and the history of the martyrdoms in 2 MACC. vi. and vii. is evidently referred to in HEB. xi. The Apocrypha is thus proved to have a special value on account of the ancient records which it contains of the chosen people, and of their faith and constancy in maintaining the truth. On the other hand, it wants that contemporary testimony, of the times of the authors, or those which were nearest to them, which is necessary to uphold its Canonical authority. Hence those controversial writers who uphold the Apocrypha, abandon the argument from the supposed sanction of them by the Synagogue, maintaining that the Christian Church received with honour and reverence the books which the Synagogue had disparaged or even rejected.

§ 3. THE APOCRYPHA IN THE EARLY CHRISTIAN CHURCH.

The high estimation in which the Apocrypha, or at least a portion of it, was held in the early Christian Church, admits of no doubt. The use which early writers make of the Books of Wisdom, Ecclesiasticus, and Baruch shews that many of them were more familiar with these portions of the Apocrypha than with several of the Canonical Books of the New Testament, such as the Catholic Epistles, or the Apocalypse of S. John. There is reason to believe that these books obtained a wider reception in the early Christian Church than the 'disputed' portions of the New Testament. In the controversy with the Jews, the second chapter of Wisdom was repeatedly alleged as an inspired prophecy of Christ's passion, and as a genuine work of Solomon. Baruch, chap. iii., was frequently quoted, together with portions of Hebrew prophecy, as one of the testimonies of the ancient Scriptures to the Divinity of Christ. In the controversies on the Doctrine of the Trinity and the Divine Logos, Word, or Wisdom, much use was made of the Book of Wisdom. Thus, besides the moral use of the precepts of the Son of Sirach, there was an extensive doctrinal and controversial use of Wisdom and Baruch. On the other hand, evidence is not wanting to shew that when the question was examined more accurately, as by Melito, and the Council of Laodicea, it was admitted that there was an important difference between these books and the books in the Hebrew Canon. If the ancient Church had discarded the Hebrew Canon and adopted another, we should have expected (1) that the Apologists would have accused the Jews of mutilating their Scriptures by the removal of these books; (2) that Christian authors, when enumerating the books of the Old Testament, would have included them. Since, then, we find a distinct recognition of the Hebrew Canon by Melito, the Council of Laodicea, and Athanasius, we infer that the regard shewn to the books outside the Canon was of a different kind, whether their

contents were Apocryphal, or of such intrinsic value as to obtain for them a place amongst the highest class of human writings.

The earliest controversy concerning the Apocrypha is found in Origen. In his *Epistle to Africanus* he defended the History of Susanna from those who considered it as fabulous or incredible. Some facts omitted in Scripture were, he argued, preserved in the Apocryphal writings. Such was the sawing asunder of Isaiah, and the persecution of the prophets, as referred to in the Gospel, the Acts, and the Epistle to the Thessalonians. The Jews, he supposed, had removed passages from the Scripture which tended to the disgrace of their nation. But to this he adds that though the Churches made use of Tobit, 'both Tobit and Judith were rejected by the Jews, not being in Hebrew, as he had learned from them.'

S. Augustine, whilst rejecting certain Apocryphal works on account of the many fictions which they contained, spoke of others which the Church received, although not received by the Jews. At other times he speaks doubtfully of the authority of the latter. We find that books which were at one time quoted as Divine, were at other times questioned as of doubtful authority; their use in confirming doctrine being disputed in a manner which would have been impossible if an early tradition had existed that the Apostles had pronounced them to be Canonical Scripture. And it is to be observed, that doubts were thrown not only upon the Apocryphal narratives, but upon books of such high repute as the Wisdom of Solomon. According to Philastrius (*Heresy* 60, '*The Apocryphi*'), it was supposed that the Apostles and their successors had decreed that only the Canonical Scriptures were to be read, and that other works were to be reserved for the use of those who were perfectly instructed.

The Books of Wisdom, Ecclesiasticus, and Maccabees are found to be quoted as Scripture by Clement of Alexandria and Cyprian. Of the former, the historian Eusebius wrote, that he used in his works testimonies from those Scriptures which are disputed, namely, the Wisdom that is called Solomon's, and the Book of Jesus Sirach, and others.

The 59th Canon of Laodicea decreed that Psalms composed by private persons ought not to be said in churches; nor ought books to be read that are excluded from the Canon, but only the Canonical Books of the New and Old Testament. Then follows a catalogue, from which the Apocryphal Books are excluded, the list corresponding to that of the Hebrew Canon.

The 47th Canon of the Third Council of Carthage, A.D. 428, adds to the above list five books of Solomon, Tobit and Judith, and two Books of Maccabees.

The Council of Sardica, which excludes the Book of Wisdom from the Canon, has been quoted as an instance of the doctrinal use of works judged to be of inferior authority. To allege a book in argument was not to claim for it a place in the Canon of Scripture.

Thus the distinction drawn by Jerome and Epiphanius between books of Canonical Scripture and books received by the Church, and yet possessing an inferior Ecclesiastical authority, only added a greater precision to the tradition which was handed down by their predecessors. Many passages quoted from the Apocrypha might be regarded in a loose sense as Scripture, being paraphrases upon Scripture, as giving the sense, though not the exact words, of an inspired author. This is found to be the character of several of the passages alleged by S. Cyprian and others.

The distinction drawn by Jerome and others was that the Canonical Scriptures were adapted for public recitation in the Church, the inferior Scriptures for private study only. In the *Synopsis* ascribed to Athanasius, they are especially recommended for the study of Catechumens: but on the other hand, S. Cyril of Jerusalem exhorted the Catechumens to read Canonical Books only, forbidding the study of Apocryphal works, though it is uncertain what writings were thus described by him. In the treatise of Dionysius *On the Divine Names*, Wisdom was quoted as an 'introduction' to the Scriptures, as if the study of it had been a preparation for the reading of the Canonical Books.

S. Isidore wrote, 'We place in a fourth rank those books of the Old Testament which are not in the Hebrew Canon, Wisdom, Ecclesiasticus, Tobit, Judith, and two Books of Maccabees: books which the Hebrews separate and place among the Apocrypha, but the Church of Christ honours and preaches them among those which are Divine.' So also S. Ambrose made a large use of the Apocryphal Books, and commented upon them as Scripture. Yet in the subsequent period, the definition of S. Jerome, that they were books read by the Church for moral instruction, and not to confirm doctrine, seems to have obtained a wide acceptance. The story of Eleazar slaying the elephant in 1 MACC. vi., was quoted by S. Gregory the Great (on JOB xvii.) as from a book which was not Canonical. In later times, S. Thomas Aquinas, in the first part of the *Summa*, Question 89, in discussing the question whether the spirits of the dead are acquainted with the events that happen in the world, quoted ECCLES. xlvi., concerning Samuel's prophecy after death; but he adds that the appearance might have been procured by demons, since the authority of Ecclesiasticus, which is not found in the Hebrew Canon, is disputed. Many more instances of similar doubts were alleged by Rainolds, in his learned work against Bel-larmine. Down to the time of the Council of Trent, there was a succession of commentators upon Scripture and Ecclesiastical authors who maintained the necessity of a distinction between the authority of the Canonical and Apocryphal Books, whatever respect and honour might be claimed for the latter.

With respect to the public reading of the Apocrypha, there was a diversity of practice in different Churches: the *Catechetical Lectures* of S. Cyril, and the Council of Laodicea, indicating an entire pro-

hibition of any books that were not Canonical; whilst the testimony of Jerome and Ruffinus prove that they were so far received as to be read as books of piety and moral instruction. The latter estimate of them is shewn to have prevailed, by the extensive use of them in the Offices of the Church: portions of the didactic and narrative treatises occupying in the services of the Breviary the place which at other times is given to Holy Scripture. Thus, for the purposes of teaching, meditation, and devotion, the Church continued to use the Apocryphal Books after the time of Jerome, although his learned investigations had resulted in greater caution in the employment of them in controversy.

§ 4. CONTROVERSIES OF THE SIXTEENTH CENTURY.

The separate classification of the Apocryphal Books, and their removal from the position which they occupied in the old copies of the Septuagint and Vulgate, was the natural result of the distinction made by Jerome between them and the Canonical Scriptures. The new arrangement was first introduced into the Complutensian Polyglott, before the use or authority of the books had been brought directly into controversy by the reforming efforts of Luther.

It appears that Luther was first led to disparage the Apocrypha when his opponents alleged it as an authority for the doctrine of Purgatory, and of the efficacy of Prayers and Masses for the Dead. When he denied the infallibility of Popes and Councils, and relied solely on Scripture, the other side resorted to the Second Book of Maccabees, and its commendation of Judas for making an atonement for the offences of the Hebrews who had fallen in battle. Luther replied to Fisher and others, that the book was not Canonical, and that even if it possessed authority to decide questions of doctrine, it was insufficient to prove the matter in dispute. At another time, however, in his disputation against John Ecke, he conceded that sins might be forgiven after death, and that it was a holy and wholesome thought to pray for the dead. The effect of the dispute was, however, to bring the question of the Apocryphal Books into new prominence. In questioning their authority, Luther was much aided by the literary researches of Erasmus. The opinion of the latter was expressed in the following passage, given by Dr. Westcott (*Bible in the Church*, p. 252): 'It is not yet agreed in what spirit the Church now holds in public use books which the ancients with great consent reckoned among the Apocrypha. Whatever the authority of the Church has approved I embrace simply, as a Christian man ought to do. Yet it is of great moment to know in what spirit the Church approves anything. For allowing that it assigns equal authority to the Hebrew Canon and the Four Gospels, it assuredly does not wish Judith, Tobit, and Wisdom

‘to have the same weight as the Pentateuch.’ In the same way Melancthon observed, that because the Church received both the Maccabees and the Gospels, it did not follow that both were of the same authority. For the Church receives books in different ways; and it is not a consequence to say, This book is in our Bibles; therefore it is an inspired Scripture.

Luther’s Bible of 1534 included the Apocrypha, although his opponents complained that he had neglected the Vulgate Version, which had been solemnly received and approved by the Church, and resorted to the Hebrew. In his German preface, he spoke in praise of some of the books; thus, he called Judith a holy and useful book, worthy to be read by us Christians, as containing the words of an inspired poet or prophet; of Tobit he said, if it be historical, it is an account of excellent and saintly doings. If it is a fable, it is a good, useful, and salutary tale, and the composition of an inspired poet, and profitable for the study of Christians. Wisdom, he says, was classed by many among the Canonical Books, and highly esteemed in the Roman Church, and many of the hymns of the Church were derived from it. On the other hand, in his *Table Talk*, much is said in disparagement of the Apocrypha, especially of Tobit and Judith. His opponents charged him with many inconsistencies in his handling of Scripture: and he exposed himself to their attacks by first removing Ecclesiasticus from its place, and then reinstating it in his *Institution for the Saxon Church*. His judgment of these and other portions of the Apocrypha will be found in Dr. Westcott’s *Bible in the Church*, pp. 260—262.

The Council of Trent deliberated on the Canon of Scripture in its session of March, 1546. It was agreed that a catalogue should be made of the Canonical Books, which should include all which were read in the Roman Church, even the Books of the Old Testament which were never received by the Hebrews. Some urged that they should be divided into two classes, on the ground that such a distinction had been made by S. Augustine and S. Gregory the Great, who in his *Morals on Job* had said, that the Second Book of Maccabees was good for edification, but not Canonical. This had also been the judgment of Cardinal Cajetan, following that of Jerome. Others advocated a threefold division, in which the additions to Daniel and Esther would have held the lowest rank. Some difficulty was felt as to Baruch, which had been omitted in former lists, being reckoned with Jeremiah. At length a catalogue was adopted from a Bull or Decree for the Jacobites, subscribed by Pope Eugenius and his Cardinals after the Council of Florence, A.D. 1441. This list included the titles of the books of the Old and New Testament; Nehemiah being followed by Tobias and Judith; the Song of Solomon by Wisdom and Ecclesiasticus; Jeremiah by Baruch, Malachi by two Books of Maccabees. It differed from the old editions of the Vulgate by the omission of the Third and Fourth Books of Esdras and the Prayer of Manasses. It differed from the Septuagint Canon, by omitting the Third of

Esdras, the Prayer of Manasses, the Third and Fourth Books of Maccabees, and the smaller additions to Job and the Psalter; and further, by adopting Jerome's text and arrangement, where it differed from the Greek text. Thus, the Vulgate of the Council of Trent was a reformed Vulgate, differing both in the text and number of books from the Septuagint on the one hand, and from the older editions of the Vulgate on the other. The English Bibles retained the Apocrypha of the old unreformed Vulgate, but substituted a version from the Greek text for the translation of the Vulgate, in the later editions. The Council of Trent decreed, that all the books thus received by the Church were to be esteemed by the faithful with equal piety and reverence, with the addition of an anathema against all who rejected its decisions.

After the Council, the controversy was revived, and the learning of Bellarmine and eloquence of Edmund Campian was especially devoted to the defence of the Apocryphal Books against their assailants. In England they were answered by Whitaker and Humphreys, and afterwards by Dr. Rainolds in his learned and elaborate treatise, in two hundred and fifty lectures or theses. Campian pretended that Luther and his followers rejected the Apocrypha, in order to escape from the arguments which the books furnished for the freedom of the will, the protection of the angels, prayers for the departed, and intercession of saints. But it was easily shewn that these questions were imported into the controversy; for the position of the Apocryphal Books is independent of them, and these writings add nothing to the teaching of the Canonical Scriptures, except the judgment of the writer of the Second of Maccabees upon the act of Judas,—a judgment which he modestly submits to the criticism of his readers. With regard to the vision of Onias, and the intercession of the Prophet Jeremiah, Humphreys replied, 'None of us ever denied that Jeremiah and other departed saints may cry beneath the altar, and intercede for their brethren the afflicted members of the Universal Church. But they have never proved that it follows as a consequence from this, that we ought to invoke them as intercessors between us and God. Our controversy with them is not as to what the Church triumphant does, but on the duty of the Church militant towards the departed, concerning which not a word is found in this place.' As the controversy proceeded, it became more evident that the question at issue was, not the validity of the Apocrypha as an authority for certain doctrines and practices, but rather the claims of the Roman Church to alter or modify primitive traditions, and to impose new Articles of Faith. The Tridentine Divines appealed to the gradual formation of the Canon of the New Testament, by which books at first disputed were subsequently received as Scripture; and this was the precedent for a similar Deutero-canon of the Old Testament: a Deutero-canon, not of inferior or secondary authority, but whose sanction by the Church followed at a later date. Thus the question

which was disputed between the Tridentine Theologians and the Reformers was this: whether the Church has power or not to impart Canonical authority to certain books of Scripture, which they cannot be proved to possess by contemporary or ancient testimony. In short, the arguments were for and against the infallibility of the Church of Rome.

Lastly, the Council of Jerusalem, in its proceedings against Cyril Lucar, A.D. 1672, followed the precedent of the Council of Trent, as may be seen from the decree on Holy Scripture: 'Proceeding by the rule of the Catholic Church, we call by the name of Holy Scripture all those books which Cyril enumerated as sanctioned by the Synod of Laodicea; and, in addition to these, the books which he, imprudently and ignorantly, if not of deliberate malice, styled Apocryphal; namely, the Wisdom of Solomon, Judith, Tobias, the History of the Dragon, the History of Susanna, the Maccabees, and the Wisdom of Sirach. For we judge these to be genuine parts of Scripture, and class them with the rest of the genuine books of the Divine Scripture.' In this list Baruch was probably omitted, because it was placed amongst the writings of Jeremiah. The number of Books of Maccabees accepted is left in doubt.

The original draft of the 'Articles of Religion' contained no list of Canonical or Apocryphal Books. The 5th Article of 1552, with the title, 'The Doctrine of Holy Scripture is Sufficient to Salvation,' leaves the question undecided, whether all the books included in the old editions of the Vulgate were regarded as Holy Scripture or not. The contemporary Book of Homilies, by its frequent use of texts from the Apocrypha, seemed to answer this question in the affirmative*. In the Articles of 1562, the Canonical Books were enumerated, with a separate classification of the Apocrypha, and a quotation from Jerome's *Preface to the Books of Solomon*, concerning their use and authority in the Church. This list of the Apocrypha has reference to the pre-Reformation Vulgate, and not to the Reformed Vulgate, which was based upon the decree of the Council of Trent. Neither the Church of Rome nor the Church of England retained the Old Testament in its mediæval form. The Church of Rome ejected the Prayer of Manasses, and the two Books of Esdras: the Church of England first classified the Apocryphal Books separately, as being outside the Hebrew Canon; and afterwards abandoned the text of the Vulgate in all the books for which a Greek original could be found.

In the devotional use of the Apocrypha, the Church of England made no change of principle from the former practice of the Church, or from that which was continued by the Church of Rome. For the purpose of lessons in public worship, the Old Testament in its Canonical and Apocryphal portions was treated alike. In the

* This view is also confirmed by the Primer of 1552, in which a large proportion of the Lessons is taken from Ecclesiasticus.

Prayer Book of 1549, the whole of Tobit (according to the Vulgate) was appointed from October 3 to 11; Judith, from October 12 to 19; Wisdom, from October 20 to 29; Ecclesiasticus, from October 29 to November 24; Baruch, from November 25 to 27. The additions to Daniel (chaps. xiii. and xiv.) were appointed for September 3; and the Song of the Three was substituted for the *Te Deum* in Lent. A portion of Wisdom was also appointed for All Saints' Day. In the Marriage Service, the reference to the Vulgate edition of Tobit was made more prominent than in the later form, by the following passage in the Prayer of Benediction, beginning, 'O God of Abraham,' &c.: 'and as Thou didst send Thy angel Raphael to Thobie and Sara, the daughter of Raguel, to their great comfort; so vouchsafe to send Thy blessing upon these Thy servants.' In the Offertory, two out of the twenty sentences were taken from the Vulgate Tobit. The language of the Book of Wisdom was adopted in the services for Ash Wednesday, both in the Collect for the Day, and in the service afterwards called 'A Commination.'

In the Church of Rome, some service-books contained 'A Mass of the angel Raphael,' for the sick, and for travellers. The narrative portions of the Apocrypha, Tobit, Judith, and the Maccabees, occupy a considerable space in the Breviary. The influence of Tobit (according to the Vulgate) is found also in exhortations to the newly-married to remain two or three days in continence and prayer; or, in the Acts of the Council of Trent, in which the couple is directed to seek the benefit of the Sacraments of Penance and the Eucharist three days before the wedding. Some further instances of the use of the books will be found in the separate introductions, below.

§ 5. LATER CONTROVERSIES ON THE USE OF THE APOCRYPHA.

The use of the Apocrypha in the English Church, and the inclusion of it in the published copies of the Bible, has been a fruitful source of controversy from the sixteenth century onwards. In the reign of Elizabeth, the Puritan faction vehemently assailed the public reading of the Apocrypha, pleading that there were many things in them that were very 'frivolous,' and even 'plainly contrary to the Holy Scripture.' There was an 'eager desire to rake together whatsoever might prejudice or any way hinder the credit of the Apocryphal Books.' Some even described them as 'fraught with outrageous lies' (*Hooker*, Book V. 20). In reply to these invectives, Hooker and Whitgift pleaded that 'the whole Church of Christ had approved their fitness for the public information of life and manners,' quoting especially the testimony of Epiphanius, that they were useful and profitable, although they were not to be reckoned as Divine Scriptures. He argued, that even those who thought it would have been safer and better to omit the public

reading of the Apocrypha, might yet defer in this matter to the authority of the Church, which had left these books 'as a marginal 'border to the Old Testament,' out of regard to 'the Divine excellency' of some of their contents. It should be enough for the vindication of the truth, that the Church had declared them to be outside the Canon of the Old Testament.

Together with the attempt to exclude the Apocrypha from the Table of Lessons, an attempt was made to purge the Bibles of this additional matter. The more moderate Reformers maintained that a sufficient change was made when the books were rearranged, and placed in a separate class after the Canonical Books. Thus, at the Synod of Dort, it was agreed that the Apocrypha should be translated anew from the Greek, and distinguished from the Canonical Books by a particular title. A warning against the errors which it was alleged they contained was also to be added. Some were in favour of removing them to the end of the Bible.

The next step was to print the Bible without the Apocrypha. As early as 1549 an English Version of the Apocrypha was printed separately, including the Third Book of Maccabees. The Genevan Bible of 1559 was printed in England in 1576. It is said that some copies were issued without the Apocrypha. In the seventeenth century editions of the Bible according to the newly authorised version appeared, with the title, 'Holy Bible without the Apocrypha.' This practice is observed with regret by Dr. Thomas Jackson, in commenting on the prophecies of Zechariah (Book VIII. 17); the First Book of Maccabees had a value as a help to the right understanding 'of sacred writings most Canonical;' and this book, though Apocryphal, did not deserve 'to be left out in the new 'impressions, or binding up of our Bibles.' The margin of the English Bible of 1611 contained a few references to Ecclesiasticus, which were expunged in the later editions.

The attack upon the use of the Apocrypha was renewed at the time of the Savoy Conference, after the restoration of Charles II.; but the changes then made in the Table of Lessons shew a slight extension of the Apocryphal lessons, and a return to the use of the History of Bel and the Dragon, which appears to have been especially offensive to the Puritan party. Later writers have censured this change*, as an 'unreasonable and cruel imposition in those who 'fixed the terms of conformity in 1661.' The controversy was renewed in 1689, when a Commission was appointed to consider the revision of the Prayer Book, in order to the comprehension of Non-conformists. The various alterations proposed are contained in an anonymous pamphlet, entitled, *A Letter on the present Convocation*, probably by Bishop Kidder, though ascribed by Mr. Wodehouse to Dr. Humphrey Prideaux, in his reprint of it in 1834. The

* The additional chapters had, however, been included in the Book of Daniel as read before 1604, when PROV. xxx. was substituted for DAN. xiv.

writer complains that the clergy are forced to read 'ridiculous things to the people, instead of the Word of God,' instancing the 'story of Tobit and his dog, and that of Bel and the Dragon.' Another pamphlet, *Remarks from the Country*, was published in reply. In the course of this it is said, 'Is it for greater edification to astonish our people with reading all the hard names in the 'Chronicles, Ezra, and Nehemiah, instead of the Books of Wisdom and Ecclesiasticus? If the Canticles are omitted, because interpreters of that mysterious song are not so easily to be found as readers, we have the practice of the Synagogue and the ancient Church to justify us.' Upon the story of Tobit and his dog, the writer observes, that since the Proper Lessons for Sundays had been prescribed, the dog had never troubled the Church except on a week day, when scrupulous brethren were absent.

About half a century later, the attack was renewed in an *Essay on the Books commonly called Apocrypha*, by 'A Lover of Truth,' 1740. The writer says, 'The binding up the Apocryphal with the Sacred Books in the same volume (a practice which I heartily wish were forbidden by authority), and the public reading several parts of the former in the church, is a great grievance to several learned and pious persons, both of the clergy and laity.' These books are said to be 'stuffed with fictitious stories and putid fables, like the 'Talmud, and Koran,' such as are 'painful to read, especially before a lesson from the New Testament.' Such 'old wives' fables,' he argued, ought to be discarded. Tobit and Judith were 'dangerous books, teaching lying and hypocrisy.' But in spite of these attacks the lessons from the Apocrypha were retained, and the Commentary of Patrick and Lowth on the Scriptures was supplemented by the learned work of Arnald on the assailed books. The Prayer Book of the American Church shews a compromise: the portions of the Apocrypha were left in the Table for Holy-days, but removed from the Daily Lessons, and the interval was filled up by dividing many of the longer lessons from the Canonical Scriptures, and thus distributing them over an extended period.

In 1824 a vigorous dispute arose amongst the members of the British and Foreign Bible Society, upon the question whether it was contrary to the Society's principles to distribute the Canonical Scriptures together with the Apocrypha. In some parts of the Continent of Europe it was found that the addition of the Apocryphal Books facilitated the circulation of the Scriptures in the vernacular. In Scotland the practice was condemned, but a more moderate view was taken by the Rev. C. Simeon, of King's College, Cambridge, and other supporters of the Society. Mr. Simeon, in a letter to Lord Teignmouth, urged that there was nothing in the Society's rules about the Apocrypha which required expressly either the admission or exclusion of it. Mr. Venn went further, and maintained that the volume containing the Old and New Testament and the Apocrypha was the book commonly known

by the name of the Bible or Holy Scriptures; therefore the letter of the Society's rules not only admitted but enjoined the circulation of the Apocrypha. Several other members of the Society in Cambridge signed a protest in this sense, urging that it would be an innovation upon the Catholic spirit in which the Society had acted hitherto to withdraw the circulation of Foreign Versions containing the Apocrypha in countries where no other version would be received. The dispute ended in a compromise, by which it was resolved not to print the Apocrypha, but yet to use endeavours to promote the circulation of the Scriptures, by grants of the Canonical Books, without interfering with the subsequent distribution of the same, either with the Apocrypha or without it.

Through the influence of the Bible Society, and other causes, the printing of the Bible with the Apocrypha has become the exception instead of the rule, as it was formerly. The Apocryphal Books have thus been lost sight of by a large proportion of Biblical Students, even of those who have given some attention to the Septuagint or Vulgate. The English Apocrypha continued to be printed in a cheap form by the Christian Knowledge Society, but there seems to have been little or no demand for copies of the Bible including the Apocrypha. In the Society's Family Bible there were a few scanty notes on the Apocryphal Books, derived chiefly from Arnald's larger work; but nothing was done to bring within the reach of English readers the large amount of illustration and research which is found in the Latin Commentaries of Lorinus, Serarius, A Lapide, Grotius, and others, upon the Apocrypha.

Bishop Wordsworth, in his *Lectures on the Canon*, pleaded strongly for the retention of the Apocrypha, as a means of communion with other Churches: 'If you carry a Bible without the Apocryphal Books into Greece, Asia, and Palestine,—that is, into those very countries whence the Gospel derived its origin and language, you would be told that you have not the Bible, but only a mutilated copy of it. The Greek Church, which agrees with our own and the ancient Church Catholic in venerating the Apocrypha, which is contained in its authorised Septuagint, would renounce you as guilty of neoteric and sectarian error, if you presented her with a Bible not containing the Apocryphal Books. If you pass over to Italy and France, or to Spain and Portugal, and endeavour to circulate such Bibles among persons who, as we all assert, are in great need of the Scriptures, they will immediately say to you, This may be an English Bible, but it is not the Bible of Christendom. It excludes books which the Eastern and Western Churches have never ceased to read, from the earliest times to this hour' (pp. 104, 105).

For a fuller account of the controversies among Protestants concerning the printing of the Apocrypha with the Canonical Scriptures, the reader is referred to the Introduction to Dr. Bissell's learned work (T. & T. Clark, Edinburgh).

§ 6. RECENT TESTIMONIES TO THE VALUE OF THE
APOCRYPHA.

The Reformers, whilst they exalted the Canonical Scriptures to a position which no other writings could claim, were willing to admit that a very high degree of respect was due, either wholly or in part, to the Apocrypha. 'Is it not acknowledged,' says Hooker, with reference to the judgment of the Reformed Churches, 'that those books are holy, that they are Ecclesiastical and Sacred; that to term them *Divine*, as being for their excellency next unto them which are properly so termed, is in no way to honour them above desert?' 'We should consider the Divine excellency of some things in all, and of all things in certain of those Apocrypha which we publicly read.'

Arnald, in the Preface to his Commentary on the Apocrypha, applies to it, especially to the didactical portions, the following observation of Wake on the authority of the Apostolical Fathers:

'We cannot doubt but that what was universally approved of and allowed, not by a few learned men, but the whole Church in those days; what was permitted to be publicly read to the faithful for their comfort and instruction, must by this means have received the highest human approbation, and ought to be looked upon by us, though not of equal authority with those books which the same Church has delivered to us as strictly Canonical, yet as standing in the first rank of Ecclesiastical writings.'

John Bunyan, in his work, *Grace Abounding to the Chief of Sinners*, § 62, thus describes the effect produced upon his mind by a passage in the Apocrypha:

'For several days I was greatly perplexed, and was ready to sink with faintness in my mind: but one day, when I had been so many weeks oppressed, and was giving up all hopes of ever attaining life, that sentence fell with weight upon my spirit, "Look at the generations of old, and see; did ever any trust in the Lord, and was confounded?" I looked in my Bible, and found it not. For above a year I searched in vain. But at last, casting my eye into the Apocryphal Books, I found it in ECCLUS. ii. 10. This at first did somewhat daunt me; but it troubled me less when I considered that, though it was not in those texts which we call holy and Canonical, yet, forasmuch as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it; and I bless God for that word, for it was of God to me. That word doth still at times shine before my face.'

Baxter, in his *Cases of Conscience*, Q. 150, proposed the thesis, 'Is it lawful to read the Apocrypha to the Church?' He replied,

‘It is not lawful to read them as God’s Word, or to pretend them to be the Holy Scripture. If any one of the books, as Tobit, Judith, Bel and the Dragon, &c., be as fabulous, false, and bad as our Protestant writers (Rainolds, Amesius, Whitaker, Chamier, and others) affirm them to be, it is not lawful ordinarily to read them in that honourable way as chapters called lessons are usually read in the assemblies. But it is lawful to read publicly Apocryphal and human writings, upon these conditions: (1) So be it they be indeed sound doctrine, holy and fitted to the people’s edification. (2.) They should be read with sufficient distinction of them from God’s book. (3.) The reading of them may not exclude or hinder the reading of the Scripture, or any other necessary Church duty.’

Richard Cecil (*Works*, Vol. III., p. 538), in one of his aphorisms says, ‘Because Papists have made too much of some things, Protestants have made too little of them. The Papist puts the Apocrypha into his Canon. The Protestant will scarcely regard it as an ancient record.’

Bishop Wordsworth (*Lectures on the Canon*, pp. 96, 97) argues that those who have disparaged the Apocryphal Books, have, without any regard to the general drift of them, involved them all in a sweeping condemnation, on the strength of certain insulated words and sentences occurring in some of them. Such persons ‘have allowed themselves to be carried away from the firm footing of reason and charity, by their zeal against the Church of Rome, which treats the Apocrypha as inspired, and have thus forgotten the wise and beautiful instructions contained in many of these books. They have not duly remembered how they serve to fill a chasm in the history of God’s Church, and to shew His goodness to her in the interval of time between the two Testaments; and exhibit the holy and heroic graces which He was pleased to bestow upon her in that season of trial, when she had no prophetic voice to cheer her.’

The following estimate of the Apocrypha is from Macarius, Rector of the Ecclesiastical Academy of S. Petersburg, in his *Introduction to Orthodox Theology* (French translation, Paris, 1857): ‘The Christian Church has always held, and still holds, the non-canonical books in great esteem. In fact, since the time that she first received them till now, she has constantly preserved them in one sacred volume with the Canonical writings. She proposed them from the beginning for the edification of Catechumens and the faithful, who were to read them not only at home, but in places of public worship; whence they obtained the name “Books of the Church.” Sometimes in this point of view she ranked them, by her Constitution and Canons, among the Canonical Books; as for example, in the 85th Canon or Article of the Apostolic Constitutions, and in the 33rd Canon of the Council of Carthage. Let us add, that the ancient Doctors of the Church often mention these books in a general manner.

‘ S. Athanasius says, that they were designed by the Fathers to serve for the perusal of the new converts, and of those who were desirous of religious instruction. S. Epiphanius calls them useful and profitable; S. John Damascene, good and instructive. Lastly, the Doctors of the Church themselves have made use of these books, and have cited them with the addition of these words, “according to Holy Scripture.” Thus, Clement of Alexandria, S. Cyprian, Origen, S. Ambrose, S. Basil, S. Augustine, quote the Book of Tobias; S. Clement of Rome, Tertullian, S. Jerome, S. Augustine, and others, that of Judith; Irenæus, Clement of Alexandria, Origen, S. Cyprian, S. Basil, and S. Epiphanius, that of the Wisdom of Solomon. To conclude: whatever esteem the Church has always professed for the non-canonical books, we must carefully remember that she has never ceased to distinguish them from the Canonical writings. This distinction consists, in her judgment, in this: that the latter were written by the inspiration of the Holy Ghost, and compose, in the most strict sense, the inspired writings; while the former form only an appendix to those writings, though excellent, and instructive, and sacred books’ (*Christian Remembrancer*, 1858, p. 190).

To this may be added the testimony of the French Protestant, Ludovicus le Blanc, given by Bingham, *French Church's Apology*, chap. ix.: ‘As the ancient Christian Church, though she did not equal these books to those that are Divine, yet had them in great honour and esteem, and judged them worthy to be read not only privately, but publicly, as exceedingly useful for edification in manners; so we also at this day do not deny them an honourable place in the Church of God, but allow them a privilege above the common rank of other Ecclesiastical writings. A proof of which is, that we use to bind them up in the same volume with the sacred Canonical Books, and often think fit to allege them in our sermons.’

There is, in short, a large consent of testimony to the high merits of the Books of Wisdom and Ecclesiasticus, and the First Book of Maccabees: the storm of controversy has rather raged around the narratives of Tobit and Judith, and the additions to Daniel. Had portions of the First Book of Maccabees been selected for lessons in the place of the latter, it is probable that less offence would have been taken at the reading of the Apocrypha. The Book of Tobit has, however, had many advocates; as the Rev. T. Hartwell Horne, who said of it, ‘The simplicity of its narrative, and the pious and moral lessons which it inculcates, have imparted to it an interest which has rendered it one of the most popular of the Apocryphal lessons.’

§ 7. ON THE CHIEF FEATURES OF THE APOCRYPHA, AND ITS
RELATION TO OTHER JEWISH APOCRYPHAL LITERATURE.

The contents of the Apocrypha are of a widely varied character, and being written at different times and periods of Jewish history, exhibit more than one form of sentiment and belief. The Son of Sirach represents the earlier developments of thought, his work being a collection of sayings and precepts of former generations, as well as those of his own time; and though the translation was made in Egypt, the originals were gathered from Palestine and the East. Next in order of time, the Book of Baruch would seem to follow. These are such works as might have been produced in times of comparative peace and prosperity, before the faith of the nation was tried by the persecution of the heathen. The period of the Maccabæan struggles against the Macedonian oppressors of the Jews then followed, and was fruitful in works expressing that belief in immortality and a future resurrection which had languished in the age preceding it. To this period belong especially the Books of Maccabees, Judith, and the Wisdom of Solomon. The story of Tobit is found in so many versions, that it appears to have been committed to writing by different authors, the later ones expressing the hope of the 'better life' hereafter, which is not so conspicuous in the earlier forms of the narrative. The struggle with the heathen appears in the denunciations of idolatry in the Epistle of Jeremy, and the Story of Bel and the Dragon: the intellectual conflict with pagan culture and philosophy in Alexandria is prominent in the Book of Wisdom; especially in the reply which it furnishes to objections to God's dealings with mankind, as instanced in the special favour shewn to the Jewish nation, and in the extermination of the Canaanites; the interpolated Esther seems to have been written with a similar object of meeting objections and difficulties which the book in its Hebrew form had suggested. The Greek Third Book of Esdras was composed, as it seems, to enshrine a philosophical maxim concerning the power of the truth; and the author of the History of Susanna sought a remedy for the perversion of justice by Jewish elders and judges. The Fourth Book of Esdras is of a different character from the rest, and portions of the work as we have it are subsequent to the Christian era. The main part of the work is a Jewish speculative work expressed in the form of visions based upon those of Daniel, and full of profound thoughts on the fallen state of man, and the preponderance of evil in the world. It is the link between the Apocrypha and those other imitations of the Apocalypses or prophetic visions of Scripture which occupy so considerable a space in Jewish Apocryphal literature. Such was the spurious Book of Enoch, the Syriac Apocalypse of Baruch, the Ascension of Isaiah, and other later Jewish works, which bear some

resemblance to the Fourth Book of Esdras in style, though widely differing from it in matter.

It has been usual to connect these three branches of Apocryphal writings with the opinions of the Sadducees, Pharisees, and Therapeutæ respectively. The first class of writers drew their opinions chiefly from the Law, and its temporal promises; the second from Job, Psalms, or Isaiah; the third professed to seek revelations from God, after the manner of the prophet Daniel, by retirement from the world, fasting, prayer, and contemplation. But though in some respects the Book of Ecclesiasticus might correspond with the teaching of the Sadducees, there is no trace in it of that worldly form which it took in later times, denying spiritual existences and the resurrection; or, as Dollinger describes them, 'making religion easy to themselves, and holding as much as was needful for appearance-sake, and to maintain their position as Jewish citizens.' Such were the apostates so severely condemned in the Books of Maccabees, men who were impatient of the yoke of the Law, or of the tyranny of the scribes, and conformed to the practices of the Greeks. None of the authors of the Apocryphal Books were of this mind: all alike shew a zeal for the Law of Moses, and a patriotic devotion to their temple and the religious traditions of the nation. Even a relaxation of the Law in an extreme case of necessity, when sought by dispensation from the Sanhedrim, is only mentioned in Judith to be condemned; and in the Maccabees we find that even in warfare the claims of the Sabbath were at first regarded as imperative.

In Ecclesiasticus we find several traces of the influence of the teaching of the prophets, shewing the superior importance of the duties of the moral law to those of sacrifice and ritual worship; and this answers to the dispersed condition of the nation, in which the temple was no longer that central place of resort to them which it had been formerly, and they sought the favour of God by that which was more acceptable to Him than 'the bullock with horns and hoofs.' An increased respect was paid to the Sopherim, or scribes, at a time when the office of high priest was brought into contempt through the treachery of Jason and others, who were intruded into it by foreign rulers. The scribes had their traditions, founded partly on the decisions of celebrated teachers, and partly on expositions of the Scriptures, by which, in accordance with a saying of the Great Synagogue, they 'formed a hedge about the Law.' The passage in *ECCLUS.* xxxiv. 26, concerning 'the man that fasts for his sins, and goes again and does the same,' may be quoted as an instance of these maxims, especially when it is compared with a similar one of Maimonides: 'He who confesses with words, without having resolved in his heart to forsake his sins, behold! he is like one who dips in water to purify himself, whilst holding an unclean animal in his hand, when his dipping can avail him nothing, unless he throw away the unclean animal; and so it is said, "But whoso confesseth and forsaketh them shall have mercy."'

The thought of immortality and the future state, of which there are few if any traces in Ecclesiasticus or Baruch, becomes more prominent in the later books of Wisdom and Maccabees. The author of Wisdom describes the state of the soul after death in language derived from the Psalms and Isaiah; and his faith in the resurrection may be inferred from his expression in chap. xvi. 13, 14, contrasting the power of man, who can only kill, with that of God, who can bring again from the grave. The doctrine of the prophet Daniel concerning the awakening of those who sleep in the dust, is more clearly realized in the Books of Maccabees, where the mother and her devoted sons are put to death with the confession of the resurrection on their lips. The author of the Second Book of Maccabees also shews his belief in the communion between the dead and the living, in the vision which exhibits Jeremiah interceding for the Jews, and in the motive which he assigns for the sacrifice offered by Judas for the Hebrews who had fallen in battle. The Second and Fourth Books of Maccabees, together with the hymn of Judith, testify to a belief in the future torments of the wicked, a doctrine which is found more fully expounded in the Apocalypse of Baruch, and the Fourth Book of Esdras, especially in the remarkable passage about the lake of fire, and the contrast between the seven joys of the righteous and the seven sorrows of the wicked.

The Apocryphal Books add nothing to the teaching of Canonical Scripture on the subject of good and evil angels or demons. The office of Raphael in Tobit is founded upon that of the angel who guided the servant of Abraham to Padan-aram, or upon the charge given to the angels in the 91st Psalm. The demon has the same powers as the evil spirit who tormented Saul. The exorcism is such as the Jews practised, regarding it as a tradition from Solomon. The angels in the Fourth of Esdras are imitations of those of Daniel and Zechariah. The grosser ideas of the Book of Enoch find no place in the Apocrypha of the Vulgate or Septuagint.

The Apocryphal Books, especially the historical or narrative portions, indicate the strong belief in the efficacy of prayer which was so important a feature in the religion of the Jewish nation. The greater the extremity to which they were reduced, the more earnest were their cries for help. Queen Esther's fasting with her maidens is expanded into a prayer of some length in the Greek additions; Judith's widowhood is spent continually in prayer in her oratory; the deliverance which is effected through her instrumentality is described as the answer to the prayers of the priests, people, and little children; every success of the Maccabæan brothers in war is similarly an answer to prayer. In the Book of Tobit, the simultaneous prayers of Tobit and Sara obtain a gracious answer. In Esdras, the prophet prepares for each vision by a long continuance in prayer and fasting. One of the gems of the Apocrypha is the beautiful penitential prayer which is put into the mouth of Manasses, king of Judah, in his captivity.

The testimony of the Book of Tobit to the principle of monogamy, and the sanctity of marriage, is another remarkable feature. Sara is exhorted to honour her husband's parents as her own; and thus the Gospel teaching concerning man and wife is anticipated in all its chief points.

The abhorrence of idolatry which was so strong in the nation after the captivity, appears in most parts of the Apocrypha. In the Book of Wisdom the sayings of Isaiah and Jeremiah concerning idols are expanded, so as to treat successively of all the various phases of idol worship, tracing them to their origin in the deifying either of nature, or of man. This development was evidently Alexandrian, and was due to the influx of a mixture of Eastern and Western Polytheism, in addition to the peculiar worship of Egypt, into that great commercial centre. Alexandria was tolerant of all religions; and counted all the idols of the heathen to be gods. At the same time, the utter downfall and destruction of all idolatry was anticipated by the author (WISD. xiv. 13; xvi. 15).

Of the expectation of the coming of the Messiah the tokens in the Apocrypha are but few: in the Book of Tobit there are anticipations of the future glory of the nation and of the city of Jerusalem, which are manifestly derived from the prophet Isaiah. Similar language is found in Baruch. The visions of the lion and of the man rising out of the sea, in the Fourth Book of Esdras, appear to be of too late a date to be taken as expressions of the hopes of the nation, at the time when most of the other books were composed.

Generally, the didactic portions of the Apocrypha may be regarded as a collection of paraphrases upon passages of Holy Scripture, or of reflections upon them, rather than as inculcating any new doctrines proper to itself. The Book of Ecclesiasticus in its sublimest passages follows the Book of Job or Proverbs, and adds an important testimony to the closing of the Canon of the Old Testament. The First Book of Maccabees is a record of the fulfilment of prophecy, and is important as a commentary upon the sayings of Daniel. It differs also from the other narratives in possessing a solid historical basis. But the other narratives have a more strictly Apocryphal character, and may be regarded as religious dramas, or moral tales, in which the author professedly departs from historical accuracy.

In selecting passages for marginal references, parallels in the Old Testament have been preferred in this work to more obvious ones in the New; on the ground that the passages required for illustration are those which the writer himself might be supposed to have in his mind; taking them as the source of his teaching, or the basis of his reflections.

§ 8. TEXT AND VERSIONS.

The books and portions of books which form the Apocrypha were some of them written in Greek; others were translated into Greek from the Hebrew, or some cognate Oriental language. To the former class belong the Third Book of Esdras, the additions to Daniel and Esther, the Wisdom of Solomon, and the Second, Third, and Fourth Books of Maccabees. The other books probably had a Hebrew or Aramaic origin, but in every case the original text has disappeared, such Oriental Versions as have come down to us being of later date. The Greek Version of the Fourth Book of Esdras has also been lost, only a few brief fragments remaining. It is found in the old manuscripts and editions of the Vulgate, and in Arabic and other Oriental Versions.

The books which are extant in Greek are found in the principal manuscripts and editions of the Septuagint. The Vulgate differs from these in including the Fourth Book of Esdras, and excluding the Third and Fourth Books of Maccabees. The text of a large part of the Apocrypha is in a very uncertain state. In some books there are two distinct Greek Versions, as in the additions to Daniel and Esther, where the differences are not only in the style and mode of expression, but in the matter also. The Vulgate shews numerous differences from the Greek in Ecclesiasticus; and in Tobit and Judith it exhibits an entirely distinct form of the narratives. The Oriental Versions shew great variations both from the Vulgate and Septuagint, in additions and omissions. In the Books of Wisdom, Baruch, and Maccabees, the text is much more uniform, the versions being apparently based upon the existing Greek text.

On the whole, the Greek text of the Apocryphal Books seems to be the nearest to the original sources of those which we possess, and on this principle it was preferred to the Vulgate by the translators of our English Bible. But it is in the Latin form in which the books appear in the Vulgate that the Apocrypha has exercised the widest influence in the Christian Church. The wide variations in the different versions indicate that the authors or translators either took great liberties with their subject, or else had no single authority to base their works upon, but simply expounded matter received by oral tradition from former generations. For an accurate knowledge of the text of the Apocrypha, it would be necessary to exhibit each version separately, as Mr. Neubauer has done in the Book of Tobit. An attempt has been made below to frame a comprehensive text, which may include all the additional matter which the versions present, without dislocating the present English Version in our Bibles, which, though rugged and obscure in parts, fairly represents the Greek of the most approved editions of the Septuagint. The additions have been enclosed in brackets, the rest of the text following that of the English Bible. Such an arrangement can only shew the

insertions, the omissions being too numerous and varied to mark in every case within the limits of the work.

Of the more modern versions into the various European languages, the earlier ones are based upon the Vulgate; some of the later ones follow the Greek. Some include those books only which were authorised by the Council of Trent: others add the Fourth Book of Esdras and the Prayer of Manasses, from the old editions of the Vulgate; or the Third Book of Maccabees from the Septuagint. In some, the books are separated from the Canonical Books; in others, they occupy their old position, as in the English Douay Bible.

The old edition of the Vulgate was the basis of the English Versions of the Reformation period. In 1535, Coverdale translated the Apocrypha out of the Latin and Dutch. Eleven of the books were classed separately, but Baruch retained its old place after the Lamentations. In 1537, the Bible which bears the name of Matthews appeared: the greater part of it was the work of Tyndal; but John Rogers corrected it, and added a translation of the Apocrypha. In Cranmer's Bible of 1539, the Apocrypha was included in a separate class; but in the Great Bible of 1540, the books were interspersed among the Canonical Books as before. In the reign of Edward VI., one of the editions of the English Bible is said to have appeared without the Apocrypha: a separate version of the latter, including the Third Book of Maccabees, having been issued in 1549. Hitherto the Vulgate had been followed in most of the books; but in the Genevan Version of 1559 it was abandoned for the Greek, in all the books for which a Greek text could be found. This precedent was followed in subsequent editions of the Bible.

THE FIRST BOOK OF ESDRAS.

INTRODUCTION.

THE position of the First Book of Esdras in the old Greek and Latin editions of the Bible will be seen by the following table :

<i>Order in the Greek (Alexandrian Codex).</i>	<i>Order in the Latin Vulgate.</i>
1 CHRONICLES.	1 CHRONICLES.
2 CHRONICLES.	2 CHRONICLES.
ESTHER (with Apocryphal additions).	PRAYER OF MANASSES.
TOBIT.	EZRA (called the 1st book of Esdras).
JUDITH.	NEHEMIAH (called the 2nd book of Esdras).
1 ESDRAS (called 'the priest').	1 ESDRAS (called the 3rd book of Esdras).
EZRA (called 'the 2nd book of Ezra the priest').	2 ESDRAS (called the 4th book of Esdras).
NEHEMIAH.	TOBIT.
	JUDITH.
	ESTHER.

In the classification of the Apocrypha in our English Bibles, the order of the Vulgate is followed, and hence (neglecting fragments, such as the 151st Psalm, and the Prayer of Manasses) the two books of Esdras stand first. But though first in order, these books have never held a high place in the estimation of the Christian Church, as compared with other portions of the books called Apocrypha. The Council of Trent, whilst it admitted other Jewish writings into the Old Testament Canon, discarded the two books of Esdras and the Prayer of Manasses, as works of inferior value and doubtful authority. They were rejected by S. Jerome because they were not in Hebrew, and for the 'dreams' which they contained. The later editions of the Vulgate, whilst retaining the greater part of the Apocryphal Books in their

old position amongst the Canonical Books, separate the Esdrases, and place them at the end of the sacred volume.

The First Book of Esdras has been more widely known and accepted than the second, as having a place in the Greek as well as the Latin versions, and as being used,—apparently in preference to the Canonical Ezra,—by the Jewish historian Josephus.

The object of the writer seems to have been to preserve and hand down to posterity a tradition concerning the mission of Zorobabel from the Persian Court, to act as the prince of the returning captives to Jerusalem, and the chief promoter of the rebuilding of the city and temple. This tradition occupies chapters iii., iv., and v. 1—6. The rest of the book consists of extracts from the books of the Hebrew Canon. Thus chapter i., concerning Josiah and his successors, is taken from 2 CHR. xxxv. and xxxvi.; chapter ii. 1—15, the decree of Cyrus, is taken from EZRA i. 1—12. Chapter ii. 16—30, concerning the opposition of the Samaritans and other enemies of the Jews, is taken from EZRA iv. 17—24. The catalogues of names in chapter v. 6—73, are taken from EZRA ii., iii., and iv. 1—5; chapters vi. and vii., from EZRA v. and vi.; chapter viii., from EZRA vii., viii., ix., x. 1—5; chapter ix. 1—36, from EZRA x. 6—44; and chapter ix. 37—55, from Neh. vii. 73 to viii. 12.

The Greek Esdras, whilst following the Hebrew Ezra in the general arrangement of names and events, varies from it both in the numbers and in the proper names. Most of these variations are carefully noted in the margin of our authorised version of the Apocrypha.

Difficulty is also found in reconciling the story of Zorobabel, as related in chapters iii., iv., and v., with the history of the return from captivity, as inferred from more authentic sources. The Canonical Ezra speaks of Zerubbabel as the original leader of the captives who returned under Cyrus. The Apocryphal Esdras calls the first leader Sanabassar, and postpones the coming of Zorobabel until the reign of Darius Hystaspes. Josephus attempted to reconcile the two accounts by supposing that Zorobabel returned to Babylon after his first mission, and that he then obtained the favour of Darius, and his protection against the opposition of the Samaritans. But the result is only to involve the sequence of events, which is clear and intelligible in the Canonical Books, in inconsistencies and contradictions.

It is therefore probable that, like other Apocryphal writers, the author of the Greek Esdras aimed, not at

giving accurate history, but at inculcating a moral lesson; and thus the interest of the book centres in the story of the three wise sentences, in which Zorobabel obtained the palm for excellence,—his sentence having passed into a proverb, ‘Great is the truth, and it shall prevail.’ This was cited by several of the Fathers, who compare it with the saying of the Gospel, ‘I am the TRUTH.’ The words were thus applied by Cyprian, Augustine, Athanasius, and S. Gregory Nazianzen. When it was said that Truth was victorious over all things, this was a prophecy of Christ. If the Truth is that which all the earth invokes, and the heaven blesses, then He Who is the Truth is the Creator. Origen also applied the words to Christ, ‘From Thee, O Lord, cometh victory, and I am Thy servant.’ Truth is regarded as the attribute of God, by which He is distinguished from the false gods of the heathen: also as the law of the Creator, by which He works all things; and as His might by which He prevails, fulfilling His promise, even when all things seem to conspire against it. Thus His truth conquers, and all other powers yield to it, and are found to be weak, variable, and inconstant.

THE FIRST || BOOK OF

ESDRAS.

|| In the old Latin and English editions, *The third Book of Esdras.*

CHAPTER I.

The destruction of Jerusalem by the Chaldeans, and the events preceding it.

1 **A**ND Josias held the feast of the passover^a in Jerusalem unto his Lord, and offered^{||} the passover the
2 fourteenth day of the first month; having set the priests according to their daily courses, being arrayed in long garments in the temple of the Lord.

^a 2 KIN. 23. 21.
2 CHR. 35. 1,
&c.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that
4 king Solomon the son of David had built: and said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto His people Israel, and prepare you after your families
5 and kindreds, according as David^b 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, offer^{||} the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

|| Or, *killed*,
EXOD. 12. 21.
In some copies, *they slew, or offered.*

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,
8 to the priests, and to the Levites. 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. And Jeconias,

^b 1 CHR. 24. 3,
&c.
2 CHR. 35. 4,
10.

|| Or, *according to the writing of David the king.*

|| Or, *distribution of rank.*

|| Or, *kill.*

|| Or, *royal treasury.*

|| Or, *Jehiel*,
2 CHR. 35. 8.

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.

^{||} Or, *five*,
2 CHR. 35. 9 ;
and so the
Vulgate.

And when these things were done, the priests and 10 Levites, having the unleavened bread, stood in very comely order according to the kindreds, and according 11 to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning^{||}. And 12 they roasted the passover with fire as appertaineth^{||}: as for the sacrifices, they sod them in brass pots and pans with a good savour^{||}, and set them before all the 13 people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

^{||} Or, *and so did they with the oven*, as in the Hebrew, in 2 CHR. 35. 12.

^{||} Or, *is fitting*.

^{||} Or, *and their work prospered*, as in LXX. of 2 CHR. 35. 13. Compare ch. 7. 3, below. Or, *with goodwill*, as in the Vulgate.

^{||} Or, *until the time was expired*, as in Vulgate.

^{||} Or, *appointed by the king*. See 1 CHR. 25. 1, &c.

^c 1 CHR. 9. 17, 18. & 26. 14, &c.

^d 2 CHR. 35. 16.

^{||} Gr. *found*, as in 2 CHR. 35. 17.

^{||} That is, *unleavened*, and so free from acidity.

^e EXOD. 12. 15 ; 13. 6.

^f 1 SAM. 1. 3, 21.

1 KIN. 23. 22, 23.

For the priests offered the fat until night^{||}: and the 14 Levites prepared for themselves, and the priests their brethren, the sons of Aaron. The holy singers also, 15 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^{||}. More- 16 over the porters^e were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them. Thus^d were 17 the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover, and offer sacrifices upon the altar of the Lord, 18 according to the commandment of king Josias.

So the children of Israel which were present^{||} held 19 the passover at that time, and the feast of sweet^{||} bread seven days^e. And such a passover was not kept in 20 Israel since the time of the prophet Samuel^f. Yea, 21 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. In the eighteenth year of the reign of Josias 22 was this passover kept.

And the works of Josias were upright before his 23 Lord with an heart full of godliness. As for the 24 things that came to pass in his time, they were written in former times, concerning those that sinned, and did

- wickedly^{||} against the Lord above all people and kingdoms, and^{||} how they grieved Him exceedingly^{||}, so that the words of the Lord rose up[§] against Israel.
- 25 Now after all these acts of Josias, it came to pass^h, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out
- 26 against him. 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 Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hastening me forward: depart^{||} from me, and be not against the Lord.
- 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
- 29 of the Lord; but joined battle with him in the plain of Magiddo, 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
- 31 his servants took him away out of the battle: Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's
- 32 sepulchre. And in all Jewry they mournedⁱ 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 the Lord, and the things that he had done before, and the things now recited, are reported^{||} in the book
- 34 of the kings of Israel and Judea. And the people^j took Joachaz^{||} the son of Josias, and made him king instead of Josias his father, when he was twenty and three
- 35 years old. And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him
- 36 from reigning in Jerusalem. And he set a tax upon the land of an hundred talents of silver and one talent
- 37 of gold. The king of Egypt also made king Joacim^{||} his
- 38 brother king of Judea and Jerusalem. And he bound

^{||} Or, *were ungodly.*

^{||} Or, *that sought not the word of the Lord upon Israel,* as in Vulg.

^{||} Or, *sensibly,* or, *with the feeling of their iniquity,* as in Syriac.

[§] ZECH. I. 6, 7.

^h 2 CHR. 35. 20, &c.

^{||} Or, *haste thou and return,* as in Vulg.

^{||} The Vulgate omits *Jeremy.*

ⁱ 2 CHR. 35. 25. LAM. 4. 20.

^{||} Or, *the rulers also with their wives,* as in Vulg.

^{||} Or, *chronicles.*

^{||} Or, *which are not written,* as in Vulg.

^j 2 KIN. 22. 30.

2 CHR. 36. 1.

^{||} Some read, *Jechonias,* and so the Vulgate.

^{||} Or, *Johakim,* called Eliakim and Jehoia-kim in 2 CHR. 36. 4.

¶ Or, *Zaraces*, supposed to be a corrupt form of the name Jehoa-
haz. In
the Syriac,
Zacharias.

¶ Or, *into
Egypt*, as in
Vulg.

¶ 2 CHR. 36. 7.
DAN. 1. 2.
& 5. 2, 3.

¶ JER. 22. 13
—19.
2 KIN. 23.
35—37.

¶ 2 KIN. 24.
10, &c.
2 CHR. 36. 10.
JER. 29. 2;
52. 1—3.

¶ 2 CHR. 36.
13.
EZEK. 17. 12
—16, 18—20.

¶ Or,
exceeded.

° 2 CHR. 36.
15, 16.
JER. 25. 4.
& 44. 4.

¶ Or, *for He
would spare
have spar-
ed*. See IS.
63. 9.
JONAH 4. 11,
LXX.

¶ Or, *until*.

¶ DRUT. 28.
49, &c.
2 CHR. 36. 17.
HAB. 1. 6.

¶ LAM. 2. 21.

Joacim and the nobles: but Zaraces[¶] his brother he apprehended, and brought him out of[¶] Egypt. Five and 39
twenty years old was Joacim when he was made king
in the land of Judea and Jerusalem; and he did evil
before the Lord. Wherefore against him Nebuchodo- 40
nosor the king of Babylon came up, and bound him with
a chain of brass, and carried him into Babylon. Nebu- 41
chodonosor also took of the holy vessels of the Lord,
and carried them away, and set them in his own tem-
ple^k at Babylon. But those things that are recorded 42
of him, and of his uncleanness and impiety^l, are written
in the chronicles of the kings. And Joacim his son 43
reigned in his stead: he was made king being eighteen
years old; and reigned but three months and ten days 44
in Jerusalem; and did evil before the Lord.

So after a year Nebuchodonosor^m sent and caused 45
him to be brought into Babylon with the holy vessels
of the Lord; and made Zedechias king of Judea and 46
Jerusalem, when he was one and twenty years old;
and he reigned eleven years: and he did evil also in 47
the sight of the Lord, and cared not for the words that
were spoken unto him by the prophet Jeremy from the
mouth of the Lord. And after that king Nebuchodono- 48
sor had made him to swear by the Name of the Lord,
he forsworeⁿ himself, and rebelled; and hardening his
neck, and his heart, he transgressed the laws of the
Lord God of Israel. The governors also of the people 49
and of the priests did many things against the laws, and
passed[¶] all the pollutions of all nations, and defiled the
temple of the Lord, which was sanctified in Jerusalem.
Nevertheless the God of their fathers sent by His mes- 50
senger^o to call them back, because He spared[¶] them
and His tabernacle also. But they had His messengers 51
in derision, and look, when the Lord spake unto them,
they made a sport of His prophets: so far forth, that[¶] 52
He, being wroth with His people for their great ungod-
liness, commanded^p the kings of the Chaldees to come
up against them; who slew their young men with 53
the sword, yea even within the compass of their holy
temple, and spared neither young man nor maid^q, old
man nor child, among them; for He delivered all into

54 their hands. And they took^r all the holy vessels of the Lord, both great and small, with the vessels of the ark of God^{ll}, and the king's treasures, and carried them away
 55 into Babylon. As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire
 56 upon her towers: and as for her glorious things^{ll}, they never ceased till they had consumed and brought them all to nought: and the people^s that were not slain with
 57 the sword he carried unto Babylon: who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord^t spoken by the mouth of
 58 Jeremy: until the land had enjoyed^u her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

^r 2 CHR. 36. 18.

^{ll} The Vulgate omits this. See 2 MACC. 2. 4. &c.

^{ll} Or, *noble buildings.*

^s 2 CHR. 36. 20.

^t JER. 25. 11. & 29. 10.

^u LEV. 26. 43. 2 CHR. 36. 21.

CHAPTER II.

The rebuilding of the city and temple.

1 **I**N the first year^a of Cyrus king of the Persians, that the word of the Lord might be accomplished that
 2 He had promised by the mouth of Jeremy; the Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and
 3 also by writing^{ll}, saying, Thus saith Cyrus king of the Persians; the Lord of Israel, the most high Lord, hath
 4 made me king of the whole world, and commanded me
 5 to build Him an house at Jerusalem in Jewry. If therefore there be any of you that are of His people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for He is the Lord that dwelleth in
 6 Jerusalem. Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours,
 7 with gold, and with silver, with gifts, with horses, and with cattle, and other things, which have been set forth by vow^{ll}, for the temple of the Lord at Jerusalem.
 8 Then the chief^b of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved^{ll}^c to go up, and to build an house for the Lord at Jerusalem, and they that dwelt round about them, and helped

^a 2 CHR. 36. 22, 23. EZRA 1. 1, &c.

^{ll} Or, *decreed in writing.*

^{ll} Or, *added as freewill offerings.* See EZRA 1. 4; 3. 5.

^b EZRA 1. 5, &c.

^{ll} Or, *awakened, or stirred up.*

^c 1 SAM. 10. 26. 1 CHR. 5. 26.

|| Or, *goods*,
as in
EZRA 1. 6.
|| Or, *freewill*
offerings.

d 2 KIN. 24. 13.
2 CHR. 36. 7.
|| Or, *house of*
his god,
DAN. 1. 2.

|| Or, *Mithre-*
dath,
EZRA 1. 8.

|| Some read
Samanas-
sar, and
hence the
Vulgate
Salmana-
sar. In
EZRA 1. 8,
Sheshbazz-
zar, the
Persian
name of Ze-
rubbabel.

|| In EZRA 1. 9,
knives, or
changes,
LXX.

|| In the Vul-
gate, 5,860.
In EZRA 1.
11, 5,400.

° EZRA 4. 7.

|| Vulgate,
Balsamus ;
Hebr. *Bish-*
lam, or *in*
peace.

|| Vulgate,
Sabellius ;
Hebr.
Tabeel.

|| Hebr. *Re-*
hum the
chancellor
and Shim-
shai the
scribe,
EZRA 4. 9.

|| Or,
chronicler,
one who
keeps a
record of
incidents.

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. King¹⁰ Cyrus also brought forth the holy vessels, which Nebuchodonosor^d had carried away from Jerusalem, and had set up in his temple of idols^{||}. Now when Cyrus king¹¹ of the Persians had brought them forth, he delivered them to Mithridates^{||} his treasurer: and by him they¹² were delivered to Sanabassar^{||} the governor of Judea. And this was the number of them; a thousand golden¹³ 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. So all¹⁴ the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine^{||}. These were brought back by Sanabassar, to¹⁵ gether with them of the captivity, from Babylon to Jerusalem.

But in the time of Artaxerxes king of the Persians[°]¹⁶ Belemus^{||}, and Mithridates, and Tabellius^{||}, and Rathumus, and Beeltethmus, and Semellius the secretary^{||}, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

To king Artaxerxes our lord, Thy servants, Rathumus¹⁷ the storywriter^{||}, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice. Be it now known to the lord the king,¹⁸ 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. Now if this¹⁹ city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings. And forasmuch as the things pertaining to the²⁰ temple are now in hand, we think it meet not to neglect such a matter, but to speak unto our lord the king, to²¹ the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers: and thou shalt find in²² the chronicles what is written concerning these things,

- and shalt understand that that city was rebellious,
 23 troubling both kings and cities : and that the Jews were
 rebellious, and raised always wars therein^{||}; for the
 24 which cause even this city was made desolate. Where-
 fore now we do declare unto thee, O lord the king, that
 if this city be built again, and the walls thereof set
 up anew, thou shalt from henceforth have no passage^f
 into Celosyria and Phenice. ^{|| Or, were the cause of many sieges therein from old time. f EZRA 4. 16.}
- 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 begin-
 27 ning practising against kings ; and the men therein
 were given to rebellion and war : and that mighty
 kings and fierce were in Jerusalem, who reigned
 28 and exacted tributes in Celosyria and Phenice. Now
 therefore I have commanded to hinder those men from
 building the city, and heed to be taken that there be
 29 no more done in it ; and that those wicked workers
 proceed no further to the annoyance^{||} of kings. ^{|| Or, the damage, as in EZRA 4. 22.}
- 30 Then king Artaxerxes his letters being read, Rathu-
 mus, 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. ^{|| Or, their companions, EZRA 4. 23, 24. || Or, of forces.}

CHAPTER III.

The three young men, and their sentences.

- 1 **N**OW when Darius reigned, he made a great feast
 unto all his subjects, and unto all his household,
 2 and unto all the princes of Media and Persia, and to
 all the governors and captains and lieutenants^{||} that
 were under him, from India^a unto Ethiopia, of an
 3 hundred twenty and seven provinces. And when they
 had eaten and drunken, and being satisfied were gone
 Josephus, Ant., Lib. XI., Cap. 3. ^{|| Or, satraps. or overseers of provinces. ^a ESTH. 1. 1. & 8. 9.}

home, then Darius the king went into his bedchamber, and slept, and soon after awaked 11.

11 Or, *fell into a deep sleep.* (So Schleusner and Steph. Thes.)

Then three young men, that were of the guard 4 that kept the king's body, spake one to another; Let 5 every one of us speak a sentence: he that shall overcome 11, 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: as, to be 6 clothed in purple, to drink in gold 11, and to sleep upon gold, and a chariot with bridles of gold, and an head-tire of fine linen 11, and a chain about his neck: and he 7 shall sit next to Darius^b because of his wisdom, and shall be called Darius his cousin 11.

11 Or, *Let each of us mention one thing that is strongest, and unto him whose sentence &c.*

11 Or, *in vessels of gold.*

11 Or, *a bonnet of white silk.*

^b GEN. 41. 42, 43.

ESTH. 6. 8, 9.

DAN. 5. 7, 29.

11 Or, *kinsman.*

^c DAN. 6. 1, 2.

And then every one wrote his sentence, sealed it, 8 and laid it under king Darius his pillow; and said 9 that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia^c shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed. The first wrote, Wine is the strong- 10 est. The second wrote, The king is strongest. The 11 third wrote, Women are strongest: but above all things 12 Truth beareth away the victory.

Now when the king was risen up, they took their 13 writings, and delivered them unto him, and so he read them: and sending forth he called all the princes of 14 Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers; and sat him 15 down in the royal seat of judgment; and the writings were read before them. And he said, Call the young 16 men, and they shall declare their own sentences. So they were called, and came in. And he said unto 17 them, Declare unto us your mind concerning the writings 11.

11 Or, *Tell us the meaning of the things that ye have written.* See JUDG. 14. 12.

^d IS. 28. 7.

HOS. 4. 11.

11 The reading of the Vulgate, *to be vain*, is a corruption of the text.

^e ECCLUS. 31. 25, 27, 28.

Then began the first, who had spoken of the strength 18 of wine; and he said thus, O ye men, how exceeding strong is wine! It causeth all men to err^d that drink it: it maketh the mind of the king and of the fatherless 19 child to be all one 11; of the bondman and of the freeman, of the poor man and of the rich: it turneth also 20 every thought into jollity and mirth^e, so that a man

- 21 remembereth neither sorrow nor debt: and it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents^{||}: and when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords^f: 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.

|| A man talks as if he possessed talents, or great wealth. See PROV. 23. 29, &c.
 f ECCLES. 31. 29, 30.
 || Or, *awake*. SO GEN. 9. 24.
 PROV. 23. 35.

CHAPTER IV.

Truth is mightier than all.

- 1 **T**HEN the second, that had spoken of the strength of the king, began to say, O ye men, do not men excel in strength, that bear rule over^{||} sea and land, and all things in them? But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth^a them they do. If he bid them make war the one against the other, they do it: if he send them out against the enemies^b, they go, and break down mountains, walls, and towers. 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. Likewise for those that are no soldiers, 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^c, and compel one another to pay tribute unto the king. And yet he is but one man: if he^{||} command to kill, they kill; if he command to spare^d, they spare; if he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build; if he command to cut down^e, they cut down; if he command to plant, they plant. So all his people and his armies^{||} obey him: furthermore he lieth^{||} down, he eateth and drinketh, and taketh his rest: and these keep watch round about him, neither may any one depart, and do his own business^f, neither disobey they him in anything. O ye men, how should not the king

|| Or, *conquer*. SO GEN. 1. 28.

^a ECCLES. 8. 2, 3, 4.

^b 1 SAM. 8. 11, 12.
 2 SAM. 11. 1.

|| Or, *till the ground*.

^c 1 SAM. 8. 15.

|| Or, *if the king alone do but command*.

^d DAN. 5. 19.

^e IS. 37. 24—26.

|| Or, *princes*.
 || Or, *sitteth*.

^f GEN. 41. 44.

be mightiest, when in such sort he is obeyed? And he held his tongue.

Then the third, who had spoken of women, and of 13 the truth (this was Zorobabel), began to speak. O ye 14 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 lordship over them? are they not women? Women have borne the king^g and all the 15 people that bear rule by sea and land. Even of them 16 came they: and they nourished them up that planted the vineyards, from whence the wine cometh. These 17 also make garments^h for men; these bring glory unto men; and without^{||} women cannot men be. Yea, and 18 if men have gathered together gold and silver, or any other goodly thing, do they not love a womanⁱ which is comely in favour and beauty? And letting all those 19 things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire^j unto her than unto silver or gold, or any goodly thing whatsoever? A man leaveth his own father^k that 20 brought him up, and his own country, and cleaveth unto his wife. He sticketh not to spend^{||} his life with 21 his wife, and remembereth neither father, nor mother, nor country.

By this also ye must know that women have do- 22 minion over you: do ye not labour and toil, and give and bring all to the woman? Yea, a man taketh his 23 sword, and goeth his way^l to rob and to steal, to sail upon the sea and upon rivers; and looketh upon a 24 lion^m, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. Wherefore a man loveth his wife better than father 25 or mother. Yea, many there be that have run out of 26 their wits for women, and become servantsⁿ for their sakes. Many also have perished, have erred, and 27 sinned, for women. And now do ye not believe me? 28 Is not the king great in his power? Do not all regions fear to touch him? Yet did I see him and Apame the 29 king's concubine, the daughter of the admirable Bartacus^{||}, sitting at the right hand of the king, and taking 30 the crown from the king's head, and setting it upon

^g WISD. 7. 4, 5.

^h PROV. 31. 22, 24.

ACTS 9. 39.

^{||} Or, *apart from.*

ⁱ PROV. 31. 10.

^j ECCLES. 36. 22.

^k GEN. 2. 24.

^{||} Or, *jeopardeth: or, remains by her until death. See GEN. 35. 18. RUTH 1. 17.*

^l JUDG. 14. 19.

^m JUDG. 14. 2, 5, 6.

ⁿ JUDG. 16. 21. HOS. 12. 12.

^{||} Or, *daughter of Rabezacus Themasius, as in Josephus.*

her own head; she also struck the king with her left
 31 hand. 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
 32 reconciled to him again. 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
 34 another: so he began to speak of the truth. 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^o the heavens round about, and fetcheth his
 35 course again to his own place in one day. Is He not
 great that maketh these things? Therefore great is the
 36 Truth^p, and stronger than all things. All the earth
 calleth upon the Truth, and the heaven blesseth it:
 all works shake and tremble at it, and with it is no
 37 unrighteous thing. Wine is wicked^{ll}, the king is wick-
 ed, women are wicked, all the children of men^q are
 wicked, and such are all their wicked works; and
 there is no truth in them; in their unrighteousness
 38 also they shall perish. As for the Truth, it endureth,
 and is always strong; it liveth and conquereth for
 39 evermore. With her there is no accepting of persons
 or rewards^{ll}; but she doeth the things that are just,
 and refraineth from all unjust and wicked things; and
 40 all men do well like of her works. Neither in her
 judgment is any unrighteousness; and she is the
 strength, kingdom, power, and majesty, of all ages.
 Blessed be the God^r of truth.

41 And with that he held his peace. And all the people
 then shouted, and said, Great is Truth, and mighty above
 42 all things^{ll}. Then said the king unto him, Ask what
 thou wilt more than is appointed in the writing, and we
 will give it thee, because thou art found wisest; and
 thou shalt sit next me, and shalt be called my cousin^{ll}.
 43 Then said he unto the king, Remember thy vow, which
 thou hast vowed to build Jerusalem, in the day when
 44 thou camest to thy kingdom, and to send away all the
 vessels that were taken away out of Jerusalem, which
 Cyrus set apart, when he vowed to destroy Babylon,

^o Ps. 19. 6.
 ECCLES. 48.
 2, 5.

^p Quoted by
 S. Athana-
 sius, who
 compares
 PROV. 8. 30.
 JOHN 5. 17;
 14. 6. 'Truth,'
 in Hebrew
 letters, be-
 ginning the first,
 middle, and
 last of the
 alphabet,
 answers to
 Alpha and
 Omega in
 Greek (*Jer.*
Taylor).

^{ll} Or, *false*, or
treacherous.

^q Ps. 62. 9;
 116. 11.

ROM. 3. 4.

^{ll} Or, *making*
of distinc-
tions. The
 Old English
 adds, 'be-
 tween rich
 or poor,
 mighty or
 simple.' See
 LEV. 19. 15.

^r DEUT. 32. 4.
 Ps. 31. 5.

JER. 10. 10.
 JOHN 14. 17;
 15. 26; 16. 13.
 1 JOHN 4. 6.

^{ll} Or,
prevaileth.

^{ll} Or, *kins-*
man. See
 GEN. 45. 3.

and to send them again thither. Thou also hast vowed 45
^s EZEK. 25. 12; 35. 12; 36. 5. to build up the temple, which the Edomites^s burned
 when Judea was made desolate by the Chaldees. And 46
 now, O lord the king, this is that which I require, and
 which I desire of thee, and this is the princely libe-
 rality^{||} 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^t.

^{||} Or, *majesty*.
 See DAN. 4.
 36.

^t DAN. 4. 37.
 TOB. 13. 7, 11.

Then Darius the king stood up, and kissed him, and 47
 wrote letters for him unto all the treasurers and lieu-
 tenants 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. He wrote letters 48
 also unto the lieutenants that were in Celosyria and
 Phenice, and unto them^u in Libanus, that they should
 bring cedar wood from Libanus unto Jerusalem, and
 that they should build the city with him. Moreover he 49
 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; and that all the country which 50
 they hold should be free^v without tribute; and that
^v EZRA 7. 24. the Edomites^w should give over the villages of the Jews
^w EZEK. 35. 10. which then they held: yea, that there should be yearly 51
 given twenty talents to the building of the temple, until
 the time that it were built; and other ten talents 52
 yearly, to maintain the burnt offerings^x upon the altar
 every day, as they had a commandment to offer
 seventeen^{||}: and that all they that went from Baby- 53
 lon to build the city should have free liberty, as well
 they as their posterity, and all the priests that went
 away.

^u EZRA 3. 7.

^v EZRA 7. 24.

^w EZEK. 35. 10.

^x EZRA 3. 4, 5.

^{||} The weekly
 number of
 burnt offer-
 ings, includ-
 ing that of
 the Sab-
 bath-eve
 preceding.
 See NUM. 28.

^{||} Or,
expenses.

^{||} Or, *alot-
 ments and
 rations*.

He wrote also concerning the charges^{||}, and the 54
 priests' vestments wherein they minister; and likewise 55
 for the charges of the Levites, to be given them until
 the day that the house were finished, and Jerusalem
 builded up. And he commanded to give to all that kept 56
 the city pensions and wages^{||}. He sent away also all 57
 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
59 the King of heaven, and said, From Thee cometh victory,
from Thee cometh wisdom, and Thine is the glory,
60 and I am Thy servant. Blessed art Thou, Who hast given^y me wisdom: for to Thee I give thanks, O Lord^y DAN. 2. 23.
of our fathers.

61 And so he took the letters, and went out, and came
62 unto Babylon, and told it all his brethren. And they
praised the God of their fathers, because he had given
63 them freedom and liberty 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. || Or, sat down to drink, ESTH. 3. 15.

CHAPTER V.

The rebuilding of the temple.

1 **A**FTER 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 menses-
2 vants and maidservants, and their cattle. And Darius
sent with them^a a thousand horsemen, till they had
brought them back to Jerusalem safely^{||}, and with musical
3 [instruments] tabrets and flutes. And all their brethren
played, and he made them go up together with them. ^a BAR. 5. 5, 6.

4 And these are the names of the men which went up,
according to their families among their tribes, after
5 their several heads. The priests, the sons of Phinees
the son 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
6 Phares, of the tribe of Judah; who spaké wise sentences^b
before Darius the king of Persia in the second year of his
reign, in the month Nisan, which is the first month. || Or, Joachim, and Zorobabel. See NEH. 12. 10.

7 And these are they of Jewry that came up from the
captivity, where they dwelt as strangers, whom Nebuchodonosor
the king of Babylon had carried away unto
8 Babylon. And they returned unto Jerusalem, and to ^b ch. 4. 13.

- the other parts of Jewry, every man to his own city, who came with Zorobabel^c, with Jesus, Nehemias, and Zacharias^{||}, and Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides^{||}. The number of them of the nation, and their 9
- ^c EZRA 2. 2, &c.
^{||} Or, *Saraias*.
^{||} Or, *princes*.
^{||} Or, *Phares*. The Versions vary greatly in the proper names and numbers throughout this passage. Verses 15 to 39 are omitted in the Syriac.
- governors, sons of Phoros^{||}, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two: the sons of Ares, seven hundred fifty 10 and six: the sons of Phaath Moab, two thousand eight 11 hundred and twelve: the sons of Elam, a thousand two 12 hundred fifty and four: the sons of Zathui, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight: the sons of Bebai, six hundred twenty and three: the 13 sons of Sadas, three thousand two hundred twenty and two: the sons of Adonikam, six hundred sixty and 14 seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four: the sons 15 of Aterezias^{||}, ninety and two: the sons of Ceilan and Azetas, threescore and seven: the sons of Azuran, four hundred thirty and two: the sons of Ananias, an hun- 16 dred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two: the sons of 17 Meterus^{||}, three thousand and five: the sons of Bethlomon, an hundred twenty and three: they of Netophah, 18 fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two: they of 19 Kiriatharius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred: they of Chadias and Ammidoi, four 20 hundred twenty and two: they of Cirama and Gabdes^{||}, six hundred twenty and one: they of Macalon, an hun- 21 dred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six: the sons 22 of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five: the sons of Annaas^{||}, three thousand three hundred and 23 thirty^{||}.
- ^{||} Or, *Ater*, son of *Ezechias*.
^{||} Or, *Beterus*.
^{||} Or, *Gabbes*.
^{||} Or, *Sanaas*.
^{||} Or, *one*.
- ^d EZRA 2. 36. The priests^d: the sons of Jeddu, the son of Jesus, 24 among the sons of Sanasib, nine^{||} hundred seventy and
- ^{||} Or, *eight*.

- two: the sons of Meruth, a thousand^{||} fifty and two: || Or, *two hundred.*
- 25 the sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand^{||} and seventeen. || Or, *two hundred.*
- 26 The Levites^o: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four. e EZRA 2. 40.
- 27 The holy singers^f: the sons of Asaph, an hundred twenty and eight. f EZRA 2. 41.
- 28 The porters^g: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami^{||}, in all an hundred thirty and nine. g EZRA 2. 42. || Or, *Tobis.*
- 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 Graba, the sons of Acua, 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 || Or, *Nethinims, EZRA 2. 43, &c.*
- 30 of Geddur, the sons of Airus^{||}, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azara, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the || Or, *Jairus.*
- 31 sons of Basaloth, the sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus^{||}, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha. || Or, *Barcue.*
- 32 The sons of the servants of Solomon^h: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Isdael, the sons of Sapheth, h EZRA 2. 55.
- 33 the sons of Hagia, the sons of Phacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat^{||}, the sons of Allom. || Or, *Saphag.*
- 34 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.
- 35 These^{||} came up from Thermeleth and Thelersas, || Or, *These following.*
- 36 Charaathalar leading them, and Aalar; neitherⁱ could they shew their families, nor their stock, how they were i EZRA 2. 59.

of Israel: the sons of Ladan, the son of Ban, the sons of Necodan, six hundred fifty and two. And of the 38
priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia, one of the daughters of Berzelus^{ll}, and was named after his name. And when the description of the kindred of these men 39
was sought in the register, and was not found, they were removed from executing the office of the priest-
hood: for unto them said Nehemias and Atharias^{ll}, 40
that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth^{ll}.

^{ll} Or, *Phæzeldæus*.

^{ll} Or, *Nehemias, who was also the Tirshatha, or governor, NEH. 8. 9.*

^{ll} Or, *Urim and Thummim, EZRA 2. 63.*

So of Israel, from them of twelve years old and up- 41
ward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty. Their menservants and handmaids 42
were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five: four hundred thirty and five camels, seven 43
thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke^{ll}.

^{ll} Or, *asses, EZRA 2. 67.*
^j EZRA 2. 68, 69.

And certain of the chief of their families^j, when they 44
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, and to give into the holy treasury of the 45
works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments. And so dwelt 46
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. But when the seventh 47
month^k was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate

^k EZRA 3. 1.

^{ll} Or, *into the court which was before the east door.*

which is toward the east^{ll}. Then stood up Jesus the 48
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, to offer burnt 49
sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God. And 50

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 the Lord both morning and evening. Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet: and after that, the continual oblations^{ll}, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts. And all they that had made any vow to God began to offer sacrifices to God from the first day^{ll} of the seventh month, although the temple of the Lord was not yet built. And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness. Unto them of Zidon also and Tyre they gave carrs^{ll}, 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. 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: and they laid the foundation of the house of God in the first day^{ll} of the second month, in the second year after they were come to Jewry and Jerusalem. And they appointed the Levites^l from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord setters forward of the business^{ll}, labouring to advance the works in the house of God. So the workmen built the temple of the Lord. And the priests stood arrayed in their vestments^m with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals, singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained. And they sung with loud voices songs to the praise of the Lord, because

^{ll} Or, *the appointed sacrifices.*

^{ll} Or, *at the new moon.*

^{ll} Or, *coins, and so money,*
EZRA 3. 7.

^{ll} Or, *new moon.*

^l 1 CHR. 23.
24, 27.
EZRA 3. 8, 9.

^{ll} Or, *as overseers of labour, attending to the work.*
See EXOD. 1.
11.
^m EZRA 3. 10,
11.

His mercy and glory is for ever in all Israel. And all 62
the people sounded trumpets, and shouted with a loud
voice, singing songs of thanksgiving unto the Lord for
the rearing up of the house of the Lord.

Also of the priests and Levites, and of the chief of 63
their families, the ancients^{||} who had seen the former
house cameⁿ to the building of this with weeping and
great crying. But many with trumpets and joy 64
shouted with loud voice, insomuch that the trumpets 65
might not be heard for the weeping of the people:
yet the multitude sounded marvellously^{||}, so that it
was heard afar off.

^{||} Or, *with great sound of trumpets.*

^o EZRA 4.1, &c. ch. 2. 16, &c. NEH. 2. 20.

Wherefore when the enemies^o of the tribe of Judah 66
and Benjamin heard it, they came to know what that
noise of trumpets should mean. And they perceived 67
that they that were of the captivity did build the
temple unto the Lord God of Israel. So they went 68
to Zorobabel and Jesus, and to the chief of the families,
and said unto them, We will build together with you.
For we likewise, as ye, do obey your Lord, and do 69
sacrifice unto Him from the days of Azbazareth^{||} the
king of the Assyrians, who brought us hither.

^{||} Gr. *Asbacaphas*. In EZRA 4. 2, *E-sar-haddon*. Sec 2 KIN. 17. 24—28.

^p ch. 2. 30.

^{||} Or, *beleaguering them.*

^{||} Or, *public agitations.*

^{||} Or, *until the second year of Darius*; the whole period of the hindrance of the work being fourteen years.

Then Zorobabel and Jesus and the chief of the 70
families of Israel said unto them, It is not for us and
you to build together an house unto the Lord our God.
We ourselves alone will build unto the Lord of Israel, 71
according as Cyrus the king of the Persians hath com-
manded us. But the heathen^p of the land lying heavy 72
upon the inhabitants of Judea, and holding them
strait^{||}, hindered their building; and by their secret 73
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 build-
ing for the space of two years^{||}, until the reign of
Darius.

CHAPTER VI.

The petition of the Jews' enemies, and the answer of Darius.

^a EZRA 5.1, &c. Josephus, Ant., Book XI. ch. 4.

^{||} Or, *against.*

NOW in the second year of the reign of Darius, 1
Aggeus^a and Zacharias the son of Addo, the
prophets, prophesied unto^{||} the Jews in Jewry and Je-

rusalem in the Name of the Lord God of Israel, which
 2 was upon them^{||}. Then stood up Zorobabel the son of
 Salathiel, and Jesus the son of Josedec, and began to
 build the house of the Lord at Jerusalem, the prophets
 3 of the Lord being with them, and helping them. At
 the same time came unto them Sisinnes^{||} the governor
 of Syria and Phenice, with Sathrabuzanes^{||} and his
 4 companions, and said unto them, By whose appoint-
 ment do ye build this house and this roof, and perform
 all the other things? And who are the workmen that
 perform these things?

^{||} Or, *even a-
against them.*

^{||} In EZRA 5. 3,
Tatnai and
*Shethar-
boznai.*

5 Nevertheless the elders of the Jews obtained favour,
 6 because the Lord had visited the captivity; and they
 were not hindered from building, until such time as
 signification was given^{||} unto Darius concerning them,
 and an answer received.

^{||} Or, *until the
time that
Darius was
certified
thereof.*

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
 8 sent unto Darius; 'To king Darius, greeting: Let all
 'things be known unto our lord 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 the Lord, great and new, of
 'hewn^{||} and costly stones^b, and the timber already
 10 'laid upon the walls. 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
 11 'made. Then asked we these elders, saying, By whose
 'commandment build ye this house, and lay the founda-
 12 'tions of these works? Therefore to the intent that we
 'might give knowledge unto thee by writing, we de-
 'manded of them who were^{||} the chief doers, and we^{||}
 'required of them the names in writing of their prin-
 13 'cipal men. So they gave us this answer, We are the
 'servants of the Lord 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 the Lord of Israel which is in heaven,

^{||} Or,
*smoothed,
or polished,*
1 CHR. 22. 2.
AMOS 5. 11.

^b TOBIT 13. 16,
17.

^{||} Or, *and that
we might
note down
for thee.*

^{||} Or, *we also.*

' He gave them over into the power of Nebuchodonosor
 ' king of Babylon, of the Chaldees; who pulled down 16
 ' the house, and burned it, and carried away the people
 ' captives unto Babylon. But in the first year that king 17
 ' Cyrus reigned over the country of Babylon, Cyrus the
 ' king wrote to build up this house. And the holy 18
 ' vessels of gold and silver, that Nebuchodonosor 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 and to Sanabassarus 19
 ' the ruler, with commandment that he should carry 19
 ' away the same vessels, and put them in the temple
 ' at Jerusalem; and that the temple of the Lord should
 ' be built in his place. Then the same Sanabassarus, 20
 ' being come hither, laid the foundations of the house
 ' of the Lord at Jerusalem; and from that time to this
 ' being still a building, it is not yet fully ended. Now 12
 ' therefore, if it seem good unto the king, let search be 22
 ' made among the records 11 of king Cyrus: and if it
 ' be found that the building of the house of the Lord
 ' at Jerusalem hath been done with the consent of king
 ' Cyrus, and if our lord the king be so minded, let him
 ' signify unto us thereof.'

Then commanded king Darius^c to seek among the 23
 records at Babylon: and so at Ecbatana the palace 11,
 which is in the country of Media, there was found a
 roll 11 wherein these things were recorded. In the first 24
 year of the reign of Cyrus, king Cyrus commanded that
 the house of the Lord at Jerusalem should be built again,
 where they do sacrifice with continual fire: whose height
 shall be sixty cubits, and the breadth sixty cubits, with 25
 three rows 11 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: and that the holy vessels of 26
 the house of the Lord, both of gold and silver, that Ne-
 buchodonosor 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. And also he commanded that Sisinnes the go- 27
 vernor of Syria and Phenice, and Sathrabuzanes, and

11 Or, *which is also Sanabassar, or Salmassar.* See above, 2. 12. In Josephus, 'Mithridates the treasurer.'

11 Or, *libraries: or royal archives.* EZRA 5. 17, 'the king's treasure house.' The Vulgate adds, 'in Baby-lonia.'

^c EZRA 6. 1, &c.

11 Or, *fortress.* See JUDITH 1. 1, &c.

11 Greek *topos*, perhaps for *tomos*, tome or volume.

11 Or, *stories, or courses.*

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 the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord 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 the

29 Lord be finished: and out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the

30 governor, for bullocks, and rams, and lambs; and also corn, salt, wine, and oil, and that continually every year without further question^{||}, according as the

31 priests that be in Jerusalem shall signify to be daily spent: that offerings^{||} may be made to the most high God for the king and for his children, and that they

32 may pray^d for their lives. And he commanded that whosoever should transgress, yea, or make light of anything afore spoken or written, out of his own house

33 and all his goods seized for the king. The Lord therefore, whose Name is there called upon, utterly destroy^e every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem. I Darius the king have ordained that according

34 unto these things it be done with diligence.

^{||} Or, *without delay* (Vulgate).

^{||} Gr. *drink offerings*.

^d EZRA 6. 10.
1 MACC. 7. 33;
12. 11.

^{||} Or, *timber*, EZRA 6. 11.

^e Is. 60. 12.
Ps. 129. 5, 6.

CHAPTER VII.

The dedication of the temple.

1 **T**HEN Sisimnes, the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions, following^a 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

4 Zacharias the prophets^b prophesied. And they finished these things by the commandment of the Lord God of Israel, and with the consent^{||} of Cyrus, Darius, and

5 Artaxerxes^c, kings of Persia. And thus was the holy

^a EZRA 6. 13.

^{||} Or, *the priests*.

^b EZRA 6. 14.

^{||} Or, *decree*.
^c See EZRA 7. 12, &c.

^d EZRA 6. 15,
the third
day.

house finished in the three and twentieth^d day of the month Adar, in the sixth year of Darius king of the Persians.

And the children of Israel, the priests, and the 6 Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses. And to the dedication 7 of the temple of the Lord they offered an hundred bullocks, two hundred rams, four hundred lambs; and 8 twelve goats for the sin of all Israel, according to the number of the chief^{||} of the tribes of Israel.

^{||} Or, *offered*
from the
goods of the
twelve chiefs
of the tribes,
Syr. See
NUM. 7. 2, 11.

The priests also and the Levites stood arrayed in 9 their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate. And 10 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. They that were of the captivity were not all sanctified 11 together^{||}: but the Levites were all sanctified together. And so they offered the passover for all them of the 12 captivity, and for their brethren the priests, and for themselves. And the children of Israel that came out 13 of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord. And they kept the 14 feast of unleavened bread seven days, making merry before the Lord, for that he had turned the counsel of 15 the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

^{||} Or, *the*
priests and
Levites were
sanctified,
together
with all the
children of
the cap-
tivity. See
EZRA 6. 20.

CHAPTER VIII.

The coming of Esdras to Jerusalem.

^a EZRA 7. 1, &c.

^{||} Or, *there*
went unto
him.

AND after these things, when Artaxerxes^a the king 1 of the Persians reigned, came^{||} Esdras the son of Saraïas, the son of Ezerias, the son of Helchiah, the son 2 of Salum, the son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zaráias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of

3 Elcazar, the son of Aaron the chief priest. 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. 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, 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 the Lord gave them. For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

^{||} The Vulgate adds, both to teach and to do it. See MATT. 5. 19.

^{||} Or, *Nethinims.*

^{||} Or, *new moon.*

^{||} Or, *fifth month.*

[Then came the secretaries of king Artaxerxes and delivered the writings that were come from Artaxerxes the king¹.]

¹ Addition in Vulgate.

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 the Lord, is this that followeth; 'King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting: '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. As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven^b friends the counsellors; that they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord; and carry the gifts unto the Lord 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 the Lord in Jerusalem, with that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining^{||}; to the end that they may offer sacri-

^{||} Or, *made a beneficent decree.*

^b EZRA 7. 14. ESTH. 1. 14.

^{||} Or, *the additional oblations.*

‘fices unto the Lord upon the altar of the Lord their
‘God, which is in Jerusalem.

‘And whatsoever thou and thy brethren will do with 16
‘the silver and gold, that do, according to the will of
‘thy God. And the holy vessels of the Lord, which are 17
‘given thee for the use of the temple of thy God, which
‘is in Jerusalem, thou shalt set before thy God in Je- 18
‘rusalem. And whatsoever thing else thou shalt re- 18
‘member for the use of the temple of thy God, thou
‘shalt give it out of the king’s treasury.

[‘And look, what thou with thy brethren wilt do with
‘the gold and silver, that do after the will of the Lord².]

‘And I king Artaxerxes have also commanded the 19
‘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, to the sum of an hundred 20
‘talents of silver^{||}, likewise also of wheat even to an
‘hundred cors^{||}, and an hundred pieces^{||} of wine, and
‘other things in abundance. Let all things be per- 21
‘formed after the law of God diligently unto the most
‘high God, that wrath come not upon the kingdom
‘of the king and his sons. I command you also, that 22
‘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
‘anything upon^{||} them. And thou^c, Esdras, according 23
‘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. And whosoever shall transgress the 24
‘law of thy God, and of the king, shall be punished dili-
‘gently, whether it be by death, or other punishment^{||},
‘by penalty of money, or by^{||} imprisonment.’

Then said Esdras the scribe, ‘Blessed be the only 25
‘Lord God of my fathers, who hath put these things
‘into the heart of the king, to glorify His house that is
‘in Jerusalem: and hath honoured me in the sight of 26
‘the king, and his counsellors, and all his friends and
‘nobles.’ Therefore^{||} was I encouraged by the help of 27

² Addition in
Vulgate.
See EZRA
7. 18.

^{||} The Vul-
gate adds,
*and of gold
in like man-
ner.*

^{||} Or, *mea-
sures*, EZRA
7. 22.

^{||} Or, *vessels*.
In 2 CHR.
4. 5, ‘baths,’
a measure
defined in
EZEK. 45. 11.
The use of
‘piece’ in
the English
here is al-
most with-
out parallel.

^{||} Gr. *hostile
device*.

^{||} Or, *to
meddle with
them*.

^c EZRA 7. 25,
26.

^{||} Or, *um-
pires, arbi-
trators*.

^{||} Such as
stripes,
or other
tortures
(Vulg.).

^{||} Or, *banish-
ment*.

^{||} Note, that
from here to
ver. 30 the
compiler
speaks in
the person
of Esdras.

the Lord my God, and gathered together men of Israel to go up with me.

28 And these^d are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes: Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias: of the sons of Pharez, Zacharias; and with him were counted 31 an hundred and fifty men: of the sons of Pahath Moab, Eliaonias, the son of Zariaias, and with him two hundred men: 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 33 hundred and fifty men: of the sons of Elam, Josias son of Gotholias, and with him seventy men: of the sons of Saphatias, Zariaias son of Michael, and with him 35 threescore and ten men: of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve 36 men: of the sons of Banid, Assalimoth son of Josaphias, 37 and with him an hundred and threescore men: of the sons of Babi, Zacharias son of Bebai, and with him 38 twenty and eight men: 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, Jewel, and Samaias, and with 40 them seventy men: 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^e, where we pitched our tents three days: and 42 then I surveyed them. But when I had found there none 43 of the priests and Levites, then sent I unto Eleazar, and 44 Iduel, and Masman, and Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned. And I bade them that 45 they should go unto Saddeus^{||} the captain, who was in the place of the treasury: and commanded them that 46 they should speak unto Daddeus^{||}, 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 the 47 Lord. And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi,

^d EZRA 8. 1, &c. Both there and in the versions the names and numbers differ in many instances.

^e EZRA 8. 15.

^{||} Or, *Loddeus.*

^{||} Or, *Loddeus.*
See EZRA 8. 17.

the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen. And Asebia, and Annuus, 48 and Osaïas his brother, of the sons of Channuneus, and their sons, were twenty men. And of the servants of 49 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^{ll}.

^{ll} Or, recorded.
^f EZRA 8. 21.

And there^f I vowed a fast unto the young men before 50 our Lord, to desire of Him a prosperous journey both for us and them that were with us, for our children, and for the cattle^{ll}: for I was ashamed to ask the king foot- 51 men, and horsemen, and conduct^{ll} for safeguard against our adversaries. For we had said unto the king, that 52 the power of the Lord our God should be with them that seek Him, to support them in all ways^{ll}. And 53 again we besought our Lord as touching these things, and found Him favourable unto us.

^{ll} The Vulgate adds, because of our enemies' designs.

^{ll} Or, an escort.

^{ll} Or, to supply all their need.

In Vulg., seek Him with their whole heart.
Syr. with all integrity.

^g EZRA 8. 24.

^{ll} Gr. heads of families.

^{ll} In Vulg. a hundred and fifty.

^{ll} In Vulg. seven times twenty.

Then I separated^g twelve of the chief^{ll} of the priests, 54 Esebriasis, and Assanias, and ten men of their brethren with them: and I weighed them the gold, and the 55 silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given. And when I had weighed it, I 56 delivered unto them six hundred and fifty^{ll} talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold, and twenty^{ll} golden vessels, 57 and twelve vessels of brass, even of fine brass, glittering like gold.

^h EZRA 8. 28, &c.

And I said unto them^h, Both ye are holy unto the 58 Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers. Watch ye, and keep them till ye deliver them to the 59 chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers^{ll} of the house of our God.

^{ll} Or, store-houses,
2 CHR. 31. 11.

So the priests and the Levites, who had received the 60 silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord. And from the 61 river Theras we departedⁱ the twelfth day of the first month, and came to Jerusalem by the mighty hand of

ⁱ EZRA 8. 31, &c.

- our Lord, which was with us: and from the beginning
of our journey^{||} the Lord delivered us from every enemy,
62 and so we came to Jerusalem. And when we had
been there three days, the gold and silver that was
weighed was delivered in the house of our Lord on the
fourth day unto Marmoth the priest the son of Iri^{||}.
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
64 and weight. And all the weight of them was written
up the same hour.
- 65 Moreover they that were come out of the captivity^j
offered sacrifice unto the Lord God of Israel, even
twelve bullocks for all Israel, fourscore and sixteen
66 rams, threescore and twelve lambs, goats for a peace
offering, twelve; all of them a sacrifice to the Lord.
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^k came
69 unto me, and said, The nation of Israel, the princes, the
priests and Levites, have not put away from them the
strange people of the land, nor the pollutions of the
Gentiles, to wit, of the Canaanites, Hittites, Pheresites,
Jebusites, and the Moabites, Egyptians, and Edomites.
70 For both they and their sons have married with their
daughters^l, 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 par-
takers of this iniquity.
- 71 And as soon as I had heard^m 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
72 very heavy. So all they that were then moved at the
word of the Lord God of Israel assembled unto me,
whilst I mourned for the iniquity: but I sat still full of
73 heaviness until the eveningⁿ sacrifice. Then rising up
from the fast^o with my clothes and the holy garment
rent, and bowing my knees, and stretching forth my
74 hands unto the Lord, I said, 'O Lord, I am confounded

^{||} Or, *from the approach of every enemy.*

^{||} Or, *Uria.*

^j EZRA 8. 35.

^k EZRA 9. 1, &c.

^l EX. 34. 16. DEUT. 7. 3.

^m EZRA 9. 3, 4.

ⁿ DAN. 9. 21.

^o DAN. 9. 3; 10. 3.

- ‘and ashamed before Thy face: for our sins are mul- 75
 ‘tiplied above our heads, and our ignorances^{||} have
 ‘reached up unto heaven. For ever since the time of 76
 ‘our fathers we have been and are in great sin, even
 ‘unto this day. And for our sins and our fathers’ 77
 ‘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. And now in some measure hath 78
 ‘mercy been shewed unto us from Thee, O Lord, that
 ‘there should be left us a root and a name in the place
 ‘of Thy sanctuary; and to discover unto us a light in 79
 ‘the house of the Lord our God, and to give us food in
 ‘the time of our servitude. Yea, when we were in 80.
 ‘bondage, we were not forsaken of our Lord; but He
 ‘made us gracious before the kings of Persia, so that
 ‘they gave us food; yea, and honoured the temple of 81
 ‘our Lord, and raised up the desolate Sion, that they
 ‘have given us a sure abiding^{||} in Jewry and Jerusa- 82
 ‘lem. And now, O Lord, what shall we say, having
 ‘these things? for we have transgressed Thy com-
 ‘mandments, which Thou gavest by the hand of Thy
 ‘servants the prophets, saying, That the land^p, which 83
 ‘ye enter into to possess as an heritage, is a land pol-
 ‘luted with the pollutions of the strangers of the land,
 ‘and they have filled it with their uncleanness. There- 84
 ‘fore now shall ye not join your daughters unto their
 ‘sons, neither shall ye take their daughters unto your
 ‘sons. Moreover ye shall never seek to have peace^q 85
 ‘with them, that ye may be strong, and eat the good
 ‘things of the land, and that ye may leave^{||} the in-
 ‘heritance of the land unto your children for evermore.
 ‘And all that is befallen is done unto us for our wicked 86
 ‘works and great sins: for Thou, O Lord, didst make
 ‘our sins^{||} light, and didst give unto us such a root: 87
 ‘but we have turned back again to transgress Thy law,
 ‘and to mingle ourselves with the uncleanness of the
 ‘nations of the land. Mightest not Thou be^{||} angry 88
 ‘with us to destroy us, till Thou hadst left us neither
 ‘root, seed, nor name? O Lord God of Israel, Thou 89
 ‘art true^r: for we are left a root this day. Behold, 90
- ^{||} Or, *trespasses*,
 LEV. 5. 15.
- ^{||} Or, *fixture*,
 as of a wall,
 EZRA 9. 8.
 IS. 22. 23.
- ^p LEV. 18. 24,
 25.
 EZRA 9. 11.
- ^q DEUT. 23. 6.
- ^{||} Or, *divide*.
- ^{||} Or, *lighten*
our punishment. See
 1 SAM. 6. 5.
- ^{||} Or, *wast*
Thou not.
- ^r NEH. 9. 33.
 DAN. 9. 14.

'now are we before Thee in our iniquities, for we cannot stand^s any longer by reason of these things before Thee.' ^s PS. 130. 3.

- 91 And as Esdras^t in his prayer made his confession, weeping, and lying flat upon the ground before the temple^u, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude. ^t EZRA 10. 1, &c.
- 92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women^v of the nations of the land, and now is all Israel aloft^{||}. Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children, like as thou hast decreed^{||}, and as many as do obey the law of the Lord. Arise, and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly^{||}. 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. ^u JUDITH 4. 11. ^v MAL. 2. 11. ^{||} Or, *exalted*, as in BAR. 2. 5. Or, *the hope of all Israel is revived*, Syr. In the Vulgate, *Thou art over all Israel*. ^{||} In Vulgate, *as it hath been decreed by our forefathers*. ^{||} Or, *to act vigorously*, Gr.; but Vulg. & Syr. have, *do valiantly*.

CHAPTER IX.

The reading of the law.

- 1 **T**HEN Esdras^a rising from the court of the temple went to the chamber^{||} of Joanan the son of Eliasib, and remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude. 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: 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. ^a EZRA 10. 6, &c. ^{||} Or, *store-house*.
- 5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month. And all the multitude sat trembling in the broad court of the temple because of the present foul weather^{||}. ^{||} Or, *their goods should be forfeited*, as in EZRA 10. 8; or, *devoted to destruction*. ^{||} Or, *excluded as an alien*. ^{||} Or, *for it was winter*. In EZRA 10. 9, 'for the great rain.'

So Esdras arose up, and said unto them, 'Ye have 7
 'transgressed the law in marrying strange wives, there-
 'by to increase the sins of Israel. And now by con- 8
 'fessing give glory^b unto the Lord God of our fathers,
 'and do His will, and separate yourselves from the 9
 'heathen of the land, and from the strange women.'
 Then cried the whole multitude, and said with a loud 10
 voice, 'Like as thou hast spoken, so will we do. But 11
 'forasmuch as the people are many, and it is foul wea-
 'ther^{||}, 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: therefore let the rulers of the multitude 12
 'stay^{||}, and let all them of our habitations that have
 'strange wives come at the time appointed, and with 13
 'them the rulers^{||} and judges of every place, till we
 'turn away the wrath of the Lord from us for this
 'matter.'

^b JOSH. 7. 19.

^{||} Or, *the season of winter.*

^{||} Or, *in the open air; or, without the house.*

^{||} Or, *stand, or arise.*

^{||} Or, *elders.*

^c EZRA 10. 15, &c.

Then Jonathan^c the son of Azael and Ezechias the 14
 son of Theocanus accordingly took this matter upon
 them: and Mosollam and Levis and Sabbatheus helped
 them. And they that were of the captivity did accord- 15
 ing to all these things. And Esdras the priest chose 16
 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. So their cause that 17
 held strange wives was brought to an end in the first
 day^{||} of the first month. And of the priests that were 18
 come together, and had strange wives, there were found;
 of the sons of Jesus the son of Josedec, and his brethren; 19
 Matthēlas, and Eleazar, and Joribus, and Joadanus.
 And they gave their hands^{||} to put away their wives, 20
 and to offer rams to make reconciliation for their
 errors^d.

^{||} Or, *fathers, Vulg.*

^{||} Or, *new moon.*

^{||} Or, *undertook.* See DEUT. 15. 10. In the Old English, *offered themselves.*

^d ch. 8. 75.
^e EZRA 10. 20, &c.

And of the sons of Emmer^e; Ananias, and Zabdeus, 21
 and Eanes, and Sameius, and Hiereel, and Azarias.
 And of the sons of Phaisur; Elionas, Massias, Ismael, 22
 and Nathanael, and Ocidelus, and Talsas. And of the 23
 Levites; Jozabad, and Semis, and Colius, who was
 called Calitas, and Patheus, and Judas, and Jonas. Of 24
 the holy singers; Eleazurus, Bacchurus. Of the por- 25
 ters; Sallumus, and Tolbanes. Of them of Israel, of 26

the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias. Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias. And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus. Of the sons of Bebai; Johannes, and Ananias, and Josabad, and Amatheis. Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth. And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Matthanias, and Sesthel, Balnuus, and Manasseas. And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus. And of the sons of Asom; Altaneus, and Matthias, and Bannaia, Eliphlat, and Manasses, and Semei. And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Marnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus. And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias. All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites^f, 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.

^f NEH. 7. 73.

^{||} Or, *new moon.*

38 And the whole multitude^g came together with one accord into the broad place of the holy porch toward the east: and they spake unto Esdras the priest^{||} and reader, that he would bring the law of Moses, that was given of the Lord God of Israel. So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear the

^g NEH. 8. 1, &c.

^{||} Or, *chief priest, Vulg. & Syr.*

41 law in the first day^{||} of the seventh month. 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. And Esdras the priest and reader of the law stood up upon a pulpit^{||} of wood, which was made for that purpose.

^{||} Or, *new moon.*

^{||} Or, *holy porch of the temple.*

43 And there stood up by him Mattathias, Sammus, Ana-

^{||} Or, *scaffold.*

nias, Azarias, Urias, Ezeccias, Balasamus, upon the right hand: and upon his left hand stood Phaldaius, Misael, 44 Melchias, Lothasubus, and Nabarias. Then took Esdras 45 the book of the law before the multitude: for he sat honourably in the first place^{||} in the sight of them all. And when he opened^{||} the law, they stood all straight 46 up. So Esdras blessed the Lord God Most High, the God of hosts, Almighty. And all the people answered, 47 Amen; and lifting up their hands they fell to the ground^h, and worshipped the Lord. Also^{||} Jesus, Anus, 48 Sarabias, Adinus, Jacobus, Sabateas, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Bia-tas, the Levites, taughtⁱ the law of the Lord, making them withal to understand it.

^{||} Or, *pre-sided illustriously.*

^{||} Or, *had finished reading.*

^h 2 CHR. 20. 18.

^{||} Or, *as also did the Levites, &c., who taught the law (Vulg.).*

ⁱ LEV. 10. 11. DEUT. 33. 10. 2 CHR. 17. 7, 8, 9.

^j NEH. 8. 9, &c.

^{||} In the Vulgate, *So Esdras said, Go your way, &c.*

^k ESTH. 9. 19, 22. TOBIT 2. 1, 2.

^{||} Or, *were elated by the words.*

¹ Addition in the Vulgate. See NEH. 8. 13, &c.; and Josephus, Ant., Book XI., Chap. 5.

Then spake Atharates unto Esdras the chief priest 49 and reader, and to the Levites that taught the multi-tude, even to all, saying, ‘This^j day is holy unto the 50 ‘Lord;’ (for they all wept when they heard the law:) ‘Go then^{||}, and eat the fat, and drink the sweet, and 51 ‘send part^k to them that have nothing; for this day is 52 ‘holy unto the Lord: and be not sorrowful; for the ‘Lord will bring you to honour.’ So the Levites pub- 53 lished all things to the people, saying, ‘This day is holy ‘to the Lord; be not sorrowful.’ Then went they their 54 way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer; because they understood^{||} the words where- 55 in they were instructed, and for the which they had been assembled.

[And so they were all gathered together at Jerusalem to hold the feast, according to the covenant of the Lord God of Israel¹.]

THE SECOND BOOK OF ESDRAS.

INTRODUCTION.

THE Second Book of Esdras is more generally known as the 'Fourth Book of Esdras,' the title given to it in the Sixth Article of Religion, and in the old Latin Bibles, from which it was received into the Apocrypha of the English Bible. S. Clement of Alexandria and S. Ambrose referred to it as 'the Book of Esdras the Prophet,' and it is so described in the Ethiopic Version. It has also been called the 'Apocalypse of Esdras,' or the 'Prophecy of Esdras.'

The form in which the book is given in the old Latin Bibles and the English Apocrypha is not the original one. The original 'Apocalypse,' or 'Prophecy,' consisted of chapters iii. to xiv. inclusive; chapters i. and ii., and chapters xv. and xvi., are additions or separate works by a later hand. In the manuscripts the Books of Esdras are variously arranged; sometimes they are divided into Five Books, in the following order: the *First Book* consists of the Canonical Books of Ezra and Nehemiah, with the addition of chapters iii., iv., and v. 1—3 of the book entitled the 'First Book of Esdras' in our Apocrypha; the *Second Book* consists of chapters i. and ii. of the book now called 'the Second or Fourth Book of Esdras; the *Third Book* contains chapters i. and ii. 1—15 of the 'First Esdras' of our Apocrypha; the *Fourth Book* is the chief part of our 'Second Esdras,' from chapters iii. to xiv. inclusive;

whilst the concluding chapters, xv. and xvi., form the *Fifth Book*. This last division has the support of most of the manuscripts, which after the record of the assumption of Esdras at the end of chapter xiv. add, 'Here endeth the Fourth Book of Esdras, and beginneth the Fifth.' The contents of chapters i. and ii., and of chapters xv. and xvi., shew a wide divergence of thought and aim between the author of these later additions and the writer of the main body of the treatise which forms the 'Prophecy or Apocalypse of Esdras.'

The work, as we now have it, thus appears to be a compilation. Besides the additions above mentioned, the text of 'the Apocalypse' itself bears marks of interpolation by a Christian hand. The Divine rejection of the Jews in favour of the Gentiles, as set forth in chapters i. and ii., is out of harmony with the rest of the work. This part also contains traces of the writer's knowledge of the Revelation of S. John, and other books of the New Testament. In chapter vii. the name of 'Jesus' is substituted for the 'Messiah,' which the Oriental Versions prove to have been the original reading. In the same chapter a long passage relating to the future state was suppressed in the Latin editions of the book, although it was quoted by S. Ambrose in the fourth century. It is supposed that the suppression was for doctrinal reasons,

on account of the testimony which it gave against the efficacy of prayers for the dead. It was alleged by a Spanish author, Vigilantius, in opposition to Jerome, who replied, 'You propose to me an Apocryphal Book, which goes forth under the name of Esdras, and is read by you, and others of like views: in this it is written that after death no one may dare to pray for others. This book I have never read. For what need is there to take it in hand, since the Church has not received it?' Another omission in the Latin editions is the story of the assumption of Esdras at the end of chapter xiv. It is supposed that one of the objects of the compiler in this omission was to make it appear that the two additional chapters formed part of the original work.

The Second Book of Esdras is extant in Latin, Syriac, Arabic, Ethiopic, and Armenian. Of the Greek Version of it scarcely anything remains. But the Latin text shews evidence that it was a version from the Greek, as it contains many Greek idioms. In chapter xii. 8, 'interpretation and plain difference' are words which form a natural paronomasia in the Greek (*σύγκρισις καὶ διάκρισις*) which is lost in the Latin. It was quoted by some early Christian authors, who were acquainted with it in the Greek; but it is in the Latin form that it has been chiefly known and studied, the Oriental Versions having been brought to light in more recent times. The suppressed portion of chapter vii. was found in the other versions, but the Latin Version was supposed to have been lost, until it was discovered a few years ago by Mr. Bensly, Sub-librarian at Cambridge, in a manuscript of the ninth century at Amiens. The leaf containing this passage was cut out of

the most ancient and important manuscript containing the Fourth Book of Esdras, from which the later Latin editions were made.

The general aim of the writer of the 'Apocalypse' was to comfort the Jews in a time of calamity and oppression; to encourage them to look for deliverance and restoration, and for the judgment of their heathen oppressors. The special mention of the ten tribes led Jahn to ascribe it to a Jew educated in Chaldea, converted to Christianity, but retaining a respect for the old traditions of his people: his object being to lead the Parthians, Medes, and Elamites, who had been converted on the day of Pentecost, to expect that the Messiah would shortly appear to gather them from their dispersions, and to restore them to their own land.

The 'Apocalypse of Esdras' consists of seven visions which he is said to have seen in Babylon, thirty years after the ruin of the city and temple of Jerusalem. In the *first vision*, chapter iii. 1 to v. 20, the angel Uriel appears to him, and tells him that, though God's ways were unsearchable, the tokens or signs of the end were open to his view. In the *second vision*, from chapter v. 21 to vi. 34, he is again informed that God's ways are inscrutable, but His purposes were being gradually carried into effect, and that evil was ripening for destruction. In the *third vision*, from chapter vi. 35 to ix. 25, there is the revelation of final judgment, and of the places prepared for the wicked and the just; the seven woes of the one, and the seven joys of the other are expounded; Esdras is also commanded to acquiesce in the justice of God, though the saved should be few in number, and not to imagine that he can love the world more than He Who cre-

ated it. The *fourth vision*, chapter ix. 26 to x. 59, reveals the sorrowing woman, who is transformed into a city, thus exhibiting the desolation of Sion, and her hopes of future glory. The *fifth vision*, chapters xi. and xii., represents the Roman Empire under the type of an eagle, who is overcome by the lion springing from the wood, the type of the victorious Messiah. The *sixth vision* reveals a man rising from the sea, consuming his enemies by the fire proceeding out of his mouth, and then giving aid or comfort to a 'peaceable multitude,' afterwards identified with the dispersed ten tribes. The *seventh vision* contains Esdras' commission to restore the sacred books of the Law which had been burned, and the addition of the seventy secret books, which were to be shewn only to the wise. After this Esdras is taken up into heaven.

The Second Book of Esdras contains much that is noble and sublime, and, apart from the more apocryphal and legendary portions, might seem to deserve more attention than it has received from early or late Christian authors and theologians. The enquiries into the great problems of human existence, and the extensive propagation of moral evil, and the fewness of those who escape from it, are questions of much wider interest than many which have exercised the minds of theologians, and can by no means be regarded as the mere dreams of a recluse. At the same time, the contemplative life, such as was chosen by the early ascetics of Egypt, would be expected to give birth to such enquiries and speculations. When Judaism and Christianity were confronted by Pagan culture and philosophy, religious belief in the one God and Creator of all would naturally take an

apologetic form, in order to meet the obvious objection that He, of Whom the creation of the world was asserted, and from Whom all souls proceed, should have restricted His revelation to so small a portion of mankind. Hence the perplexing thought arises, that the Most High hath made this world (or age) for many, but the world to come for few (chapter viii. 1.). The reply in chapter viii. 47, 'Thou comest far short that thou shouldst be able to love My creature more than I;' or in chapter v. 33, 'Lovest thou that people better than He that made them?' leaves the problem unsolved. Man is required to acquiesce in his ignorance of God's ways, until the time of a fuller revelation shall arrive. In these visions the Apocalypse of Esdras has points of contact with Wisdom xi., xii., and the teaching of the Epistle to the Romans on the relations of Jews and heathen to the one God of all.

There is also great beauty in the vision of the Son of God rising out of the sea, and raising up a mountain, and calling to him a multitude in various conditions of joy, sorrow, and suffering, although somewhat marred by the fanciful legend attached to it concerning the ten tribes, and their recall from a remote district, a year and a half's journey beyond the Euphrates. It has been thought that this story may be traced to a desire on the part of Josephus and the Jewish writers to exalt their nation in the eyes of the Romans, by maintaining that the Jews who dwelt within the Roman Empire were far outnumbered by their brethren in the remote East, in lands to which the legions of Rome had not penetrated: and to hold out an expectation that they might at some future time be reinforced by these myriads,

and avenge the wrongs which their nation had sustained. But it is possible that the author may have had a deeper meaning: being so full of thoughts of a world to come, and final judgment, may he not have intended, under the name of this remote land of Arsareth, to refer to that unseen region in which the souls of the dead have their 'secret chambers,' separated from their living brethren by the Euphrates of death, to be divided, like Jordan of old, for their return at the resurrection?

The 'Apocalypse' concludes with the story of Esdras's inspiration to restore and dictate the Books of Scripture, after they had been destroyed by fire. This and some other similar legends were known to early Christian writers, but it is not certain that they derived them from this book. Ezra's recension of the Law is thus mentioned by Clement of Alexandria, Irenæus, and Tertullian. The story, together with the account of the prophet's translation to heaven, has no claim to be an authentic narrative of events, and must be regarded as a legend, or pious fancy of the author.

The author was evidently a Jew, though probably imbued with some Christian ideas. This appears from the spirit in which he speaks of Israel on the one hand, and of Gentile nations on the other. The story of the creation of the two monsters, Behemoth (in the Latin text 'E-noch,' erroneously) and Leviathan, is a point of contact with Talmudic fables. The number of books which Esdras is said to have dictated, in chapter xiv. 44, is supposed to allude to the secret learning of the Jewish Cabbala. The general Jewish tone of the work offers a marked contrast to the Christian interpolations and additions.

The question of the date is argued

chiefly from the vision of the eagle in chapter xi., which in chapter xii. 11 is identified with the 'kingdom that was seen in the vision of Daniel.' It is agreed, therefore, that it is intended to denote the power of Imperial Rome. The twelve wings or feathers, which denote twelve kings, the second of whom should have more time than the rest, are more easily explained of the period beginning with Julius Cæsar than of the earlier times. The three heads are then taken to be Vespasian, Titus, and Domitian; and the author is supposed to have written in the time of the third, and to have expected his overthrow, and the appearance of the Messiah to avenge and restore Israel. The reference to the book in Clement of Alexandria is an objection to a later date; whilst those who advocate an earlier date rely upon the passage of the Epistle of Barnabas, which quotes chapter v. 5, 'Blood shall drop from wood,' as a prediction of the Crucifixion.

The author of the Fifth Book of Esdras, or 2 Esdras, chapters xv., xvi., probably lived two centuries later. He dwells upon the calamities that should come upon Asia and the nations; and the events of history which correspond to these are the invasion of Syria and Cilicia by Sapor, A.D. 260, and the successes of the Goths and Vandals, A.D. 270. It is supposed that the author of the 'Apocalypse' lived in Egypt, but there is little or no evidence to determine this; though it may be observed that the ascetic or contemplative life, which was especially favourable to the production of works of this kind, took early root in Egypt, and that Alexandria was the scene of the contact of Judaism with Pagan culture, which led to philosophical speculation on religious matters.

The book seems to have been but little known or valued in the early Christian Church. *S. Jerome*, the most learned of the Fathers, rejected it with contempt, at the same time owning that he had never seen or read it. It was, however, quoted in the *Clementine Liturgy* in the *Apostolical Constitutions*, by *Clement of Alexandria*; and by *S. Ambrose*, both in his treatise on 'The Advantage of Death,' and his funeral sermon on his brother Satyrus. He seems to have thought it a Canonical Book of Scripture. It was also quoted by *Vigilantius*, a Spanish author of the fifth century; and chapter viii. 20—36 was extracted for use as a hymn or canticle, and is so found in the *Mozarabic Liturgy*.

The Fifth Book, or chapters xv., xvi., was quoted by *Gildas*, a

British author of the sixth century. The introductory chapters, which are a distinct work, are represented in ecclesiastical use by an extract from chapter ii. 36, 37, which is introduced into the *Sarum Missal* in the *Introit for Whitsun Tuesday*, 'Feria tertia Pentecostes.' It is, perhaps, out of regard to this liturgical use of the book that it is still appended to some editions of the *Vulgate*, although the Church of Rome has never received it into the Canon of Scripture.

For a fuller examination and illustration of the subject, the reader is referred to the valuable notes of the Rev. E. P. Eddrup, in the volume of the *Old Testament Commentary* of the Christian Knowledge Society which contains '*The Apocrypha*.'

¶ In the old Latin and English editions, The *Fourth* Book of Esdras.

THE SECOND || BOOK OF ESDRAS.

CHAPTER I.

God's people threatened with His displeasure and rejection.

THE second book of the prophet Esdras, (the son of 1
Saraias^a, the son of Azarias, the son of Helchias, the son of Sadamias^{||}, the son of Sadoc, the son of Achitob, the son of Achias, the son of Phinees, the son of 2
Heli, the son of Amarias, the son of Aziei^{||}, the son of Marimoth, the son of Arna, the son of Ozias, the son of Eleazar, the son of Aaron, of the tribe of Levi;) which 3
was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

And the word of the Lord came unto me, saying, 4
Go thy way, and shew^b My people their sinful deeds, 5
and their children their wickedness which they have done against Me; that they may tell their children's children: because the sins of their fathers are increased 6
in them: for they have forgotten Me^c, and have offered unto strange gods. Am not I even He that brought 7
them^d out of the land of Egypt, from the house of bondage? But they have provoked Me unto wrath, and despised My counsels. Pull thou off then the hair of thy 8
head^e, and cast all evil upon them, for they have not been obedient unto My law, but it is a rebellious^{||} people. How long shall I forbear them, unto whom I have 9
done so much good? Many kings have I destroyed for 10
their sakes^f; Pharaoh with his servants and all his power^{||} have I smitten down. All the nations have I 11
destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon^g, and have slain all their enemies.

^a 1 CHR. 6. 6—9.
EZRA 7. 1, 2.
1 ESD. 8. 1, 2.

^{||} Or, *Shallum*.

^{||} Or, *Azarias*.

^b IS. 58. 1.

^c JER. 2. 32;
3. 13; 7. 9,
18.

BAR. 1. 22.
^d MIC. 6. 3, 4.
BAR. 1. 19.

^e EZRA 9. 3.
1 ESD. 8. 71.
ESTH. 14. 2.

^{||} Or, *unruly*,
or, *unnur-*
tured,
WISD. 17. 1;
that is, *fool-*
ish, or, *rude*,
JER. 5. 4.
ECLUS. 8. 4.

^f AMOS 2. 9,
10.

^{||} That is,
host.

^g IS. 23. 1, &c.
EZEK. 26. 1,
&c.

- 12 Speak thou therefore unto them, saying, Thus saith
 13 the Lord, I led you through the sea, and in the begin-
 ning^{||} gave you a large and safe passage^{||}; I gave you
 14 Moses for a leader, and Aaron for a priest^h. I gave you
 light in a pillar of fire, and great wonders have I done
 among you; yet have ye forgotten Me, saith the Lord.
 15 Thus saith the Almighty Lord, The quails were as a
 token to you; I gave you tents^{||} for your safeguard:
 16 nevertheless ye murmured there, and triumphed not in
 My Nameⁱ for the destruction of your enemies, but ever
 to this day do ye yet murmur.
- 17 Where are the benefits that I have done for you?
 when ye were hungry and thirsty in the wilderness,
 18 did ye not cry unto Me, saying, Why hast Thou brought
 us into this wilderness to kill us? It had been better^j
 for us to have served the Egyptians, than to die in this
 19 wilderness. Then had I pity upon your mournings, and
 gave you manna to eat; so ye did eat angels' bread^k.
 20 When ye were thirsty, did I not cleave the rock^l, and
 waters flowed out to your fill? For the heat I covered
 21 you with the leaves of the trees^m. I divided among
 you a fruitful land, I cast out the Canaanites, the Phe-
 rezites, and the Philistinesⁿ, before you: what shall I
 yet do more for you^o? saith the Lord.
- 22 Thus saith the Almighty Lord, When ye were in the
 wilderness, in the river of the Amorites^{||}, being athirst,
 23 and blaspheming My Name, I gave you not fire for
 your blasphemies, but cast a tree^p in the water, and
 24 made the river sweet. What shall I do unto thee, O
 Jacob? thou, Juda, wouldest not obey Me: I will turn
 Me to other nations^q, and unto those will I give My
 25 Name, that they may keep My statutes. Seeing ye
 have forsaken Me, I will forsake^r you also; when ye de-
 sire Me to be gracious unto you, I shall have no mercy
 26 upon you. Whensoever ye shall call upon Me, I will
 not hear you: for ye have defiled your hands with
 blood^s, and your feet are swift to commit manslaugh-
 27 ter^{||}. Ye have not as it were forsaken Me, but your
 own selves^t, saith the Lord.
- 28 Thus saith the Almighty Lord, Have I not prayed^u
 you as a father his sons, as a mother her daughters,

^{||} Or, *where there was no way.*

^{||} Or, *a high way, as in Is. 43. 16; 51. 10.*

^h MIC. 6. 4.

^{||} Or, *camping places,*
DEUT. 1. 33.

ⁱ DEUT. 8. 17
18.

^j EX. 14. 12.
NUM. 14. 3.

^k PS. 78. 25.
WISD. 16. 20.

^l PS. 105. 41.
WISD. 11. 4.

^m BAR. 5. 8.

ⁿ 1 CHR. 18. 1.

^o IS. 5. 4.
HOS. 6. 4.

^{||} Latin, *Amorrhæo,*
perhaps a
corruption
of *amaro,*
or, *bitter.*

^p EX. 15. 25.
ECCLES. 38. 5.

^q IS. 65. 1, 2.

^r 2 CHR. 15. 2;
24. 20.

^s IS. 1. 15;
59. 2, 3, 7.

^{||} Or, *murder,*
1 JOHN 3. 15.

^t JONAH 2. 8.

^u 2 COR. 5. 20.

and a nurse her young babes, that ye would be My 29
 people, and I should be your God; that ye would be
 My children, and I should be your Father? I gathered 30
 you together, as a hen^v gathereth her chickens under
 her wings: but now, what shall I do unto you? I will
 cast you out from My Face^w. When ye offer unto Me, 31
 I will turn My Face from you: for your solemn feast-
 days^x, your new moons, and your circumcisions, have
 I forsaken. I sent unto you My servants the prophets, 32
 whom ye have taken and slain^y, and torn their bodies
 in pieces, whose blood I will require of your hands,
 saith the Lord.

Thus saith the Almighty Lord, Your house is deso- 33
 late^z, I will cast you out, as the wind doth stubble^a.
 And your children shall not be fruitful; for they have 34
 despised My commandment, and done the thing that is
 evil before Me. Your houses will I give to a people 35
 that shall come; which not having heard^b of Me, yet
 shall believe Me; to whom I have shewed no signs, yet
 they shall do that I have commanded them. They 36
 have seen no prophets, yet they shall call their sins^{||} to
 remembrance, and acknowledge them.

I take to witness the grace of the people^{||} to come, 37
 whose little ones rejoice in gladness: and though they
 have not seen Me with bodily eyes, yet in spirit
 they believe the thing that I say. And now, brother^c, 38
 behold what glory; and see^d the people that come
 from the east: unto whom I will give for leaders, 39
 Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas,
 Joel, Abdias^{||}, and Jonas, Nahum, and Abacuc, Sopho- 40
 nias, Aggeus, Zachary, and Malachy^{||}, which is called
 also an angel of the Lord.

CHAPTER II.

Jerusalem's remonstrance with her children.

THUS saith the Lord, I brought this people out of 1
 bondage, and I gave them My commandments by
 My servants the prophets; whom they would not hear,
 but despised My counsels. The mother that bare them 2
 saith unto them^a, Go your way, ye children; for I am

^v MATT. 23. 37.

^w DEUT. 32.20.
 JER. 7. 15.

^x IS. 1. 13, 14.

^y NEH. 9. 26.
 MATT. 23.
 35, 36.
 ACTS 7. 52.

^z LUKE 13. 35.

^a JER. 13. 24.

^b IS. 55. 5.
 1 PET. 1. 8.

^{||} Or, *old ways*, or, *heathen traditions*, JER. 16. 19.

^{||} Or, *the favour that I will shew to the people*. See DEUT. 32. 21. MATT. 12. 41, 42.

^c HEB. 2. 11, 12.

^d BAR. 4. 36, 37; 5. 5, 6.

^{||} Or, *Obadiah*.

^{||} The name signifies 'my angel' or, 'my messenger.' See MAL. 2. 7; 3. 1.

^a BAR. 4. 19, &c.

- 3 a widow^b and forsaken. I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done
- 4 that thing that is evil before Him. But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask^c mercy of the Lord.
- 5 As for me, O Father, I call upon Thee for a witness^d over the mother of these children, which would not
- 6 keep my covenant, that Thou bring them to confusion, and their mother^e to a spoil, that there may be no
- 7 offspring of them. Let them be scattered abroad among the heathen, let their names be put out^f of the earth: for they have despised my covenant^{||}.
- 8 Woe be unto thee, Assur, thou that hidest the unrighteous^g in thee! O thou wicked people, remember
- 9 what I did unto Sodom and Gomorrha; whose land lieth in clods of pitch and heaps of ashes^h: even so also will I do unto them that hear Me not, saith the Almighty
- 10 Lord. Thus saith the Lord unto Esdras, Tell My people that I will give them the kingdomⁱ of Jerusalem,
- 11 which I would have given unto Israel. Their glory also will I take unto Me, and give these the everlasting
- 12 tabernacles^j, which I had prepared for them. They shall have the tree of life for an ointment of sweet
- 13 savour; they shall neither labour nor be weary^k. Go, and ye shall receive: pray for few days unto you, that they may be shortened^{||}: the kingdom is already
- 14 prepared for you: watch. Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord. Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar^{||}: for I have chosen thee, saith the Lord.
- 16 And those that be dead will I raise up again from their places, and bring them out of the graves^l: for I have known My Name in Israel^{||}. Fear not, thou mother of the children: for I have chosen thee, saith the
- 18 Lord. For thy help will I send My servants Esay and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits^m,
- 19 and as many fountains flowing with milk and honey,

^b LAM. 1. 1.
BAR. 4. 11,
12.

^c BAR. 4. 17,
21.

^d JER. 42. 5.

^e JER. 50. 12.

^f PS. 109. 13,
15.

^{||} Or, *oath*.
See NEH. 10.
29.

^g 2 KIN. 17. 6,
23; 18. 11.

^h DEUT. 29. 23.
Is. 13. 19.
JER. 49. 18;
50. 40.

ⁱ MATT. 21. 43.
ROM. 9. 25,
26.

^j LUKE 16. 9.

^k Is. 65. 18, 19.
REV. 21. 4;
22. 2, 14.

^{||} Or, *that they may dwell therein*. The Latin word rather signifies, '*not be shortened or hastened*.' See ECCLES. 36. 8.

^{||} Or, *bring them up with gladness as a dove; make their feet fast*. See CANT. 2. 14. Is. 60. 8.

^l Ezek. 37. 12, 13.

^{||} Or, *in them*. See ACTS 15. 17.

^m Ezek. 47. 12.
REV. 22. 2.

- ⁿ ENOCH, ch. 24. and seven mighty mountainsⁿ, whereupon there grow roses and lilies, whereby I will fill thy children with joy. Do right to^{||} the widow, judge for the fatherless^o, 20
- ^{||} Or, *justify*, or, *execute justice for*. give to the poor, defend the orphan, clothe the naked, heal the broken and the weak, laugh not a lame man to 21
- ^o IS. 1. 17. scorn, defend the maimed, and let the blind^p man come into the sight of My clearness. Keep the old and young 22
- ^p IS. 29. 18. within thy walls. Wheresoever thou findest the dead^q, 23
- ^q TOBIT 4. 17. take them and bury them^{||}, and I will give thee the first place in My resurrection. Abide still, O My people, 24
- ECCLUS. 38. 16. and take thy rest, for thy quietness shall come.
- ^{||} Or, *commit them to the grave with a seal*. See MATT. 27. 66. Nourish thy children, O thou good nurse^r; stablish 25
- ^r BAR. 4. 8. their feet. As for the servants whom I have given thee, 26
- ^s ver. 40, 41. there shall not one of them perish; for I will require them from among thy number^s. Be not weary: for 27
- ^t IS. 65. 13, 14. when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance^t. The heathen shall envy thee, 28
- ^u WISD. 5. 16. but they shall be able to do nothing against thee, saith the Lord. My hands shall cover^u thee, so that thy 29
- ^{||} *Gehenna*, or, *the fire everlasting* (Old Eng.). See REV. 2. 11. children shall not see hell^{||}. Be joyful, O thou mother, 30
- ^{||} Or, *depths*, PS. 71. 20. with thy children; for I will deliver thee, saith the Lord. Remember thy children that sleep, for I shall 31
- ^v JER. 3. 12. bring them out of the sides^{||} of the earth, and shew mercy unto them: for I am merciful^v, saith the Lord Almighty.
- Embrace thy children, until I come and shew mercy 32
- unto them: for My wells run over, and My grace shall not fail.
- I Esdras received a charge of the Lord upon the 33
- mount Oreb^w, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord. And therefore I say 34
- unto you, O ye heathen, that hear and understand, look for your Shepherd; He shall give you everlasting rest; for He is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, 35
- ^x IS. 60. 19, 20. for the everlasting light^x shall shine upon you for ever-
more. Flee the shadow^y of this world, receive the 36
- ^y WISD. 2. 5; 5. 9. joyfulness of your glory: I testify my Saviour^z openly.
- ¹ JOHN 2. 17. O receive the gift that is given you, and be glad, giv- 37
- ^z BAR. 4. 22.

ing thanks unto Him that hath called you^a to the heavenly kingdom.

38 Arise up and stand, behold the number of those that
39 be sealed^b in the feast of the Lord; which are departed
from the shadow of the world, and have received
40 glorious garments^c of the Lord. Take thy number,
O Sion, and shut up^{||} those of thine that are clothed in
41 white, which have fulfilled the law of the Lord. The
number of thy children, whom thou longedst for, is fulfilled:
beseech the power of the Lord, that thy people,
which have been called from^d the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion^e a great people,
whom I could not number^f, and they all praised the
43 Lord with songs. And 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^g, and
44 was more exalted; which I marvelled at greatly. So
45 I asked the angel, and said, Sir, what^h are these? He
answered and said unto me, These be they that have
put off the mortal clothing, and put on the immortalⁱ,
and have confessed the Name of God: now are they
crowned, and receive palms^j.

46 Then said I unto the angel, What young person is it
that crowneth them, and giveth them palms in their
47 hands? So he answered and said unto me, It is the Son
of God, Whom they have confessed^k in the world. Then
began I greatly to commend them that stood so stiffly^{||}
48 for the Name of the Lord. Then the angel said unto
me, Go thy way, and tell my people what manner of
things, and how great wonders of the Lord thy God,
thou hast seen.

CHAPTER III^{||}.

The first vision.

1 **I**N the thirtieth year^a after the ruin of the city I^{||}
was in Babylon, and lay troubled upon my bed, and
2 my thoughts came up^b over my heart: for I saw the
desolation of Sion, and the wealth^c of them that dwelt
3 at Babylon. And my spirit was sore moved, so that I

who am also called Esdras.

^b DAN. 2. 1; 4. 5.

^c PS. 123. 4. ZECH. 1. 15.

^a COL. 1. 12.
¹ THESS. 2.
12.

^b EZEK. 9. 4.
REV. 7. 3, 4;
19. 7, 9.

^c REV. 3. 4;
7. 14.

^{||} Or, *conclude, finish the numbering.* See REV. 6. 11.

^d EPH. 1. 4.

^e REV. 14. 1,
2, 3.

^f REV. 7. 9.

^g 1 COR. 9. 25.
2 TIM. 4. 8.
JAMES 1. 12.

REV. 2. 10.
^h REV. 7. 14.

ⁱ ENOCH 61.
18.

² COR. 5. 4.

^j REV. 7. 9.

^k LUKE 12. 8.
REV. 3. 5.

^{||} Or, *courageously.*

^{||} In some manuscripts, 'Here beginneth the Fourth Book of Esdras.'

^a EZEK. 1. 1.

^{||} In the manuscripts, *I Salathiel,*

- began to speak words full of fear to the Most High, and said, O Lord, Who bearest rule, Thou spakest at the 4 beginning, when Thou didst plant the earth, and that Thyself alone, and commandedst the people^{||}, and gavest 5 a body unto Adam without soul^{||}, which was the workmanship of Thine hands, and didst breathe into him the breath of life, and he was made living before Thee. And Thou leddest him into Paradise, which 6 Thy right hand had planted^d, before ever the earth came forward. And unto him Thou gavest command- 7 ment to love Thy way^e: which he transgressed^f, and immediately Thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number. And every people walked 8 after their own will, and did wonderful^{||} things before Thee, and despised Thy commandments, [and Thou didst not hinder them¹.]
- And again in process of time Thou broughtest the 9 flood upon those that dwelt in the world, and destroyed them. And it came to pass in every of them^{||}, that 10 as death was to Adam, so was the flood to these. Nevertheless one of them Thou leftest, namely, Noah 11 with his household, of whom came all righteous men^{||}. And it happened, that when they that dwelt upon the 12 earth began to multiply, and had gotten them many children, and were a great people^{||}, they began again to be more ungodly than the first.
- Now when they lived so wickedly before Thee, Thou 13 didst choose Thee a man from among them, whose name was Abraham. Him Thou lovedst, and unto him only 14 Thou shewedst^g Thy will^{||}: and madest an everlasting 15 covenant^h with him, promising him that Thou wouldest never forsake his seed. And unto him Thou gavest 16 Isaac, and unto Isaac also Thou gavest Jacob and Esau. As for Jacob, Thou didst choose him to Thee, and put 17 by^{||} Esau: and so Jacob became a great multitude.
- And it came to pass, that when Thou leddest his seed 18 out of Egypt, Thou broughtest them up to the Mount Sinai. And bowing the heavens, Thou didst set fast^{||} 19 the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age^{||}.
- ^{||} Or, *the dust.*
^{||} Or, *a lifeless body, lit. dead.*
^d GEN. 2. 8, 9.
^e GEN. 2. 16, 17.
^f ch. 7. 11.
^{||} Or, *evil.* See GEN. 6. 12.
¹ Addition in Syriac.
^{||} Or, *a like judgment befell them all. Or, since their transgression was one.*
^{||} Or, *and all that came from him were righteous.*
^{||} Or, *their children multiplied, and became peoples and great nations.*
^g GEN. 18. 17 -19.
^{||} Or, *Thou shewedst him the end of the times secretly by night,*
^h GEN. 15. 12.
^h GEN. 17. 7.
^{||} Or, *put back, or, reject.* See MAL. 1. 2, 3. ROM. 9. 13.
^{||} Or, *shake.* See 2 SAM. 22. 8, 10.
^{||} Or, *troubledst the world.*

- 19 And thy glory went through four gates, of fireⁱ, and
of earthquake, and of wind, and of cold; that Thou
mightest give the law unto the seed of Jacob, and dili-
20 gence^j unto the generation of Israel. And yet tookest
Thou not away^k from them a wicked heart, that Thy
21 law might bring forth fruit in them. For the first
Adam bearing a wicked heart transgressed, and was
overcome; and so be all they that are born of him.
22 Thus infirmity was made permanent; and the law (also)
in the heart of the people with the malignity of the
root^l; so that the good departed away, and the evil
23 abode still. So the times passed away, and the years
were brought to an end: then didst Thou raise Thee
24 up a servant, called David: whom Thou commandedst
to build a city^m unto Thy Name, and to offer incense
25 and oblations unto Thee therein. When this was done
many years, then they that inhabited the city forsook
26 Thee, and in all things did even as Adam and all his
generations had done: for they also had a wicked heart:
27 and so Thou gavest Thy city over into the hands of
Thine enemies.
- 28 Are their deeds then any better^m that inhabit Baby-
lon, that they should therefore have the dominion over
29 Zion? For when I came thither, and had seen impieties
without number, then my soul saw many evildoers in
30 this thirtieth yearⁿ, so that my heart failed me. For I
have seen how Thou sufferest them sinningⁿ, and hast
spared wicked doers: and hast destroyed Thy people,
and hast preserved Thine enemies, and hast not signi-
31 fied it. I do not remember how this way may be leftⁿ:
32 are they then of Babylon better than they of Zion? Or
is there any other people^o that knoweth Thee beside
Israel? or what generation hath so believed Thy cove-
33 nants as Jacob? And yet their reward appeareth not,
and their labour hath no fruit: for I have gone here and
there through the heathen, and I see that they flow in
wealthⁿ, and think not upon Thy commandments.
- 34 Weigh^p Thou therefore our wickedness now in the
balance, and their's also that dwell in the world; and
so shall Thy Name nowhere be found but in Israelⁿ.
- 35 Or when was it that they which dwell upon the earth

ⁱ 2 SAM. 22.
11-13.

^j EX. 19. 9;
20. 20.
^k EZEK. 11. 19;
36. 26.
IS. 63. 17.

^l ROM. 7. 14.

^m Or, *temple*,
2 SAM. 7. 5,
13.

^m HAB. 1. 13.

ⁿ Or, *during
these thirty
years.*

ⁿ JER. 12. 1.
ⁿ Or, *hast not
signified at
all to any
one how this
way may be
left, or be
understood.*
See ch. 4. 22,
23, 24.

^o IS. 63. 18, 19.

ⁿ Or, *have
abundance.*
See
PS. 73. 12.
& 17. 14.

^p JOB 31. 6.

ⁿ Or, *so shall
it be found
which way
the balance
doth incline.*

|| Or, *men by name; i.e. a few who might be named, individuals.*

|| Or, *whole nations.*

have not sinned in Thy sight? or what people have so kept Thy commandments? Thou shalt find that 36 Israel by name^{||} hath kept Thy precepts; but not the heathen^{||}.

CHAPTER IV.

The first vision, continued.

|| That is, 'Light of God,' ENOCH 9, 20, & 64, &c.

|| Or, *taken too much upon it.* See JOB 42, 3. PS. 131, 2.

^a JOB 11, 7; 26, 14. ch. 5, 44.

AND the angel that was sent unto me, whose name 1 was Uriel^{||}, gave me an answer, and said, Thy 2 heart hath gone too far^{||} in this world, and thinkest thou to comprehend^a the way of the Most High?

Then said I, Yea, my lord. And he answered me, 3 and said, I am sent to shew thee three ways, and to set forth three similitudes before thee: whereof if thou 4 canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

|| Or, *What man born.*

|| Or, *heart.*

|| Or, *veins, or, currents.*

|| The Versions add, *or which are the ways out of hell.*

^b DEUT. 30, 12, 13. BAR. 3, 29, 30.

And I said, Tell on, my lord. Then said he unto me, 5 Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past. Then answered I and said, What man^{||} 6 is able to do that, that thou shouldest ask such things of me? And he said unto me, If I should ask thee how 7 great dwellings are in the midst^{||} of the sea, or how many springs^{||} are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise^{||}: peradventure thou would- 8 est say unto me, I never went down into the deep^b, nor as yet into hell, neither did I ever climb up into heaven. Nevertheless now have I asked thee but only of 9 the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

|| Or, *are coeval.*

^c WISD. 9, 16.

^d ch. 7, 88.

WISD. 9, 15.

2 COR. 4, 7.

He said moreover unto me, Thine own things, and 10 such as are grown up^{||} with thee, canst thou not^c know; how should thy vessel^d then be able to com- 11 prehend the way of the Highest, and, the world being now outwardly corrupted, to understand the corruption that is evident in my sight?

[From that which is incomprehensible is formed the

way of the Most High; and thou being corruptible, in a corruptible world, canst not understand the ways of Him Who is incorruptible. For the ways^e of the Most High cannot be comprehended, nor His government thoroughly searched out. And when I heard these things^f, I fell upon my face¹.]

12 Then said I unto him, It were better that we were not at all^g, than that we should live still in wickedness, and to suffer, and not to know wherefore. He answered me, and said, I went into a forest into a plain, and the trees^h took counsel, and said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods. The floods^{||} of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make^{||} us another country. The thought of the wood was in vain, for the fire came and consumed it. The thought of the floods of the sea came likewise to nought, for the sandⁱ stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn? I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods^{||}.

20 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also? 21 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and He that dwelleth^{||} above the heavens may only understand the things that are above the height of the heavens. Then answered I, and said, I beseech Thee, O Lord, let me have understanding: for it was not my mind to be curious of the high things^{||}, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach^j to the heathen, and for what cause the people whom Thou hast loved is given over unto ungodly nations^k, and why the law of our forefathers is brought to nought, and the written

^e ECCLES. 3.

11.

WISD. 9. 13,

16.

ECCLES. 16.

20—22.

^f DAN. 8. 17.

ch. 10. 30.

¹ Addition in

Syriac and

Arabic.

^g ch. 7. 63,

&c.

^h JUDG. 9. 8.^{||} Or, *waves*.^{||} Or, *completely subdue*, like 'consume' in 2 KIN. 13. 19.ⁱ JER. 5. 22.^{||} Or, *lift up his waves*, Ps. 93. 3.^{||} Or, *they that dwell*.^{||} Or, *thy higher things*, or, *the higher ways*.^j JOEL 2. 17.

TOBIT 3. 4.

BAR. 3. 4.

^k SONG OF THREE ver. 9.

covenants come to none effect, and we pass away out of 24
 the world as¹ grasshoppers, and our life is astonishment
 and fear^{ll}, and we are not worthy to obtain mercy.
 What will He then do^m unto His Name whereby we 25
 are called? of these things have I asked.

Then answered he me, and said, The more thou 26
 searchest, the more thou shalt marvel; for the world^{ll}
 hasteth fast to pass away, and cannot comprehend^{ll} the 27
 things that are promised to the righteous in time to
 come: for this world^{ll} is full of unrighteousness^{ll} and
 infirmities.

But as concerning the things whereof thou askest 28
 me, I will tell thee; for the evil is sown, but the de-
 struction^{ll} thereof is not yet come. If therefore that 29
 which is sown be not turned upside down^{ll}, and if the
 place where the evil is sown pass not away, then can-
 not it^{ll} come that is sown with good. For the grain 30
 of evil seed hath been sownⁿ in the heart of Adam
 from the beginning, and how much ungodliness hath
 it brought up unto this time? And how much shall it
 yet bring forth until the time of threshing come^{ll}?

Ponder now by thyself, how great fruit of wicked- 31
 ness the grain of evil seed hath brought forth. And 32
 when the ears shall be cut down^{ll}, which are without
 number, how great a floor shall they fill? Then I 33
 answered and said, How, and when shall these things
 come to pass? wherefore are our years few^o and evil?
 And he answered me, saying, Do not thou hasten 34
 above the Most Highest: for thy haste is in vain to be
 above Him, for thou hast much exceeded. [Thou dost
 hasten for thine own sake; but the Most Highest is
 longsuffering^{ll} for the sake of all².]

Did not the souls also of the righteous ask question 35
 of these things in their chambers^p, saying, How long
 shall I hope on this fashion^{ll}? when cometh the fruit
 of the floor of our reward?

And unto these things Uriel^{ll} the archangel gave 36
 them answer, and said, Even when the number of seeds
 is filled in you^{ll}: for He hath weighed^q the world in
 the balance. By measure hath He measured the 37
 times, and by number hath He numbered the times;

¹ Ps. 109. 23;
144. 4.

^{ll} Or, *vapour*,
JAMES 4. 4.

^m JOSU. 7. 9.

^{ll} Or, *age*, as
in ch. 3. 18.

^{ll} Or, *has no
place for*.

^{ll} Or, *the
present
age*, as dis-
tinct from the
world
to come.
See below,
ch. 8. 1.

^{ll} Or, *sorrow*.

^{ll} Or, *reaping*.

^{ll} Or, *reaped*.

^{ll} Or,
the place.

ⁿ ch. 3. 20, 21;
8. 53.

^{ll} Or, *until it
come into
the barn, or
threshing
floor*.

^{ll} Or, *when
the ears of
the good
seed shall
have been
sown*.

^o GEN. 47. 9.

^{ll} Or, *hastens*.

² Addition
in Syr., &c.

^p ch. 7. 95, 101,
& 15. 8, 9.

REV. 6. 9, 10.

^{ll} Or, *How
long shall
we be de-
tained here?*

^{ll} Or,
Jeremiel,
or, *Raniel,*
'beloved of
God,' or,
'mercy of
God.'

^{ll} Or, *the
number of
those like
you is ful-
filled*. See
ch. 8. 51; 14.
9.

REV. 6. 11,

^q WISD. 11. 20.

and He doth not move nor stir them, until the said measure^r be fulfilled.

^r See GEN. 15.
16.
HAB. 2. 3.

38 Then answered I, and said, O Lord that bearest rule,
39 even we all are full of impiety. And for our sakes
peradventure it is that the floors of the righteous are
not filled, because of the sins of them that dwell upon
the earth.

40 So he answered me, and said, Go thy way to a
woman with child, and ask of her when she hath ful-
filled her nine months, if her womb may keep the birth
41 any longer within her. Then said I, No, Lord, that
can she not. And he said unto me, In the grave^{||} the
42 chambers of souls are like the womb of a woman: for
like as a woman that travaileth maketh haste to escape
the necessity of the travail: even so do these places
haste to deliver those things that are committed unto
43 them. From the beginning^{||}, look, what thou desirest
44 to see, it shall be shewed thee. Then answered I, and
said, If I have found favour in thy sight, and if it be
45 possible, and if I be meet therefore^{||}, shew me then
whether there be more to come than is past, or more
46 past than is to come. What is past I know, but what
is for to come I know not.

^{||} Or, *hell*
(Hades).

^{||} Or, *com-*
mitted unto
them from
the begin-
ning. In
that day
what thou
desirest, &c.

^{||} Or, *if I be*
worthy.

47 And he said unto me, Stand up upon the right side,
48 and I shall expound the similitude unto thee. So I
stood, and saw, and, behold, an hot burning oven passed
by before me: and it happened, that when the flame
was gone by, I looked, and, behold, the smoke remained
49 still. After this there passed by before me a watery
cloud, and sent down much rain with a storm; and
when the stormy rain was past, the drops remained
50 still. Then said he unto me, Consider with thyself;
as the rain is more than the drops, and as the fire is
greater than the smoke; but the drops and the smoke
remain behind^s: so the quantity^{||} which is past did
51 more exceed. Then I prayed, and said, May I live,
thinkest thou, until that time? Or what shall happen^{||}
52 in those days? He answered me, and said, As for the
tokens^t whereof thou askest me, I may tell thee of
them in part: but as touching thy life, I am not sent
to shew thee; for I do not know it.

^s ch. 14. 10—
12.

^{||} Or,
measure.

^{||} Or, *who*
shall live?
See NUM. 24.
23.

^t DAN. 12. 8—
13.
ch. 14. 9, 49.

CHAPTER V.

The first vision, continued.

NEVERTHELESS as concerning the tokens, behold, 1
the days shall come, that they which dwell upon
earth shall be taken in a great number^{||}, and the way
of truth shall be hidden, and the land shall be barren
of faith. But iniquity^a shall be increased above that 2
which now thou seest, or that thou hast heard long
ago. And the land, that thou seest now to have root^{||}, 3
shalt thou see wasted suddenly^b. But if the Most 4
High grant thee to live, thou shalt see after the third
trumpet^{||} that the sun shall suddenly shine again in
the night, and the moon thrice in the day: and blood 5
shall drop out of wood, and the stone^c shall give his
voice, and the people shall be troubled: and even he 6
shall rule, whom they look not for that dwell upon the
earth, and the fowls shall take their flight away toge-
ther: and the Sodomitish sea shall cast out fish, and 7
make a noise in the night, which many have not
known: but they shall all hear the voice thereof.
There shall be a confusion also in many places, and 8
the fire shall be oft sent out again^{||}, and the wild
beasts shall change their places^{||}, and menstrous
women shall bring forth monsters: and salt waters 9
shall be found in the sweet, and all friends^d shall
destroy one another; then shall wit hide itself, and
understanding withdraw itself into his secret chamber,
and shall be sought of many, and yet not be found^e: 10
then shall unrighteousness and incontinency^f be mul-
tiplied upon earth. One land also shall ask another, 11
and say, Is righteousness that maketh a man righteous
gone through thee? And it shall say, No^g. At the 12
same time shall men hope, but nothing obtain: they
shall labour, but their ways shall not^h prosper.

To shew thee such tokens I have leave; and if thou 13
wilt pray again, and weep as now, and fast seven daysⁱ,
thou shalt hear yet greater things. Then I awaked, 14
and an extreme fearfulness went through all my body,
and my mind was troubled, so that it fainted^j. So the 15
angel that was come to talk with me held me, comforted
me, and set me up upon my feet^k.

^{||} Or, *shall be seized with a great consternation, depriving them of sense or reason.* See ch. 6. 24.

^a MATT. 24. 12. LUKE 18. 8.

^{||} It should be, *rule.* See ch. 11. 5, 6, 34.

^b ch. 11. 45, 46; 12. 3. ESTH. 13. 2.

^{||} Or, *thou shalt see that which is after the third (kingdom) to be troubled.*

DAN. 7. 7. ch. 11. 39, 40.

^c HAB. 2. 12. LUKE 19. 40.

^{||} Or, *shall often break out.*

^{||} Or, *roam abroad.*

^d MIC. 7. 5, 6. ch. 6. 24.

^e ROM. 3. 10, 11, &c.

^f 2 TIM. 3. 2, 3, 4.

^g PS. 12. 1. JER. 5. 1.

^h HAG. 1. 5, 6, &c.

ⁱ DAN. 9. 3. ch. 6. 31, 35.

^j DAN. 10. 16, 17. ch. 10. 30; 12. 5.

^k DAN. 10. 10, 11. ch. 6. 17. & 14. 2.

16 And in the second night it came to pass, that Sala-
thiel^{||} the captain of the people came unto me, saying,
Where¹ hast thou been? and why is thy countenance
17 so heavy? Knowest thou not that Israel is committed
18 unto thee in the land of their captivity? Up then, and
eat bread, and forsake us not, as the shepherd that
19 leaveth his flock^m in the hands of cruel wolves. Then
said I unto him, Go thy ways from me, and come not
nigh me. And he heard what I said, and went from
me.

^{||} Some read,
Psaltiel, or,
Phaltiel.

¹ ch. 12. 40—
49.

^m EZEK. 34. 5.
ZECH. 11. 17.
JOHN 10. 12.

The second vision.

20 And so I fasted seven days, mourning and weeping,
21 like as Uriel the angel commanded me. And after seven
days so it was, that the thoughts of my heart were very
22 grievous unto me again, and my soul recovered the
spirit of understanding, and I began to talk with the
23 Most High again, and said, O Lord that bearest rule,
of every wood of the earth, and of all the trees thereof,
24 Thou hast chosen Thee one only vineⁿ: and of all lands
of the whole world Thou hast chosen Thee one pit^{||}:
25 and of all the flowers thereof one lily^o: and of all the
depths of the sea Thou hast filled Thee one river: and
of all builded cities Thou hast hallowed Sion unto Thy-
26 self: and of all the fowls that are created Thou hast
named^{||} Thee one dove^p: and of all the cattle that are
27 made Thou hast provided Thee one sheep: and among
all the multitudes of people Thou hast gotten Thee one
people: and unto this people, whom Thou^q lovedst,
Thou gavest a law^r that is approved of all.

28 And now, O Lord, why hast Thou given this one
people over unto many? and upon the one root^s hast
Thou prepared others, and why hast Thou scattered
29 Thy only one^t people among many? And they which
did gainsay Thy promises, and believed not Thy cove-
30 nants, have trodden^u them down. If Thou didst so
much hate Thy people, yet shouldest Thou punish
them with Thine own hands^v.

ⁿ Ps. 80. 8—11.
JER. 2. 21.

^{||} Or, *land*.

^o CANT. 2. 1, 2.

^{||} Or, *called*.

^p CANT. 2. 14.
Ps. 74. 19.

^q DEUT. 7. 8.
& 10. 15.
& 33. 3, 4.

^r BAR. 3. 36.

^s ROM. 11. 17.
ENOCH 92. 11.

^t CANT. 6. 9.
Ps. 35. 17.

^u IS. 5. 5.
LAM. 1. 15.

^v 2 SAM. 24. 14.
2 MACC. 10. 4.

31 Now when I had spoken these words, the angel that
32 came to me the night afore was sent unto me, and said
unto me, Hear me, and I will instruct thee; hearken
to the thing that I say, and I shall tell thee more.

And I said, Speak on, my Lord. Then said he unto 33
me, Thou art sore troubled in mind^{ll} for Israel's sake :
lovest thou that people better than He that^w made
them? And I said, No, Lord : but of very grief have I 34
spoken : for my reins pain me every hour, while I
labour to comprehend the way of the Most High, and
to seek out part of His judgment. And he said unto 35
me, Thou canst not. And I said, Wherefore, Lord?
Whereunto was I born then? or why was not my
mother's womb then my grave^x, that I might not have
seen the travail of Jacob, and the wearisome toil of the
stock of Israel?

And he said unto me, Number me the things that 36
are not yet come, gather me together the drops that
are scattered abroad, make me the flowers green again
that are withered, open me the places that are closed^{ll}, 37
and bring me forth the winds^y that in them are shut
up, shew me^{ll} the image of a voice : and then I will
declare to thee the thing that thou labourest to know.
And I said, O Lord that bearest rule, who may know 38
these things, but He that hath not His dwelling^z with
men? As for me, I am unwise : how may I then speak 39
of these things whereof thou askest me?

Then said he unto me, Like as thou canst do none of 40
these things that I have spoken of, even so canst thou
not find out My judgment, or in the end the love^{ll} that
I have promised unto My people. And I said, Behold, 41
O Lord, yet art Thou nigh^{ll} unto them that be re-
served till the end : and what shall they do that have
been before me, or we that be now, or they that shall
come after us?

And he said unto me, I will liken My judgment 42
unto a ring^{ll} ; like as there is no slackness of the last,
even so there is no swiftness of the first^a. So I 43
answered and said, Coudest Thou not make those
that have been made, and be now, and that are for
to come, at once ; that Thou mightest shew Thy judg-
ment the sooner?

Then answered he me, and said, The creature may 44
not haste^b above the Maker ; neither may the world
hold them at once^{ll} that shall be created therein.

^{ll} Or, *thou art beside thyself for grief.*

^w ch. 8. 47.
WISD. 11. 24.

^x JER. 20. 17.

^{ll} Or, *secret chambers.*

^y ENOCH 18. & 59.
JOB 38. 22.
PS. 135. 7.

^{ll} The Versions add, *Shew me the faces of those whom thou hast not yet seen.*

^z DAN. 2. 11.

^{ll} Or, *or the end of the love.*

^{ll} Or, *O Lord, Thou hast made Thy promises unto them that continue (alive) unto the end.* See 1 THESS. 4. 15.
ch. 13. 24.

^{ll} Or, *crown, or, circle.*

^a ECCLES. 3. 11, 14.

^b ch. 4. 34. & 6. 34.

^{ll} Or, *neither may the present world (or age) sustain at one time all that must be created therein.*

45 And I said, As Thou hast said unto Thy servant, that Thou, which givest life to all, hast given life at once to the creature that Thou hast created, and the creature bare it^{||}: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children^{||}, why dost thou it not together, but one after another? Pray

47 her therefore to bring forth ten children at once. And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth^c to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged^{||}, even so have I disposed the world which I created.

50 And I asked, and said, Seeing Thou hast now given me the way, I will proceed to speak before Thee: for our mother, of whom Thou hast told me that she is

51 young, draweth now nigh unto age^{||}. He answered me, and said, Ask a woman that beareth children, and she shall tell thee. Say unto her, Wherefore are not they whom thou hast now brought forth like those that

52 were before, but less of stature? And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age,

53 when the womb faileth, are otherwise. Consider thou therefore also, how that ye are less of stature than those

54 that were before you. And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech Thee, if I have found favour in Thy sight, shew Thy servant by whom Thou visitest^d Thy creature.

|| Or, *shall bear, or sustain, all whom Thou hast determined to create.*

|| Or, *ten children.*

^c ECCLES. 40. 1. See GEN. 1. 29, 30. Ps. 136. 25.

|| Or, *a young child may not bring forth, nor she that hath grown old.*

|| Or, *Is our mother . . . still young, or draweth she now nigh unto age?*

^d ch. 6. 18. & 9. 2.

CHAPTER VI.

The second vision, continued.

1 **A**ND he said unto me, In the beginning^{||}, when the earth was made, before the borders of the world stood, or ever the winds^{||} blew, before it thundered

by Myself; for before the earth was made, &c. || Or, *the gatherings of the winds.*

|| The Syriac and Arabic add, *In the beginning by the Son of Man, and afterwards*

and lightened, or ever the foundations of Paradise were laid, before the fair flowers were seen, or ever the 3
 moveable powers^{||^a} were established, before the in-
 numerable multitude of angels were gathered together,
 or ever the heights of the air were lifted up, before the 4
 measures of the firmament were named, or ever the
 chimneys in Sion were hot^{||^b}, and ere the present years 5
 were sought out, and or ever the inventions of them
 that now sin were turned^{||^c}, before they were sealed^a
 that have gathered faith for a treasure: then did I 6
 consider these things, and they all were made through
 Me alone, and through none other: by Me also they
 shall be ended, and by none other.

Then answered I and said, What shall be the parting 7
 asunder of the times? or when shall be the end of the
 first, and the beginning of it that followeth? And he 8
 said unto me, From Abraham unto Isaac, when Jacob
 and Esau were born of him, Jacob's hand held first^{||^a}
 the heel^b of Esau. For Esau is the end of the world, 9
 and Jacob is the beginning of it that followeth. The 10
 hand of man is betwixt the heel and the hand: other
 question, Esdras, ask thou not.

I answered then and said, O Lord that bearest rule, 11
 if I have found favour in Thy sight, I beseech Thee, 12
 shew Thy servant the end of Thy tokens, whereof Thou
 shewedst me part the last^{||^e} night.

So he answered and said unto me, Stand^e up upon 13
 thy feet, and hear a mighty sounding voice^d. And it 14
 shall be as it were a great motion; but the place where
 thou standest shall not be moved^{||^f}. And therefore 15
 when it speaketh, be not afraid: for the word is of the
 end, and the foundation of the earth is understood^{||^g}.
 And why? because the speech of these things trem- 16
 bleth and is moved^{||^h}: for it knoweth that the end of
 these things must be^e changed^{||ⁱ}.

And it happened, that when I had heard it I stood 17
 up upon my feet, and hearkened, and, behold, there was
 a voice that spake, and the sound of it was like the
 sound of many waters^f. And it said, Behold, the days 18
 come, that I will begin to draw nigh, and to visit them
 that dwell upon the earth, and will begin to make in- 19

^{||^a} Or, powers
of the
earthquake.

^{||^b} Or, before
Sion was
established
as God's
footstool
(See LAM. 2.
1); or, before
Sion's foun-
dations
were laid.

^{||^c} Or, reject-
ed, or, alien-
ated.

^a ch. 2. 38.

^{||^d} Or,
from the
beginning.

^b GEN. 25. 26.
HOS. 12. 3.

^{||^e} Or, pre-
ceding. See
ch. 5. 13.

^c EZEK. 2. 2.
DAN. 8. 13.
ch. 5. 15.

^d DAN. 10. 6.

^{||^f} In the Ver-
sions, shall
be greatly
moved when
I speak
with thee.

^{||^g} In the Ver-
sions, shall
understand
the word.

^{||^h} Or, the
discourse is
concerning
them, and
they shall
tremble and
be moved.

^e HEB. 1. 11,
12.

^{||ⁱ} Or, their
form shall
be changed,
and they
shall have
an end.

^f EZEK. 1. 24;
43. 2.

REV. 1. 15;
14. 2; 19. 6.

quisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of
 20 Sion shall be fulfilled^g; and when the world, that shall begin to vanish away, shall be finished^{||^a}, then will I shew these tokens: the books shall be opened before
 21 the firmament, and they shall see^{||^b} all together: and the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live,
 22 and be raised up. And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be
 23 found empty: and the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid^h.
 24 At that time shall friends fight one against anotherⁱ like enemies, and the earth shall stand in fear with those that dwell therein, the springs^{||^c} of the fountains shall stand still, and in three hours they shall not run.
 25 Whosoever remaineth from all these that I have told thee shall escape, and see My salvation, and the end of
 26 your world^{||^d}. And the men that are received shall see it^{||^e}, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and
 27 turned into another meaning^{||^f}. For evil shall be put out, and deceit shall be quenched. As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.
 29 And when he talked with me, behold, I looked by
 30 little and little upon him before whom I stood^{||^g}. And these words said he unto me; I am come to shew thee
 31 the time of the night to come^{||^h}. If thou wilt pray yet more, and fast seven days again, I shall tell thee
 32 greater things by day than I have heard^{||ⁱ}. For thy voice is heard before the Most High: for the Mighty hath seen thy righteous dealing, He hath seen also^j thy chastity, which thou hast had ever since thy youth.
 33 And therefore hath He sent me to shew thee all these things, and to say unto thee, Be of good comfort, and
 34 fear not. And hasten not^k with the times that are past, to think vain things, that thou mayest not hasten from the latter times^{||^k}.

^g Is. 40. 2.^{||^a} Or, *sealed*.^{||^b} The Syriac adds, *My judgment*.^h AMOS 3. 6.

MATT. 24. 31.

1 COR. 15. 52.

REV. 20. 12.

ⁱ ch. 5. 9.

MIC. 7. 5, 6.

^{||^c} Or, *veins*, ch. 4. 7.^{||^d} Or,*My world*.^{||^e} Or, *they shall see the men, who have been received up, as Elijah, MAL. 4. 5, 6. See also ch. 8. 19. & 14. 9.*^{||^f} Or, *feeling*.^{||^g} Or, *the place was moved on which I stood before Him.*^{||^h} Or, *to shew thee these things in this night. See ver. 36. & ch. 7. 1.*^{||ⁱ} Or, *thou shalt hear greater things than these. See ch. 13. 56.*^j DAN. 9. 23; 10. 11. ch. 8. 48; 10. 39, 57, 59; 12. 9, 36; 13. 54, 56.^k ch. 4. 34; 5. 44.^{||^k} In the Arabic, *Let not thy heart be troubled on account of the times that are past, nor think in vain to hasten the end. Others explain it, hasten not*

from the consideration of the past in thy anxiety about the approach of the end.

The third vision.

And it came to pass after this, that I wept again, 35
and fasted seven days in like manner, that I might
¹ DAN. 10. 2. 3. fulfil the three weeks¹ which he told me. And in the 26
eighth night was my heart vexed within me again, and
I began to speak before the Most High. For my spirit 37
^m Ps. 39. 3. was greatly set on fire^m, and my soul was in distress.

And I said, O Lord, Thou spakest from the begin- 28
ning of the creation, even the first day, and saidst thus:
Let heaven and earth be made; and Thy word was a
perfect workⁿ. And then was the spirit^{||^a}, and darkness 29
and silence^o were on every side; the sound of man's
voice was not yet formed. Then commandedst^p Thou 40
a fair light to come forth of Thy treasures, that Thy
work might appear. Upon the second day Thou 41
madest the spirit of the firmament^{||^b}, and commandedst
it to part asunder, and to make a division betwixt the
waters, that the one part might go up, and the other
remain beneath. Upon the third day Thou didst 42
command that the waters should be gathered in the
seventh part of the earth: six parts hast Thou dried
up, and kept them, to the intent that of these some
being planted of God and tilled might serve Thee.
For as soon as Thy word went forth the work was 43

^{||^c} Some read,
of inimitable
colour,
and trees
manifest
in kind. See
MATT. 6. 28,
29.

^{||^d} Or, of scent
which cannot
be traced.

^{||^e} Or, variable
(mutata).

^{||^f} Or, Thou
didst preserve two
souls.

^{||^g} Called Behemoth
and Leviathan,
in ENOCH,
(ch. 58.) and
the Talmud.

made. For immediately there was great and innumer- 44
able fruit, and many and divers pleasures for the taste,
and flowers of unchangeable colour^{||^c}, and odours of
wonderful smell^{||^d}: and this was done the third day.
Upon the fourth day Thou commandedst that the sun 45
should shine, and the moon give her light, and the
stars should be in order: and gavest them a charge to 46
do service unto man, that was to be made. Upon the 47
fifth day Thou saidst unto the seventh part, where the
waters were gathered, that it should bring forth living
creatures, fowls and fishes; and so it came to pass.
For the dumb^{||^e} water and without life brought forth 48
living things at the commandment of God, that all
people might praise Thy wondrous works. Then didst 49
Thou ordain two living creatures^{||^f}, the one Thou
calledst Enoch, and the other Leviathan^{||^g}; and didst 50

separate the one from the other : for the seventh part, namely, where the water was gathered together, might
 51 not hold them both. Unto Enoch Thou gavest one part, which was dried up^a the third day, that he should dwell in the same part, wherein are a thousand hills :
 52 but unto Leviathan Thou gavest the seventh part, namely, the moist ; and hast kept him^{||} to be devoured
 53 of whom Thou wilt, and when. Upon the sixth day Thou gavest commandment unto the earth, that before Thee it should bring forth beasts, cattle, and creeping
 54 things : and after these, Adam also, whom Thou madest lord^r of all Thy creatures : of him come we all, and the people also whom Thou hast chosen.

55 All this have I spoken before Thee, O Lord, because
 56 Thou madest the world^{||} for our sakes. As for the other people, which also come of Adam, Thou hast said that they are nothing, but be like unto spittle : and hast likened the abundance of them unto a drop^s that
 57 falleth from a vessel. And now, O Lord, behold, these heathen, which have ever been reputed as nothing^t,
 58 have begun to be lords over us, and to devour us. But we Thy people, whom Thou hast called Thy firstborn^u, Thy only begotten^v, and Thy fervent lover^{||}, are given
 59 into their hands. If the world now be made for our sakes, why do we not possess an inheritance with the world^{||} ? how long shall this endure ?

^a ver. 42.
 Ps. 50. 10 ;
 104. 6—9.

^{||} Some read, *her, others, them.*

^r WISD. 9. 2 ;
 10. 2.

^{||} Or, *age.*

^s IS. 40. 15, 17.
 DAN. 4. 35.

^t ESTH. 14. 11.

^u EX. 4. 22.
 ECCLUS. 36.
 12.

^v PS. 35. 17 ;
 74. 19.

CANT. 6. 9.
 JER. 12. 7.
 IS. 5. 1.

^{||} Or, *who is zealous for Thee.* See I MACC. 2. 27, 50.
 ROM. 10. 2.

^{||} Or, *our inheritance, the world.* See ROM. 4. 13.

CHAPTER VII.

The third vision, continued.

1 **A**ND when I had made an end of speaking these words, there was sent unto me the angel which
 2 had been sent unto me the nights^a afore : and he said unto me, Up, Esdras, and hear the words that I am
 3 come to tell thee. And I said, Speak on, my God^{||}.

Then said he unto me, The sea is set in a wide place,
 4 that it might be deep and great. But put the case the
 5 entrance were narrow^{||}, and like a river ; who then could go^{||} into the sea to look upon it, and to rule it ? if he went not through the narrow^b, how could he come into the broad ?

^a ch. 5. 31 ;
 6. 12.

^{||} Or, *my Lord.*

^{||} Or, *but the entrance is narrow and small.*

^{||} Or, *who would earnestly wish to go.*

^b MATT. 7. 14.
 LUKE 13. 24.

There is also another thing: a city is builded, and 6
 set upon a broad field^{||}, and is full of all good things:
 the entrance thereof is narrow, and is set in a danger- 7
 ous place to fall^{||}, like as if there were a fire on the
 right hand, and on the left a deep water^c: and one 8
 only path between them both, even between the fire
 and the water, so small that there could but one man
 go there at once. If this city now were given unto a 9
 man for an inheritance, if he never shall pass the
 danger set before it, how shall he receive this inheri-
 tance? And I said, It is so, Lord. 10

Then said he unto me, Even so also is Israel's por-
 tion^d. Because for their sakes I made the world: and 11
 when Adam transgressed My statutes, then was de-
 creed that now is done. Then were the entrances^{||} of 12
 this world made narrow, full of sorrow^e and travail:
 they are but few and evil, full of perils, and very pain- 13
 ful. For the entrances of the elder^{||} world were^{||} wide 14
 and sure, and brought immortal^f fruit. If then they 14
 that live labour not to enter these strait and vain
 things, they can never receive those that are laid up
 for them. Now therefore why disquietest thou thyself, 15
 seeing thou art but a corruptible man? and why art
 thou moved, whereas thou art but mortal? Why hast 16
 thou not considered in thy mind this thing that is to
 come, rather than that which is present?

Then answered I and said, O Lord that bearest rule, 17
 Thou hast ordained in Thy law^g, that the righteous
 should inherit these things, but that the ungodly should 18
 perish. Nevertheless the righteous^h shall suffer strait 18
 things, and hope for wide: for they that have done
 wickedly have suffered the strait things, and yet shall
 not see the wide.

And he said unto me, There is no judge above God, 19
 and none that hath understanding^{||} above the Highestⁱ.
 For there be many that perish in this life^{||}, because 20
 they despise the law of God that is set before them.
 For God hath given strait commandment to such as 21
 came^j, what they should do to live, even as they came,
 and what they should observe to avoid punishment.

Nevertheless they were not obedient unto Him; but 22

^{||} Or, level plain.

^{||} Or, is steep.
 In the Old Eng., sudden.

^c EX. 14. 3.
 Is. 43. 2.

^d GEN. 15. 13,
 14.

^{||} Or, ways, or, paths.
^e ECCLES. 40. 1.

^{||} Or, the greater, or better world.
 In Syriac, the world to come.

^{||} Or, are.
^f WISD. 1. 15;
 3. 15.

^g DEUT. 8. 1.
 Ps. 37. 28, 29.
 PROV. 2. 21,
 22.

^h LUKE 23. 31.
 1 PET. 4. 17,
 18.

^{||} Or, Be not thou a judge above God, and understanding,
 &c.

ⁱ ch. 4. 34;
 5. 44.

^{||} Or, of those who live in this present life.

^j ECCLES. 1. 4.

- 23 spake against Him, and imagined vain things^k; and deceived themselves by their wicked deeds; and said of the Most High, that He is not; and knew not His
- 24 ways: but His law have they despised, and denied His covenants; in His statutes have they not been faithful,
- 25 and have not performed His works. And therefore, Esdras, for the empty^l are empty things, and for the
- 26 full are the full things. Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride^m shall appear, and she coming forth shall be seen, that now is withdrawn from the earthⁿ.
- 27 And whosoever is delivered from the foresaid evils^m shall see My wonders.
- 28 For My sonⁿ Jesus^o shall be revealed with those that be with Him, and they that remain^o shall rejoice within
- 29 four hundred^o years. After these years shall My son
- 30 Christ die, and all men that have life. And the world shall be turned into the old silence^p seven days, like as in the former judgments^e: so that no man shall remain.
- 31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die^q that is corrupt. And the earth shall restore^r those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places^f shall deliver those souls
- 33 that were committed unto them^s. And the Most High shall appear upon the seat^t of judgment, and misery^g shall pass away, and the long suffering shall have an
- 34 end: but judgment only shall remain, truth shall stand,
- 35 and faith shall wax strong: and the work shall follow^u, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

^k ROM. 1. 21.

^l PROV. 1. 31.

GAL. 6. 8.

LUKE 19. 26.

^m Or, *city*,

as in Ver-

sions.

ⁿ Or, *the*

land which

is now with-

drawn

(from view)

shall be

shewn.

^m ch. 6. 25.

Is. 4. 3.

LUKE 21. 36

ⁿ ch. 13. 32,

37, 52; 14. 9.

^o Or, *Christ*.

^o ch. 13. 16,

17, 18.

^p THESS. 4.

15.

^q In Syriac,

thirty years.

^r ch. 6. 39.

^s Or,

beginnings.

^q ch. 6. 27;

8. 23.

^r DAN. 12. 2.

REV. 20. 13.

^f Or,

chambers,

as in 4. 35,

41.

^s ch. 14. 35.

^t DAN. 7. 9, 10.

^g Or, *mercy.*

'The gates

of repent-

ance shall

be shut'

(Armenian).

See LUKE

13. 25.

^u REV. 14. 13;

22. 12.

[Here follows the Fragment omitted in the old Latin editions of the book, and in the Versions made from it.]

- 36* And then shall appear the lake of torment, and opposite to it the place of rest; and there shall be shewn the furnace of hell, and opposite to it the paradise of delight. And then shall the Most High say to the nations of the earth which have been raised, Be-

hold and understand whom ye have denied and whom ye have not served, and whose commandments^{||} ye have despised. Look^v on this side and on that: here is de- 38*
light and rest, and there fire and torment. These things shall he^{||} say unto them in the day of judgment.

This is a day that hath neither sun, nor moon, nor 39*
stars, nor cloud, nor thunder, nor lightning, nor wind, 40*
nor water, nor air, nor darkness, nor evening, nor
^{||} Or, *harvest.* morning, nor summer, nor spring, nor heat^{||}, nor win- 41*
^{||} Or, *ice.* ter, nor frost^{||}, nor cold, nor hail, nor rain, nor dew,
nor midday, nor night, nor early morning, nor bright- 42*
ness, nor clearness, nor light, save only the splendour
of the glory of the Most High, by which all shall
begin to see the things that are set before them: for 43*
it shall continue near unto a week of years. This is 44*
My judgment, and the appointment thereof; but to
thee only^w have I shewed these things.

^w ch. 6. 33;
10. 59; 12. 9.

And I answered and said, O Lord, even now do I 45*
say, Blessed are they, who when present keep those
things which are determined by Thee: but what shall 46*
be the end of those for whom my prayer was made?
For who is there among those present who hath not
sinned? Or who hath been born, that hath not trans-
gressed Thy covenant? And now I see that the future 47*
world will bring delight only to a few, but torment to
many. For the wicked heart hath grown within us; 48*
it hath alienated us from these things, and hath led
us into corruption and the ways of death: it hath
shewn us the paths of perdition, and brought us far
from life, and that, not a few, but nearly all who were
created. And he answered me and said, Hear me, 49*
and I will instruct thee, and I will admonish thee
anew: for this cause the Most High hath not made 50*
one world, but two^x. But do thou, because thou 51*
hast said that the just are not many but few, while
the wicked are multiplied, hear the reply. If thou 52*
hadst a very few precious stones, wouldest thou add
to their number vessels of lead and clay? And I said, 53*
Lord, how can this be?

^x ch. 8. 1.

And he said unto me, Not only this, but ask the 54*
earth^y and it will tell thee, beg of it and it will de-

^y ch. 8. 2.

- 55* clare unto thee ; say to it, Thou hast produced gold ^z z DAN. 2. 35.
- 56* and silver and brass, and iron and lead and clay : but silver is more plentiful than gold, and brass than silver, and iron than brass, lead than iron, and clay than
- 57* lead. Judge therefore with thyself which things are precious and desirable, those which are abundant, or
- 58* those of which there is but little produced. And I said, O Lord that bearest rule, that which is abundant is of little worth, for that which is rare is more precious.
- 59* And he answered me and said, Ponder the things which thou hast thought ; for he who hath something which is rare rejoiceth more than he that hath much.
- 60* So is it with the judgment^{||} which I have promised : || The Latin, which is corrupt, has, creation. for I shall rejoice over the few who shall be saved, because they are those who have made My glory to prevail, and through whom My Name is magnified^{||}. || Or, named.
- 61* And I shall not mourn over the multitude of the lost, for they are turned to vapour and fire and are consumed as smoke, and their flame has become extinct^a. a MAL. 4. 1.
- 62* And I answered and said, O thou earth, what hast thou brought forth, if our understanding^{||} like other
- 63* created things is made of dust? For it would have been better that the dust itself should have remained unborn^b, so that thereby understanding also might not
- 64* have been created. But now understanding groweth with us, and therefore we suffer torment, for we know
- 65* that we perish. Let the race of men mourn, and the beasts of the field rejoice : let all the sons of men lament, but let the quadrupeds and cattle be glad.
- 66* For it is far better with them than with us, for they look not for judgment, nor do they know of torments
- 67* or of salvation promised to them after death. But to us what profit is it if we shall live again, if we are to
- 68* be tormented? For all who have been born are entangled in iniquities, and are full of sins, and laden
- 69* with offences : and if after death we were not to come into judgment, it would have been better for us.
- 70* And he answered me and said, When the Most High created the world, Adam and all who came with him, He first prepared the judgment and all that pertains
- || In the Syriac, if indeed the understanding were of the dust like other creatures, it would be expedient for us ; but now the understanding is not from thence.
- b ECCLES. 4. 3.

to it. And now learn from thine own words, for thou 71*
 hast said that understanding groweth with us. There- 72*
 fore those who live upon earth are for that reason
 tormented, because having understanding they practised
 iniquity, and receiving commandments kept them
 not, and having obtained a law they acted falsely, and
 made void that which they received. What then will 73*
 they have to say in the judgment? or how will they
 answer in the last times? For how long is the time 74*
 that the Most High hath had patience with them who
 dwell on earth, and not because of them, but because
 of the times which He had foreordained.

And I answered and said, O Lord, if I have found 75*
 favour in Thy sight, shew, O Lord, unto Thy servant,
 whether after death or now, when each of us must
 give up his soul, we shall be kept in rest till those
 times come in which Thou shalt renew the creation,
 or whether we shall be tormented at once. And he 76*
 answered me and said, I will shew you this also. But
 do not join thyself with those who have been des-
 pisers, nor number thyself with those who are tor-
 mented. For there is a treasure of works laid up for 77*
 thee with the Most High, but it shall not be shewn
 to thee till the last times. Now concerning death, 78*
 this is my word: When the decree has gone forth
 from the Most High that a man must die, the spirit
 departeth from the body, that it may return again to
 Him Who gave it, in order first to adore the glory of
 the Most High. And if it be one of those who have 79*
 been despisers, and have not kept the ways of the
 Most High, who have set at nought His law, and
 hated those who fear Him, these spirits shall not 80*
 enter into dwellingplaces, but shall wander about,
 and be henceforth in torments, always in pain and
 anguish^c of seven kinds. Their first grief is, that 81*
 they have despised the law of the Most High: the 82*
 second, that they cannot be converted^{||}, so as to do
 good works and live. The third: that they see the 83*
 reward^d laid up for those who believed the covenants
 of the Most High. The fourth: that they behold the 84*
 pain laid up for themselves in the last days. The 85*

^c ROM. 2. 8, 9.

^{||} Or, *return to life again.*

^d LUKE 13. 28.
& 16. 23.

- fifth: that they see the habitation of the others,
 86* guarded by angels, in deep calm^{ll}. The sixth: that ^{ll Or, *silence*.} they see how men pass over from them into torment.
- 87* The seventh grief, which is worse than all the afore-
 said ones, is that they shall pine in confusion and con-
 sume in horror, and be withered by terrors, as they
 see the glory of the Most High, in Whose sight they
 sinned while living, and before Whom they shall be
 judged in the last times.
- 88* But of those who have kept the ways of the Most
 High the order is this, when they are released from
 89* the corruptible vessel^{ll}. Whilst they remained in it <sup>ll Or, *mortal*
frame.</sup> they diligently served the Most High, and were all
 their days in jeopardy in order to keep the precepts
 90* of the Lawgiver. Wherefore this is the word con-
 91* cerning them: first of all they behold with great joy
 the glory of Him Who hath taken them to Himself,
 92* and they rest in seven orders. Their first joy is, that
 they have striven with much labour to overcome their
 natural inclination to evil, that it might not seduce
 93* them from life to death. The second is, that they see^o ^{o Is. 66. 24.}
 the confusion in which the souls of the wicked are
 wandering, and the punishment that awaiteth them.
- 94* The third is, that they see their Creator testifying to
 them, that while living they kept the law entrusted
 95* to them. The fourth is, that they perceive the rest
 which they now enjoy, assembled in their secret
 chambers in deep calm, guarded by angels, and the
 96* glory that awaiteth them in the last times. The fifth
 is, that they rejoice because they have escaped from
 corruptible things, and shall possess the future in-
 heritance; whilst they see the strait and toilsome con-
 dition from which they have been delivered, and the
 broad state of freedom which, happy and immortal,
 97* they shall soon receive. The sixth, that it shall be
 shewn to them how their face shall begin to shine as
 the sun, and they shall be made like unto the light of
 the stars, henceforth no more to return to corrup-
 98* tion. The seventh joy, which is greater than all those
 before mentioned, is, that they shall exult with con-
 fidence, and trust without confusion, and rejoice with-

out fear, for they are hastening to see the face of Him Whose servants they have been while living, and from Whom they receive a reward in glory.

This is the order of the souls of the righteous, as 99* hath been just declared: and these, as before described, are the ways of torment which they henceforth suffer who have transgressed. And I answered 100* and said, Will there then be given to souls after they are separated from their bodies, time to see those things of which thou hast spoken unto me? And he 101* said, Their freedom will last seven days, that they may see those things of which I have told thee, and afterwards they shall be gathered into their habitations.

And I answered and said, If I have found favour 102* in Thy sight, shew yet further unto me Thy servant, whether in the day of judgment the just shall be able to intercede for the wicked, or to avert by their prayers the wrath of the Most High against them, whether fathers for sons, or sons for parents, or bro- 103* thers for brothers, or relations for their nearest kindred, or friends for those most dear.

And he answered me and said, Since thou hast 104* found grace in My sight, I will shew thee also this: the day of judgment is the day of final decision, and will make manifest unto all the seal of truth; for as even now a father doth not send his son, or a son his father, or a master his slave, or a friend his best beloved, that in his stead he may be ill, or eat, or sleep, or be healed, so never will any one^f pray for an- 105* other^{||}, for all shall then bear, every one for themselves^g, their own iniquities and their own righteousness.

Then said I, Abraham^h prayed first for the Sodom- 36 ites, and Mosesⁱ for the fathers that sinned in the wilderness: and Jesus^j after him for Israel in the time of 37 Achan: and Samuel^k and David^l for the destruction^{||}: 38 and Solomon^m for them that should come to the sanctuary: and Heliasⁿ for those that received rain; and 39 for the dead, that he might live: and Ezechias^o for the 40 people in the time of Sennacherib: and many for many. Even so now, seeing corruption is grown up, and wick- 41

^f Ps. 49. 7—9.

^{||} The Syriac adds, *Neither shall any one weigh down another.*

^g GAL. 6. 5. EZEK. 18. 20.

^h GEN. 18. 23.

ⁱ EX. 32. 11.

^j JOSHI. 7. 6, 7.

^k 1 SAM. 7. 8; 12. 23.

^l 2 SAM. 24. 17.

^{||} Or, *pestilence.*

^m 2 CHR. 6. 14, &c.

ⁿ 1 KIN. 17. 21; 18. 42, 45.

^o 2 KIN. 19. 15. Is. 37. 15.

edness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now^{||} also?

^{||} Or, *then* (in the day of judgment).

42 He answered me, and said, This present life is not the end where much glory doth abide^{||}; therefore have
43 they prayed^{||} for the weak. But the day of doom shall be the end of this time, and the beginning of the immor-
44 tality for to come, wherein corruption is past, intemperance is at an end, infidelity is cut off, righteousness^p is
45 grown, and truth is sprung up. Then shall no man be able to save him that is destroyed^{||}, nor to oppress him that hath gotten the victory.

^{||} Or, *there remaineth much honour in it, that is, in this present world.*

^{||} The Versions add, *the strong for the weak.*

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to
47 have restrained him from sinning^{||}. For what profit is it for men now in this present time to live in heaviness,
48 and after death to look for punishment? O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of
49 thee. For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works
50 that bring death? And that there is promised us an everlasting^{||} hope, whereas ourselves being most wicked
51 are made vain? And that there are laid up for us dwellings of health and safety^{||}, whereas we have lived
52 wickedly? And that the glory of the Most High is kept to defend them which have led a wary^{||} life, whereas we have walked in the most wicked ways of
53 all? And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security^{||} and medi-
54 cine, since we shall not enter into it? (For we have
55 walked in unpleasant places^q.) And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker^r than darkness? For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death^s.

^p 2 PET. 3. 13.

^{||} Or, *overcome in the judgment.*

^{||} Or, *It had been better for the earth not to have produced Adam, or when it had produced him, &c.*

^{||} Or, *abiding.*

^{||} Or, *freedom, or, security.*

^{||} Or, *chaste, or, patient.*

^{||} Or, *full satisfaction, or, delight.*

^q WISD. 5. 7.

^r JER. 8. 21.
LAM. 4. 8.
JOEL 2. 6.

^s 2 MACC. 6. 26.

^{||} Or *idea.*

shall receive the thing that I say. For this is the life 59
whereof Moses spake unto the people while he lived,
saying, Choose^t thee life, that thou mayest live. Never- 60
theless they believed not him, nor yet the prophets
after him, no nor me which have spoken unto them, that 61
there should not be such heaviness in their destruc-
tion^{||}, as shall be joy over them that are persuaded to
salvation.

I answered then, and said, I know, Lord, that the 62
Most High is called merciful, in that He hath mercy
upon them which are not yet come into the world^{||}, and 63
upon those also that turn^u to His law; and that He is 64
patient, and long suffereth those that have sinned, as
His^v creatures; and that He is bountiful, for He is 65
ready to give where it needeth; and that He is of great 66
mercy, for He multiplieth more and more mercies to
them that are present, and that are past, and also to
them which are to come. For if He shall not multiply 67
His mercies, the world would not continue with them
that inherit^{||} therein. And He pardoneth^{||}; for if He 68
did not so of His goodness, that they which have com-
mitted iniquities might be eased of them, the ten thou-
sandth part of men should not remain living. And 69
being Judge, if He should not forgive them that are
cured^{||} with His word, and put out the multitude of
contentions^{||}, there should be very few left peradven- 70
ture in an innumerable multitude^w.

CHAPTER VIII.

The third vision, continued.

AND he answered me, saying, The Most High hath
made this world for many, but the world to come
for few^a. I will tell thee a similitude, Esdras; As 2
when thou askest the earth, it shall say unto thee, that
it giveth much mould whereof earthen vessels are
made, but little dust that gold cometh of^b: even so is
the course^{||} of this present world. There be many cre- 3
ated, but few shall be saved.

So answered I and said, Swallow then down, O my 4
soul, understanding, and devour wisdom. For thou 5
hast agreed to give ear, and art willing to prophesy^{||}:

^t DEUT. 30. 19.
ECCLUS. 15.
16, 17.

^{||} Or, *that sorrow should not reach unto them to their destruction, like as joy is to come, &c.* (Old Eng.)

^{||} Understand, *in not permitting them to be born.* See ECCLUS. 4. 3.

^u ECCLUS. 17.
24—26.

^v IS. 57. 16.
WISD. 11.
24—26.
ECCLUS. 17.
21.

^{||} Or, *dwell.*

^{||} Or, *giveth.*
See

LUKE 6. 35.
^{||} Or, *created.*

^{||} Or, *blot out a multitude of offences, or, contentments.*

^w EX. 34. 6, 7.
PS. 130. 3.

^a ch. 7. 20;
9. 15, 22.

MATT. 20. 16.

^b ch. 7. 55—57.

^{||} Or, *work.*

^{||} In the Syriac, *thou comest in without thine own wish, and thou departest when thou dost not choose.*

- 6 for thou hast no longer space than only to live. O Lord, if Thou suffer not^{||} Thy servant, that we may pray^{||} before Thee, and Thou give us seed[°] unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place^{||} of a man? For
- 7 Thou art alone, and we all one workmanship of Thine
- 8 hands, like as Thou hast said. For when the body is fashioned now in the mother's womb, and Thou givest^d it members, Thy creature is preserved in fire and water, and nine months doth Thy workmanship^{||}
- 9 endure Thy creature which is created in her. But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved de-
- 10 livereth up the things that grew in it. For Thou hast commanded out of the parts of the body^{||}, that is to say, out of the breasts, milk to be given, which is the fruit
- 11 of the breasts, that the thing which is fashioned may be nourished for a time, till Thou disposest^{||} it to Thy
- 12 mercy. Thou broughtest it up with Thy righteousness, and nurturedst it in Thy law, and reformedst it with Thy judgment. And Thou shalt mortify it as
- 13 Thy creature[°], and quicken it as Thy work. If therefore Thou shalt destroy him which with so great labour^f was fashioned, it is an easy thing to be ordained by Thy commandment, that the thing which was made
- 14 might be preserved^{||}. Now therefore, Lord, I will speak; touching man in general, Thou knowest best; but touching Thy people, for whose sake I am sorry;
- 15 and for Thine inheritance^g, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob,
- 16 for whose sake I am troubled; therefore will I begin to pray before Thee for myself and for them: for I see
- 17 the falls of us that dwell in the land. But I have heard the swiftness of the Judge^h which is to come.
- 18 Therefore hear my voice, and understand my words, and I shall speak before Thee.

This is the beginning of the words of Esdras, before

20 he was taken upⁱ: and I said, O Lord, Thou that dwellest in everlastingness^j, which beholdest from above^{||}

21 things in the heaven and in the air; Whose throne is

^{||} In the MSS.,
if Thou suffer Thy servant. See
GEN. 18. 27,
30.

^{||} Or, to pray.
[°] ch. 9. 31.

^{||} Or, form.

^d Ps. 139. 14,
15, 16.

^{||} Or,
*she whom
Thou hast
fashioned.*

^{||} Or,
members.

^{||} Or, and
*afterward
Thou shalt
dispose it.*

[°] DEUT. 32. 39.
¹ SAM. 2. 6.
^f JOB 10. 8.

^{||} In the
Versions,
*Wherefore
didst Thou
give him
life at all?*
See
Ps. 89. 47.

^g DEUT. 9. 29.
¹ KIN. 8. 51.
JUDITH 13. 5.

^h MAL. 3. 5.

ⁱ ch. 14. 9, 49.
J IS. 57. 15.

^{||} Or, whose
*eyes are
lifted up
unto, &c.*

- ¶ Or, *exceeding high.*
 K PS. 89. 7.
 Or, *to whom is committed the keeping of wind and fire.*
 See PS. 104. 4.
 HEB. 1. 7.
 REV. 14. 18. & 16. 8.
- ¶ Or, *Whose truth testifies to Him, or, abideth for ever.*
 ¶ Or, *regard not the inventions of them that do wickedly.*
- ¶ Or, *have done deadly works, or, works of corruption.*
- M PROV. 11. 18. ch. 9. 7.
 N PS. 89. 46, 47. ECCLES. 18. 8-12.
 O 1 KIN. 8. 46. ECCLES. 7. 20.
 ¶ Or, *among those who have lived.*
 ¶ Or, *foundation.* See 1 TIM. 6. 19. HEB. 11. 1; and the LXX. of PS. 39. 7; 69. 2. The Old Eng. has, *which are not rich in good works.*
 ¶ Or, *the creation.*
- inestimable^{ll}; Whose glory may not be comprehended; before Whom the hosts of angels stand with trembling^k, (even they) whose service is conversant^{ll} in wind and 22 fire; Whose word is true, and sayings constant; Whose commandment is strong, and ordinance fearful; Whose 23 look drieth up the depths, and indignation maketh the mountains to melt away^l; which the truth witnesseth^{ll}:
 O hear the prayer of Thy servant, and give ear to 24 the petition of Thy creature. For while I live I will 25 speak, and so long as I have understanding I will answer. O look not upon the sins of Thy people; but on 26 them which serve Thee in truth. Regard not the wick- 27 ed inventions of the heathen^{ll}, but the desire of those that keep Thy testimonies in afflictions. Think not 28 upon those that have walked feignedly before Thee: but remember them, which according to Thy will have known Thy fear. Let it not be Thy will to destroy 29 them which have lived like beasts; but to look upon them that have clearly taught Thy law. Take Thou 30 no indignation at them which are deemed worse than beasts; but love them that alway put their trust in Thy righteousness and glory. For we and our fathers 31 do languish of such diseases^{ll}: but because of us sinners Thou shalt be called merciful. For if Thou hast a 32 desire to have mercy upon us, Thou shalt be called merciful, to us namely, that have no works of righteousness. For the just, which have many good works laid 33 up with Thee, shall out of their own deeds receive reward^m. For what is man, that Thou shouldest take 34 displeasure at him? or what is a corruptible generationⁿ, that Thou shouldest be so bitter toward it? For in truth there is no man among them that be born, 35 but he hath dealt wickedly^o; and among the faithful^{ll} there is none which hath not done amiss. For in this, 36 O Lord, Thy righteousness and Thy goodness shall be declared, if Thou be merciful unto them which have not the confidence^{ll} of good works.
 Then answered he me, and said, Some things hast 37 thou spoken aright, and according unto thy words it shall be. For indeed I will not think on the disposi- 38 tion^{ll} of them which have sinned before death, before

39 judgment, before destruction: but I will rejoice over the disposition^{||} of the righteous, and I will remember also their pilgrimage^p, and the salvation, and the reward, that they shall have. Like as I have spoken now, 41 so shall it come to pass. For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted^q take root: even so is it of them that are sown in the world; 42 they shall not all be saved. I answered then and said, 43 If I have found grace, let me speak. Like as the husbandman's seed perisheth, if it come not up, and receive not Thy rain in due season; or if there come too much 44 rain, and corrupt it: even so perisheth man also, which is formed with Thy hands, and is called Thine own image, because Thou art like unto him^{||}, for whose sake^r Thou hast made all things, and likened him unto 45 the husbandman's seed^{||}. Be not wroth with us^s, but spare Thy people, and have mercy upon Thine own inheritance: for Thou art merciful unto Thy creature^t. 46 Then answered he me, and said, Things present are for the present, and things to come for such as be to 47 come. For thou comest far short that thou shouldest be able to love My creature more^u than I: but I have oftentimes drawn nigh unto thee, and unto it, but never 48 to the unrighteous^{||}. In this also thou art marvellous 49 before the Most High: in that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous. 50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they 51 have walked in great pride. But understand thou for thyself, and seek out the glory for such as be like thee. 52 For unto you is paradise opened, the tree of life^v is planted, the time to come is prepared, plenteousness is made ready, a city^w is builded, and rest is allowed^{||}, yea, 53 perfect goodness and wisdom^{||}. The root of evil^x is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten^{||}: 54 sorrows are passed, and in the end is shewed the treasure of immortality. And therefore ask thou no more

^{||} Or, *fashioning.*
^p Ps. 39. 12.
 ch. 16. 40.

^q LUKE 8. 5,
 &c.

^{||} Or, *he is made like unto Thee.*
^r ch. 6. 55, 59;
 9. 13.

^{||} In one Version, *Dost Thou compare and value him as the husbandman's seed? That be far from Thee.* See MATT. 6. 26, 30; 12. 12.

^s Is. 64. 9.
 Ps. 74. 1, 2.
^t ch. 7. 64, 69.
^u ch. 5. 33.

^{||} In the Versions, *thou hast often joined thyself to the unrighteous, though thou art not unrighteous.* See JER. 7. 16; 14. 11.

^v ECCLES. 19. 19.

^w HEB. 11. 10.

^{||} Or, *prepared.*

^{||} Or, *goodness and wisdom are perfected.*

^x ch. 7. 48, 92.
 ENOCH
 ch. 90.

^{||} Or, *hell is fled, and corruption is forgotten.*
 REV. 21. 4.

^y LUKE 13.
23, 24.

|| Or, *received liberty*, or, *were endowed with freedom of choice*. See ECCLUS. 15. 14—17.

^z WISD. 1. 13.
EZEK. 18. 32.

^a EZEK. 43.
7, 8.

^b WISD. 1. 16.

|| Or, *tokens*, as in ch. 4. 52; 5. 1. 13; 6. 12, 20.

questions concerning the multitude of them that perish^y. For when they had taken liberty^{||}, they despised the 56 Most High, thought scorn of His law, and forsook His ways. Moreover they have trodden down His right- 57 eous, and said in their heart that there is no God; yea, 58 and that knowing they must die. For as the things 59 aforesaid shall receive you, so thirst and pain are prepared for them. For it was not His will^z that men should come to nought: but they which be created 60 have defiled^a the name of Him that made them, and were unthankful unto Him which^b prepared life for them. And therefore is My judgment now at hand. 61 These things have I not shewed unto all men, but unto 62 thee, and a few like thee. Then answered I and said, Behold, O Lord, now hast Thou shewed me the multi- 63 tude of the wonders^{||}, which Thou wilt begin to do in the last times: but at what time, Thou hast not shewed me.

CHAPTER IX.

The third vision concluded; the fourth vision.

HE answered me then, and said, Measure thou the 1 time diligently in itself: and when thou seest part of the signs^{||} past, which I have told thee before, then shalt thou understand that it is the very same 2 time, wherein the Highest will begin to visit the world^a which He made. Therefore when there shall 3 be seen earthquakes and uproars of the people in the world^{||}: then shalt thou well understand, that the 4 Most High spake of those things from the days that were before thee, even from the beginning. For like 5 as all that is made in the world hath a beginning^{||} and an end, and the end is manifest: even so the times also 6 of the Highest have plain beginnings in wonders and powerful works^{||}, and endings in effects and signs. And 7 every one that shall be saved, and shall be able to escape by his works, and by faith^b, whereby ye have believed, shall be preserved from the said perils, and 8 shall see My salvation in My land, and within My borders: for I have sanctified them for Me from the beginning. Then shall they be in pitiful case^{||}, which 9

|| Or, *tokens*,
^a ch. 6. 18, 19.
LUKE 21. 23.

|| The MSS. and Versions add, *unrest of nations, inconstancy of leaders, overthrow of princes*. See ch. 5. 5, 8; 6. 24. MATT. 24. 7. JOEL 2. 30, 31.

|| In the Syriac, a *manifest beginning*.

|| Or, *wonders and miracles*.

^b JOEL 2. 32.
ch. 8. 33.

|| Or, *shall marvel*,
WISD. 5. 2.

now have abused^{||a} My ways: and they that have cast
 10 them away^c despitefully shall dwell in torments. For
 such as in their life have received benefits, and have
 11 not known Me; and they that have lothed^{||b} My law,
 while they had yet liberty, and, when as yet place of
 repentance^d was open unto them, understood not, but
 12 despised it; the same must know it after death by pain.
 13 And therefore be thou not curious how the ungodly
 shall be punished, and when: but enquire how the
 righteous shall be saved, whose^e the world is, and for
 whom the world is created^{||c}.

14 Then answered I and said, I have said before, and
 15 now do speak, and will speak it also hereafter, that
 there be many more of them which perish, than of
 16 them which shall be saved; like as a wave^{||d} is greater
 than a drop.

17 And he answered me, saying, Like as the field^f is, so
 is also the seed; as the flowers be, such are the colours
 also; such as the workman is, such also is the work;
 and as the husbandman is himself, so is his husbandry
 18 also. ^{||e}For it was the time of the world, and now when
 I prepared the world, which was not yet made, even
 for them to dwell in that now live, no man spake
 19 against Me. For then every one obeyed: but now the
 manners of them which are created in this world that
 is made are corrupted by a perpetual seed, and by a law
 which is unsearchable rid themselves.

20 So I considered^{||f} the world^g, and, behold, there was
 peril because of the dévices that were come into it.
 21 And I saw, and spared it greatly^{||g}, and have kept
 Me a grape of the cluster, and a plant of a great
 people^{||h}.

22 Let the multitude perish then, which was born in
 vain; and let My grape be kept, and My plant; for
 with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more,
 24 (but thou shalt not fast^{||i} in them, but go into a field of
 flowers, where no house is builded, and eat only the
 flowers of the field; taste no flesh, drink no wine,

^{||a} Or, *pervert-
ed, or, for-
saken*, as
ch. 8. 56.

^c NEH. 9. 16.
EZEK. 23. 35.

^{||b} Or, *abhor-
red*. See
PROV. 1. 29,
30.

^d WISD. 12. 10.

^e 1 COR. 3.
21—23.

^{||c} Or, *exists,
when it is,
or, while it
continues*.

^{||d} Or, *flood,*
as in ch. 4.
17.

^f MATT. 7.
16—18.

HEB. 6. 7, 8.

^{||e} From here
to the end
of verse 19
the passage
should be
rendered
thus: *For
there was a
period of
the world,
when I pre-
pared it for
them who
now are;
before
the world
was made,
for them
who now
inhabit it;
and no man
spake a-
gainst Me,
for there
was no one
at all. But
now they
who were
created in
the world
thus pre-
pared have
had unfaul-
ing har-
vests, and a
law which
is unsearch-
able, and
yet their
manners
are cor-
rupted.*

^{||f} In some Versions, 'I considered my world, and behold it was lost; and my earth, and behold there was peril,' &c. ^g GEN. 6. 11, 12. ^{||g} Or, *scarcely*; that is, leaving a very small remnant. ^{||h} Or, *forest*. See Is. 10. 18, 19. ^{||i} Some Versions read, *thou shalt fast*.

but eat flowers only;) and pray unto the Highest continually, then will I come and talk with thee.

The fourth vision.

So I went my way into the field which is called Ardath^{||}, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me. After seven days I sat upon the grass, and my heart was vexed within me, like as before: and I opened my mouth, and began to talk before the Most High, and said,

O Lord, Thou that shewest Thyself unto us, Thou wast shewed unto our fathers in the wilderness, in a place where no man^h treadeth, in a barren place, when they came out of Egypt. And Thou spakest, saying, Hear Meⁱ, O Israel; and mark My words, thou seed of Jacob. For, behold, I sow My law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever. But our fathers, which received the law, kept it not, and observed not Thy ordinances: and though the fruit of Thy law did not perish^{||}, neither could it, for it was Thine; yet they that received it perished, because they kept not the thing that was sown in them. And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into, that thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so. For we that have received the law perish by sin, and our heart also which received it. Notwithstanding the law^j perisheth not, but remaineth in his force^{||}.

And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes^k upon her head. Then let I my thoughts go that I was in, and turned me unto her, and said unto her, Wherefore weepest thou? why art thou so grieved in thy mind? And she said unto me, Sir, let me alone, that I may bewail

^{||} Some read, *Arphad*, as in *Is.* 10. 9; 36. 19; 37. 13. *JER.* 49. 23.

^h *JER.* 2. 6.

ⁱ *DEUT.* 4. 1; 5. 1; 6. 3, 4; 9. 1.

^{||} In the Old Eng., *was not declared*, following a faulty Latin text.

^j *Is.* 40. 8. *MATT.* 5. 18.

^{||} Or, *honour*. In the Old Eng., *labour*, following a faulty Latin text.

^k 2 *SAM.* 1. 2. *ESTH.* 4. 1. *JOB* 2. 12.

myself, and add unto my sorrow, for I am sore vexed
 42 in my mind, and brought very low. And I said unto
 43 her, What aileth thee^{||}? tell me. She said unto me,
 I thy servant have been barren, and had no child,
 44 though I had an husband thirty years. And those
 thirty years I did nothing else day and night, and
 45 every hour, but^{||} make my prayer to the Highest. After
 thirty years God heard me thine^{||} handmaid, looked
 upon my misery¹, considered my trouble, and gave me
 a son: and I was very glad of him, so was my husband
 also, and all my neighbours: and we gave great honour
 46 unto the Almighty^{||}. And I nourished^m him with great
 47 travail. So when he grew up, and came to the time
 that he should have a wife, I made a feastⁿ.

^{||} The Old
Eng. adds,
*or who hath
done any-
thing to
thee?*

^{||} *nothing
else . . . but.*
These are
not in the
Latin text.

^{||} Or, *His.*

¹ 1 SAM. 1. 11.

^{||} Or, *Mighty
One.*

^m WISD. 7. 4.

ⁿ TOBIT 8. 19.

CHAPTER X.

The fourth vision continued.

1 **A**ND it so came to pass, that when my son was
 entered into his wedding chamber, he fell down,
 2 and died. Then we all overthrew the lights, and all
 my neighbours rose up to comfort^a me: so I took my
 3 rest unto the second day at night. And it came to pass,
 when they had all left off to comfort me, to the end I
 might be quiet; then rose I up by night, and fled, and
 4 came hither into this field, as thou seest. And I do
 now purpose not to return into the city, but here to
 stay, and neither to eat nor drink, but continually to
 mourn and to fast until I die^b.

5 Then left I the meditations wherein I was^{||}, and
 6 spake to her in anger, saying, Thou foolish woman
 above all other, seest thou not our mourning, and
 7 what happeneth unto us? How that Sion our mother^{||}
 is full of all heaviness, and much humbled, mourning
 8 very sore? And now, seeing we all mourn and are
 sad, for we are all in heaviness, art thou grieved^c
 9 for one son? For ask the earth, and she shall tell^d
 thee, that it is she which ought to mourn for the fall of
 10 so many that grow upon her. For out of her came
 all at the first^e, and out of her shall all others come,
 and, behold, they walk almost all into destruction,
 11 and a multitude of them is utterly rooted out. Who

^a JER. 16. 7.
EZEK. 24. 17,
22, 23.

^b IS. 38. 15.
JUDITH 8.
5, 6.

^{||} Or,
*I changed
my mode of
speaking.*

^{||} Some
MSS. and
Versions
have, *the
mother of
us all*, as in
GAL. 4. 26.
PS. 87. 5,
LXX.

^c PS. 78. 64.
JER. 45. 3—5.
EZEK. 24.
21—23.

^d CH. 8. 2.

^e ECCLES. 40.
1.

then should make more mourning than she, that hath lost so great a multitude^f; and not thou, which art sorry but for one? But if thou sayest unto me, My 12 lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows; but the earth not so^g: 13 for the multitude present in it according to the course of the earth is gone, as it came: then say I unto thee, 14 Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto Him that made her^h. Now 15 therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee. For if 16 thou shalt acknowledge the determination of God to be just, thou shalt both receiveⁱ thy son in time, and shalt be commended among women^j. Go thy way then into 17 the city to thine husband. And she said unto me, That 18 will I not do: I will not go into the city, but here will I die. So I proceeded to speak further unto her, and 19 said, Do not so, but be counselled by me: for how many 20 are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem. For thou seest that our sanc- 21 tuary is laid waste^k, our altar broken down, our temple destroyed; our psaltery is laid on the ground, our song 22 is put to silence^l, our rejoicing is at an end, the light of our candlestick^m is put out, the ark of our covenant is spoiled, our holy things are defiled, and the Name that is called upon us is almost profaned: our children are put to shameⁿ, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak; and, which 23 is the greatest of all, the seal of Sion^o hath now lost her honour^p; for she is delivered into the hands of them that hate us. And therefore shake off thy great 24 heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

And it came to pass, while I was talking with her, 25 behold, her face upon a sudden shined exceedingly,

^f GEN. 6. 13;
7. 22, 23.

^g ^a This verse should be rendered thus: *but the earth is according to the way of the earth; and the multitude present in it is gone as it came.*

^h ^b Or, *the earth also from the beginning giveth her fruit unto man for Him that made her* (Old Eng.).

ⁱ ch. 14. 35.
2 MACC. 7.
11, 29.

^j ^c The Latin text has, *thou shalt receive His counsel in time, and shalt be commended therein.*

^k LAM. 2. 7.
1 MACC. 1. 39.

^l IS. 24. 8.
LAM. 5. 15.
EZEK. 26. 13.

^m 1 KIN. 11.
36; 15. 4.
2 KIN. 8. 19.

ⁿ LAM. 5. 11,
&c.
ch. 12. 44, 48.

^o ^d Or, *Sion, which seal is the greatest of all, having had greater assurances of Divine favour and protection,* PS. 132.
13—17.

^p ^e Or, *hath been violated in her sanctity,* LAM. 1. 10;
2. 6, 7.

and her countenance glistered, so that I was afraid of
 26 her, and mused what it might be. And, behold, sud-
 denly she made a great cry very fearful: so that the
 27 earth shook at the noise of the woman. And I looked,
 and, behold, the woman appeared unto me no more, but
 there was a city^l builded, and a large place shewed
 itself from the foundations: then was I afraid, and
 28 cried with a loud voice, and said, Where is Uriel^m the
 angel, who came unto me at the first? for he hath
 caused me to fall into many trancesⁿ, and mine end is
 turned into corruption, and my prayer to rebukeⁿ.
 29 And as I was speaking these words, behold, he came
 30 unto me, and looked upon me. And, lo, I lay^o as one
 that had been dead, and mine understanding was taken
 from meⁿ: and he took me by the right hand, and com-
 31 forted me, and set me upon my feet^p, and said unto me,
 What aileth thee? and why art thou so disquieted? and
 why is thine understanding troubled, and the thoughts
 32 of thine heart? And I said, Because thou hast forsaken
 me, and yet I did according to thy words^q, and I went
 into the field, and, lo, I have seen, and yet see, that I
 33 am not able to express. And he said unto me, Stand
 up manfully, and I will advise thee.
 34 Then said I, Speak on, my Lord, in me; only forsake
 35 me not, lest I die frustrate of my hopeⁿ. For I have
 36 seen that I knew not, and hear that I do not know. Or
 37 is my sense deceived, or my soul in a dream? Now
 therefore I beseech thee that thou wilt shew thy ser-
 vant of this visionⁿ.
 38 He answered me then, and said, Hear me, and I shall
 inform thee, and tell thee wherefore thou art afraid:
 for the Highest will reveal many secret things unto
 39 thee. He hath seen that thy way is right: for that
 thou sorrowest^r continually for thy people, and makest
 40 great lamentation for Sion. This therefore is the mean-
 41 ing of the vision which thou lately sawest: Thou saw-
 est a woman mourning, and thou beganest to comfort
 42 her: but now seest thou the likeness of the woman no
 more, but there appeared unto thee a city builded.
 43 And whereas she told thee of the death of her son, this
 44 is the solution: This woman, whom thou sawest, is

^l ver. 44.

REV. 21. 2.

^m ch. 4. 1.ⁿ Or, to come through a multitude of ideas in my trance.ⁿ DAN. 10. 8.^o DAN. 8. 27; 10. 16.^p Or, was altered, DAN. 4. 16.^p DAN. 8. 18.^q ch. 9. 24, 26.ⁿ Or, lest I die in vain, or, without cause.ⁿ Or, trance, or, wonder.^r ch. 5. 33, 35; 8. 15, 16. ROM. 9. 1—3.

Sion: and whereas she said unto thee, even she whom thou seest as a city builded, whereas, I say, she said 45 unto thee, that she hath been thirty years barren: those are the thirty^s years wherein there was no offering made^{||} in her. But after thirty^{||} years Solomon builded 46 the city, and offered offerings^t: and then bare the barren a son. And whereas she told thee that she nou- 47 rished him with labour: that was the dwelling in Jerusalem. But whereas she said unto thee, That my son 48 coming into his marriage chamber happened to have a fall, and died^{||}: this was the destruction that came to Jerusalem. And, behold, thou sawest her likeness, and 49 because she mourned for her son, thou beganest to comfort her: and of these things which have chanced, these are to be opened unto thee. For now the Most 50 High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath He shewed thee the brightness of her glory, and the comeliness of her beauty: and therefore I bade thee remain in the 51 field where no house was builded: for I knew that the Highest would shew this unto thee. Therefore I com- 52 manded thee to go into the field, where no foundation of any building was. For in the place wherein the 54 Highest beginneth to shew His city, there can no man's building be able to stand^{||}. And therefore fear not, let 55 not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building^u, as much as thine eyes be able to see: and then shalt thou hear 56 as much as thine ears may comprehend. For thou art 57 blessed above many other, and art called with^{||} the Highest; and so are but few. But to morrow at night 58 thou shalt remain here; and so shall the Highest shew 59 thee visions of the high things, which^{||} the Most High will do unto them that dwell upon earth in the last days.

So I slept that night and another, like as he commanded me.

^s 2 SAM. 5. 5.
1 KIN. 8. 1.

^{||} That is, *no temple dedicated.*

^{||} In the Versions, *three thousand*, the period from the Creation, according to a common reckoning.

^t 1 KIN. 7. 51.

^{||} Or, *when my son was come, &c., an accident befell him, and he died.*

^{||} Or, *no work of man's building could be suffered.*

^u TOBIT 13. 16—18; 14. 5.

^{||} Or, *by the favour of.*

^{||} Or, *in visions of dreams the things which, &c.*

CHAPTER XI.

The fifth vision.

^a DAN. 7. 3.
REV. 13. 1.

^b EZEK. 17. 3, &c.
JER. 49. 22.

THEN saw I a dream, and, behold, there came up 1 from the sea^a an eagle, which had twelve feathered wings^b, and three heads. And I saw, and, behold, she 2

- spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together^{||}.
- 3 And I beheld, and out of her feathers there grew other contrary feathers^c; and they became little feathers and
- 4 small. But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.
- 5 Moreover I beheld, and, lo, the eagle flew with her feathers^{||}, and reigned upon earth, and over them that
- 6 dwelt therein. And I saw that all things under heaven were subject unto her, and no man spake against her,
- 7 no, not one creature upon earth. And I beheld, and, lo, the eagle rose upon her talons, and spake to her
- 8 feathers^{||}, saying, Watch not all at once: sleep every
- 9 one in his own place, and watch by course: but let the
- 10 heads be preserved for the last. And I beheld, and, lo, the voice went not out of her heads^d, but from the
- 11 midst of her body. And I numbered her contrary
- 12 feathers, and, behold, there were eight of them. And I looked, and, behold, on the right side there arose one
- 13 feather, and reigned over all the earth; and so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood
- 14 up, and reigned, and had^{||} a great time; and it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.
- 15 Then came there a voice unto it, and said, Hear thou
- 16 that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,
- 17 there shall none after thee attain unto thy time, neither
- 18 unto the half thereof. Then arose the third, and
- 19 reigned as the other before^{||}, and appeared no more also. So went it with all the residue^{||} one after another, as that every one reigned, and then appeared no more.
- 20 Then I beheld, and, lo, in process of time the feathers that followed stood up upon the right^{||} side, that they might rule also; and some of them ruled, but
- 21 within a while they appeared no more: for some of them were set up^{||}, but ruled not.
- 22 After this I looked, and, behold, the twelve feathers
- 23 appeared no more, nor the two little feathers: and

^{||} Or, and so they were put together again (Old Eng.).

Or, and the clouds were gathered unto her.

^c ver. 23. & ch. 12. 19, 22, 26.

^{||} Or, wings.

^{||} Or, gave a sound with her feathers, See EZEK. 10. 5.

^d ver. 29. ch. 12. 17.

^{||} Or, obtained.

^{||} Or, obtained the dominion as the former ones.

^{||} Some read, with all the wings; others, all the birds.

^{||} Some read, the left.

^{||} Or, lifted up.

|| Some read, there was no more upon the eagle's body, but three^{||} heads that rested, and six little wings. Then saw I 24
two.
° See ch. 12. 2. the six, and remained^e under the head that was upon the right side: for the four continued in their place.

And I beheld, and, lo, the feathers that were under 25
the wing^{||} thought to set up themselves, and to have the rule. And I beheld, and, lo, there was one set up, 26
but shortly it appeared no more. And the second was 27
sooner away than the first. And I beheld, and, lo, the 28
two that remained thought also in themselves to reign: and when they so thought, behold, there awaked one 29
of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads. And then I saw that the two other heads were 30

joined^{||} with it. And, behold, the head was turned 31
with them that were with it, and did eat up the two

feathers under the wing^{||} that would have reigned. But this head put the whole earth in fear, and bare 32
rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the

world^{||} more than all the wings that had been. And 33
after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings. But there remained the two heads, which also in like 34
sort ruled upon the earth, and over those that dwelt therein. And I beheld, and, lo, the head upon the 35
right side devoured it that was upon the left side.

Then I heard a voice, which said unto me, Look be- 36
fore thee, and consider the thing that thou seest. And 37
I beheld, and lo as it were a roaring lion chased^{||} out of the wood^f: and I saw that he sent out a man's voice unto the eagle, and said, Hear thou, I will talk with 38
thee, and the Highest shall say unto thee, Art not thou 39
it that remainest of the four beasts^g, whom I made to reign in My world, that the end of their times^{||} might come through them? And the fourth came, and over- 40
came all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

|| Or, *rushing*.
In the
Old Eng.,
running
hastily.

^f JER. 4. 7;
5. 6; 25. 38.
^g DAN. 7. 3—7.
ch. 12. 11.

|| Or, *the*
times. See
DAN. 7. 12.

- 41 For the earth hast thou not judged with truth. For
 42 thou hast afflicted^b the meek, thou hast hurt the peace-
 able, thou hast loved liars, and destroyed the dwellings
 of them that brought forth fruit, and hast cast down
 43 the walls of such as did thee no harm. Therefore is
 thy wrongful dealing^{||} come up unto the Highest, and
 44 thy pride unto the Mighty. The^{||} Highest also hath
 looked upon the proud times, and, behold, they are
 45 ended, and his abominations are fulfilled. And there-
 fore appear no more, thou eagle, nor thy horrible wings,
 nor thy wicked feathers, nor thy malicious heads, nor
 46 thy hurtful claws, nor all thy vain body: that all the
 earth may be refreshed¹, and may return^{||}, being de-
 livered from thy violence, and that she may hope for
 the judgment and mercy of Him that made her.

^b IS. 47. 6.
 ZECH. 1. 15.

^{||} Or,
reproach.
 IS. 37. 23, 29.

^{||} This verse
 should be
 rendered,
The Lord
looked upon
the times,
and behold
they are
ended, and
the ages are
fulfilled.

ⁱ IS. 14. 7, 8.
 EZEK. 31. 16.
 JER. 50. 34.

^{||} Or, *come*
again to
herself, as
in the Old
Eng.

CHAPTER XII.

The fifth vision, and its interpretation.

- 1 **A**ND it came to pass, whiles the lion spake these
 2 words unto the eagle, I saw, and, behold, ^{||}the
 head that remained and the four wings appeared no
 more, and the two went unto it, and set themselves up
 to reign, and their kingdom was small, and full of
 3 uproar. And I saw, and, behold, they appeared no
 more, and the whole body of the eagle was burnt^a, so
 that the earth was in great fear.
- Then awaked I out of the trouble and trance of my
 mind, and from great fear, and said unto my spirit,
 4 Lo, this hast thou done^{||} unto me, in that thou search-
 5 est out the ways of the Highest. Lo, yet am I weary
 in my mind, and very weak in my spirit; and little
 strength^b is there in me, for the great fear wherewith
 6 I was affrighted this night. Therefore will I now be-
 seech the Highest, that He will comfort^{||} me unto the
 7 end. And I said, Lord that bearest rule, if I have found
 grace before Thy sight, and if I am justified with Thee
 before many others, and if my prayer^c indeed be come
 8 up before Thy face; comfort me then, and shew me
 Thy servant the interpretation and plain difference^{||}
 of this fearful vision, that Thou mayest perfectly com-

^{||} This pas-
 sage should
 be rendered
 thus: *the*
head that
remained
perished
suddenly,
and then
those two
wings which
went unto
it set them-
selves up to
reign.

See above,
 ch. 11. 24.

^a DAN. 7. 11.

^{||} Or, *given.*

^b DAN. 10. 8,
 16.

^{||} Or,
strengthen.
 See IS. 41. 10.
 DAN. 10. 18,
 19.

^c DAN. 9. 23;
 10. 12.
 ch. 4. 44.
 & 8. 12.

^{||} Or, *distinct*
meaning.

fort my soul. For Thou hast judged me worthy to shew 9
me the last times.

And he said unto me, This is the interpretation of 10
the vision: The eagle, whom thou sawest come up from 11
the sea, is the kingdom^{||} which was seen in the vision
of thy brother Daniel^d. But it was not expounded 12
unto him, therefore now I declare it^{||} unto thee.

^{||} In the
Versions,
fourth king-
dom.

^d DAN. 7. 7.

^{||} Or, *in the
same way
as I now
declare it,
&c.*

Behold, the days will come, that there shall rise up a 13
kingdom upon earth, and it shall be feared above all
the kingdoms that were before it. In the same shall 14
twelve kings reign, one after another: whereof the 15
second shall begin to reign, and shall have more time
than any of the twelve. And this do the twelve wings 16
signify, which thou sawest. As for the voice which 17
thou heardest speak, and that thou sawest not to go
out from the heads, but from the midst of the body

^{||} Or, *during*.

thereof, this is the interpretation: that after^{||} the time 18
of that kingdom there shall arise great strivings, and it
shall stand in peril of falling: nevertheless it shall not
then fall, but shall be restored again to his beginning^{||}.

^{||} Or,
dominion.

And whereas thou sawest the eight small underfeathers 19
sticking to^{||} her wings, this is the interpretation: that 20
in him there shall arise eight kings, whose times shall
be but small, and their years swift. And two of them 21
shall perish, the middle time approaching: four shall
be kept until their end^{||} begin to approach: but two
shall be kept unto the end.

^{||} Or, *hang-
ing from*.

^{||} Or, *the end
of it, that is,
of the king-
dom*.

And whereas thou sawest three heads resting, this is 22
the interpretation: In his last days shall the Most High 23
raise up three kingdoms^{||}, and renew many things there-
in^{||}, and they shall have the dominion of the earth, and 24
of those that dwell therein, with much oppression^{||},
above all those that were before them: therefore are
they called the heads of the eagle. For these are they 25
that shall accomplish^{||} his wickedness, and that shall
finish his last end. And whereas thou sawest that the 26
great head appeared no more, it signifieth that one of
them shall die upon his bed, and yet with pain^e. For 27
the two that remain shall be slain with the sword. For 28
the sword of the one shall devour the other: but at the
last shall he fall through the sword himself.

^{||} Or, *three
kings*.

^{||} In the
Latin, *shall
recall many
things unto
them*. In the
other Ver-
sions, *they
shall renew*.

^{||} Or, *labour*.

^{||} Or, *consum-
mate* (so
that under
their rule it
reaches its
highest
pitch). See
JER. 51. 13.

^e 2 MACC. 9.
5, 6.

29 And whereas thou sawest two feathers under the wings^{ll} passing over the head that is on the right side ;
 30 it signifieth that these are they, whom the Highest hath kept unto their end : this is the small kingdom and full
 31 of trouble, as thou sawest. And the lion^f, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard ;
 32 this is the Anointed^{ll}, which the Highest hath kept for them and for their wickedness unto the end : he shall reprove them, and shall upbraid them with their
 33 cruelty^{ll}. For he shall set them before him alive in judgment, and shall rebuke them, and correct^{ll} them.
 34 For the rest of My people shall he deliver with mercy, those that have been preserved upon My borders, and he shall make them joyful until the coming of the day of judgment^{ll}, whereof I have spoken^g unto thee from the beginning.
 35 This is the dream that thou sawest, and these are the
 36 interpretations. Thou only hast been meet to know
 37 this secret of the Highest. Therefore write^h all these things that thou hast seen in a book, and hide them :
 38 and teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.
 39 But wait thou here thyself yet sevenⁱ days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.
 40 And it came to pass, when all the people saw^j that the seven days were past, and I not come again into the city, they gathered them all together, from the least
 41 unto the greatest, and came unto me, and said, What have we offended thee ? and what evil have we done against thee, that thou forsakest us, and sittest here
 42 in this place ? For of all the prophets^{ll} thou only art left us, as a cluster^k of the vintage, and as a candle^l in a dark place, and as a haven or ship^{ll} preserved from
 43 the tempest. Are not the evils which are come to us
 44 sufficient ? If thou shalt forsake us, how much better had it been for us, if we also had been burned in the
 45 midst of Sion ? For we are not better than they that died there. And they wept with a loud voice.

^{ll} Or, *underwings*,
 ch. 11. 25, 31.

^f GEN. 49. 9.
 REV. 5. 5.

^{ll} In the Latin text, *the wind* : but in the Versions, *the Christ Whom the Highest hath kept to the end of the days, Who shall arise out of the seed of David, and shall come and reprove them.*

'Ventus' was a corruption of 'Unctus,' Anointed.

^{ll} Or, *shall bring up the things recorded against them.*

^{ll} In the Versions, *destroy them, or, rend them asunder.*

^{ll} Or, *of the end, the day of judgment.*

^g ch. 7. 33, 38*, 47*, 66* ;
 8. 38.

^h DAN. 8. 26 ;
 12. 4, 9.

ⁱ ch. 5. 13, 20 ;
 6. 31, 35.

^j ch. 5. 16—19.

^{ll} In the Latin, *people.*

^k Is. 17. 6.
 MIC. 7. 1.

^l ECCUS. 48.
 1.

² PET. 1. 19.

^{ll} Or, *to a ship.*

Then answered I them, and said, Be of good com- 46
 fort^m, O Israel; and be not heavy, thou house of
 Jacob: for the Highest hath you in remembranceⁿ, and 47
 the Mighty hath not forgotten you in temptation. As 48
 for me, I have not forsaken you, neither am I departed
 from you: but am come into this place, to pray for^{||}
 the desolation^o of Sion, and that I might seek mercy
 for the low estate of your^{||} sanctuary. And now go 49
 your way home every man, and after these days will
 I come unto you. So the people went their way into 50
 the city, like as I commanded them: but I remained 51
 still^{||} in the field seven days, as the angel commanded
 me; and did eat^p only in those days of the flowers
 of the field, and had my meat of the herbs.

^m BAR. 4. 21,
27, 30.

ⁿ IS. 49. 13—
15.

^o NEH. 1. 4.
ch. 3. 2. &
10. 20—23.

^{||} Or, *our*.

^{||} Or, *I sat*.

^p CH. 9. 24.

CHAPTER XIII.

The sixth vision.

AND it came to pass after seven days, I dreamed a 1
 dream by night: and, lo, there arose a wind^a 2
 from the sea, that it moved all the waves thereof.

[And, lo, that wind made to come up out of the heart
 of the sea as it were the likeness of a man¹.]

And I beheld, and, lo, that man waxed strong with 3
 the thousands of heaven^{||}: and when he turned his
 countenance to look, all the things trembled that were
 seen under him. And whensoever the voice went out 4
 of his mouth, all they burned that heard his voice, like
 as the earth faileth when it feeleth the fire^{||}.

And after this I beheld, and, lo, there was gathered 5
 together a multitude of men, out of number, from the
 four winds of the heaven^b, to subdue the man that came
 out of the sea. But I beheld, and, lo, he had graved^{||} 6
 himself a great mountain, and flew up upon it. But I 7
 would have seen the region or place whereout the hill
 was graven^{||}, and I could not. And after this I beheld, 8
 and, lo, all they which were gathered together to sub-
 due him were sore afraid, and yet durst fight. And, lo, 9
 as he saw the violence of the multitude that came, he
 neither lifted up his hand, nor held sword, nor any in-
 strument of war: but only I saw that he sent out of 10
 his mouth^c as it had been a blast of fire, and out of his

^a DAN. 7. 2.
ch. 11. 1, 2.

¹ Omitted,
probably by
an error, in
the Latin
text.

^{||} In the
Versions,
*did fly with
the clouds
of heaven.*
See
DAN. 7. 13.

^{||} In the
Versions, *all
they melted
that heard
his voice,
like as wax
melteth,
when it feel-
eth the fire.*
See Ps. 97. 5.
MIC. 1. 4.
ENOCH 1. 6;
51. 5.

^b REV. 20. 8, 9.
EZEK. 38. 3,
4, 15, 16.

^{||} Or, *hewn*,
DAN. 2. 45.

^c IS. 11. 4.
PS. 97. 3.
2 THESS. 2. 8.
REV. 11. 5;
20. 9.

lips a flaming breath, and out of his tongue he cast out
 11 sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust^{||a} and smell of smoke: when I saw this I was afraid.

12 Afterward saw I the same man come down from the mountain, and call^d unto him another peaceable^e multitude. And there came much people unto him, whereof some were glad, some were sorry, some of them were bound^f, and other some brought of them that were offered^{||b}: then was I sick through great fear, and I
 14 awaked, and said, Thou hast shewed thy servant these wonders from the beginning, and hast counted me
 15 worthy that thou shouldest receive my prayer: shew
 16 me now yet the interpretation of this dream. For as I conceive in mine understanding, woe unto them that shall be left in those days! and much more woe unto
 17 them that are not left behind! For they that were
 18 not left were in heaviness. Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.
 19 Therefore are they come into great perils and many
 20 necessities, like as these dreams declare^{||c}. Yet is it easier^{||d} for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days.

21 And he answered unto me, and said, The interpretation of the vision shall I shew thee, and I will open
 22 unto thee the thing that thou hast required. Whereas thou hast spoken of them that are left behind, this is the interpretation: he that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the
 24 Almighty^{||e}. Know this therefore, that they which be left behind are more blessed^g than they that be dead.

25 This is the meaning of the vision: Whereas thou saw-
such as have works, and faith toward the Almighty. REV. 3. 10.

^{||a} In the Versions, *dust and ashes.*

^d GEN. 49. 10. Is. 66. 18, 19.

^e Is. 2. 3, 4; 11. 9; below, ver. 33.

^f Is. 42. 6, 7; 61. 1.

^{||b} Or, *those things which were offered, as in Syriac.* But see Is. 66. 20, 21.

^{||c} vers. 17—19 should probably be rendered thus: *for they who shall not be left to survive unto those days, are in heaviness, as understanding those things which are laid up in the latter days, unto which they shall not attain.* Woe also to those that are left, because they shall see great perils and many necessities, as these dreams shew.

^{||d} Or, *better.* See DAN. 12. 12.

^{||e} ver. 23 should probably be rendered thus: *He Who shall bring the danger in that time, will keep those that have fallen into danger, who are*

^g ch. 5. 41.

^h Or, *heart*,
 or, *deep*.

est a man coming up from the midst^h of the sea: the 26
 same is he whom God the Highest hath kept a great
 season, which by his own self shall deliver his crea-
 ture; and he shall order them that are left behind.
 And whereas thou sawest, that out of his mouth there 27
 came as a blast of wind, and fire, and storm; and that 28
 he held neither sword, nor any instrument of war, but
 that the rushing in of him destroyed the whole multi-
 tude that came to subdue him; this is the interpreta-
 tion: behold, the days come, when the Most High will 29
 begin to deliver them that are upon the earth. And 30
 He shall come to the astonishment of them that dwell
 on the earth. And one shall undertake^h to fight a- 31
 gainst another, one city against another, one place
 against another, one people against another, and one
 realm against another. And the time shall be when 32
 these things shall come to pass, and the signs shall hap-
 pen which I shewed thee before, and then shall My
 Son be declaredⁱ, whom thou sawest as a man ascend-
 ing. And when all the people hear his voice, every 33
 man shall in their own land leave^j the battle they
 have one against another. And an innumerable multi- 34
 tude shall be gathered together, as thou sawest them,
 willing to come, and to overcome^k him by fighting.
 But he shall stand^l upon the top of the mount Sion. 35
 And Sion shall come, and shall be shewed^m to all men, 36
 being prepared and builded, like as thou sawest the
 hill graven without hands. And this My Son shall 37
 rebuke the wicked inventions of those nations, which
 for their wicked life are fallen into the tempest; and 38
 shall lay before them their evil thoughts, and the tor-
 ments wherewith they shall begin to be tormented,
 which are like unto a flame: and he shall destroy them
 without labour by the law which is like unto fire.

And whereas thou sawest that he gathered another 39
 peaceable multitude unto him; those are the tenⁿ tribes, 40
 which were carried away prisoners out of their own
 landⁿ in the time of Osea the king, whom Salmanasarⁿ
 the king of Assyria led away captive, and he carried
 them over the watersⁿ, and so came they into another
 land. But they took this counsel among themselves, that 41

^h 2 CHR. 15. 6.
 IS. 19. 2.
 ZECH. 14. 13.
 MATT. 24. 7.

ⁱ ch. 7. 28.
 ENOCH 48.

^j IS. 2. 3, 4;
 above,
 ver. 12.

^k REV. 19. 19;
 20. 8.

^l PS. 2. 6, 9.

^m ch. 7. 26;
 8. 52.

ⁿ Some Versions have
nine and a half tribes,
 as in the
 Epistle or
 Apocalypse
 of Baruch.

ⁿ 2 KIN. 17. 6;
 18. 11.

ⁿ Called *Ene-
 messar*, in
 TOBIT 1. 2.
ⁿ Or, *river*.

they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, 42 that they might there^o keep their statutes, which they 43 never kept in their own land. And they entered into 44 Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held 45 still the flood^p, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsa- 46 reth^{||}. Then dwelt they there until the latter time; 47 and now when they shall begin to come, the Highest shall stay the springs^{||} of the stream again^q, that they may go through: therefore sawest thou the multitude 48 with peace. But those that be left behind of thy peo- 49 ple are^{||} they that are found within my borders^r. Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that 50 remain. And then shall he shew them great wonders. 51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And He said unto me, Like as thou canst neither^{||} seek out nor know the things that are in the deep of the sea: even so can no man upon earth see My Son, 53 or those that be with him, but in the day time^{||}. This is the interpretation of the dream which thou sawest, 54 and whereby thou only art here lightened^s. For thou hast forsaken thine own way, and applied thy diligence 55 unto My law, and sought it. Thy life hast thou ordered in wisdom, and hast called understanding^t thy mother. 56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty^{||} and wondrous things.

57 Then went I forth into the field, giving praise and thanks greatly unto the Most High because of His wonders, which He did in time; and because He governeth the same^{||}, and such things as fall in their seasons: and there I sat three days.

^o See ch. 2. 8.

^p Is. 11. 15, 16. & 43. 2.

^{||} Or, a strange land. In DEUT. 29. 28. another land.

^{||} Or, currents, as in ch. 4. 7.

^q REV. 16. 12.

^{||} In the Syriac, shall be saved, even they &c.

^r ch. 9. 8. & 12. 34.

.

^{||} Or, Like as no man can, &c. See Ps. 77. 19. & 36. 6.

^{||} Or, in the time of his day. See LUKE 17. 22 —24.

^s Ps. 97. 11; 112. 4.

^t PROV. 7. 4.

^{||} Or, grievous, or, heavy.

^{||} Or, the seasons. See ACTS 1. 7.

CHAPTER XIV.

The seventh vision, and the writing of the law.

AND it came to pass upon the third day, I sat under 1
an oak, and, behold, there came a voice out of a
bush over against me, and said, Esdras, Esdras. And 2
I said, Here am I, Lord. And I stood up upon my
feet.

Then said he unto me, In the bush ^a I did manifestly 3
reveal Myself unto Moses, and talked with him, when
My people served in Egypt: and I sent him, and led 4
My people out of Egypt, and brought him up to the
mount of Sinai, where I held him by Me a long season,
and told him ^b many wondrous things, and shewed him 5
the secrets ^c of the times, and the end; and command-
ed him, saying, These words shalt thou declare, and 6
these shalt thou hide. And now I say unto thee, 7
that thou lay up in thy heart the signs that I have shew- 8
ed, and the dreams that thou hast seen, and the interpre-
tations which thou hast heard: for thou shalt be taken 9
away from all ^{||}, and from henceforth thou shalt remain
with My Son ^{||}, and with such as be like thee ^d, until
the times be ended. For the world hath lost his youth, 10
and the times begin to wax old. For the world ^{||} is 11
divided into twelve parts, and the ten parts of it are
gone ^e already, and half of a tenth part: and there re- 12
maineth that which is after the half of the tenth part.
Now therefore set thine house in order, and reprove 13
thy people; comfort such of them as be in trouble, and
now renounce corruption ^{||}, let go from thee mortal 14
thoughts, cast away the burdens ^f of man, put off now
the weak nature, and set aside ^{||} the thoughts that are 15
most heavy ^g unto thee, and haste thee to flee from
these times. For yet greater evils than those which 16
thou hast seen happen shall be done hereafter. For 17
look how much the world shall be weaker ^h through
age, so much the more shall evils increase upon them
that dwell therein. For the truth ⁱ is fled far away, 18
and leasing ^j is hard at hand: for now hasteth the
vision ^{||} to come, which thou hast seen.

^a EX. 3. 2, &c.

^b EX. 24. 18;
25. 40.

^c DEUT. 29.
29; 30. 11.

^{||} Or, *from men*, as in the Versions. In the Latin text, *thou shalt be received of all*.

^{||} So the Versions. The Latin text has, *with my counsel*.

^d See ch. 4. 36. & 8. 51.

^{||} Or, *time*.

^e ch. 4. 45—50. & 16. 37—39. ENOCH, ch. 92.

^{||} Or, *this life of corruption*.

^f WISD. 9. 15.

^{||} Or, *lay up in their place*.

^g 1 COR. 7. 31, 32.

^h 2 TIM. 2. 4. HEB. 12. 1.

ⁱ ECCLES. 7. 10.

^j ch. 5. 1, 2.

^k JOHN 2. 18.

^{||} In the Versions, *the eagle*, or, *the times of the eagle*. See ch. 11. 44—46.

19-20 Then answered I before thee, and said, Behold, Lord, I will go, as Thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell
21 therein are without light. For Thy law^k is burnt, therefore no man knoweth the things that are done of
22 Thee, or the works that shall begin. But if I have found grace before Thee, send the Holy Ghost^l into me, and I shall write all that hath been done in the world since the beginning, which were written in Thy law, that men may find Thy path, and that they which will live^{ll} in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee
24 not for forty days. But look thou prepare thee many box trees^{ll}, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write
25 swiftly; and come hither, and I shall light a candle^m of understanding in thine heart, which shall notⁿ be put out, till the things be performed which thou shalt begin
26 to write. And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly^o to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth, as he commanded, and gathered
28 all the people together, and said, Hear these words, O
29 Israel. Our fathers at the beginning were strangers^p
30 in Egypt, from whence they were delivered: and received the law of life, which they^q kept not, which ye
31 also have transgressed after them. Then was the land, even the land of Sion^{ll}, parted among you^r by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest
32 commanded you. And forasmuch as He is a righteous^s Judge, He took from you in time the thing that He
33 had given you. And now are ye here, and your
34 brethren among you. Therefore if so be that ye will subdue your own understanding, and reform^{ll} your hearts, ye shall be kept alive, and after death
25 ye shall obtain mercy. For after death^t shall the

^k See

LAM. 2. 9.
EZRA 7. 6.
NEH. 8. 1. 2.
1 ESD. 9. 39, 40.

^l 2 SAM. 23. 2.
WISD. 9. 17.

^{ll} Or, *who would live.*

See
NUM. 24. 33.
DAN. 12. 13.

^{ll} Or, *tablets.*
See IS. 30. 8.

HAB. 2. 2.

LUKE 1. 63.

^m PROV. 20. 27.

ⁿ 2 CHR. 21. 7.
PS. 132. 17.

^o ch. 8. 62.

MATT. 13. 11.

1 COR. 2. 6.

^p LEV. 19. 34.
ACTS 13. 17.

^q EZEK. 20. 13.
ACTS 7. 53.

^{ll} Some conjecture
Sihon,
DEUT. 4. 46.

^r JOSH. 14.

1, 2.

PS. 78. 55.

^s NEH. 9. 33.
DAN. 9. 14.

^{ll} Or,
instruct.

^t See ch. 7. 38,
87—98.

^u WISD. 5. 15,
16.
² MACC. 7.
9, 14, 23, 36.
^v DAN. 12. 1.
REV. 20. 12,
15.
^w ECCLES. 12.
14.

^x EZEK. 2. 8, 9;
3. 1. REV.
10. 9, &c.

^{||}^a Or, *was kept
in remem-
brance; that
is, enabled
to remem-
ber the reve-
lation.*

^y EZEK. 3. 27.
& 24. 27.

^{||}^b Or, *they
wrote in
order the
things that
were told
unto them,
in signs or
characters
which they
knew not.*

^{||}^c In the
Versions,
ninety-four;
in the Latin
text, *nine
hundred
and four*.
The number
was made
up by the
supposed
addition of
72 Apocry-
phal books
to the 22 of
the Hebrew
Canon.

^{||}^d According
to the He-
brew reck-
oning, be-
tween three
and four
thousand.
See
ch. 10. 45.
The Septua-
gint reckon-
ing adds
1246 years
to the
above.

judgment come, when we shall live^u again: and then shall the names of the righteous^v be manifest, and the works of the ungodly^w shall be declared. Let no³⁶ man therefore come unto me now, nor seek after me these forty days.

So I took the five men, as he commanded me, and we³⁷ went into the field, and remained there. And the next³⁸ day, behold, a voice called me, saying, Esdras, open thy mouth^x, and drink that I give thee to drink. Then³⁹ opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire. And I took it, and drank:⁴⁰ and when I had drunk of it, my heart uttered under- standing, and wisdom grew in my breast, for my spirit strengthened my memory^{||}^a: and my mouth^y was opened,⁴¹ and shut no more. The Highest gave understanding⁴² unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not^{||}^b: and they sat forty days, and they wrote in the day, and at night they ate bread. As for me, I spake in the day,⁴³ and I held not my tongue by night. In forty days they⁴⁴ wrote two hundred and four^{||}^c books.

And it came to pass, when the forty days were ful-⁴⁵ filled, that the Highest spake, saying, The first that thou hast written publish openly¹, that the worthy and unworthy may read it: but keep the seventy last, that⁴⁶ thou mayest deliver them only to such as be wise among the people: for in them is the spring of understanding,⁴⁷ the fountain of wisdom, and the stream of knowledge.

And I did so⁴⁸ [in the seventh year, in the sixth week, five thousand^{||}^d years three months and twelve days after the creation of the world. And in these was Esdras snatched away⁴⁹ and received up^z to the place of those like himself, after he had written all these things. And he is called the⁵⁰ Scribe of the Wisdom of the Most High for^{||}^e ever and ever¹.]

^z ch. 8. 19. ^{||}^e In the Arabic, *to Him be honour and power for ever and ever.*

¹ Addition in the Versions.

CHAPTER XV^{ll}.

A prophecy of the judgment upon the enemies of God's people.

1 **B**EHOLD, speak thou in the ears of My people the words of prophecy, which ^a I will put in thy mouth, saith the Lord: and cause them to be written in paper^{ll}: for they are faithful and true. Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee. For all the unfaithful shall die ^b in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword^c, famine, death^{ll}, and destruction. For wickedness hath exceedingly polluted the whole earth^{ll}, and their hurtful works are fulfilled. Therefore saith the Lord, I will hold My tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves^d: behold, the innocent and righteous blood crieth unto Me, and the souls of the just^e complain continually. And therefore, saith the Lord, I will surely avenge them, and receive unto Me all the innocent blood from among them. Behold, My people is led as a flock to the slaughter^f: I will not suffer them now to dwell in the land of Egypt: but I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before^g, and will destroy all the land thereof. Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting^h and hail, and with a fearful constellation^{ll}. Woe to the worldⁱ and them that dwell therein! For the sword and their destruction draweth nigh, and one people^j shall stand up to fight against another, and swords in their hands. For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power^{ll}. A man shall desire to go into a city, and shall not be able. For because of their pride the cities shall

^{ll} These concluding chapters form a separate treatise, sometimes called *The Fifth Book of Esdras*.

^a JER. 1. 9.

^{ll} Or, *in a book*. In the Old Eng., *in a letter*.

^b EZEK. 3. 18, 19; 18. 18.

^c EZEK. 14. 21. MATT. 24. 7. REV. 6. 4—8.

^{ll} Or, *pestilence*.

^{ll} Or, *hath the upper hand in all the earth* (Old Eng.).

^d PS. 50. 21. HAB. 1. 13.

^e ch. 4. 35.

^f PS. 44. 22.

^g REV. 16. 1, &c. EX. 7. 1, &c.

^h WISD. 16. 16. ECCUS. 39. 28—30.

^{ll} Or, *a horrible star*. See REV. 8. 9, 10.

ⁱ REV. 8. 13; 12. 12.

^j ch. 13. 31. REV. 6. 4.

^{ll} Or, *they shall not regard their kings, nor the chief of their rulers in their power*. See IS. 3. 5. HAB. 1. 10.

be troubled, the houses shall be destroyed, and men shall be afraid. A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread^k, and for great tribulation. Behold, saith God, I will call together all the kings of the earth^l to reverence Me^{||}, which 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. Like as they do yet this day unto My chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God; My right hand shall not spare^m the sinners, and My sword shall not cease over them that shed innocent blood upon the earth. The fireⁿ is gone forth from His wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled. Woe to them that sin, and keep not My commandments! saith the Lord. I will not spare them: go your way, ye children, from the power^{||}, defile not My sanctuary. For the Lord knoweth^o all them that sin against Him, and therefore delivereth He them unto death and destruction. For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you, because ye have sinned against Him.

Behold an horrible vision, and the appearance thereof from the east: where the nations of the dragons^p of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble. Also the Carmanians^{||} raging in wrath shall go forth as the wild boars of the wood^q, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians. And then shall the dragons have the upper hand, remembering their nature^{||}; and if they shall turn themselves, conspiring together in great power to persecute them, then these shall be troubled, and keep silence^{||} through their power, and shall flee. And from the land of the Assyrians shall the enemy besiege them, and consume some^{||} of them, and in their host shall be fear and

^k DEUT. 28.
54, 55.

^l ZECH. 14. 2,
13.

^{||} Or, *to move*.

^{||} Or, *restore the things that they have given*.

^m DEUT. 32.
41—43.

ⁿ DEUT. 32. 32.

^{||} Or, *go your way, ye rebellious children*.
Is. 30. 1.

^o 1 ESD. 2. 23.
NUM. 14. 9.

^o Ps. 44. 20,
21.
Is. 29. 15.

^p Is. 30. 6;
51. 9.
JER. 51. 34.
EZEK. 29. 3.

^{||} In the Latin, *Carmanians*. Carmania was a country to the East of Persia, or Elam.

^q Ps. 80. 13.

^{||} In the Old Eng. Version, *not remembering their birth*.

^{||} Or, *submit themselves*. See Ps. 37.

7. LXX.
^{||} Or, *one*.

- 34 dread, and strife among their kings. Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and
- 35 storm^r. They shall smite one upon another, and they shall smite down a great multitude of stars^s upon the earth, even their own star; and blood shall be from
- 26 the sword unto the belly^{||}, and dung of men unto the
- 37 camel's hough^{||}. And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.
- 38 And then shall there come great storms^t from the south, and from the north, and another part from the
- 39 west. And strong winds shall arise from the east, and shall open it^{||}; and the cloud which he raised up in wrath, and the star^u stirred to cause fear toward the
- 40 east and west wind, shall be destroyed. The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over
- 41 every high and eminent place an horrible star, fire, and hail, and flying swords^{||}, and many waters, that all fields may be full, and all rivers, with the abundance
- 42 of great waters. And they shall break down the cities and walls, mountains and hills, trees of the wood,
- 43 and grass of the meadows, and their corn. And they shall go stedfastly unto Babylon, and make her afraid^{||}.
- 44 They shall come to her, and besiege her, the star and all wrath shall then pour out upon her: then shall the dust and smoke go up unto the heaven^v, and all they
- 45 that be about her shall^w bewail her. And they that remain under her shall do service unto them that have put her in fear^{||}.
- 46 And thou, Asia, that art partaker of the hope of
- 47 Babylon^{||}, and art the glory of her person: woe be unto thee, thou wretch^x, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have alway desired to commit whoredom^y with thee! Thou hast followed her that is hated in all her works and inventions: therefore saith God,
- 49 I will send plagues upon thee; widowhood^z, poverty,

^r DAN. 11. 40.^s REV. 8. 10.^{||} Or, *horse's belly*, REV. 14. 20.^{||} Or, *girth*. In the Old Eng., *'litter.'*^t DAN. 7. 2.^{||} Or, *shall shut them up again*.^u REV. 8. 11; 9. 1.^{||} Perhaps, *lightnings*, compared to arrows in Ps. 18. 14; 144. 6. WISD. 5. 21, 22, 23.^{||} Or, *destroy her*.^v IS. 34. 10.

REV. 19. 3.

^w EZEK. 27. 32.

REV. 18. 15.

^{||} Or, *de-destroyed her*.^{||} Or, *that art joined in heart to the splendour of Babylon*.^x BAR. 4. 31—34; 6. 43.^y REV. 17. 2, 5; 18. 7, 9.^z IS. 47. 9.

REV. 18. 7.

- famine, sword, and pestilence, to waste thy houses with destruction and death. And the glory of thy power 50 shall be dried up as a flower^a, when the heat shall arise that is sent over thee. Thou shalt be weakened 51
- ^a IS. 28. 1; 40. 7, 8.
- ^b JER. 50. 37; 51. 30. NAH. 3. 13.
- || Or, as a poor wife that is plagued and beaten of women.
- || Or, boasting.
- ^c REV. 17. 6; 18. 24.
- || Or, Adorn (addressed to Asia).
- ^d JER. 50. 15, 29.
- || Or, the plague, or, calamity.
- || Or, Thou, the first and chief of all unhappy ones, shalt come, &c.
- || Perhaps empty, or desolate. See EZEK. 26. 19, 20. The Latin text has, 'the slain city.'
- ^e IS. 47. 14. MAL. 4. 1.
- || Or, take thy goods for a prey.
- as a poor woman^b with stripes, and as one chastised with wounds^{||}, so that the mighty and lovers shall not be able to receive thee. Would I with jealousy have 52 so proceeded against thee, saith the Lord, if thou hadst 53 not always slain My chosen, exalting the stroke of thine hands, and saying^{||} over their dead, when thou wast^c drunken, Set forth^{||} the beauty of thy counte- 54 nance? The reward of thy whoredom shall be in thy 55 bosom, therefore shalt thou receive recompense. Like 56 as thou hast done^d unto My chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief^{||}. Thy children shall die of hunger, and 57 thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field. They that be in the mountains shall die 58 of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water. Thou as unhappy shalt come through the sea^{||}, and 59 receive plagues again. And in the passage they shall 60 rush on the idle^{||} city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed. And thou shalt 61 be cast down by them as stubble, and they shall be unto thee as fire^e; and shall consume thee, and thy 62 cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire. Thy 63 children shall they carry away captive, and, look, what thou hast, they shall spoil it^{||}, and mar the beauty of thy face.

CHAPTER XVI.

The desolation of Babylon, and the nations.

WOE be unto thee, Babylon, and Asia! woe be 1 unto thee, Egypt, and Syria! Gird up your- 2 selves^a with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

^a JER. 4. 8. JOEL 1. 8, 13.

- 3 A sword^b is sent upon you, and who may turn it back? ^b EZEK. 14. 17.
- 4 A fire is sent among you, and who^c may quench it? ^c IS. 1. 31.
JER. 4. 4.
- 5 Plagues are sent unto you, and what is he that may
- 6 drive them away? May any man drive away an hungry lion^d in the wood? or may any one quench the fire in ^d IS. 31. 4.
- 7 stubble^e, when it hath begun to burn? May one turn ^e IS. 5. 24.
- 8 again the arrow that is shot of a strong archer? The mighty Lord sendeth the plagues, and who is he that
- 9 can drive them away? A fire shall go forth from His
- 10 wrath, and who is he that may quench it? He shall cast lightnings, and who shall not fear? He shall
- 11 thunder, and who shall not be afraid? The Lord shall threaten, and who shall not be utterly beaten to powder^{||} at His presence?
- 12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes^f thereof also, ^f EZEK. 38. 20.
- 13 before the Lord, and before the glory of His power:
- 14 for strong is His right hand that bendeth the bow, His arrows that He shooteth are sharp, and shall not miss^g, when they begin to be shot into the ends of the ^g WISD. 5. 21.
- 15 world. Behold, the plagues are sent, and shall not return again, until they come upon the earth. The fire is kindled, and shall not be put out, till it consume the^h ^h DEUT. 32. 22.
- 16 foundation of the earth. Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.
- 17 Woe is me! woe is me! who will deliver me in
- 18 those days? The beginning of sorrows and great mournings; the beginning of famine and great death^{||}; the beginning of wars, and the powersⁱ shall stand in fear; the beginning of evils^{||}! what shall I do when
- 19 these evils shall come? Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment. But for all these things they shall not turn^j
- 20 from their wickedness, nor be alway mindful of the scourges. Behold, victuals shall be so good cheap^{||} upon earth, that they shall think themselves to be in good case^{||}, and even then shall evils grow upon earth, sword, famine, and great confusion.
- ^{||} Or, *broken*, as in Ps. 37 17, and elsewhere.
- ^f EZEK. 38. 20.
- ^g WISD. 5. 21.
- ^h DEUT. 32. 22.
- ^{||} Or, *and many shall perish*.
- ⁱ MATT. 24. 29.
- ^{||} The Latin text adds. *and all shall tremble*.
- ^j AMOS 4. 6—12.
REV. 9. 20, 21.
- ^{||} Or, *there shall be a cheapness of provision*.
- ^{||} Or, *that peace is assured to them*. See 1 THESS. 5. 3.

For many of them that dwell upon earth shall perish 22
of famine; and the other, that escape the hunger, shall
the sword destroy. And the dead shall be cast out as 23
dung^k, and there shall be no man to comfort them: for
the earth shall be wasted, and the cities^l shall be cast
down. There shall be no man^m left to till the earth, 24
and to sow it. The trees shall give fruit, and who 25
shall gather them? The grapes shall ripen, and who 26
shall tread them? for all places shall be desolate of men:
so that one man shall desire to see another, and to hear 27
his voice. For of a city there shall be ten left, and two 28
of the field, which shall hide themselves in the thick
groves, and in the clefts of the rocks. As in an 29
orchard of olives upon every tree there are left threeⁿ
or four olives; or as when a vineyard is gathered, there 30
are left some clusters of them that diligently seek
through the vineyard: even so in those days there 31
shall be three or four left by them that search their
houses with the sword. And the earth shall be laid 32
waste, and the fields thereof shall wax old^o, and her
ways and all her paths shall grow full of^{||} thorns, be-
cause no man shall travel therethrough. The virgins 33
shall mourn, having no bridegrooms; the women^p shall
mourn, having no husbands; their daughters shall
mourn, having no helpers. In the wars shall their 34
bridegrooms be destroyed, and their husbands shall
perish of famine. Hear now these things, and under- 35
stand them, ye servants of the Lord. Behold the word 36
of the Lord, receive it: believe not the gods^q of whom
the Lord spake. Behold, the plagues draw nigh, and 37
are not slack. As when a woman^r with child in the 38
ninth month bringeth forth her son, within two or three
hours of her birth great pains compass her womb,
which pains, when the child cometh forth, they slack
not a moment^{||}: even so shall not the plagues be slack 39
to come upon the earth, and the world shall mourn^s,
and sorrows shall come upon it on every side.

O my people, hear my word: make you ready to the 40
battle, and in those evils be even as pilgrims^t upon the
earth. He that selleth^u, let him be as he that fleeth 41
away and he that buyeth, as one that will lose: he 42

^k Ps. 83. 10.

Is. 5. 25.

Jer. 8. 2.

^l Is. 6. 11, 12.

Jer. 4. 26, 27.

^m Is. 7. 23, 24.ⁿ Is. 24. 13.^o Is. 51. 6.^{||} Or, *be overgrown with*,
Prov. 24. 31.^p Jer. 7. 34.
Bar. 2. 23.^q Jer. 2. 28.^r Is. 13. 8;
21. 3.^{||} Or, *and when the child cometh to the birth, they tarry not the twinkling of an eye* (Old Eng.).^s Is. 24. 4.
Jer. 4. 23.
Joel 1. 10.^t ch. 8. 39.^u 1 Cor. 7.
29, 30, 31.

that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell
 43 therein: he that soweth, as if he should not reap: so also he that planteth^{||} the vineyard, as he that shall
 44 not gather the grapes: they that marry, as they that shall get no children; and they that marry not, as the
 45 widowers. And therefore they that labour labour in
 46 vain: for strangers^v shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in^{||} captivity and famine shall
 47 they get children^w. And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:
 48 the more will I be angry^{||} with them for their sin, saith
 49 the Lord. Like as a whore envieth^{||} a right honest
 50 and virtuous woman: so shall righteousness hate^{||} iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out^{||} every sin upon earth.
 51 And therefore be ye not like thereunto, nor to the
 52 works thereof. For yet a little, and iniquity shall be taken away^x out of the earth, and righteousness shall
 53 reign among you. Let not the sinner say that he hath^y not sinned: for God shall burn coals of fire^z upon his head, which saith before the Lord God and His glory,
 54 I have not sinned. Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and
 55 their hearts: which spake but the word^a, Let the earth be made; and it was made: Let the heaven be
 56 made; and it was created. In His word were the stars made, and He knoweth^b the number of them.
 57 He searcheth the deep, and the treasures thereof; He hath measured the sea, and what it containeth. He hath shut^c the sea in the midst of the waters, and with His word hath He hanged the earth upon the waters.
 59 He spreadeth out the heavens like a vault^d; upon the
 60 waters hath He founded it. In the desert hath He made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the
 61 high rocks^{||} to water the earth. He made man, and put his heart in the midst of the body, and gave him^e

^{||} Or, *pruneth.*

^v DEUT. 23. 30, 39.

IS. 1. 7; 5. 17. ECCLES. 6. 2.

^{||} Or, *to go into.*

^w DEUT. 28. 41.

^{||} Or, *provoked to jealousy.*

^{||} Or, *is envied by.*

^{||} Or, *be jealous of.*

^{||} Perhaps it should be rendered thus: *shall defend her and diligently search out, &c.*

^x ZECH. 13. 2.

^y GEN. 4. 9.

PROV. 30. 20.

^z PS. 120. 4.

JUDITH 16.

17.

^a ch. 6. 38—

40.

^b ch. 6. 45, 46.

BAR. 3. 34.

^c ch. 6. 41, 42.

JOB 38. 8—

11.

^d IS. 40. 22,

LXX.

^{||} Or, *from on high.*

^e ch. 6. 54.

JOB 33. 4.

breath, life, and understanding. Yea, and the Spirit of 62
 Almighty God, which made all things, and searcheth
 out all hidden things in the secrets of the earth,
 surely He knoweth your inventions, and what ye 63
 think in your hearts, even them that sin, and would
 hide^f their sin. Therefore hath the Lord exactly 64
 searched out^g all your works, and He will put you all
 to shame. And when your sins^h are brought forth, ye 65
 shall be ashamed before men, and your own sinsⁱ shall
 be your accusers in that day. What will ye do? or 66
 how will ye hide your sins before God and His angels?
 Behold, God Himself is the judge: fear Him: leave 67
 off from your sins, and forget your iniquities, to meddle
 no more with them for ever: so shall God lead you
 forth, and deliver you from all trouble. For, behold, 68
 the burning wrath of a great multitude is kindled over
 you, and they shall take away certain of you, and feed
 you, being idle^{ll}, with things offered unto idols. And 69
 they that consent unto them shall be had in derision
 and in reproach, and trodden under foot. For there 70
 shall be in every place, and in the next cities, a great
 insurrection upon those that fear the Lord. They 71
 shall be like^j mad men, sparing none, but still spoiling
 and destroying those that fear the Lord. For they 72
 shall waste and take away^k their goods, and cast them
 out of their houses. Then shall they be known, who 73
 are My chosen; and they shall be tried as the gold^l in
 the fire.

Hear, O ye My beloved, saith the Lord: behold, the 74
 days of trouble are at hand, but I will deliver you
 from the same. Be ye not afraid, neither doubt; for 75
 God is your guide, and the guide of them who keep 76
 My commandments and precepts, saith the Lord God:
 let not your sins weigh you down, and let not your
 iniquities lift up themselves. Woe be unto them that 77
 are bound^m with their sins, and covered with their
 iniquities, like as a field is covered over with bushes,
 and the path thereof covered with thorns, that no man
 may travel through! It is left undressed, and is cast 78
 into^{ll} the fire to be consumed therewith^{ll}.

^f PROV. 28. 13.

^g ECCLES. 17.
15, 19, 20.

^h 1 COR. 4. 5.
ROM. 2. 15, 16.
ECCLES. 12.
14.

ⁱ PROV. 5. 22.
IS. 3. 9.

JER. 2. 19.

HOS. 5. 5.

^{ll} In the MSS.
and Latin
text, *slain*.
The mean-
ing may be,
*They shall
slay you as
food for
idols*.

^j ACTS 26. 11.

^k HEB. 10. 34.

^l WISD. 3. 6.

^m PROV. 5. 22.

^{ll} Or, *is given
over to*, &c.

^{ll} Some MSS.
add, *Here
endeth the
Fifth Book
of Esdras
the prophet*.

TOBIT.

INTRODUCTION.

THE Book of Tobit, Tobiah, or Tobias, as it is variously described in the ancient versions, was placed next to the Books of Esdras in the old Greek and Latin editions of the Old Testament. It appears to have been held in high estimation by the Jews, though it was never classed amongst the Canonical Hebrew Scriptures. Origen states that it was received by them as a narrative of historical facts, and read either privately or in their synagogues.

The book is extant in a variety of versions, shewing its wide acceptance both by Jews and Christians. The story differs considerably in these versions in the details of the narrative; and it is probable that the several versions are not based on any one original document, but rather on some oral tradition which the authors took as their common basis, but handled with some freedom in their translations. In the early period of the Christian Church the book was known through the Greek version, and the old Latin, which was based upon it. In this form it was used by Origen and Ambrose, who commented upon it. Then a Chaldee edition was brought to light through the enquiries of S. Jerome. This copy was the basis of the Vulgate translation, which is the form in which the book has exercised the widest influence in the Christian Church, having been translated into most of the European languages, and having in seve-

ral instances maintained its position against the claims of the later versions based upon the Greek. Most commentators on the book, from Bede onwards, take the Vulgate edition for their authority. The Chaldee copy of S. Jerome is lost; but there is a Chaldee manuscript of the book in the Bodleian Library, which has been recently published by Mr. Neubauer, who conjectures that it is an abridgment or recension of the copy used by S. Jerome. It may perhaps be inferred from a comparison of this version with the two Hebrew editions of the book and the Syriac version, which is nearest to the Greek, that the story of Tobit took two forms: the one being more concise, and the other more diffuse, interspersed with Scripture quotations and allusions, and introducing Tobit as speaking in the first person. Mr. Neubauer's Chaldee edition represents the more concise form, and the two Hebrew editions are more diffuse: the Greek and Syriac are alternately concise and diffuse; and the same may be said of the Vulgate, though it may be observed that where the Greek is diffuse, the Vulgate is often concise, and *vice versâ*. Mr. Neubauer holds, with other critics, that the original composition of the book was in Hebrew, although the Hebrew texts which we possess are not the originals, but translations from the Chaldee. 'No books,' he says, 'are more subject to additions, alterations, and various adaptations

'than popular histories; the text 'is in the hands of a few, and 'the contents are related orally 'to the people; hence the great 'variety of the texts, even of the 'early translations.' He mentions also a Persian translation of the Hebrew, of the date A.D. 1400, which, though of no great merit as a version, furnishes some evidence of the Hebrew text, and confirms the Vulgate in two important passages.

The antiquity of the book is proved by the references to it in the Epistle of Polycarp, and the writings of Clement of Alexandria. It was, however, unknown to Josephus, and this is urged for a late date of its composition, such as the time of Hadrian, and its connexion with some period of Jewish history when the burial of their dead was prohibited. Such a time may have led to a wider diffusion of the story in a written or oral form; but the story itself may date from a much earlier period.

The book was used by S. Cyprian in his books of Testimonies, and is quoted by a large number of early Christian writers. It formed a part of the services of the Breviary for the third week in September, and was formerly read in the daily lessons of the English Church from September 27 to October 4. The influence of the Vulgate edition of the book still survives in our Prayer-Book, the precepts concerning almsgiving being introduced into the Offertory sentences, and three or four remarkable features of our marriage service being derived from the same source. (See chap. vi. 15; vii. 13; viii. 4.) The Homilies on Almsgiving quote the saying in chap. iv. 10, and xii. 9, 'Alms doth 'deliver from death, and shall purge 'away all sin,' adding this comment: 'Merciful almsdealing is pro-

'fitable to purge the soul from the 'infection and filthy spots of sin. 'A great confidence may they have 'before the high God, that shew 'mercy and compassion to them 'that are afflicted. Deeds of mercy 'are as salves and remedies to heal 'the sores and grievous diseases of 'the soul.' Such exhortations were not in those days supposed to be incompatible with the doctrine of salvation only through the merits of Christ.

The Book of Tobit must be regarded rather as a moral and instructive treatise, than as an accurate record of historical facts. It is apocryphal in style and character, and not merely as having no place in the Hebrew Canon. The character of the angel Raphael, at first declining to make himself known, and then assuming the name of one of Tobit's acquaintance (ch. v. 10—12), has been quoted in illustration of the ordinary style of an apocryphal author, adopting a feigned name, and seeking the moral benefit of his readers without satisfying their curiosity about himself. The story may yet be founded on facts, handed down by tradition in some Jewish family in the East. Though the author speaks of the influence of good and evil angels, the events which he records are such as might be accounted for by natural causes. The guidance of Raphael in the journey of Tobias, might be suggested by the history of Abraham's servant in GEN. xxiv., proceeding to Mesopotamia, under the guidance of an angel. The fumigation and exorcism are represented as natural remedies for some physical evil, to the discovery of which Tobias was providentially directed. Sara's former partners had been suffocated by the evil spirit, who exercised some malignant influence over her: but she

was healed by prayer, continence, and a natural remedy, whilst those who had 'given themselves to their lust,' had met with the fate of Er and Onan.

The Book of Tobit may also be quoted as an important Jewish testimony to the sanctity of marriage, and to monogamy as the original Divine institution. In this respect it affords a remarkable contrast to the corrupt and degenerate Judaism, which permitted 'divorce for any cause,' thus departing from the teaching of the prophet Malachi. It recognises in a remarkable way the affinity by which the wife owns all her husband's relations as her own kindred: as in chap. x. 12, 'Honour thy father and thy mother-in-law which are now thy parents;' whilst the Syriac supplies a similar sense of obligation on the part of the husband: 'My wife's parents shall be honoured by me like my own parents all the days of my life.' The book furnishes a near approach to the Christian notion of marriage, as expressed by Tertullian, 'that union

'which the Church cements, the oblation strengthens, the benediction seals, and angels declare: where they pray and fast together, teaching and exhorting one another.'

In Mr. Neubauer's Chaldee edition of the book, there is prefixed to chapter I. the following introduction:

"It is written in the Midrash Rabbah of Rabbah, in the section beginning, 'And Jacob went out' (GEN. xxviii. 10), in the seventieth section, on the passage, 'And of all that Thou shalt give me I will surely give the tenth unto Thee' (GEN. xxviii. 22). 'Thou shalt truly tithe' (DEUT. xiv. 22). Moses said to them, 'Ye shall receive ten blessings if ye give the tenth.' And so Jacob said, 'And of all that Thou shalt give me I will surely give the tenth unto Thee.' The ten blessings which Thou shalt give me according as my father hath blessed me, on what merit will it be? On the merit of 'I will surely give the tenth unto Thee.'"

T O B I T.

CHAPTER I.

Tobit a captive in Nineveh under Salmanser and Sennacherib.

¶^a In the Chaldee and other Versions, *Tobiah*, or *Tobias*.

¶^b Or, *Jahzeel*, as in GEN. 46. 24. NUM. 26. 48. 1 CHR. 7. 13.

¶^c In the Vulgate, *Shalmaneser*, as in 2 KIN. 17. 3.

¶^d In the Vulgate, *Sephet*, the town of Elijah the *Tishbite*.

¶^e Or, *which is called Kedesh*. See JUDG. 4. 6, 9, 10.

¶^f In the Vulgate, *Naasson*.

^a LEV. 25. 35. DEUT. 15. 7, 8.

¹ Addition in the Vulgate.

¶^g In the Vulgate, *to the golden calves which Jeroboam king of Israel had made*. See Hos. 13. 1, 2.

^b 2 CHR. 30. 11, 18.

^c DEUT. 12. 6; 15. 19.

^d DEUT. 14. 25, 26.

THE book of the words of Tobit^a, son of Tobiel, the 1 son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael^b, of the tribe of Nephthali; who in the time of Enemessar^c king of the 2 Assyrians was led captive out of Thisbe^d, which is at the right hand of that city, which is called properly^e Nephthali in Galilee above Aser^f.

I Tobit have walked all the days of my life in the 3 way of truth and justice, and I did many almsdeeds^a to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

[And every day he gave all that he could get to his brethren, his fellow captives, that were of his kindred. And when he was younger than any of the tribe of Nephthali, yet did he no childish thing in his work¹.]

And when I was in mine own country, in the land 4 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, where the temple of the habitation of the Most High was consecrated and built for all ages. Now all the tribes which together revolted, and 5 the house of my father Nephthali, sacrificed unto the heifer Baal^g. But I alone went often to Jerusalem^b 6 at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the firstfruits and tenths of increase, with that which was first shorn^c; and them gave I at the altar to the priests the children of Aaron. The first tenth part of all in- 7 crease I gave to the sons^d of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went,

8 and spent it every year at Jerusalem: 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.

^{||} In the Vulgate, *to proselytes and strangers.*

[These and such like things did he observe when but a boy, according to the law of God².]

² Addition in the Vulgate.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred^o, and of her I begat Tobias.

^o NUM. 36. 6, 7. ch. 3. 15.

[He begat a son, whom he called after his own name; and from his infancy he taught him to fear God, and to abstain from all sin³.]

³ Addition in the Vulgate.

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^f of the Gentiles. But I kept myself from eating; because I remembered God with all my heart.

^f Hos. 9. 3. DAN. 1. 8. 2 Macc. 6. 7, 18.

13 And the Most High gave me grace and favour before Enemessar, so that I was his purveyor^g.

^g 1 KIN. 4. 22, 23, 27, 28.

[And Shalmaneser gave him leave to go whithersoever he would, with liberty to do whatever he had a mind. So he went to all that were in captivity, and gave them wholesome admonitions⁴.]

⁴ Addition in the Vulgate.

14 And I went into Media, and left in trust with Gabael, the brother of Gabriels, at Rages^{||} a city of Media ten talents of silver; [a sum with which he had been honoured by the king; for Gabael was in want^h, being one of his tribe; and taking a note of his hand, he gave him the aforesaid sum of money⁵.]

^{||} Called *Ragan* in JUDITH 1. 5, 15.

^h DEUT. 15. 7, 8. Ps. 112. 5.

⁵ Addition in the Vulgate.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled^{||}, [and he had a hatred for the children of Israel,⁶] that I

^{||} Or, *whose ways were changed; that is, 'for 'the worse.'*

⁶ Addition in the Vulgate.

16 could not go into Media. And in the time of Enemessar I gave many alms to my brethrenⁱ, and gave

ⁱ JOB 31. 17, 19, 20.

EZEK. 18. 5, 7, 9.

^j ECCLES. 38. 16, 17.

2 ESD. 2. 23. Ps. 79. 3.

17 my bread to the hungry, and my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried^j him. [And when the king Sennacherib was come back, fleeing from Judea, by reason of the slaughter^k that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried them⁷.] And if the

^k 2 KIN. 19. 35, 36.

Is. 37. 36, 37. ECCLES. 48. 18—21.

1 Macc. 7. 41.

2 Macc. 8. 19.

⁷ Addition in the Vulgate.

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. 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. [So he fled away naked with his son and wife, and lay concealed, for many loved him⁸.] Then all my goods were forcibly taken away, neither was there anything left me, beside my wife Anna and my son Tobias: [until the widows and orphans of Israel cried out for me in the bitterness of their soul with fasting and weeping, and his judgment reached unto heaven, and was lifted up even unto the skies, and the God of Israel delivered him into the hand of his two sons, and they slew him with the sword. For he asked his counsellors and his elders why the Holy and Blessed One had been jealous for Israel and Jerusalem, and the angel of the Lord destroyed the host of Pharaoh and all the firstborn of Egypt, and the young men by whose hand the Lord always gave them salvation. And his wise men and his counsellors said to him, Abraham, the father of Israel, led forth his son to slay him, that he might thereby obtain the favour of the Lord his God; therefore hath He been jealous for His children, and hath executed vengeance upon thy servants. Then the king said, I will slay my two sons for the Lord's sake, that I may obtain by them the favour of God, and that He may help me. And the saying came to Adrammelech and Sharezer his sons, and they laid in wait for him at the hour when he went to pray before his idol Dagon⁹.]

⁸ Addition in the Hebrew.

|| Or, *Esarhaddon*, as in 2 KIN. 19. 37. 2 CHR. 32. 21.

|| In the Hebrew, 'Aaron the son of Hananeel.'

¹⁰ Addition in Vulgate.

|| The Vulgate adds, *All his substance was returned to him.*

And there passed not five and 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^{||}; [though the king Sennacherib in his wrath had commanded him also to be arrested¹⁰.] 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.

CHAPTER II.

Tobit's blindness.

1 **N**OW 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^a prepared me,
 2 in the which I sat down to eat. And when I saw
 abundance of meat, I said to my son, Go and bring
 what poor man^b soever thou shalt find out of our
 brethren, who is mindful of the Lord; and, lo, I tarry
 3 for thee. But he came again, and said, Father, one of
 our nation is strangled, and is cast out in the market-
 4 place. Then before I had tasted of any meat, I started
 up, and took him up into a room^c until the going down
 5 of the sun. Then I returned, and washed myself, and
 6 ate my meat in heaviness, remembering that prophecy
 of Amos^d, as he said, Your feasts shall be turned into
 7 mourning, and all your mirth into lamentation. There-
 fore I wept: and after the going down of the sun I went
 8 and made a grave, and buried him. But my neigh-
 bours 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. [Thus Tobias, fear-
 ing God more than the king^e, carried off the bodies of
 them that were slain, and hid them in his house, and at
 midnight buried them. Now it happened one day, that
 being wearied with burying, he came to his house¹.]
 9 The same night also I returned from the burial, and
 slept by the wall of my courtyard, being polluted^f:
 [and I could not purify myself in an unclean land, as in
 10 the land of Israel²;] and my face was uncovered; 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.

[Now this trial the Lord therefore permitted to hap-

^a NEH. 8. 10,
12.

^b DEUT. 16.
11, 14.
JOB 31. 17.
LUKE 14.
12-14.

^c 1 KIN. 17. 19.
2 KIN. 4. 21.
ACTS 9. 37.

^d AMOS 8. 3,
8, 10.
1 MACC. 1.
39.

^e JOB 31. 34.

¹ Addition
in the
Vulgate.

^f NUM. 19.
11-22.

² Addition
in the
Hebrew.

^{||} In the Vul-
gate, *hot
dung out of
a swallow's
nest fell
into them.*

pen to him, that an example might be given to posterity of his patience, as also of holy Job. For as he had always feared God from his infancy, and kept His commandments, he repined not against God, because the evil of blindness had befallen him, but continued immovable in the fear of God, giving thanks to God all the days of his life. For as the kings^g insulted over holy Job, so his relations and kinsmen mocked at his life, saying, Where is thy hope, for which thou gavest alms and buriedst the dead? But Tobias rebuked them, saying, Speak not so; for we are the children of saints^h; and look for that life which God will give to those that never change their faith from Him³.]

Moreover Achiacharus did nourish me, until I went^{||} into Elymais. And my wife Anna did take 11 women's works to do: [and she spun wool, and weaved curtains for others, and received her wages⁴;] And 12 when she had sent them home to the owners, they paid her wages, and gave her also besides a kid. And 13 when it was in my house, and began to cry, [I heard it bleating, and⁵] 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 anything¹ that is stolen. But she 14 replied upon me, It was given for a gift more than the wages^j. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. [And we strove concerning the matter of the kid⁶.] 15 But she replied upon me, Where are thine alms and thy righteous deeds, [which profit thee not in the day of thy trouble⁷?] Behold, thou and all thy works are known. [Thy reproach is manifest to all the world⁸. It is evident thy hope is now come to nothing, and thine alms now appear. And with these, and other such like words, she upbraided him⁹.]

^g JOB 2. 11; 19. 1—5; & 42. 17 (addition in LXX.)

^h ch. 4. 12; 8. 4.

³ Addition in the Vulgate.

^{||} Or, *he went*. See ch. 11. & 13.

⁴ Additions in Syriac and Hebrew.

⁵ Addition in Vulgate.

¹ DEUT. 22. 1.

^j ch. 12. 1.

^{6, 7, 8} Additions in Hebrew.

⁹ Addition in Vulgate. See JOB 2. 9, LXX.

^{||} In the Hebrew, *weighed down by bodily pain and infirmity*.

^a Ps. 25. 10; 86. 15; 98. 3.

CHAPTER III.

The prayers of Tobit and Sara answered.

THEN I being grieved^{||} did weep, and in my sorrow 1 I prayed, saying, O Lord, Thou art just, and all 2 Thy works and all Thy ways^a are mercy and truth, and Thou judgest truly and justly for ever. Remem- 3

ber me, and look on me, punish me not for my sins and ignorances^b, and the sins of my fathers, who have sinned before Thee: 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. And now Thy judgments are many and true: deal with me^{ll} 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^c from me, that I may be dissolved^{ll}, 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 therefore that I may now be delivered out of this distress, and go into the everlasting^d place^{ll}: turn not Thy face away from me.

7 It came to pass the same day, that in Ecbatane^{ll} a city of Media Sara the daughter of Raguel was also reproached by her father's maids^{ll}; because that she had been married to seven husbands, whom Asmodeus^{ll} the evil spirit had killed, before they had lain with her^e. [And they said, Thou art not meet to be called Sara, but Zara¹]. 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. [When she reproved the maid for her fault, she answered her, saying, May we never see son or daughter of thee upon earth, thou murderer of thy husbands. Wilt thou kill me also, as thou hast also killed seven husbands²?] 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^f with sorrow unto the grave. [And she went into an upper chamber^g of her house, and for three days and three nights did neither eat nor

^b JUDITH 5. 20.
1 MACC. 13.
39.

^{ll} Or, *to deal with me*; as in the Hebrew, *Thou hast dealt with me according to my iniquities, in depriving me of sight.*

^c NUM. 11. 14, 15.
1 KIN. 19. 4.
JOB 3. 20, 21.
JONAH 4. 2, 3.

^{ll} Or, *dismissed.* See LUKE 2. 29.

^d ECCLES. 12. 5.

^{ll} In the Hebrew, *Gather me to my fathers, to the house appointed for all living.* See JOB 10. 21; 30. 23.

^{ll} In the Vulgate, *Rages*, in the province of Ecbatane. See ch. 1. 14.

^{ll} In the Hebrew, *her father's kindred.*

^{ll} In the Hebrew, *Satan*, whom they call *Ashmodai*, the destroyer.

^e Compare the fate of *Er* in GEN. 38, as described in the Testament of Judah.

¹ Addition in the Hebrew.

² Addition in the Vulgate.

^f GEN. 42. 38; 44. 31.

^g JUDITH 8. 5.

drink, but continuing in prayer with tears besought God, that He would deliver her from this reproach³.] Then [on the third day³] she prayed toward the win- 11
 dow¹¹, and said, Blessed art Thou, O Lord my God, [the God of our fathers⁴,] and Thine holy and glorious Name is blessed and honourable for ever: let all Thy works praise Thee for ever; [Who when Thou hast been angry, wilt shew mercy, and in the time of tribulation forgivest the sins of them that call upon Thee.⁴] And now, O Lord, I set mine eyes and my 12
 face toward Thee, and say, [Loose me from the bond 13
 of this shame, or else⁴] take me out of the earth, that I may hear no more the reproach. Thou knowest, Lord, 14
 that I am pure from all sin with man, and that I never 15
 polluted my name, nor the name of my father, in the land of my captivity. [I never coveted a husband, and have kept my soul clean from all lust. Never have I joined myself with them that play; neither have I made myself partaker with them that walk in lightness. But a husband I consented to take, with Thy fear, not with my lust. And either I was unworthy of them, or they perhaps were not worthy of me: because perhaps Thou hast kept me for another man⁵.] 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. * [For Thy counsel is not in man's power. But this every one is sure of that worshippeth Thee, that his life, if it be under trial, shall be crowned; and if it be under tribulation, it shall be delivered; and if it be under correction, it shall be allowed to come to Thy mercy. For Thou art not delighted in our being lost^h; because after a storm Thou makest a calm, and after tears and weeping Thou pourest in Thy joyfulness. Be Thy Name, O God of Israel, blessed for ever⁶.]

³ Additions in the Vulgate.

¹¹ Or, *orifice*, or *hole in the wall* towards Jerusalem, common to all the Jewish oratories. See JER. 22. 14. DAN. 6. 10.

⁴ Additions in the Vulgate.

⁵ Addition in the Vulgate.

^h WISD. 11. 24.

⁶ Addition in the Vulgate.

⁷ Addition in the Hebrew.

[Are not the secrets of all hearts manifest before Thee? Therefore Thou knowest my innocence⁷.]

- So the one prayed on account of his blindness, and the other on account of the reproach of her parents⁸.]
- 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.

⁸ Addition in the Hebrew.

^{||} The Vulgate adds, *at one time.*

^{||} In the Hebrew, *the angel who is the prince of healing.*

^{||} In the Hebrew, *to rebuke Satan and to command him to depart, as in ZECH. 3. 2.*

CHAPTER IV.

Tobit's charge to his son Tobias.

^a ch. 1. 14.

^{||} In the Vulgate, *he prayed for death, and he thought that his prayer was heard.*

^b Ex. 20. 12. PROV. 1. 8, 9. ECCLES. 3. 3—8; 7. 27, 28.

^{||} In the Vulgate, *When God shall take my soul, thou shalt bury my body.*

See GEN. 47. 30; 49. 29, 30.

^c GEN. 25. 9; 35. 29; 49. 31; 50. 7, 8.

^{||} In the Hebrew, *Thou shalt bury her by me honourably.*

^d ECCLES. 12. 1.

^e Ps. 112. 4—6.

^f DEUT. 15. 7, 8. ECCLES. 4. 1, 4, 5. & 14. 8—13.

^{||} In the Hebrew, *turn*

¹ Addition

- 1 **I**N that day Tobit remembered the money^a which he
- 2 had committed to Gabael in Rages of Media, and said with himself, I have wished for death^{||}; wherefore do I not call for my son Tobias, that I may signify to
- 3 him of the money before I die? And when he had called him, he said, My son^b, 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,
- 4 and grieve her not. 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^c.^{||}
- 5 My son, be mindful^d of the Lord 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 fol-
- 6 low not the ways of unrighteousness. For if thou deal truly, thy doings shall prosperously succeed to thee,
- 7 and to all them that live justly^e. Give alms of thy substance^f; 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^g away from thee.

[According to thy ability be merciful¹.

- Cease not to give alms of that which is found in thine
- 8 hands².] If thou hast abundance^h, give alms accordingly: if thou have but a little, be not afraid to give
- not thine eyes from the poor of Israel.* ^g Ps. 37. 25, 26. ECCLES. 4. 4, 5. ¹ Addition in the Vulgate. ² Addition in the Hebrew. ^h ECCLES. 35. 10. 1 COR. 16. 2. 2 COR. 8. 12.

according to that little: for thou layest up a good 9
treasure for thyself against the day of necessity. Be-10
cause that alms do deliverⁱ from death^l, and suffereth
not to come into darkness. For alms is a good gift 11
unto all that give it in the sight of the Most High.
[And every one who occupieth himself in alms shall
behold the face of God, as it is written, I will behold
Thy face in righteousness³.]

[Beside thy wife, never endure to know a crime⁴.]
Beware of all whoredom^j, my son, and chiefly take a 12
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^k, and were blessed in their children,
and their seed shall inherit the land. Now therefore, 13
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^l, and in lewdness^l is
decay and great want: for lewdness is the mother of
famine.

Let not the wages of any man, which hath wrought 14
for thee, tarry with thee, but give him it out of hand^l:
for if thou serve God, He will also repay thee: be
circumspect^l, my son, in all things thou doest, and be
wise^l in all thy conversation.

Do that to no man¹ which thou hatest: drink not 15
wine to make thee drunken: neither let drunkenness
go with thee in thy journey. Give^m of thy bread to 16
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. Pour out thy bread on the burialⁿ of the 17
just, but give nothing^o to the wicked. Ask counsel^p of 18
all that are wise, and despise not any counsel that is
profitable. Bless the Lord thy God alway, and desire 19
of Him that thy ways may be directed, and that all thy
paths and counsels may prosper: for every nation hath
not counsel^l; but the Lord Himself giveth all good

ⁱ PROV. 11. 4.
ch. 14. 11.
& 12. 9.

^l In the
Hebrew,
from the
judgment
of hell.
See MATT.
25. 41—45.

³ Addition in
Hebrew.
See PS. 17.
15.

⁴ Addition
in the
Vulgate.

^j MAL. 2. 14,
15.
ECCLES. 7. 26.

^k GEN. 27. 46.

^l In the Vul-
gate, from
it all per-
dition took
its begin-
ning. See
PROV. 16. 18.

^l Or, sloth.
Gr. unpro-
fitableness.
See PROV.
13. 4.

^l Or, without
delay. See
LEV. 19. 13.

^l Or, take
heed unto
thyself.
See DEUT.
12. 13, 19.

^l Or, chasten-
ed, or, strict.

¹ MATT. 7. 12.

^m EZEK. 18. 5,
7, 9.
ch. 1. 16, 17.

ⁿ JER. 16. 7.

^o ECCLES. 12.
4, 7.

^p PROV. 3. 5.
ECCLES. 6.
34; 8. 8, 9;
9. 14, 15.

^l Or, there is
no counsel
in the power
of man, as
in the
Hebrew.

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. [Bind them about thy neck, write them upon the table of thine heart. So shalt thou find favour, and good understanding in the sight of God and man⁵. And be strong and of good courage, for the Lord will be with thee a help and profit, if thou seek Him with all thy heart and all thy soul⁶.]

⁵ Addition in Hebrew,* from PROV. 3. 3, 4.

⁶ Addition in Hebrew.

- 20 And now I signify this to thee, that I committed ten talents to Gabael the son of Gabrias at Rages in Media, [and I have a note of his hand with me⁷.]
- 21 And fear not, my son, that we are made poor: for thou hast much wealth⁸, if thou fear God, and depart from all sin, and do that which is pleasing in His sight.

⁷ Addition in the Vulgate. See ch. 1. 17.

⁸ Ps. 37. 16. Prov. 15. 16.

CHAPTER V.

The departure of Tobias.

1 **T**OBIAS then answered and said, Father, I will do
 2 all things which thou hast commanded me: but how can I receive the money, seeing I know him not? [What token shall I give him? Nor did I ever know the way which leadeth thither¹. And he said, I have a note of his hand with me, which when thou shalt shew him, he will presently pay it². And the Lord God of Israel shall keep thee in all thy ways, and give
 3 thee favour and mercy before the man³.] Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money.

¹ Addition in Hebrew and Vulgate.

² Addition in the Vulgate.

³ Addition in the Hebrew. See GEN. 28. 21; 43. 14.

4 Therefore when he went to seek a man, he found Raphael^a that was an angel, [a beautiful young man standing girded, and as it were ready to walk. And not knowing that he was an angel of God, he saluted him, and said, From whence art thou, good young man? But he answered, Of the children of Israel⁴. And the angel said, Young man, whence art thou? And Tobias said, I am of the children of Israel⁵.]

^a ch. 3. 16, 17.

⁴ Addition in Vulgate.

⁵ Addition in the Hebrew.

- 6,7 Additions in Vulgate. But he knew not [that he was an angel⁶]; and he said 5 unto him, Canst thou go with me to Rages? and knowest thou those places well? To whom the angel 6 said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael, [who dwelleth at Rages, a city of the Medes, which is situate in the mount of Ecbatana⁷. It is two days' journey from Ecbatana to Rages; and Rages is in the mountainous country, and Ecbatana in the plain⁸.] Then Tobias 7 said unto him, Tarry for me, till I tell my father. Then he said unto him, Go, and tarry not. So he went 8 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. So he called him, 9 and he came in, and they saluted one another. [And the angel said, Joy be to thee, O man of God. And Tobit said^b, What manner of joy shall be to me, who sit in darkness, and see not the light of heaven? And the angel said unto him, He that made thee blind, and deprived thee of the light of thine eyes, will heal thee, because thou art just. And Tobit answered and said, Let the Lord say so. Then Tobit said unto him, My brother, my son Tobias seeketh to go to Media: canst thou go with him, and I will give thee thy wages? And the angel said, Yea, I can, for I know all the ways, and have traversed all the boundaries, and know the mountains⁹.]
- Then Tobit said unto him, Brother, shew me of what 10 tribe and family thou art. To whom he said, Dost 11 thou seek^c 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. Then he said, 12 I am Azarias, the son of Ananias the great, and of thy brethren. Then Tobit said, Thou art welcome, bro- 13 ther; 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^d; and they
- ⁸ Addition in the Hebrew.
- ^b JUDG. 6. 12, 13.
- ⁹ Addition in Vulgate and Hebrew.
- ^c GEN. 32. 29. JUDG. 13. 18.
- ^{||} In the Hebrew, *Dost thou still enquire, when thou hast a hired man to go with thy son according to thy wish?*
- ^{||} In the Hebrew, *Salmon, or, Selomith.*
- ^d ch. 1. 6, 7.

were not seduced with the error of our brethren^e, [or the idols of this land¹⁰:] my brother, thou art of a good
 14 stock. But tell me, what wages shall I give thee? wilt thou a drachm^h a day, and things necessary, as
 15 to mine own son? Yea, moreover, if ye return safe, I will add something to thy wages. [And the angel said to him, I will lead thy son safe, and bring him to thee again safe¹¹.]

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^h. So they went forth both, and the young man's dog^f with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son^h? Is he not the staff of our hand, in going in and out before us, [the son of our old age, to whom we entrusted our business, and the
 18 provision for our household¹²? Be not greedy to add money to money: but let it be as refuse in respect of our child. [I wish the money for which thou hast sent him had never been¹³; for our God would have fed us without this money¹⁴; our poverty was sufficient for us, that we might account it as riches that we saw our
 19 son¹⁵.] For that which the Lord hath given us to live
 20 with doth suffice us. Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine
 21 eyes shall see him. For the good angel will keep him company, and his journey shall be prosperous, and he
 22 shall return safe. Then she made an end of weeping.

^e ch. 1. 4, 5.¹⁰ Addition in the Hebrew.^h In the Hebrew, *half a shekel of just weight*. See GEN. 24. 22. Ex. 38. 26 (LXX.).¹¹ Addition in the Hebrew and Vulgate.^h In the Hebrew, *May God Almighty send His angel before you*, as in GEN. 24. 7.^f ch. 11. 4, 5, 9.^h In the Hebrew and Vulgate, *Thou hast taken the staff of our old age, and sent him away from us*.¹² Addition in Hebrew* and Vulgate.¹³ Addition in Vulgate.¹⁴ Addition in Hebrew.¹⁵ Addition in Vulgate.

CHAPTER VI.

The angel's instructions to Tobias by the way.

1 **AND** as they went on their journey, they came in the evening to the river Tigris, and they lodged
 2 there [in the city of Ledikia¹.] And when the young man went down to wash himself^h, a [monstrous²] fish leaped out of the river, and would have devoured

^{1, 2} Additions in the Hebrew*.^h Or, *to wash his feet*.

- him¹¹. Then [Tobias being afraid of him, cried out 3
with a loud voice, saying, Sir, he cometh upon me.
And³] the angel said unto him, [Be not afraid, Tobias ;
be a brave man, and⁴] take the fish [by the gill, and
draw him unto thee⁵.] And the young man laid hold
of the fish, and drew it to land, [and he began to pant
before his feet⁶.] To whom the angel said, Open the 4
fish, and take the heart and the liver and the gall, and
put them up safely, [for these are necessary for useful
medicines⁷.] So the young man did as the angel com- 5
manded him ; and when they had roasted the fish, they
did eat it : [and after eating a portion of the fish, the
rest they salted, as much as might serve them until
they came to Rages, a city of the Medes⁸.] Then they
both went on their way, till they drew near to Ecba- 6
tane. 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 ? [What medicines wilt thou make out
of them⁹ ?] And he said unto him, Touching the heart 7
and the liver, if a devil or an evil spirit trouble¹¹ any,
we must make a smoke thereof before the man or the
woman, and the party shall be no more vexed. As for 8
the gall, it is good to anoint a man that hath white-
ness in his eyes¹¹, and he shall be healed. And when 9
they were come near to Rages, the angel said to the 10
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. For to thee doth the right of 11
her appertain^a, seeing thou only art of her kindred.
[Therefore all his substance is due to thee, and thou
must take her to wife¹⁰.] And the maid is fair and 12
wise : now therefore hear me, and I will speak to her
father ; and when we return from Rages we will cele-
brate the marriage : for I know that Raguel cannot
marry her to another according to the law of Moses,
but he shall be guilty^b of death, because the right of
inheritance doth rather appertain to thee than to any
other. Then the young man answered the angel, I 13
have heard, brother Azarias, that this maid hath been
given to seven men, who all died in the marriage
- ¹¹ In Hebrew and Chaldee, and devoured the young man's bread.
- ^{3, 4, 5, 6} Additions in the Vulgate.
- ⁷ Addition in Hebrew and Vulgate.
- ⁸ Addition in Vulgate.
- ⁹ Addition in Hebrew.
- ¹¹ Or, *plague*, with bodily distemper. See JOB 2. 7. LUKE 13. 16.
- ¹¹ Or, *for anointing eyes in which there is a white speck*.
- ^a NUM. 27. 8 ; 36. 8. ch. 3. 17.
- ¹⁰ Addition in Vulgate.
- ^b HEB. 10. 28.

chamber ; [moreover, I have heard that a devil killed
 14 them¹¹.] 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
 other before : for a wicked spirit loveth her¹¹, which
 hurteth nobody, but those which come unto her ; where-
 fore I also fear lest I die, and bring my father's and
 my mother's life because of me to the grave with sor-
 row^c : for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remem-
 ber the precepts which thy father gave thee, that thou
 shouldst marry a wife of thine own kindred ? where-
 fore 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. [Hear me, and I will shew thee who they
 are over whom the devil can prevail. For they, who
 in such manner receive matrimony as to shut out God
 from themselves and from their mind, and to give
 themselves to their lust, as the horse and mule which
 have not understanding, over them the devil hath
 power. But thou, when thou shalt take her, go into
 the chamber, and for three days keep thyself continent
 from her, and give thyself to nothing else but to
 16 prayers with her. And on that night¹²,] 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
 17 with it : 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. [But the second night thou 'shalt be admitted
 into the society of the holy patriarchs^d. On the third
 night thou shalt obtain blessing that sound children may
 be born of you. And when the third night is passed,
 thou shalt take the virgin with the fear of the Lord,
 moved rather for love of children than for lust, that in
 the seed of Abraham thou mayest obtain a blessing in
 children¹³.] Fear not, for she is appointed unto thee
 from the beginning. [She was chosen for thee before
 the creation of the world, and by thy hand the Lord

¹¹ Addition
 in Vulgate.

¹¹ In the He-
 brew, *has*
power over
her. See
 ch. 3. 8.

ECCLUS. 13.
 17.

Erasmus,
Adagia, 992.

^c ch. 3. 10.

¹² Addition
 in the
 Vulgate.

^d 1 PET. 3. 5,
 6, 7.

¹³ Addition
 in the
 Vulgate.

¹⁴ Addition
in Hebrew.

shall deliver her from the demon¹⁴.] 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. /

CHAPTER VII.

The marriage of Tobias and Sara.

¹ Additions
in Syriac
and He-
brew*.

|| In the Vul-
gate, *Anna*.

|| In the He-
brew, *my
brother*.

AND when they were come to Ecbatane, they came 1
to the house of Raguel, and Sara met them:
[and she rejoiced and said, All hail; thou art the man
himself. And the angel said, This is the maiden¹.]
And after they had saluted one another, she brought
them into the house. Then said Raguel to Edna^{||} Lis 2
wife, How like is this young man to Tobit my cousin^{||}!
And Raguel asked them, From whence are ye, bre- 3
thren? To whom they said, We are of the sons of Neph-
thalim, which are captives in Nineve. Then he said 4
to them, Do ye know Tobit our kinsman? And they
said, We know him. Then said he, Is he in good
health? And they said, He is both alive, and in good 5
health. [And when he was speaking many good
things of him, the angel said to Raguel, Tobias, con-
cerning whom thou enquirest, is this young man's
father².] And Tobias said, He is my father. Then 6
Raguel leaped up, and kissed him, and wept, and bless- 7
ed him, and said unto him, [Blessed be thou of the
Lord, my son³;] Thou art the son of an honest and
good man. But when he had heard that Tobit was
blind^{||}, he was sorrowful, and wept. And likewise 8
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 [commanded a feast
to be prepared, and] set store of meat on the table.
[And when they had washed, they sate down to eat⁴.]

² Addition in
Vulgate.

³ Addition in
Hebrew.

|| In the
Greek, *had
lost his eyes*.

⁴ Addition in
Old Latin.

|| In the He-
brew, *Let
thine heart
be merry*.

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. So he communi- 9
cated the matter with Raguel: and Raguel said to
Tobias, Eat and drink, and make merry^{||}: for [it is 10

- better that I should give her to thee, than that I should give her to another man⁵;] it is meet that thou shouldst marry my daughter: nevertheless I will declare
- 11 unto thee the truth. 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^a here, till we agree and swear one to another. [But Raguel began to fear lest it might happen to him also in like manner. So he was in suspense, and gave no answer to his petition. But the angel said to him, Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife: therefore another could not have
- 12 her⁶.] 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^b. [And I doubt not but God hath heard my prayers and tears in His sight. And I believe He hath therefore made you come to me, that this maid might be married to one of her own kindred, according to the law of Moses⁷. The Lord God of heaven make you to dwell this night in peace, and bestow His mercy upon you⁸.]
- 13 Then he called his daughter Sara, and she came to her father: [and taking the right hand of his daughter, he gave it into the right hand of Tobias, saying, The God of Abraham, and the God of Isaac, and the God of Jacob, be with you: and may He join^c you together, and fulfil His blessing in you⁹.] 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
- 14 away^d to thy father. And he blessed them; and called Edna his wife, and took paper, and did write an instrument of covenants^{||}, and sealed it [before witnesses¹⁰].
- 15 Then they began to eat.
- 16 After Raguel called his wife Edna, and said unto her, Sister, prepare another^{||} chamber, and bring her
- 17 in thither. Which when she had done as he had bidden her, she brought her thither: and [Edna embraced her daughter Sara, and¹¹] she wept [with her¹²], and she received the tears of her daughter, and said unto her,

⁵ Addition in Hebrew. Compare GEN. 29. 19.

^a GEN. 24. 33.

⁶ Addition in Vulgate.

^b GEN. 24. 21, 40, 48.

⁷ Addition in Vulgate.

⁸ Addition in Hebrew and Syriac.

^c MATT. 19. 6.

⁹ Addition in Vulgate.

^d GEN. 24. 57—59.

^{||} In the Hebrew, *the document containing the amount of her dowry.*

¹⁰ Addition in the Vulgate.

^{||} Hebrew, *an inner chamber.*

^{11, 12} Additions in the Hebrew.

Be of good comfort, my daughter; the Lord of heaven 18
and earth give thee joy for this thy sorrow: be of good
comfort, my daughter. [And when she began to weep
in the bitterness of her soul, the Lord God accepted
her tears¹³.]

¹³ Addition
in the
Hebrew.

CHAPTER VIII.

The expulsion of the evil spirit.

AND when they had supped¹¹, they brought^a Tobias 1
in unto her. And as he went, he remembered 2
the words of Raphael, [and he asked for an incense-pan
with the burning embers in it¹,] and took the ashes of
the perfumes, and put the heart and the liver of the
fish thereupon, and made a smoke therewith. [Then
he fumigated Sara, her clothes, himself, and the whole
house².] The which smell when the evil spirit had 3
smelled, he fled into the utmost parts^b of Egypt, and
the angel bound^c him. [And when the angel was gone
out of the room, they shut the door upon them³.] And 4
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 [to-day and to-morrow
and the next day; because for these three nights we
are joined to God; and when the third night is over,
we will be in our own wedlock. For we are the chil-
dren of saints^d, and we must not be joined together
like heathens that know not God. So they both arose,
and prayed earnestly both together, that health might
be given them⁴.]

¹¹ In the He-
brew, *when
they had
finished
preparing
the cham-
ber and the
bed.*

^a GEN. 29. 22,
23.

^{1, 2} Additions
in the
Hebrew.

^b MATT. 14.
43.

MARK 5. 10.

^c REV. 20. 1,
2.

³ Addition in
the Hebrew.

^d ch. 2. 10.
& 4. 12.

⁴ Addition in
Vulgate.

Then began Tobias to say, Blessed art Thou, O God 5
of our fathers, and blessed is Thy holy and glorious
Name for ever; let the heavens bless Thee, and all
Thy creatures. Thou madest Adam, and gavest him 6
Eve his wife for an helper and stay^e: 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^f. And now, O Lord, I take not this my 7
sister for lust, but uprightly, [according to the law of
Moses and Israel; to confirm Thy Word, which is true,
and for the love of posterity, in which Thy Name may

^e PROV. 12. 4;
31. 11.
ECCLES. 36.
24.

^f GEN. 2. 18
(LXX.).

be blessed for ever and ever. And Thou, O Lord, have mercy upon us, and join us together in peace, and give us sons who may be a blessing, occupying themselves in Thy law. And ⁵] therefore mercifully ordain that we may become aged together.

⁵ Additions in Hebrew and Vulgate.

[Sara also said, Have mercy on us, O Lord, have mercy on us, and let us grow old both together in health ⁶.] And she said with him, Amen.

⁶ Addition in Vulgate.

9 So they slept both that night. And Raguel arose [about the cock-crowing ⁷] and [his servants ⁸] went [with him ⁹] and made a grave, saying, I fear lest [it may have happened to him in like manner as it happened to the other seven, and ¹⁰] he also be dead. [Therefore he said to his servants, Go, dig a grave before it is light: for he said, If it should happen that he should die, I will bury him this night, that no man may know it, and that it be not a reproach unto us ¹¹.]

^{7, 8, 9, 10} Additions in Vulgate.

11 But [when they had prepared the pit, Raguel went back to his wife. And ¹²] when Raguel was come into his house, 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. So the maid opened the door, and went in, and found them both asleep ¹³ [in peace ¹³], and came forth, and told them that he was alive.

¹¹ Addition in Syriac.

¹² Addition in Vulgate.

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. Thou art to be praised, for Thou hast made me joyful; [Thou hast shewn Thy mercy to us, and hast shut out from us the enemy which persecuted us ¹⁴;] and that is not come to me which I suspected; but Thou hast dealt with us according to Thy great mercy: [verily, Thou art He that woundeth ^h and healeth, that killeth and maketh alive ¹⁵.] 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 Lord, and finish their life in health with joy and mercy. [Make them, O Lord, bless Thee more fully; and to offer up to Thee a sacrifice of Thy praise,

¹³ Ps. 127. 1, 2. PROV. 3. 23, 24.

¹³ Addition in the Hebrew.

¹⁴ Addition in Vulgate.

^h 1 SAM. 2. 6. ch. 13. 2.

¹⁵ Addition in the Hebrew.

and of their health, that all nations may know that Thou aloneⁱ art God in all the earth¹⁶.]

ⁱ 2 KIN. 19. 19.

¹⁶ Addition in the Vulgate.
¹⁷ Additions in Vulgate and Hebrew.

Then Raguel bade his servants to fill the grave [before it was day, that it might not be known that he had made it¹⁷.] [Then he commanded his wife to prepare provisions for the journey; and he caused two fat kine and four wethers to be killed, and a banquet to be prepared for all his neighbours and all his friends; because the Lord had made them glad according to the multitude of His mercies¹⁷.] And he kept the 19 wedding feast fourteen^j days. For before the days of 20 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; and then he should 21 take the half of his goods^k, and go in safety to his father; and [he made a writing that he¹⁸] should have the rest [after their decease; the half that remains shall come also to Tobias¹⁹] when I and my wife be dead.

^j GEN. 29. 27. JUDG. 14. 12, 13, 17. ch. 11. 19.

^k GEN. 24. 36; 25. 5.

^{18, 19} Additions in the Vulgate.

CHAPTER IX.

The repayment of the loan by Gabael.

THEN Tobias called Raphael, and said unto him, 1 Brother Azarias, [I pray thee, hearken to my 2 words. If I should give myself to be thy servant, I should not make a worthy return for thy care¹;] take with thee a servant^{||}, and two camels, and go to Rages of Media to Gabael, [and restore to him his note of hand, and receive of him the money²,] and bring me the money, and bring him to the wedding. For Raguel 3 hath sworn that I shall not depart [or go forth from his house until the fourteenth day³.] But my father 4 counteth the days, [and my mother also; and if one day pass beyond the appointed time⁴,] and if I tarry long, he will be very sorry.

¹ Addition in Vulgate.

^{||} In the Hebrew, *four servants.*

² Addition in Hebrew.

³ Addition in Hebrew.

⁴ Addition in Hebrew.

⁵ Addition in Vulgate.

So Raphael went out, [and he took four of Raguel's 5 servants and two camels and went to Rages⁵,] and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him. [And Raphael told him that Tobias

had married Sara the daughter of Raguel, and invited
 6 him to the wedding feast⁶.] And early in the morning
 they went forth both together, and came to the wed-
 ding: [and Gabael put the money upon camels, and
 came to Raguel's house: and found Tobias sitting at
 the table. And he leaped up, and they kissed each
 other, and Gabael wept, and blessed God, saying,
 Blessed is the Lord God of Israel, Who hath joined
 thee in joy to this woman, and may He in His mercy
 give thee sons by her, who shall occupy themselves in
 the law of the Lord. And he blessed him, and said,
 The God of Israel bless thee, because^a thou art the son
 of a very good and just man, and that feareth God and
 doth almsdeeds; and may a blessing come upon thy
 wife, and upon your parents; and may you see your
 children and your children's children unto the third
 and fourth generation; and may your seed be blessed
 by the God of Israel, Who reigneth for ever and ever.

⁶ Addition in
 Hebrew.

^a Ps. 37. 25,
 26; 112. 2.

⁷ Additions
 in Hebrew
 and Vul-
 gate.

|| Or, *He
 blessed To-
 bias and
 his wife, as
 in Hebrew
 and Vul-
 gate.*

And when all had said, Amen, they went to the
 feast; but the marriage feast they celebrated also with
 the fear of the Lord⁷.] And Tobias blessed his wife^{||}.

CHAPTER X.

Tobias and Sara dismissed by Raguel.

1 **N**OW Tobit his father counted every day: and when
 the days of the journey were expired, and they
 came not, [because the time was prolonged by fourteen
 2 days upon occasion of the marriage¹,] then Tobit said,
 Are they detained? Or is Gabael dead, and there is no
 man to give him the money? [And he thought within
 himself, Perchance some accident has befallen him in
 the way, or Gabael is dead, and his heirs refuse to give
 3 him the silver².] 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,
 [Woe, woe is me, my son! Why did we send thee to go
 to a strange country, the light of our eyes, the staff of
 our old age, the comfort of our life, the hope of our
 posterity. We, having all things together in thee alone,
 5 ought not to have let thee go from us³.] Now I care

¹ Addition in
 the Vul-
 gate. See
 ch. 8. 20.

² Addition in
 Hebrew*.

³ Addition in
 Vulgate.

for nothing, my son, since I have let thee go, the light of mine eyes.

To whom Tobit said, Hold thy peace, take no care, 6 for he is safe. [For that man with whom we sent him is very trusty⁴.] [They will return in joy and peace, safe and sound⁵.]

⁴ Addition in Vulgate.

⁵ Addition in Hebrew.

But she said, Hold thy peace, and deceive me not ; 7 my son is dead. And she went out every day into the way which they went, [and into all the ways by which there seemed any hope he might return, that she might, if possible, see him coming afar off⁶.] And [her tears were her meat day and night, and she⁷] did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there.

⁶ Addition in Vulgate.

⁷ Addition in Hebrew.

⁸ GEN. 30. 25, 26.

Then Tobias said to Raguel, Let me go^a, for my father and my mother look no more to see me. [They despair of my return, and think of nothing else⁸.]

⁸ Addition in Hebrew*.

But his father-in-law said unto him, Tarry with me, 8 and I will send to thy father, and they shall declare unto him how things go with thee. But Tobias said, 9 No ; but let me go to my father.

Then Raguel arose, and gave him Sara his wife, and 10 half his goods, [menservants and womenservants⁹] and cattle, and money, [both oxen and sheep, asses and camels, clothing of purple and linen, and vessels of gold and silver¹⁰:] and he blessed them, and sent them 11 away, saying, The God of heaven give you a prosperous journey, my children : [the holy angel of the Lord be with you in your journey, and bring you through safe ; and may you find all things well about your parents, and may my eyes see your children before I die¹¹.] And he said to his daughter, Honour thy father and 12 thy mother-in-law, which are now thy parents^b, that I may hear good report of thee. And he kissed her.

⁹ Vulgate. The Greek has 'bodies,' which is used for 'slaves' in the LXX. of GEN. 34. 29 ; 36. 6 ; and in 2 MACC. 8. 11.

¹⁰ Addition in Hebrew.

¹¹ Addition in Vulgate.

^b See GEN. 2. 23. RUTH 1. 14 —18. MIC. 7. 6.

Edna also said to Tobias, The Lord 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 the Lord : behold, I commit my daughter unto thee of special trust ; wherefore do not entreat

her evil^c. [She is in thine hand; do not afflict her all her days, nor do her shame, for she goeth into a foreign country, where she will be a stranger. And when she had said this, her heart was somewhat wounded within her¹².] [And she charged Sara to love her husband, to take care of the family, to govern the house, and to behave herself irreprehensibly¹³.] [And Tobias rejoiced, and praised the God of heaven and earth, and said, My wife's parents shall be honoured by me like my own parents all the days of my life¹⁴.]

^c GEN. 31. 49, 50.

¹² Addition in Hebrew*.

¹³ Addition in Vulgate.

¹⁴ Addition in Syriac.

CHAPTER XI.

The return of Tobias to his parents.

1 **A**FTER these things Tobias went his way, praising God that He had given him a prosperous journey^{ll}, and blessed Raguel and Edna his wife; [and they came to Charran, which is in the midway to Nineve, the eleventh day¹;] and [he] went on his way till they drew near unto Nineve, [and came to the city of Akrim^{ll}, which is over against Nineve².]

^{ll} Or, *had prospered his way*, as in GEN. 24. 21.

¹ Addition in Vulgate.

^{ll} In the Syriac, *Basri*.

² Addition in Hebrew.

2 Then Raphael said to Tobias, Thou knowest, brother, 3 how thou didst leave thy father: let us haste before thy wife, and prepare the house; [and let the family follow softly^a after us, together with thy wife, and 4 with the beasts³.] And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

^a GEN. 33. 13, 14.

³ Addition in Vulgate.

5 Now Anna sat [beside the way daily on the top of a hill, from whence she might see afar off⁴,] looking about toward the way for her son. [And she saw the dog coming at full speed⁵;] [and she presently perceived that it was her son coming⁶;] and when she espied him coming, she [returned, and⁷] said to his father, Behold thy son cometh, and the man that went with him.

⁴ Addition in Vulgate.

⁵ Addition in Syriac.

^{6, 7} Additions in Vulgate.

7 Then said Raphael, I know, Tobias, that thy father [is blind, but by this gall his eyes shall be opened, and he shall be healed⁸. As soon therefore as thou shalt come into thine house, forthwith adore the Lord thy God; and giving thanks to Him, go to thy father,

⁸ Addition in Hebrew.

⁹ Addition in Vulgate.

|| Or, *squeeze this gall into them,* as in Syriac.

^{10, 11, 12} Additions in Syriac.

¹³ Addition in Vulgate.

¹⁴ Addition in Syriac.

^b GEN. 46. 30.

^{15, 16, 17} Additions in Vulgate.

|| In the Hebrew*, *he fell at his father's feet.*

¹⁸ Addition in Syriac.

^{19, 20, 21} Additions in Syriac.

²² Addition in Vulgate.

|| Or, *peeled.*

²³ Addition in Syriac.

and kiss him⁹. Then he] will open his eyes. There- 8
fore anoint thou his eyes|| [when they are open¹⁰
with the gall; [then he will shut them fast¹¹,] and [as
he shuts them¹²,] being pricked therewith, he shall
rub; and the whiteness shall fall away, and he shall see
thee. [Then thy father shall see the light of heaven,
and shall rejoice in the sight of thee¹³.]

Then Anna [put on a veil, and¹⁴] ran forth, and fell 9
upon the neck of her son, and said unto him, Seeing I
have seen thee, my son, from henceforth I am content
to die^b. And they wept both. [Then the dog, which
had been with them in the way, ran before, and coming
as if he had brought the news, shewed his joy by his
fawning and wagging his tail¹⁵.] Tobit also, [his fa- 10
ther, that was blind, rising up, began to run, and¹⁶
went forth toward the door, and stumbled; [and giving
a servant his hand, went to meet his son¹⁷:] but his son
ran unto him, and took hold of his father||: [then his 11
father opened both his eyes, desiring to kiss his son¹⁸:]
and he strake of the gall on his father's eyes. [And
Tobit shut his eyes, and said, What hast thou done to
me, my son? Tobias answered¹⁹] saying, Be of good
hope, my father. [This is a medicine, and will restore
thy sight²⁰.] And [he supported his father, and whilst 12
he held him up²¹,] when his eyes began to smart, he
rubbed them; [and he stayed about half an hour, and
a white skin began to come out of his eyes, like the
skin of an egg. And Tobit took hold of it, and drew
it from his eyes²²,] and the whiteness pilled|| away 13
from the corners of his eyes: [and Tobit saw the light,
and glorified God²³.]

And when he saw his son, he fell upon his neck.
And he wept, and said, Blessed art Thou, O God, and 14
blessed is Thy Name for ever; and blessed are all
Thine holy angels: for Thou hast scourged, and hast 15
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.

[And after seven days Sara his son's wife, and all the
family, arrived safe; and the cattle, and the camels,
and abundance of money of his wife's; and that money

16 also which he had received of Gabael²⁴.] Then Tobit went out [with Anna²⁵] to meet his daughter-in-law at the gate of Nineve, rejoicing [with their friends and neighbours²⁶] and praising God: and they which saw him go marvelled, because he had received his sight, [and was able to walk without any one holding his hand²⁷.] 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; [for all the Jews in Nineve rejoiced for the great mercy which the Lord had shewn to Tobit and his son, and they brought to 18 Tobit many valuable presents²⁸.] And Achiacharus, 19 and Nasbas^{ll} his brother's son, came: and Tobias' wedding was kept seven days with great joy.

²⁴ Addition in Vulgate.
^{25, 26, 27} Additions in Syriac.

²⁸ Addition in Hebrew. See JOB 42. 11.

^{ll} Or, *Achior*, who is also called *Nasbas*. See ch. 1. 21, 22

CHAPTER XII.

The angel Raphael revealed.

1 **T**HEN Tobit, [when the feast was ended, and the guests were gone¹,] called his son Tobias, and said unto him, My son, see that the man have his wages², 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: for [he received the money of Gabael, he 3 caused me to have my wife²;] he hath brought me again to thee in safety, and made whole my wife, [he chased from her the evil spirit, he gave joy to her parents; myself he delivered from being devoured by the fish³;] and brought me the money, and likewise healed thee, [and we are filled with all good things through him. What can we give him sufficient for these things⁴? I have also enough wherewith to re- 4 compensate him⁵.] Then the old man said, It is due un- 5 to him. So he called the angel, and he [took him aside, and⁶] said unto him, [Brother Azarias⁷,] take [for the reward of thy labour⁸] half of all that ye have brought, and go away in safety.

¹ Addition in Syriac.
² ch. 5. 14, 15.

^{2, 3, 4} Additions in Vulgate.

⁵ Addition in Syriac.

⁶ Addition in Vulgate.
^{7, 8} Additions in Hebrew.

Then he took them both apart, and said unto them, 6
 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^b to praise God,
 and exalt His Name, and honourably to shew forth the
 works of God; therefore be not slack to praise Him.
 It is good to keep close^c the secret of a king^{||}, but it is 7
 honourable to reveal the works of God. Do that which
 is good, and no evil^d shall touch you. Prayer is good 8
 with fasting and alms^e and righteousness. A little
 with righteousness^f is better than much with unright-
 eousness. It is better to give alms than to lay up
 gold^g: for alms doth deliver from death^h, and shall 9
 purgeⁱ away all sin; [and maketh to find mercy and
 life everlasting⁹.] Those that exercise alms and right-
 eousness^j shall be filled with life, [and God shall satisfy
 them with length of days¹⁰;] but they that sin are 10
 enemies^k to their own life. Surely I will keep close 11
 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. Now therefore [call to 12
 mind the hour in which thou didst pray. In that same
 hour thy daughter-in-law Sara was praying¹¹.] When
 thou didst pray [and pour out thy prayer to the holy
 and blessed Lord, thou¹²] and Sara thy daughter-in-
 law [in the affliction of your souls, then¹³] I did
 bring the remembrance^m of your prayers before the
 Holy One: and when thou didst bury the dead, I
 was with thee likewise. And when thou didst not 13
 delayⁿ 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. [Because thou wast ac-
 ceptable to God, it was necessary that temptation
 should prove thee¹⁴:] [but when the temptation came
 upon thee, God sent me to deliver thee¹⁵.] And 14
 now God hath sent me to heal thee and Sara thy
 daughter-in-law. I am Raphael, one of the seven^o 15
 holy angels, which present the prayers of the saints,
 and which go in and out before the glory of the
 Holy One.

Then they were both troubled, and fell upon their 16

^b Ps. 92. 1;
147. 1.

^c Prov. 25. 2.

^{||} Or, *the mystery of a king, or, secrets of the kingdom, as in the Hebrew.*

^d Ps. 91. 9, 10.
Prov. 12. 21.
1 Pet. 3. 13.

^e Prov. 21. 13.
Matt. 5. 7.
Acts 10. 4.
Luke 6. 38.

^f Ps. 37. 16.

^g Prov. 11. 24.
Eccles. 4. 8.
Eccles. 29. 9-13.

^h Prov. 11. 4.
Ps. 41. 1.
Prov. 15. 27,
LXX.

ⁱ Prov. 16. 6;
Dan. 4. 27.
Eccles. 3. 30; 35. 3.
ch. 4. 10;
14. 11.

⁹ Addition in Vulgate.

^j Heb. 13. 16.

¹⁰ Addition in Hebrew*.

^k Prov. 8. 36.
Wisd. 1. 12.

¹¹ ch. 3. 16.

¹² Addition in Hebrew.

¹³ Addition in Vulgate.

^m Acts 10. 3, 4.
Rev. 8. 3, 4.

ⁿ ch. 2. 4.

^{||} Or, *wrap in grave-clothes.*

See Eccles. 38. 16.

¹⁴ Addition in the Vulgate. See

Wisd. 3. 5, 6.
Eccles. 2. 5.

¹⁵ Addition in Syriac.

^o Zech. 4. 10.
Rev. 8. 2.

17 faces^P: for they feared. But he said unto them, [Peace
 be unto you¹⁶,] fear not; [bless the Lord for the great
 and wonderful things which He hath done unto you¹⁶;]
 for it shall go well with you; praise God therefore, [for
 18 ye have found favour in His eyes¹⁷.] For not of any
 favour of mine, but by the will of our God I came;
 19 wherefore praise Him for ever. All these days I did
 appear unto you; but I did neither eat nor drink, but
 ye did see a vision^q. [I seemed indeed to eat and to
 drink with you; but I use an invisible meat and drink
 20 which cannot be seen by men¹⁸.] Now therefore, [arise
 up from the earth, and²⁰] give God thanks, [and publish
 all His wonderful works¹⁹;] for I go up to Him that
 sent me; but write all things which are done in a book:
 [and it shall be a witness between you and your God
 all the days of your lives, and this thing shall be for a
 sign and a witness amongst all generations²¹.]

[So they sent him away, and blessed the Lord for all
 this. And the angel of the Lord went up to heaven,
 21 and appeared no more to Tobit and his son²².] And
 when they arose, [they sought him, but he was nowhere
 to be found. Thus he was taken from their sight,
 22 and²³] they saw him no more. Then they [lying pros-
 trate for three hours upon their face, blessed God; and
 rising up, they²⁴] confessed the great and wonderful
 works of God, and how the angel of the Lord had
 appeared unto them.

^P JUDG. 13. 20.
¹ CHR. 21.
 20, 21, 30.
¹⁶ Additions
 in Hebrew.

¹⁷ Addition
 in Hebrew*.

^q GEN. 18. 8;
 19. 3.
 JUDG. 13. 16.

^{18, 19} Addi-
 tions in the
 Vulgate.

²⁰ Addition
 in Syriac.

²¹ Addition
 in Hebrew.

²² Addition
 in Hebrew.

²³ Additions
 in Syriac
 and Vul-
 gate.

²⁴ Addition
 in Vulgate.
 See JUDG. 13.
 20.
¹ CHRON. 21.
 16.

CHAPTER XIII.

Tobit's thanksgiving.

1 **T**HEN Tobit [opening his mouth, blessed the Lord,
 and said,
 Thou art great, O Lord, for ever, and Thy kingdom
 is unto all ages.
 And he¹] wrote a prayer of rejoicing, and said,
 Blessed be God that liveth for ever, and blessed be
 His kingdom^a.

2 For He doth scourge, and hath mercy:
 He leadeth down to hell^b, and bringeth up again:

¹ Addition in
 Vulgate.

^a ch. 11. 14.
 WISD. 10. 10

^b 1 SAM. 2. 6.
 HOS. 6. 1.
 ch. 8. 16.
 WISD. 16. 13,
 15.

Neither is there any that can avoid His hand.

² Addition in Vulgate. [O give thanks unto the Lord, and²] confess Him before the Gentiles, ye children of Israel:

For He hath scattered us among them, [even among the heathen that know Him not^c;

^c ESTH. 8. 17.
ROM. 11. 12.

To the intent that we should shew forth His marvellous works;

And cause them to know that there is none other God Almighty besides Him³.]

³ Addition in Vulgate.

There declare His greatness, 4

^d Ps. 105. 2, 4
(cited here in the Hebrew* edition).

And extol Him before all the living^d:

For He is our Lord,

And He is the God our Father for ever:

[For there is none like Him, for the marvellous things which He hath done⁴.]

⁴ Addition in Syriac.

And He will scourge us for our iniquities, 5

⁵ Addition in Hebrew*.

And will have mercy again [in the latter days⁵,] and

^e DEUT. 30. 3.

will gather us out of all nations^e,

Among whom He hath scattered us.

If ye turn to Him with your whole heart, 6

And with your whole mind, and deal uprightly before Him,

Then will He turn unto you,

And will not hide His face from you.

^{||} In the Vulgate, *how He hath dealt with you.*

Therefore see what He will do with you^{||},

And confess Him with your whole mouth,

[And with fear and trembling give ye glory to Him⁶;
and praise the Lord of might,

⁶ Addition in the Vulgate.

And extol the everlasting King.

^{||} In Vulgate, *for He hath shewn.*

In the land of my captivity do I praise Him,

^f JONAH 1. 2.
NAH. 3. 1.

And declare^{||} His might and majesty to a sinful^f nation.

O ye sinners, turn and do justice before Him:

^g JONAH 3. 9.

Who can tell^g if He will accept you,

And have mercy on you?

[For God is full of compassion, and gracious,

⁷ Addition in Hebrew*, from Ps. 86. 15.

Longsuffering, and plenteous in mercy and truth⁷.]

I will extol my God, 7

And my soul shall praise the King of heaven,

And shall rejoice in His greatness.

⁸ Addition in Hebrew*, from Ps. 96. 6.

[Honour and majesty are before Him;

Strength and beauty are in His sanctuary⁸.]

- 8 Let all men *speak, and let all praise Him for His righteousness.
 [O praise the Lord, all ye His chosen,
 Hold the days of gladness, and be thankful unto Him,
 And give thanks before Him in the holy city of Jerusalem⁹.]
- 9 O Jerusalem, the holy city, He will scourge thee for thy children's works,
 [But He will save them¹⁰] and will have mercy^h again on the sons of the righteous.
 [There is hope in thine end, saith the Lord,
 And thy children shall come again to their own border¹¹.]
- 10 Give praise to the Lord, 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.
 [For it shall come to pass, that He shall return unto thee,
 And shall cause His Name to dwell in the midst of thee.
 He will build up all thy waste places, and will gather unto thee with joy all thy captivity,
 And He will plant all thy sons in the midst of thee for ever¹².
 Thou shalt shine with a glorious light, and all the ends of the world shall honour thee¹³.]
- 11 Many nations [shall pray for thy peace,
 And shall seek the Name of the Lord Most High ;
 They¹⁴] shall come from farⁱ with gifts in their hands, even gifts^j to the King of heaven ;
 All generations shall praise thee with great joy.
 [They shall worship the Lord in thee,
 And thy land they shall have for a sanctuary,
 For they shall call upon the great Name in thee¹⁵.
 They that love thee shall rejoice and be glad in the midst of thee from generation to generation ;
 But they shall all be confounded and turned back that hate thee¹⁶.]
- 12 Cursed are all they which hate thee,

⁹ Additions in Vulgate and Syriac.

¹⁰ Addition in Hebrew*.

^h BAR. 4. 27, 29.

¹¹ Addition in Hebrew*, from JER. 31. 17.

¹² Addition in Hebrew*.

¹³ Addition in Vulgate.

¹⁴ Addition in Hebrew*.

ⁱ JER. 16. 19.

^j Ps. 72. 10, quoted here in the Hebrew*.

¹⁵ Addition in the Vulgate.

¹⁶ Addition in Hebrew*, from Ps. 129. 5. See also BAR. 4. 31, 32.

- ¹⁷ Additions in Vulgate. [And all that blaspheme thee shall be condemned¹⁷ ;] And blessed shall all be which [build thee up, and¹⁷] love thee for ever.
- Rejoice and be glad for the children of the just : 13
For they shall be gathered together, and shall bless the Lord of the just¹¹.
- ¹¹ In the Vulgate, *they shall all be blessed, and gathered together unto the Lord.*
O blessed are they which love thee, for they shall 14
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.
- Let my soul bless God the great King : 15
[Because He hath delivered Jerusalem His city from all her troubles.
- Happy shall I be, if there remain of my seed to see the glory of Jerusalem¹⁸.]
- ¹⁸ Addition in the Vulgate.
^k Is. 54. 11, 12.
For Jerusalem shall be built up with sapphires^k, and 16
emeralds, and precious stone ;
- ¹⁹ Additions in the Hebrew*.
[All] thy walls [shall be of brilliant gems¹⁹,]
And towers and battlements [and palaces shall be built¹⁹] with pure gold.
- ¹¹ In the Vulgate, *with white and clean stone, or, with white marble.*
And the streets of Jerusalem shall be paved with beryl 17
and carbuncle¹¹, and stones of Ophir.
- And all her streets¹ shall [rejoice and²⁰] say, Alleluia ; 18
And they shall praise Him, saying, Blessed be God,
Which hath [exalted the horn of His kingdom,
And²⁰] extolled it [that He may reign over her²¹] for ever.
- ¹ JER. 33. 10, 11.
²⁰ Addition in Hebrew*.
²¹ Addition in Vulgate.
²² Addition in Hebrew*.
[Thus far is the prayer of Tobit²².]

CHAPTER XIV.

Conclusion.

- ¹¹ In the Vulgate, *six and fifty* : and he was *sixty when he recovered it again.*
¹¹ In the Vulgate, *two and forty.*
SO Tobit made an end of praising God. And he ¹₂
was eight and fifty¹¹ years old when he lost his sight, which was restored to him after eight years : [thus he continued seven years in his blindness : and when God turned and granted him light, and his eyes were opened, he lived yet thirty-seven¹¹ years, doing

mercy and righteousness all the days of his life, and he gave thanks before the Lord¹:] and he gave alms, and he increased in the fear of the Lord God, and praised Him. [And the rest of his life was in joy, and with great increase of the fear of God he departed in peace².]

¹ Addition in the Syriac.

3 And when he was very aged, [at the hour of his death³] he called his son [Tobias⁴] and [his children, the young men, his grandsons⁴] the six¹¹ 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. [When I am dead, and thou hast buried me, see that after my death thou continuest no longer in Nineve:

² Addition in the Vulgate.

³ Vulgate and Syriac.

⁴ Additions in the Vulgate.

¹¹ In the Vulgate, *seven*.

4 take thy children and all that thou hast and⁵] go into Media, my son, for I surely believe those things which Jonas the prophet spake of^a Nineve, that it shall be overthrown; [the destruction of Nineve is at hand, for the word of the Lord must be fulfilled⁶;] and that for a time peace shall rather be in Media [than in Nineve, and amongst the Assyrians, and in Babylon⁷:] and that [the rest of⁸] our brethren [of Israel who dwell in Jerusalem⁸] shall lie scattered in the [whole⁸] earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned,

⁵ Additions in Syriac and Hebrew*.

^a JONAH 3. 4. NAH. 3. 7.

⁶ Addition in Vulgate.

⁷ Addition in Syriac.

⁸ Additions in the Syriac.

5 and shall be desolate for a time; and that again God will have mercy on them, and bring them again into the land, [even the remnant of Israel⁹,] and there they shall build [again the city and¹⁰] a temple, but not like to the first^b, [and they shall continue there many days¹⁰,] until the time of that age be fulfilled. [After this they shall go away into a very grievous captivity.

⁹ Addition in Syriac.

¹⁰ Additions in the Hebrew*.

^b HAG. 2. 2, 3.

But the holy and blessed God shall be mindful of them, and shall gather them from the four quarters of the world¹¹;] 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 for ever with a glorious building; [and all the land thereof that is desert shall be filled with people, and all that fear God shall return thither. And the temple shall be erected with an excellent building, which shall not be destroyed or overthrown for ever and ever¹²,] as the

¹¹ Addition in the Hebrew*.

¹² Additions in Vulgate and Hebrew*.

- ^c Ps. 125. 1, 2. prophets^c have spoken thereof. And all nations shall 6
 Is. 33. 20. turn, and fear the Lord God truly, and [the Gentiles]
 Ezek. 43. shall bury their idols, [and shall come into Jerusalem
 7—9. and dwell in it, and all the kings of the earth shall
 rejoice in it, adoring the King of Israel¹³.] So shall 7
¹³ Addition all nations praise the Lord, [and give thanks to His
 in Vulgate. great Name¹⁴;] and His people shall confess God, and
¹⁴ Additions the Lord shall exalt [the horn of¹⁴] His people [before
 in Hebrew*. all nations; and they shall celebrate and glorify His
 great Name, even all the seed of Israel¹⁴:] and all
 those which love the Lord God [and serve Him¹⁴] in
 truth and justice shall rejoice, [and all who do right-
 eousness¹⁴] shewing mercy to our brethren. And now, 8
 my son, depart out of Nineve, because that those things
 which the prophet Jonas spake shall surely come to
 pass. [Hearken therefore, my children, to your father: 9
 serve the Lord in truth, and seek to do the things that
 please Him: and command your children that they do
 justice and almsdeeds, and that they be mindful of
 God, and bless Him at all times in truth, and with all
 their power¹⁵.] But keep thou the law and the com-
¹⁵ Addition mandments, and shew thyself merciful and just, that it
 in Vulgate may go well with thee. And bury me decently, and 10
 and Syriac. thy mother with me; but tarry no longer at Nineve:
 [but as soon as you shall bury your mother by me in
 one sepulchre, without delay direct your steps to de-
 part hence; for I see that its iniquity will bring it to
 destruction. For in Nineve there are many evil doers¹⁶.]
¹⁶ Addition Remember, my son, how Aman handled Achiacharus
 in Vulgate that brought him up¹¹, how out of light he brought him
 and Syriac. into darkness, [and misguided him, that he should not
¹¹ In the possess the land¹⁷,] and how he rewarded him again:
 Syriac, how yet Achiacharus was saved [for he escaped into the
 Ahab re- light out of the snare which Ahab had laid for him,
 quited Ak- and entered into possession of the land¹⁸.] but the other
 kar who had his reward: for he went down into darkness¹¹.
 brought up Manasses gave alms, and escaped the snares of death
 Tobit. which they had set for him: but Aman fell into the
^{17, 18} Addi- snare, and perished. Wherefore now, my son, con- 11
 tions in the sider what alms doeth, and how righteousness doth
 the Syriac deliver.
¹¹ In the earth.

When he had said these things, he gave up the ghost in the bed¹¹, being an hundred and eight and fifty years old¹¹; and he buried him honourably [in Nineve¹⁹.]

¹¹ In the Syriac, *he fell upon his bed, and his spirit departed.*

¹² And when Anna his mother was dead, he buried her with his father. But [it came to pass, that after the death of his mother²⁰] Tobias departed [out of Nineve²¹] with his wife and children [and children's children, and returned²²] to Ecbatane to Raguel his father-in-law [and to his mother-in-law; and he found them in health in a good old age: and he took care of them,

¹¹ In the Syriac and Vulgate, *after he had lived an hundred and two years.*

¹³ and he closed their eyes²³;] and there he became old with honour, and he buried his father and mother-in-law honourably [in Ecbatane²⁴,] and he inherited their substance, and his father Tobit's. And [he saw his

¹⁹ Addition in Syriac and Vulgate.

¹⁴ children's children to the fifth generation. And after he had lived many years in the fear of the Lord²⁵,] he died at Ecbatane in Media, being an hundred and seven and twenty¹¹ years old, [and with joy they buried him. And all his kindred, and all his generation, continued in good life, and in holy conversation, so that they were acceptable both to God and to men, and to all that

^{20, 21, 22, 23} Additions in Vulgate.

¹⁵ dwelt in the land²⁶.] But before he died, he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus, [and of the captivity into which it was carried into Media; and he praised the Lord for all the things that He had done²⁷:] and before his death he [saw the vengeance, and²⁸] rejoiced over Nineve.

²⁴ Addition in Syriac.

²⁵ Addition in Vulgate.

¹¹ In the Syriac, *a hundred and seven*; in the Vulgate *ninety-nine.*

²⁶ Addition in Vulgate.

^{27, 28} Additions in the Syriac.

JUDITH.

INTRODUCTION.

IN the old Greek and Latin editions of the Bible the Book of Judith was placed next to Tobit, and immediately before Esther. This place may have been assigned to it, partly from the supposed date of the occurrences which it relates, and partly from its resemblance to Esther, as a narrative of a deliverance of Israel worked by means of a pious and devoted woman. The Christian Church received the book in its Greek form from the Jews of Alexandria, and this Greek text was the basis of the older Latin and later Syriac Version. But in the Western Church it was superseded by S. Jerome's free translation of a Chaldee copy, which differed considerably, both in the style and in the details of the narrative, from the Greek. According to Origen, the Book of Judith possessed no authority with the Jews, being not even read by them as one of their apocryphal sacred writings. S. Jerome attached but little authority to it, but included it in his revision of the Latin Version of the Old Testament, on the ground that it was quoted in the Nicene Council, and that the object of it was good, to commend the virtues of chastity, patriotism, and devotion. It has been urged that he took so much liberty with the text, that his version can scarcely be accepted as in any way representing the Chaldee copy which he used. But on a comparison of Judith with Tobit, it appears not improbable that each story was committed to writing in two distinct forms, of which the Greek represents the

more diffuse, whilst the Chaldee was more concise: and that in each case the translator of the Chaldee introduced some matter of his own.

The Book of Judith up to the time of the Reformation was generally regarded as an authentic record, this opinion being common to those who upheld its canonical character, and those who denied it. It was in this belief that it was quoted in the Homilies, and inserted in the Table of Lessons for October 5—12 in the Prayer-Book of the Church of England, as it still occupies a place in the Breviary for the fourth week in September.

Luther, who included it in his German Bible, and placed it at the head of his Apocrypha, thus spoke of it in the Preface: 'It is a good, holy, and useful book, well worthy to be read by us Christians; for the words which the characters in the story speak, are to be understood as the words of a sacred poet or prophet by the aid of the Holy Ghost,' &c. Thus he regarded it as an Epic or Tragedy, shewing the end of tyrants. His view was further developed by Grotius, who said in his commentary on the book: 'Many learned men have laboured to reconcile the contents of Judith with the undoubted histories of sacred or Greek writers: but they will labour long before they will satisfy themselves or others. The contents of this book are allegorical. It was written when Antiochus came into Judæa, before the temple was profaned, to confirm the Jews in the hope of Di-

'vine deliverance. "Judith" is the Jewish nation. Bethulia is the house of God, or the temple. The sword proceeding from it is the power of prayer. Nabuchodonosor signifies "Satan." Assyria means "pride." The instrument of Satan is Antiochus, disguised under the name of Holofernes, that is, Hilphar Nachash, "the officer of the serpent." Judæa is a fair woman, a pleasant land, as in Daniel, but a widow, helpless, desolate, and forsaken, whom Holofernes would subjugate. The hope of the faithful, that God would arise, and defend His people, is expressed by the name Joacim (which the Vulgate, except in chap. xv. 8, reads "Eliakim"), signifying, "The Lord will arise." The rest of the story is Episode, or such embellishment as is common in parables.' In opposition to Grotius, a number of authors undertook to uphold the authenticity of the main facts of the story, though some have been compelled to treat the more improbable details (especially those which are peculiar to the Vulgate on the one side, or the Greek on the other), as interpolations. In attempting this defence, commentators have assigned nine different dates to the story, three before, and six after the Babylonish captivity. Of these the reigns of Manasseh (2 CHRON. xxxiii. 18—20), or that of Josiah (2 CHRON. xxxiv. 1, &c.), have found most favour, the first being defended by Dr. Prideaux in his *Connexions of Old and New Testament History*, and the second by the Rev. G. Williams in his work on *The Holy City*. The former date is also adopted by the Douay Version of the Bible. According to this hypothesis Arphaxad king of the Medes is either the Deioes or Phraortes mentioned by Herodotus, and Nabuchodonosor is

identified with Saosduchēos, the successor of Esarhaddon, in the Canon, or 'list of kings with dates,' constructed by the Greek author, Claudius Ptolemæus. Both these records are now found to be open to grave doubt. The reign of Esarhaddon was followed, not by a defeat of the Medes, but by their triumph over his successor Sardanapalus: whilst 'the invasion of Assyria by Phraortes, which Herodotus relates, is held on good grounds to be a later history of a rebellion against Darius Hystaspes, adapted to times before the Medes became 'one nation.' (Pusey, *Introduction to Nahum*.) The dominance of Assyria and the subjugation of the Medes would, however, shew that the author of the Book of Judith must have had in his mind some early period of history, before the rise of the Chaldean monarchy. But in describing the state of Israel, he evidently has in view the later period: the recent return from captivity, the rebuilding of the temple, which had been cast to the ground (ch. v. 18, 19, Greek text), the government by the High Priest and Sanhedrim, and the period of tranquillity which is said to have followed the deliverance from Holofernes, are circumstances which belong to the times of the Persian dynasty, and the restoration of the Jews to their land after the captivity. Even the Vulgate, whilst omitting and modifying some of these circumstances, adds new difficulties peculiar to itself. These difficulties have been admitted by some of the defenders of the book to be insuperable.

The most probable conclusion is, that the Book of Judith makes no pretence to be an authentic historical narrative, and that the author declares himself to be an Apocryphal author in the stricter sense,

disguising himself and his story by a large use of fictitious names and circumstances borrowed from different epochs, his purpose being solely to inculcate moral precepts and lessons of piety. The narrative finds no place in the history of Josephus. On the other hand, the parallels with the Books of Maccabees are so numerous, as to lead to the conclusion, that the Book of Judith was written with a special view to the times of Antiochus Epiphanes, and to the deliverance of the Jews by Judas Maccabeus. (Many of these parallels are denoted in the marginal references, below.) The author probably wrote in Palestine, with the geography of which he shews an intimate acquaintance. It is conceivable, and not improbable, that he may have taken some Jewish tradition of a deliverance from Assyria as the basis of his story or allegory, but of this there is no external confirmation. But his object must be deemed to have been the encouragement of the Jews to prayer and self-devotion and reliance on Divine help, for their deliverance from their Macedonian oppressors. The conclusion of the book in the Vulgate speaks of the institution of an annual festival or holy-day, which is most easily explained by its supposed reference to the *Encaenia* or Dedication described in 1 MACC. iv. 56, 59; 2 MACC. x. 5—7. This view is confirmed by the indications in the book of the belief in immortality, and future rewards and punishments, as in chap. xvi. 17; for it was in the days of the sore affliction of the Jewish nation, and their apparent desertion in the present world, that this faith gained a new power over them, and was more distinctly reflected in their writings.

The chief feature in the book is

the character of Judith. She is represented as a pattern of saintly widowhood, consecrating her life to God, rejecting earthly consolations, and choosing to share the afflictions of the people, rather than to enjoy the pleasures of sin for a season. She devotes herself to unceasing intercession for the people and sanctuary of God; and for this purpose she makes a tent or oratory upon her house-top, and lives in strictest retirement. Thus she prepares herself for her great venture of faith. By pleading the example of the patriarch Simeon, she expresses the common opinion that such acts of retaliation were justifiable, and also her own persuasion that she was a Divinely appointed executioner of vengeance against the ungodly. The appeal to Simeon as an example worthy of imitation is, however, without parallel, and may be contrasted with a very different application of the story in the Fourth Book of Maccabees. It has probably led some writers on the Apocrypha to dwell, in terms of exaggeration, upon the more unfavourable aspects of the act ascribed to Judith.

It is generally supposed that the Book of Judith was originally written in Hebrew, for the style of the Greek is more like that of a literal version from the Hebrew than in some other portions of the Apocrypha. The Greek translator seems, however, to have taken some expressions from the LXX. version of Exodus, and the Books of Samuel, and the Greek Psalter.

For a fuller account of the various conjectures of critics as to the date and position of the author, the reader is referred to the full and careful introduction of Dr. Bissell, in the *Commentary on the Apocrypha* published recently by T. Clark, Edinburgh.

THE BOOK OF

JUDITH.

CHAPTER I.

Nabuchodonosor's victory over the Medes.

1 **I**N the twelfth year of the reign of Nabuchodonosor, who reigned^{||} in Nineve, the great city; in the days of Arphaxad, which [had brought many nations under his dominion, and¹] reigned over the Medes in 2 [a very strong city which he called¹] Ecbatane, and built in Ecbatane walls round about of stones [squared and²] hewn, three^{||} cubits broad, and six cubits long, and made the height of the wall seventy^{||} cubits, and 3 the breadth thereof fifty cubits: and set the towers thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation^{||} threescore cubits: [on the square of them each side was extended 4 the space of twenty feet³.] 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; [and he gloried as a mighty one in the force of his army and in the glory of his chariots⁴:]

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the 6 plain in the borders of Ragau^{||}. 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 Chelod^{||}, assembled themselves to the battle. Then [was the kingdom of Nabuchodonosor exalted, and his heart was elevated: and⁵] Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward,

^{||} Some copies add, *over the Assyrians.*
¹ Additions in Vulgate.

² Addition in Vulgate.

^{||} In Vulgate, *seventy.*

^{||} In Vulgate, *thirty.*

^{||} In Syriac, *gate.*

³ Addition in Vulgate.

^{||} In Syriac, *sixty.*

⁴ Addition in Vulgate.

^{||} In the Syriac, *plain of Dura*, as in DAN. 3. 1.

^{||} Or, *Jadason*, or, *Vlaum.*

^{||} Or, *Chaldeans.*

⁵ Addition in Vulgate.

and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast, and to those among the nations that were 8
of Carmel, and Galaad^{||}, and the higher Galilee, and the great plain of Esdrelom, and to all that were in 9
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^{||}, until ye come beyond Tanis 10
and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopla.

^{||} In Vulgate, Cedar.

^{||} Or, Goshen. Vulgate, Jesse.

⁶ Addition in Vulgate.

⁷ Additions in Vulgate.

^{||} In the Syriac, Bashan.

^a Hos. 4. 7.

[To all these Nabuchodonosor, king of the Assyrians, 11
sent messengers⁶:] 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 [all with one mind refused, and⁷] sent away his ambassadors from them [empty⁷] without effect, and [rejected them⁷] with disgrace. Therefore Nabuchodonosor was very angry 12
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. Then he marched in 13
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 14
his horsemen, and all his chariots, and became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame^a. He took also Arphaxad 15
in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day. So he returned afterward to Nineve, both he and all 16
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.

CHAPTER II.

The expedition of Holofernes.

- 1 **A**ND in the eighteenth^{||} year, the two and twentieth^{||}
 day of the first month, there was talk^{||} in the
 house of Nabuchodonosor king of the Assyrians, that
 he should, as he said, avenge himself on all the earth.
- 2 So he called unto him [all the ancients, and all the
 governors, and ¹] all his officers, and all his nobles, and
 communicated with them his secret counsel^{||}, and con-
 cluded the afflicting of the whole earth out of his own
- 3 mouth. [And he said that his thoughts were to bring
 all the earth under his empire; and this saying pleased
 them all, and ²] then they decreed to destroy all flesh,
 that did not obey the commandment of his mouth.
- 4 And when he had ended his counsel, Nabuchodo-
 nosor king of the Assyrians called Holofernes the chief
 captain of his army, which was next unto him, and said
- 5 unto him, Thus saith the great king, the lord of the
 whole earth, Behold, thou shalt go forth from my pre-
 sence, and take with thee men that trust in their own
 strength, of footmen an hundred and twenty thousand;
 and the number of horses with their riders twelve
- 6 thousand. And thou shalt go against all [the king-
 doms of³] the west country, because they disobeyed^{||}
- 7 my commandment. And thou shalt declare unto them,
 that they prepare 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
- 8 I will give them for a spoil unto them: so that their
 slain shall fill their valleys and brooks, and the river
- 9 shall be filled with their dead, till it overflow: and I
 will lead them captives to the utmost parts of all the
- 10 earth. Thou therefore shalt go forth, and take before-
 hand for me all their coasts: and if they will yield
 themselves^a unto thee, thou shalt reserve them for me
- 11 till the day of their punishment. But concerning them
 that rebel, let not thine eye spare them; but put them
 to the slaughter, and spoil them wheresoever thou
 goest. [Thine eye shall not spare any kingdom, and
 all the strong cities thou shalt bring under my yoke⁴.]

^{||} In the Vulgate, *thirteenth*; Syriac, *twenty-eighth*.

^{||} In the Syriac, *twelfth*.

^{||} Or, *rumour*. In the Vulgate, *the word was given out*.

¹ Addition in the Vulgate.

^{||} In the Syriac, *the secret of his heart*.

² Addition in the Vulgate.

³ Addition in Vulgate.

^{||} Or, *despised*.

^a DEUT. 20. 10—15.

⁴ Addition in Vulgate.

For as I live, and by the power of my kingdom, what- 12
soever I have spoken, that will I do by mine hand.
And take thou heed that thou transgress none of the 13
commandments of thy lord, but accomplish them fully,
as I have commanded thee, and defer not to do them.

Then Holofernes went forth from the presence of his 14
lord, and called all the governors and captains, and
the officers of the army of Assur; and he mustered the 15
chosen men for the battle, as his lord had commanded
him, unto an hundred and twenty thousand, and twelve
thousand archers on horseback; and he ranged them, 16
as a great army is ordered for the war. And he took 17

⁵ Addition in
Vulgate.

^{||} Or,
baggage.

^{||} Or, *corn.*

[and sent before⁵] camels and asses for their car-
riages^{||}, a very great number; and sheep and oxen
and goats without number for their provision: and 18
plenty of victual^{||} for every man of the army, and very
much gold and silver out of the king's house. Then he 19
went forth and all his power to go before king Nabu-
chodonosor in the voyage, and to cover all the face of the
earth westward with their chariots, and horsemen, and
their chosen footmen. A great number also of sundry 20

^b NAH. 3, 15,
16.

countries came with them like locusts^b, and like the
sand of the earth: for the multitude was without num-
ber. And they went forth of Nineve three days' jour- 21
ney toward the plain of Bectileth, and pitched from
Bectileth near the mountain which is at the left hand
of the upper Cilicia. [And he came to the great moun-
tains of Ange: and he went up to all their castles, and
took all their strong places⁶.] Then he took all his 22
army, his footmen, and horsemen, and chariots, and
went from thence into the hill country; [and he took
by assault the renowned city of Melothus⁷,] and de- 23
stroyed Phud^c and Lud, and spoiled [and took cap-
tive⁸] all the children [of Tharsis and⁸] of Rassés^{||},
and the children of Ismael, which were toward the
wilderness at the south of the land of the Chellians.

⁶ Addition in
Vulgate.

⁷ Addition in
Vulgate.

^c EZEK. 27, 10.

⁸ Additions
in Syriac
and Vul-
gate.

^{||} In Syriac,
*Théras and
Rameses.*

⁹ Additions
in Vulgate.

^{||} In Syriac,
Jabbok.

Then he went over Euphrates, and went through 24
Mesopotamia [towards the south⁹,] and destroyed all
the high cities that were upon the river Arbonai^{||}
[from the torrent of Mambre⁹] till ye come to the sea.
And he took the borders of Cilicia, and killed all that 25

- 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 sheep-cotes, [and stripped them of all their riches, and all that resisted him he slew with the edge of the sword¹⁰.]
- 27 Then he went down into the plain of Damascus in the time of wheat harvest, [and he set all the corn on fire, and he caused all the trees and vineyards to be cut down,] 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
- 28 young men with the edge of the sword. Therefore the fear and dread^d 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.

^{||} Or, tents.

¹⁰ Additions in Vulgate.

^{||} In Greek and Syriac, *winnowed out their valleys.*

^d Is. 10. 13, 14.

^{||} Or, *Libnah*, 2 KIN. 8. 22; 19. 8.

CHAPTER III.

The victories of Holofernes.

- 1 [THEN the kings and princes of all the cities and provinces, of Syria, Mesopotamia, and Syria Sobal, and Libya, and Cilicia, sent their ambassadors, who coming to Holofernes, said: Let thy indignation towards us cease: for it is better for us to live and serve Nabuchodonosor the great king, and to be subject to thee, than to die and to perish, or suffer the miseries of
- 2 slavery¹.] So they sent ambassadors unto him to treat of peace^a, saying, Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as
- 3 shall be good in thy sight. Behold, our houses, and all our places, [all our cities and possessions, all mountains and hills²,] and all our fields of wheat, and flocks, and herds [of sheep, and goats, and horses, and camels, and all our goods and families³,] and all the lodges^{||} of our
- 4 thy law⁴;] use them as it pleaseth thee. Behold, even our cities and the inhabitants thereof are thy servants; come [to us as a peaceable lord, and use our service⁵]
- 5 and deal with them as seemeth good unto thee. So the

¹ Addition in Vulgate.

^a 2 KIN. 18. 14.

^{2, 3} Additions in Vulgate.

^{||} Or, *sheep-folds.*

^{4, 5} Additions in Vulgate.

- men came to Holofernes, and declared unto him after this manner. Then came he down [from the moun- 6
tains⁶] toward the sea coast, both he and his army, [with horsemen in great power, and made himself master of every city, and all the inhabitants of the land⁷,] and set garrisons in the high cities, and took out of them [auxiliaries, valiant men, and⁸] chosen men for aid. [And] so [great a fear lay upon all those 7
provinces, that the inhabitants of all the cities, both princes and nobles, as well as the people⁹,] they and all the country round about, [went out to meet him at his coming, and¹⁰] received them with garlands^b [and lights¹¹,] with dances and with timbrels [and flutes¹².] Yet, [though they did these things, they could not for 8
all that mitigate the fierceness of his heart, for he both destroyed their cities¹³, and all their temples, and¹⁴] he did cast down their frontiers, [and brake all their idols¹⁵] and cut down their groves: for [the king had commanded him and¹⁶] he had decreed to destroy all the gods of the land, that all nations should worship^c Nabuchodonosor only, and that all tongues and tribes [which could be brought under him by the power of Holofernes¹⁷] should call upon him [only¹⁸] as god. Also he came over against Esdraelon near unto Judea^{||}, 9
over against the great strait^{||} of Judea. [And when 10
he had passed through all Syria Sobal, and all Apamea, and all Mesopotamia, he came to the Idumeans into the land of Gabaa, and he took possession of their cities¹⁹,] 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. [And he commanded all his troops to be united²⁰.]
- 6, 7, 8 Additions in Vulgate.
- 9, 10, 11, 12 Additions in Vulgate.
- ^b 1 Macc. 10. 29; 11. 35; 13. 39.
- ¹³ Addition in Vulgate.
- ^{14, 15} Additions in Syriac.
- ^{16, 17, 18} Additions in Vulgate.
- ^c Is. 36. 17—20; 37. 18, 19.
- 2 Macc. 9. 12.
- ^{||} Or, *Dothan*, as in Syriac. See 2 Kin. 6. 13, and ch. 4. 6; 8. 3.
- ^{||} Literally, *saw*, a 'Sierra,' or, 'serrated mountain.'
- ^{19, 20} Additions in Vulgate.
- ^{||} In Syriac, *Bashan*.
- ^{||} Or, *baggage*.

CHAPTER IV.

The distress of the people in Judea.

NOW the children of Israel, that dwelt in Judea, 1
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, [and delivered

^{||} Or, *coasts*.

2 their gods to destruction¹.] Therefore they were exceedingly afraid of him, and [dread and horror seized upon their minds, and they²] were troubled for Jerusalem, and for the temple^a of the Lord their God, [lest he should do the same to them, that he had done to
3 other cities, and their temples³.] For they were newly returned from the captivity^b, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the
4 profanation. 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
5 valley of Salem: and possessed themselves beforehand^{||} of all the tops of the high mountains, and fortified the villages that were in them, [and compassed their towns with walls⁴,] and laid up victuals^{||} for the provision of war: for their fields were of late reaped.
6 And Joacim^{||} the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is [upon the ridge^{||5}] over against Esdraelon toward the open country, [the great plain⁶] near to Dothaim, [and to all by whom there might be passage of way, that they should take possession of the ascents of the mountains, and⁷] charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy tost op 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
9 the people of Israel, which dwelt at Jerusalem. Then every man of Israel cried to God with great fervency^{||}, and with great vehemency did they humble^{||} their
10 souls [in fastings and prayers⁸:] 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. [And the priests put on haircloths, and they caused the little children^c to lie prostrate before the temple of the
11 Lord⁹.] Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before

¹ Addition in Syriac.

^{2, 3} Additions in Vulgate.

^a 2 MACC. 11. ^{2, 3.}

^b 2 CHR. 33. 12—17. 1 MACC. 4. 36—60. See ch. 5. 18.

^{||} Or, *occupied.*

⁴ Addition in Vulgate.

^{||} Or, *corn.*

^{||} In Vulgate: and Syriac *Eliakim.*

^{||} Or, *'sierra,'* ch. 3. 9.

⁵ Addition in Syriac.

^{6, 7} Additions in Vulgate.

^{||} Or, *earnestness.*

^{||} Or, *afflict.*

⁸ Addition in Vulgate and Syriac.

^{||} In the old English, *haircloth,* or, *hairy clothes.*

^c 2 CHR. 20. 13.

JOEL 2. 16. 1 MACC. 4. 39, 40.

⁹ Addition in Vulgate.

the temple, and cast ashes upon their heads, and spread out^d the sackcloth before the face of the Lord: also 12 they put sackcloth about the altar, 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^e to rejoice at^{ll}.

[Then the high priest of the Lord went about all 13 Israel, and spake unto them, saying, Be ye sure that the Lord will hear your petitions, if ye continue steadfast in fastings and prayers in the sight of the Lord. Remember Moses the servant of the Lord, which overthrew^f the Amalekites, that trusted in their might and power, in their host, in their shields, in their chariots and horsemen, not with weapons, but with holy prayers. Even so shall all the enemies of Israel be, if ye continue in this work, that ye have begun¹⁰.]

So God heard their prayers, and looked upon their afflictions: for the people [being moved by this exhortation, continued in prayer before the Lord, and¹¹] fasted^g many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty. And Joacim the 14 high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth; and [even they who¹²] offered the daily burnt offerings, with the vows and free gifts of the people, [offered the sacrifices to the 15 Lord girded with haircloths¹³,] and had ashes on their mitres^h, and cried unto the Lord with all their power, that He would [visit His people, and¹⁴] look upon all the house of Israel graciously.

CHAPTER V.

The testimony of Achior.

THEN was it declared to Holofernes, the chief cap- 1 tain 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^{ll} in the

^d 2 SAM. 21. 10.

^e JOEL 2. 17. MIC. 7. 8, 10.

^{ll} Or, *to be a laughing-stock to the heathen.*

See ECCLUS. 6. 4; 18. 31.

^f EX. 17. 12. 1 MACC. 4. 10, 11.

¹⁰ Addition in Vulgate.

¹¹ Addition in Vulgate.

^g ESTH. 4. 1—3; 14*. 1, 2. 1 MACC. 3. 44—48.

^{12, 13} Additions in Vulgate.

^h EX. 28. 4, 36, 37.

¹⁴ Addition in Vulgate.

^{ll} Or, *stumbling-blocks, such as pitfalls,* PS. 57. 6.

2 champaign countries^{||}: wherewith he was very angry,
 [and was transported with exceeding great fury and
 indignation¹,] and [he] called all the princes of Moab,
 and the captains of Ammon, and all the governors of
 3 the sea coast^{||}, and he said unto them, Tell me now, ye
 sons of Chanaan, who this people is, that dwelleth in
 the hill country, [and besetteth the mountains²,] and
 what are the cities that they inhabit, [of what sort, and
 how great³,] and what is the multitude of their army,
 and wherein is their power and strength, and what
 4 king is set over them, or captain of their army; and
 why have they [despised us, and⁴] determined^{||} not to
 come and meet me, more than all the inhabitants of the
 West^{||}, [that they might receive us in peace⁵?]
 5 Then said Achior, the captain of all the sons of Am-
 mon, Let my lord 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
 6 come out of the mouth of thy servant. This people
 7 are descended of the Chaldeans^a: and they sojourned
 heretofore in Mesopotamia, because they would not
 follow the gods of their fathers, which were in the
 8 land of Chaldea. For they left the way of their an-
 cestors, [and the ceremonies of their fathers, which
 consisted in the worship of many gods⁶,] and worship-
 ped 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
 9 days. 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^b, and with very much
 10 cattle. But when a famine covered^c all the land of
 Chanaan, they went down into Egypt, and sojourned
 there, while they were nourished, and [for four hun-
 dred years were so multiplied, that they⁷] became there
 a great multitude, so that one could not number their
 11 nation. Therefore the king of Egypt rose up against
 them, and dealt subtilly^d with them, and brought them
 low with labouring in [clay and⁸] brick [in the build-

^{||} Or, *valleys*,
 or, *fields*,
 ch. 4. 5.

^{1, 2} Additions
 in Vulgate.

^{||} In the Sy-
 riac, *maritime cities*.

^{3, 4, 5} Additions
 in
 Vulgate.

^{||} lit., *turned
 their backs*.

^{||} In the Vul-
 gate, *East*.

^a GEN. 11. 26,
 31.
 JOSH. 24. 2,
 14.

⁶ Addition in
 Vulgate.

^{||} In the
 Vulgate,
Charan.

^b GEN. 13. 2 ;
 24. 34, 35.

^c GEN. 41. 57.

⁷ Addition in
 Vulgate.

^d EX. 1. 10.
 ACTS 7. 19.
 Addition in
 Vulgate.

⁸ Addition in Vulgate. ing of his cities ⁸,] and made them slaves. Then they 12
 cried unto their God, and He smote all the land of Egypt
 with incurable plagues: so the Egyptians cast them
 out of their sight. [But when the plague had ceased
 from them, they had a mind to take them ⁹ again, and
^e WISD. 19. 2, 3. bring them back to their service⁹.] And [then the⁹] 13
⁹ Additions in Vulgate. God [of heaven⁹] dried the Red Sea before them, [and
 opened the sea to them in their flight, so that the
 waters were made to stand firm as a wall on either
 side, and they walked through the bottom of the sea, and
 passed it dry foot. And when an innumerable army of
 the Egyptians pursued after them in that place, they
 were so overwhelmed with the waters, that there was
^f Ps. 106. 11. not one left^f to tell what had happened to posterity.
 And after they came out of the Red Sea, they abode in
 the deserts of Mount Sina, in which never man could
 dwell, or son of man rested. There bitter fountains
 were made sweet for them to drink, and for forty years
 they received food from heaven¹⁰.] And [God] brought 14
¹⁰ Addition in the Vulgate. them to Mount Sina, and Cades-Barne, and cast forth
 all that dwelt in the wilderness. So they dwelt in 15
 the land of the Amorites, and they destroyed by their
 strength all them of Esebon^g, and passing over Jordan
^g NUM. 21. 24, 25. they possessed all the hill country. [Wheresoever they
 went in, without bow and arrow, and without shield
 and sword, their God fought for them and overcame.
 And there was no one that triumphed over this people
 but when they departed from the worship of the Lord
 their God. But as often as beside their own God, they
 worshipped any other, they were given to spoil, and
 to the sword, and to reproach. And as often as they
 were penitent for having revolted from the worship of
 their God, the God of heaven gave them power to
 resist¹¹.] And they cast forth before them the Cha- 16
¹¹ Addition in the Vulgate. naanite, the Pherezite, the Jebusite, and the Schemite,
 and all the Gergesites, [and overthrew the king of the
 Hethites, and of the Hevites, and of the Amorites, and
 all the mighty ones in Esebon, and they possessed their
 lands and their cities¹²,] and they dwelt in that coun-
¹² Addition in the Vulgate. try many days. And whilst they sinned not before 17
 their God, they prospered, because the God that hateth

- 18 iniquity was with them. But [even some years ago ¹³,] when they departed from the way which He appointed them [to walk therein ¹³,] they were destroyed in many battles very sore [by many nations ¹³] and [very many of them ¹³] were led captives into a land that was not theirs, 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 ^h to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is: [they are come together and are gone up into all these mountains ¹⁴,] and are seated in the hill country; ¹⁴ Additions in Vulgate.
- 20 for it was desolate. Now therefore, my lord and governor, if there be any error in this people, and they sin against their God ⁱ, let us consider that this shall be their ruin ^l, and let us go up [to them, because their God will surely deliver them to thee, and they shall be brought under the yoke of thy power ¹⁵,] and we shall overcome them. But if there be no iniquity ^j in their nation [in the sight of their God ¹⁶,] let my lord now pass by, [for we cannot resist them ¹⁶,] lest their Lord defend them, and their God be for them, and we become a reproach before all the world.
- 21 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.
- 22 For, say they, we will not be afraid of the face of the children of Israel. [Who is this that saith the children of Israel can resist king Nabuchodonosor, and his armies, men unarmed and without force, and without skill in the art of war ¹⁷?] For, lo, it is a people that ¹⁷ Addition in Vulgate.
- 23 have no strength nor power for a strong battle ^k. Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army. [That Achior therefore may know that he deceiveth us, let us go up into the mountains; and when the bravest of them shall be taken, then shall he with them be stabbed with the sword: that every nation may know that Nabuchodonosor is god of the earth, and besides him there is no other ¹⁸.] ^k Is. 36. 5.
- ^h ch. 4. 3 ; 8. 18—20.
- ⁱ 2 CHRON. 15. 2.
- ^l Or, *what is this offence, or stumbling-block in their midst.*
- ^{15, 16} Additions in Vulgate.
- ^j ch. 11. 10. 2 MACC. 8. 36 ; 12. 40.
- ¹⁸ Addition in Vulgate.

CHAPTER VI.

Achior's expulsion from the Assyrian camp.

AND when the tumult of men that were about 1
the council was ceased, Holofernes the chief
captain of the army of Assur [took sore indignation,
and¹] said unto Achior and all the Moabites before
all the company of other nations, And who art thou, 2
Achior, and the hirelings of Ephraim^a, 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? He will send his power, and will 3
destroy them from the face of the earth, and their God
shall not deliver them: but we his servants will de-
stroy them as one man; for they are not able to sus-
tain the power of our horses. For with them we will 4
tread them under foot^{||}, and their mountains shall be
drunken^b 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, lord of all the
earth: for he said, None of my words shall be in vain.
And thou, Achior, an hireling^c of Ammon, which hast 5
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. [And when we 6
shall slay them all as one man, then thou also shalt
die with them by the sword of the Assyrians, and all
Israel shall perish with thee: and thou shalt find that
Nabuchodonosor is lord of the whole earth²:] and then
shall the sword of mine army, and the multitude of
them that serve me, pass through thy sides, and thou
shalt [be stabbed and²] fall among their slain [and the
wounded of Israel²] when I return; [and thou shalt
breathe no more, till thou be destroyed with them.
And that thou mayest know that thou shalt experience 7
these things together with them, behold from this hour
thou shalt be associated to their people, that when they
shall receive the punishment they deserve from my
sword, thou mayest fall under the same vengeance³.]

¹ Addition in Vulgate.

^a Is. 28. 1, LXX. The Syriac here has 'hirelings of Ammon,' as in ver. 5.

^{||} Greek, *we will consume them, or, burn, them up.*

^b JER. 46. 10. Ps. 110. 6.

^{||} lit., *heels.* See ch. 2. 8, 12.

^c 1 MACC. 6. 29.

² Additions in Vulgate.

³ Addition in Vulgate.

Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities
 8 of the passages: and thou shalt not perish, till thou
 9 be destroyed with them. And if thou [think thy prophecy true, and] persuade thyself in thy mind that they shall not be taken, let not thy countenance fall, [and let the paleness that is in thy face depart from thee, if thou imaginest these my words cannot be accomplished⁴:] I have spoken it, and none of my words shall be in vain.

⁴ Addition in Vulgate.

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
 11 of Israel. 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
 12 the fountains that were under Bethulia. 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
 13 coming up by casting of stones against them. Nevertheless having gotten privily under the hill [and turning out of the way by the side of the mountain⁵,] they bound Achior [to a tree hand and foot⁵] and cast him down, and left him, [bound with ropes⁵] at the foot of the hill, and returned to their lord.

⁵ Additions in Vulgate.

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
 15 city: which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gotho-
 16 niel, and Charmis^{||} the son of Melchiel. 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, [and what the matter was, that the Assyrians had left him bound⁶.]

^{||} In the Vulgate, *Charmi*, called also *Gothoniel*.

⁶ Addition in Vulgate.

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: [he

told them what answer he gave Holofernes to the thing that he asked him, and how Holofernes' people would have slain him for so saying⁷,] and whatsoever Holofernes had spoken proudly against the house of Israel: [and how Holofernes himself was wroth, and commanded him for the same cause to be delivered unto the Israelites: that when he overcame the children of Israel, he might command Achior also to be put to death with divers torments, because he said, The God of heaven is their defender⁸.]

⁷ Addition in Vulgate.

⁸ Addition in Vulgate.

[And when Achior had declared all these things⁹,] 18 then the people fell down and worshipped God, [and all of them together mourning and weeping poured out their prayers with one accord⁹,] and cried unto God, saying: O Lord God of heaven [and earth¹⁰,] be- 19 hold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified¹¹ unto Thee this day: [and shew that Thou forsakest not them that trust¹¹ on Thee, and that Thou humblest them that trust in themselves, and glory in their own strength. So when their weeping was ended, and the people's prayer, in which they continued all the day, was concluded¹⁰,] then they comforted Achior, and 20 praised him greatly, [saying, The God of our fathers, Whose power thou hast set forth, will make this return to thee, that thou rather shalt see their destruction. And when the Lord our God shall give this liberty to His servants, let God be with thee also in the midst of us: that as it shall please thee, so thou with all thine mayest converse with us¹¹.]

^{9, 10} Additions in Vulgate.

¹¹ In Syriac, *look upon Thy sanctuary*. See ch. 4. 12; 9. 8.

¹¹ *lit., presume*.

¹¹ Addition in Vulgate.

^{12, 13} Additions in Vulgate.

And [after the assembly was broken up¹²,] Ozias took 21 him out of the assembly unto his house, and made [him a great supper and¹³] a feast to the elders: [and all the ancients were invited, and they refreshed themselves together after their fast was over. And afterwards all the people were called together¹⁴:] and they called on the God of Israel [and prayed¹⁵] all that night [in the congregation¹⁵] for help.

^{14, 15} Additions in Vulgate.

CHAPTER VII.

Proposed surrender of Bethulia.

1 **T**HE 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.

|| Or, *occupy*.

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 [their children and¹] the baggage, and other men that were afoot among them, [who had been taken, and who had been brought away out of the provinces and cities, of all the youth²,] a very great

|| In Vulgate, *twenty*, as in ch. 2. 15. In Syriac, *seventy-two*.

3 multitude. [All these prepared themselves together to fight against the children of Israel, and they came by the hill side to the top, which looketh toward Dothain³;] and they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim ||, and in length from Bethulia unto Cyamon ||, which is over against Esdraelom.

|| In Vulgate, *two and twenty*; and so the Syriac.

¹ Addition in Syriac.

² Addition in Vulgate.

³ Addition in Vulgate.

|| Or, *Abelmeholah* (Syriac), 1 KIN. 19. 16.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled; [and prostrated themselves upon the ground, putting ashes upon their heads, praying with one accord, that the God of Israel would shew His mercy upon His people⁴.] And they said every one to his neighbour, Now will these men lick up^a the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to

5 bear their weight. Then every man took up his weapons of war, [and they posted themselves at the places, which by a narrow pathway led directly between the mountains⁵,] and when they had kindled fires^b upon their towers, they remained and watched all that night ||.

|| Or, *Kadmon*, GEN. 15. 19.

⁴ Addition in Vulgate.

^a NUM. 22. 4.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel

7 which were in Bethulia; and viewed the passages up to the city, and came to the fountains of their waters,

⁵ Addition in Vulgate.

^b 1 MACC. 12. 28, 29.

|| In Vulgate, *day and night*.

and took them, and set garrisons of men of war over them, and he himself removed toward his people. [And in going round about, he found that the fountain which supplied them with water, ran through an aqueduct without the city on the south side: and he commanded their aqueduct^c to be cut off. Nevertheless there were springs not far from the walls, out of which they were seen secretly to draw water, to refresh themselves a little^{||}, rather than to drink their fill⁶.]

^c 2 KIN. 19. 24.

² CHR. 32.
2—4.

^{||} In Old English, *more for pleasure than for necessity.*

⁶ Addition in Vulgate.

⁷ Addition in Vulgate.

^{||} Or, *breach.*

⁸ Additions in Vulgate.

Then came unto him all the chief of the children 8 of Esau, and all the governors of the people of Moab, [and the children of Ammon⁷] and the captains of the sea coast, and said, Let our lord now hear a word, 9 that there be not an overthrow^{||} in thine army. For 10 this people of the children of Israel do not trust in their spears [nor in their arrows⁸] but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains; [these are their defence, and the steep hills and precipices guard them⁸.] Now therefore, my lord, fight not against 11 them in battle array, and there shall not so much as one man of thy people perish. Remain in thy camp, 12 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: for all the 13 inhabitants of Bethulia have their water thence: [so shalt thou overcome them without joining battle, if thou shalt set guards at the springs, that they may not draw water out of them; and thou shalt destroy them without sword, or at least being wearied out they will yield up their city, which they suppose to be impregnable, because it is situate in the mountains⁹:] 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. So they and their wives 14 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. Thus shalt 15 thou render them an evil reward; because they rebelled, and met not thy person peaceably.

⁹ Addition in Vulgate.

16 And these words pleased Holofernes and all his ser-
 vants, and he appointed to do as they had spoken, [and
 17 he placed all round about a hundred men at every
 spring¹⁰.] So the camp of the children of Ammon de-
 parted, 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
 18 Israel. 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.

¹⁰ Addition
 in Vulgate.

^{||} In the Sy-
 riatic, *Peor*.

^{||} Or, *baggage*.

19 Then the children of Israel cried unto the Lord their
 God, because their heart failed, for all their enemies
 had compassed them round about, and there was no
 20 way to escape out from among them. 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 inhabit-
 21 ants of Bethulia. And the cisterns were emptied, [and
 the reserve of waters failed¹¹,] and they had not water
 [within the city¹¹] to drink their fill for one day; for
 22 they gave them drink [daily¹¹] by measure. 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 chil-
 dren, and cried with a loud voice, and said before all
 24 the elders, God be judge between us and you; for ye
 have done us great injury, in that ye have not required
 25 peace of the children of Assur^{||}. For now we have no
 helper: but God hath sold us^d into their hands, that
 we should be thrown down before them with thirst
 26 and great destruction. Now therefore [assemble ye
 all that are in the city, and¹²] call them unto you,

^{||} In the Vul-
 gate, *twenty*.

¹¹ Additions
 in the Vul-
 gate.

^{||} In the
 Syriac and
 Vulgate,
*would not
 speak peace-
 ably with
 the Assy-
 rians*.

^d BAR. 4. 6.

¹² Addition
 in Vulgate.

- [that we may of our own accord yield ourselves all up¹²,] and deliver the whole city for a spoil to the people of Holofernes, and to all his army. For it is 27 better for us to be made a spoil unto them, [that being captives we should live and bless the Lord¹³,] than to die for thirst, [and be a reproach to all flesh¹³;] for we will be his servants¹¹, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die. We take to witness 28 against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, [conjuring you to deliver now the city into the hand of the army of Holofernes, that our end may be short by the edge of the sword, which is made longer by the drought of thirst, and¹⁴] that he do not according as we have said this day.
- Then [when they had said these things¹⁵,] there was 29 great weeping [and lamentation¹⁵] with one consent in the midst of the assembly; and [for many hours¹⁵] they cried unto the Lord God with a loud voice, [saying, We have sinned^e with our fathers, we have done unjustly, we have committed iniquity: have Thou mercy on us, because Thou art good, or punish our iniquities by chastising us Thyself^f, and deliver not them that trust in Thee to a people that knoweth not Thee: that they may not say among the Gentiles, Where is their God? And when being wearied with these cries, and tired with these weepings, they held their peace¹⁵,] then said Ozias to them, [rising up all in tears¹⁶,] Bre- 30 thren, be of good courage, let us yet endure five days^g, in the which space the Lord our God may turn His mercy toward us; for He will not forsake us utterly. [For perhaps He will put a stop to His indignation, and will give glory to His own Name¹⁶.] And if these 31 days pass, and there come no help unto us, I will do according to your word. And he dispersed the peo- 32 ple, every one to their own charge¹¹; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought¹¹ in the city.
- ¹² Addition in Vulgate.
- ¹³ Additions in Vulgate.
- ¹¹ The Syriac adds, *and handmaids*.
- ¹⁴ Addition in Vulgate.
- ¹⁵ Additions in Vulgate.
- ^e PS. 106. 6.
2 SAM. 24. 14.
JOEL 2. 17.
- ^f 2 ESD. 5. 30.
ECCLES. 2. 17, 18.
2 MACC. 10. 4.
- ¹⁶ Additions in Vulgate.
- ^g 1 SAM. 11. 1-3.
- ¹¹ Or, *tent*.
- ¹¹ Or, *in sore distress*.

CHAPTER VIII.

The widow Judith, and her resolution.

1 **N**OW at that time Judith heard thereof, [a widow
 who dwelt in Bethulia¹,] 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 Ananias, the son of
 Gedeon, the son of Raphaim, the son of Acitho, the son
 of Eliu, the son of Eliab, the son of Nathanael, the son
 of Samael^{||}, the son of Salasadai^{||}, the son of Israel.

2 And Manasses was her husband, of her tribe and
 3 kindred, who died in the barley harvest. 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 the city of Bethulia: and they buried him with
 his fathers in the field between Dothaim and Balamo^{||}.

4 So Judith was [left²] a widow in her house three
 5 years and four^{||} months. And she made her a tent
 [for a secret chamber²] upon the top^a of her house, [in
 which she abode shut up with her maids²,] and put on
 sackcloth upon her loins, and ware her widow's apparel.

6 And she fasted^b all the days of her widowhood, save
 the eves of the sabbaths^c, and the sabbaths, and the
 eves of the new moons, and the new moons, and the
 7 feasts and solemn days^{d||} of the house of Israel. She
 was also of a goodly countenance, and very beautiful
 to behold: and her husband Manasses had left her
 [great riches³,] gold, and silver, and menservants, and
 maidservants, and cattle, [large possessions of herds of
 oxen and flocks of sheep³,] and lands; and she re-
 8 mained^e upon them. [And she was greatly renowned
 among all⁴,] and there was none that gave her an ill
 9 word; for she feared God greatly. 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
 10 after five days; then she sent her waitingwoman, that
 had the government of all things that she had, to call
 Ozias and Chabris and Charmis, the ancients of the
 11 city. And they came unto her, and she said unto them,

¹ Additions in Vulgate and Syriac.

^{||} Or, *Elkana*, as in Syriac.

^{||} Or, *Salamiel*.

^{||} Or, *Zurishaddai*, NUM. 1. 6. The Vulgate adds, *the Son of Simeon*; See ch. 9. 2.

^{||} Or, *Baalhamon*, CANT. 8. 11.

² Additions in Vulgate.

^{||} In Vulgate, *six*.

^a 1 SAM. 9. 25, 26.

NEH. 8. 16. IS. 22. 1.

JER. 48. 38. ACTS 10. 9.

^b ESTH. 4. 16. 1 TIM. 5. 5, 6.

^c MARK 15. 42. d ch. 10. 2.

^{||} Or, *days of rejoicing*.

³ Additions in Vulgate.

^e 2 KIN. 4. 13. PROV. 31. 27. TIT. 2. 5.

⁴ Addition in Vulgate.

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 the Lord turn to help you. And now who are ye that have tempted God this day, 12 and stand instead of God among the children of men? [This is not a word that may draw down mercy, but rather that may stir up wrath, and enkindle indignation. You have set a time for the mercy of the Lord, and you have appointed Him a day, according to your pleasure⁵.] And now try the Lord Almighty, but ye 13 shall never know anything. For ye cannot find the 14 depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God^f, that hath made all these things, and know His mind, or comprehend His purpose? Nay, my brethren, provoke not the Lord our God to anger. For if He 15 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. Do not bind the counsels 16 of the Lord 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 wavering. [But forasmuch as the Lord is patient, let us be penitent for this same thing, and with many tears let us beg His pardon: for God will not threaten like man, nor be inflamed to anger like the son of man. And^g] therefore [let us humble 17 our souls before Him, and continuing in an humble spirit, in His service: let us ask the Lord with tears that according to His Will so He would shew His mercy to us: that as our heart is troubled by their pride, so also we may glory in our humility⁶.] Let us wait for salvation of Him, and call upon Him to help us, and He will hear our voice, if it please Him. For 18 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. [We have not followed the sins of our fathers, who forsook their God, and wor-

⁵ Addition in Vulgate.

^f JOB 11. 7, 8.
Is. 40. 13, 28.

⁶ Additions in Vulgate.

19 shipped strange gods⁷:] for the which cause our fathers
 were given to the sword, and for a spoil, [and to con-
 20 fusion⁷,] and had a great fall before our enemies. But
 we know none other god, therefore we trust that He
 21 will not despise us, nor any of our nation. For if we
 be taken so, all Judea shall lie waste, and our sanc-
 tuary shall be spoiled; and He will require the profa-
 22 nation thereof at our mouth. 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
 23 to all them that possess us. For our servitude shall not
 be directed to favour: but the Lord our God shall
 turn it to dishonour. [But let us humbly wait for His
 consolation, and the Lord our God will require our
 blood of the afflictions of our enemies, and He will
 humble all the nations that shall rise up against us,
 24 and shall bring them to disgrace⁸.] Now therefore,
 O brethren, [as you are the ancients among the people
 of God, and their very soul resteth upon you: comfort
 their hearts by your speech, that they may be mindful
 how our fathers were tempted, that they might be
 proved, whether they worshipped their God truly⁹.]
 Let us shew an example to our brethren, because their
 hearts depend upon us, and the sanctuary, and the
 25 house, and the altar, rest upon us. Moreover let us
 give thanks to the Lord our God, which trieth us,
 26 even as He did^g our fathers. Remember what things
 He did to Abraham, [how he was tempted, and being
 proved by many tribulations, was made the friend^h of
 God¹⁰;] and how He tried Isaacⁱ, and what happened
 to Jacob in Mesopotamia of Syria^j, when he kept the
 sheep of Laban his mother's brother. [So Moses, and
 all that have pleased God, passed through many tribu-
 lations, remaining faithful^k. But they that did not
 receive the trials with the fear of the Lord, but uttered
 their impatience and the reproach of their murmuring
 against the Lord, were destroyed by the destroyer, and
 perished^l by serpents. As for us, therefore, let us not
 revenge ourselves for these things which we suffer.

⁷ Additions
in Vulgate.

⁸ Addition in
Vulgate.

⁹ Addition in
Vulgate.

^g 1 MACC. 2.
51, 52.

^h 2 CHR. 20. 7.
IS. 41. 8.
ECCLUS. 44.
19, 20.

¹⁰ Addition
in Vulgate.

ⁱ GEN. 25. 21.

^j GEN. 31. 38,
41.

^k ECCLUS. 45.
4.

^l NUM. 21. 6.
WISD. 16. 5

But esteeming these very punishments to be less than
^m EZRA 9. 13. our sins deserve^m, let us believe that these scourges of
ⁿ 2 ESD. 16. 19. the Lord, with which like servants we are chastised,
¹¹ Addition in Vulgate. have happened for our amendmentⁿ, and not for our
^o DEUT. 8. 2. destruction¹¹.] For He hath not tried us in the fire, 27
 as He did them, for the examination^o of their hearts,
 neither hath He taken vengeance on us: but the Lord
^p DEUT. 8. 5, doth scourge them that come near unto Him^p, to ad-
 16. monish them.

¹² Addition in Vulgate. Then said Ozias [and the ancients¹²] to her, All that 28
 thou hast spoken hast thou spoken with a good heart,
 and there is none that may gainsay thy words. For 29
 this is not the first day wherein thy wisdom is mani-
 fested; but from the beginning of thy days all the
 people have known thy understanding, because the
 disposition of thine heart is good. But the people were 30
 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. Therefore now pray thou for us, be- 31
 cause thou art a godly woman, and the Lord will send
 us rain to fill our cisterns, and we shall faint no more.

Then said Judith unto them: [As you know that 32
 what I have been able to say is of God: so that which
 I intend to do, prove ye if it be of God, and pray that
 God may strengthen my design¹³.] Hear me, and I
¹³ Addition in Vulgate. will do a thing, which shall go throughout all genera-
 tions to the children of our nation. Ye shall stand this 33
 night in the gate, and I will go forth with my waiting-
 woman; [and pray ye, that as you have said, in five
 days the Lord may look down upon His people Is-
 rael¹⁴.] and within the days that ye have promised to
 deliver the city to our enemies the Lord will visit
 Israel by mine hand. But enquire not ye of mine 34
 act: for I will not declare it unto you, till the things
 be finished that I do: [and till I bring you word let
 nothing else be done, but to pray for me to the Lord
 our God¹⁵.]

¹⁵ Addition in Vulgate. Then said Ozias and the princes [of Juda¹⁶] unto 35
¹⁶ Addition in Vulgate. her, Go in peace, and the Lord God be before thee,
 to take vengeance on our enemies. So they returned 36
 from the tent, and went to their wards¹¹.

¹¹ Or, *posts*.

CHAPTER IX.

The prayer of Judith.

1 [AND when they were gone, Judith went into her oratory: and putting on haircloth^{||}, laid ashes on her head¹.] 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 the Lord, Judith cried with a loud voice, 2 and said, O Lord God of my father Simeon^a, 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 3 be so; and yet they did so: wherefore Thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived^{||}, and smotest the servants with 4 their lords, and the lords upon their thrones; 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^b, and abhorred the pollution of their blood, and called upon Thee for aid: O God, O my God, hear [and assist, I beseech Thee²] me also a widow. For Thou hast wrought 5 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. [Thou hast done the things of old, and hast devised one thing after another: and what Thou hast designed hath been 6 done².] Yea, what things Thou didst determine were ready at hand, and said, Lo,^c we are here: for all Thy ways are prepared, and Thy judgments are in Thy 7 foreknowledge. [Look upon the camp of the Assyrians now, as Thou wast pleased to look upon the camp of the Egyptians, when they pursued armed after Thy servants, trusting in their chariots and in their horsemen, and in a multitude of warriors. But Thou lookedst over their camp^d, and darkness wearied them. The deep held their feet, and the waters overwhelmed them. So may it be with these also, O Lord³]. For, behold, the As-

^{||} In the Old English, 'a hairy smock.'

¹ Addition in Vulgate.

^{||} In the Syriac, *she rent her upper garment, and the sackcloth appeared.* See 2 KIN. 6. 30.

^a GEN. 34. 25, &c.; 49. 5—7.

⁴ Macc. 2. 19.

Jerusalem Targum on GEN. 44. 18.

^{||} Or, *the bed which had known their deceit, or, on which the crime was committed.*

(The idea of blood-revenge is expressed in the Syriac.)

^b NUM. 25. 11.

² Additions in Vulgate.

^c BAR. 3. 34. JOB 38. 35.

^d EX. 14. 24, 25.

JOSH. 24. 7.

³ Addition in Vulgate.

syrians are multiplied in their power ; they are exalted
 with horse and man ; they glory in the strength of
 their footmen ; they trust [in their multitude, and in
 their chariots, and in their pikes, and⁴] in shield, and
 spear, and bow, and sling ; and know not that Thou art
 the Lord that breakest⁵ the battles [and destroyest
 wars from the beginning⁵ ;] the Lord is Thy name.
 [Lift up Thy arm as from the beginning and⁶] throw ⁸
 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, [the dwellingplace
 of Thy Name^{6 f},] and to cast down with sword the
 horn of Thy altar. Behold their pride, and send Thy ⁹
 wrath upon their heads. [Bring to pass, O Lord, that
 his pride may be cut off with his own sword⁶ :] give
 into mine hand, which am a widow, the power that I
 have conceived. [Let him be caught in the net of his ¹⁰
 own eyes in my regard, and do Thou strike him by the
 graces of the words of my lips⁷.] Smite by the deceit
 of my lips the servant with the prince, and the prince
 with the servant : [give me constancy in my mind, that
 I may despise him : and fortitude that I may over-
 throw him. For this will be a glorious monument for
 Thy Name, when he shall fall, and Thou shalt⁷] break
 down their stateliness by the hand of a woman. For ¹¹
 Thy power standeth not in multitude, nor Thy might
 in strong men : [nor is Thy pleasure in the strength of
 horses, nor from the beginning have the proud been
 acceptable to Thee : but the prayer of the humble and
 the meek hath always pleased Thee⁸ :] for Thou art a
 God of the afflicted, an helper of the oppressed⁸, an
 upholder of the weak, a protector of the forlorn^{||}, a
 saviour of them that are without hope. I pray Thee, ¹²
 I pray Thee^{||}, O God of my father, and God of the
 inheritance of Israel, Lord of the heavens and earth,
 Creator of the waters, King of every creature, hear
 Thou my prayer. [Hear me, a poor woman, calling
 upon Thee, and putting my trust in Thy mercy⁹ :] and ¹³
 make my speech and deceit to be their wound and
 stripe, who have purposed cruel things against Thy

^{4, 5} Additions
in Vulgate.

⁵ Ex. 15. 3,
LXX.
² Macc. 12.
23.
ch. 16. 3.

⁶ Additions
in Vulgate.

^f Ps. 74. 7.

⁷ Additions
in Vulgate.

⁸ Addition in
Vulgate.

⁸ Ps. 10. 14 ;
72. 12.
² Macc. 9.
22.

^{||} Or,
despondent.

^{||} In the
Greek, *Yea,*
yea !

⁹ Addition in
Vulgate.

covenant, and Thy hallowed house, and against the top^{||} of Sion, and against the house of the possession
 14 of Thy children. [Remember, O Lord, Thy covenant, and put Thou words in my mouth, and strengthen the resolution in my heart, that Thy house may continue in Thy holiness¹⁰.] and make every nation and tribe to acknowledge that Thou art the God of all power and might, [and there is no other beside Thee¹⁰,] and that there is none other that protecteth the people of Israel but Thou.

|| Or, *hill*.
 See ch. 4. 5.

¹⁰ Additions in Vulgate.

CHAPTER X.

Judith in the Assyrian camp.

1 **N**OW after that she had ceased to cry unto the God of Israel, and had made an end of all these words,
 2 she rose [from the place¹] where she had fallen down [and lay prostrate before the Lord¹] and called her maid, and went down into the house, in the which she
 3 abode in the sabbath days^a, and in her feast days, 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^b, 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
 4 her husband. And she took sandals upon her feet, and put about her her bracelets [and lilies²] 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. [And the Lord also gave her more beauty: because all this dressing up did not proceed from sensuality, but from virtue: and therefore the Lord increased this her beauty, so that she appeared to all men's eyes incomparably lovely².]
 5 Then she gave her maid a bottle^{||} of wine, and a cruse of oil, and filled a bag^c with parched corn, and lumps of figs, and with fine bread [and cheese³]; so she folded all these things together, and laid them upon
 6 her. Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the an-

¹ Additions in Vulgate.

^a ch. 8. 5.

|| lit., *rolled up*. See Is. 34. 4.

^b 2 SAM. 14. 2.

|| Or, *arranged*, or, *parted*.

|| Or, *mitre*.

|| Or, *beautified herself exceedingly*.

² Additions in Vulgate.

|| The Greek word denotes a *leathern flask* of large size.

^c ch. 13. 10.

³ Addition in the Vulgate.

- cients of the city, Chabris and Charmis. And when 7 they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly; [but they asked her no question, only 8 they let her pass⁴,] and said unto her, The God, the God of our fathers, give⁵ thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem: [and may He strengthen all the counsel of thy heart with His power, that Jerusalem may glory in thee, and thy name may be in the number of the holy and just. And they that were there said, all with one voice, So be it, so be it⁵.] Then they worshipped God¹¹. And she said unto them, 9 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. And 10 when they had done so, Judith [praying to the Lord, passed through the gates, and⁶] 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 [they] could see her no more. Thus they went straight forth in the valley: and 11 [it came to pass, when she went down the hill, about break of day, that⁷] the first watch of the Assyrians met her, and took her, and asked her, Of what people 12 art thou? and whence comest thou? and whither goest thou? And she said, I am a woman¹¹ of the Hebrews, and am fled from them; for they shall be given you to be consumed, [because they despised you, and would not of their own accord yield themselves, that they might find mercy in your sight⁸.] [For this reason I 13 thought with myself, saying: I will go to the presence of the prince Holofernes, that I may tell him their secrets⁹:] 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 men¹¹.
- Now when the men heard her words, and beheld 14 her countenance, they wondered greatly at her beauty,

⁴ Addition in the Vulgate.

⁵ Addition in the Vulgate.

¹¹ Or, *She fell down and worshipped God* (Greek and Syriac).

⁶ Addition in Vulgate.

⁷ Addition in Vulgate.

¹¹ In Vulgate, *daughter*.

⁸ Addition in Vulgate.

⁹ Addition in Vulgate.

¹¹ literally, *and there shall not fail of his men one flesh, or breath of life*.

15 and said unto her, Thou hast saved thy life, in that thou hast hastened to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to 16 his hands. And [be assured of this, that ¹⁰] when thou standest before him, [he will treat thee well, and thou wilt be most acceptable to his heart ¹⁰.] Be not afraid in thine heart, but shew unto him according to thy 17 word; and he will entreat thee well. 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. And they wondered 19 at her beauty¹¹, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people [of the Hebrews ¹¹] that have among them such [beautiful ¹¹] women, [that we should not by reason fight against them for their sakes ¹¹?] Surely it is not good that one man of them be left, who 20 being let go might deceive¹¹ the whole earth. And they that lay near Holofernes went out, and all his servants, 21 and they brought her into the tent. Now Holofernes rested upon his bed under a canopy¹¹, which was woven with purple, and gold, and emeralds, and precious 22 stones. 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, [forthwith Holofernes was caught by his eyes, and ¹²] they all marvelled at the beauty of her countenance; and [after she had looked on his face ¹²] she fell down upon her face, and did reverence unto him, [prostrating herself to the ground ¹².:] and his servants took [and lifted ¹²] her up, [by the command of their master ¹².]

¹⁰ Additions in Vulgate.

¹¹ The Syriac adds, and they listened to her words, for they were very good.

¹¹ Additions in Vulgate.

¹¹ Or, overcome by subtlety, ch. 5. 11.

¹¹ That is, a curtain for protection from flies. See ESTH. 1. 6. CANT. 3. 7, 9, 10.

¹² Additions in Vulgate.

CHAPTER XI.

Judith in the tent of Holofernes.

1 **T**HEN said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never^a hurt any that was willing to serve Nabuchodonosor, the king

^a ch. 3. 7, 8.

of all the earth. Now therefore, if thy people that 2
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. But now 3
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:
for none shall hurt thee, but entreat thee well, as they 4
do the servants of king Nabuchodonosor my lord.

Then Judith said unto him, Receive the words of 5
thy servant, and suffer thine handmaid to speak in thy
presence, and I will declare no lie to my lord this
night. And if thou wilt follow the words of thine 6
handmaid, God will bring the thing perfectly to pass
by thee^{||}, and my lord shall not fail of his purposes [as
long as he liveth¹.] As Nabuchodonosor king of all 7
the earth liveth, and as his power liveth [which is in
thee for chastising of all straying souls²,] 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, [and shall^b obey him².] For we have 8
heard of thy wisdom and thy policies^{||}, [and it is spo-
ken of among all nations³,] 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, [and thy discretion is commended in all the pro-
vinces³]. Now as concerning the matter, which Achior 9
did speak in thy council, we have heard his words^c;
[nor are we ignorant of what thou hast commanded to
be done to him⁴;] for the men of Bethulia saved him,
and he declared unto them all that he had spoken unto
thee. Therefore, O lord and governor, reject not his 10
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^d. [For it is certain that our God is so offended
with sins, that He hath sent word by His prophets to
the people, that He will deliver them up for their sins.
And because the children of Israel know they have

^{||} Or, *will do with thee a perfect thing.*

¹ Addition in Syriac.

² Additions in Vulgate.

^b JER. 27. 6.

^{||} Or, *wise counsels*, as in ECCLES. 1. 6.

³ Additions in Vulgate.

^c ch. 5. 5; 6. 7, 10.

⁴ Addition in Vulgate.

^d ch. 5. 20.

11 offended their God, thy dread is upon them⁵.] And now, that my lord 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 done⁶: [moreover also a famine hath come upon them⁶,] for their victuals fail them, and all their water is scant, [and for drought⁶ of water they are already to be counted among the dead⁷,] and they have determined to lay hands upon their cattle, [to kill them, and to drink the blood^f of them⁷,] and purposed to consume all those things, that God hath forbidden them to eat by His laws: and are resolved to spend^h [the consecrated things of the Lord their God, which God forbade them to touch^g], the firstfruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests^g 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. 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. Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day. Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me [to tell thee these very things, and^g] to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, 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, [and when He will recompense them for their evil deeds¹⁰;] 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. 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^h that have

⁵ Addition in Vulgate.

|| Or, *amiss*, as in LUKE 23. 41.

⁶ Addition in Vulgate.

^e ch. 7. 12, 13, 21, 22.

⁷ Additions in Vulgate.

^f LEV. 17. 10—14. 1 SAM. 14. 31—34.

|| Or, *consume*.

^g Addition in Vulgate.

^h MATT. 12. 3. 4.

⁹ Addition in Vulgate.

¹⁰ Addition in Vulgate.

^h 1 KIN. 22. 17.

¹ Ex. 11. 7.

¹¹ *lit., growl with his tongue.*

¹¹ Additions in Vulgate.

no shepherd, and a dog¹ shall not so much as open his mouth¹¹ at thee: for these things were told me according to my foreknowledge, and they were declared unto me [by the providence of God¹¹], and I am sent to tell thee [these very things, because God is angry with them¹¹.]

¹¹ In Syriac, *that help may be given to us.* In Vulgate, *to give them into our hands.*

¹¹ Or, *good.*

¹² Additions in Vulgate.

Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said, There is not such a woman from one end of the earth 21 to the other, both for beauty of face, and wisdom of words. Likewise Holofernes said unto her, God hath 22 done well to send thee before the people, that strength might be in our hands¹¹, and destruction upon them that lightly regard my lord. And now thou art both 23 beautiful in thy countenance, and witty¹¹ in thy words: surely if thou do as thou hast spoken, [and] thy God [shall do this for me, He¹²] shall be my God, and thou shalt [be great and¹²] dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

CHAPTER XII.

Holofernes ensnared by Judith.

¹¹ *Gr. silver vessels.* Vulgate, *treasures.*

¹ Additions in Syriac and Vulgate.

^a DAN. 1. 8. TOBIT 1. 11.

² Addition in Vulgate.

THEN he commanded to bring her in where his 1 plate¹¹ was set; and bade [her tarry there, and that her bed be prepared, and appointed¹] that they should prepare for her of his own meats, and that she should drink of his own wine. And Judith said, I will 2 not eat thereof, lest^a [sin come upon me, and²] there be an offence: but provision shall be made for me of the things that I have brought. Then Holofernes said 3 unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation. Then said Judith unto him, As thy soul liveth, 4 my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that He hath determined.

Then the servants of Holofernes brought her into the 5 tent, [which he had commanded. And when she was going in, she desired^b that she might have liberty to go

^b ch. 11. 17.

out at night and before day to prayer, and to beseech the Lord. And he commanded his chamberlains, that she might go out and in, to adore her God as she pleased, for three days³.] And she slept till midnight, and she arose when it was toward the morning watch, and sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer. 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. And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people. So she came in clean, and remained in the tent, until she did eat^{||} her meat at evening.

And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet. 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, [and consent of her own accord to dwell with me⁴.] 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. [For among the Assyrians it is a disgrace, if a woman mock a man by doing so as to pass free from him⁵.]

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 lord, and to be honoured in his presence, [that she may eat with him⁶] 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. Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death. So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft [lamb⁷] skins on the ground for her over against Holofernes,

³ Addition in Vulgate.

^{||} Or, *was constrained to take food* (the same word as in *Wisd.* 16. 21).

^{||} In Vulgate, *Vagao*. So *Hegai* in *Esth.* 2. 3, 8.

⁴ Addition in Vulgate.

⁵ Addition in Vulgate.

⁶ Addition in Vulgate.

^{||} Or, *dwell*.

⁷ Additions in Syriac. See above, ver. 1.

|| Or, *smitten with admiration of her.*

^c ECCLUS. 9. 8; 18. 30, 31.

^d 2 SAM. 13. 28.

⁸ Addition in Vulgate.

|| Or, *days of my life.*

|| Or, *was merry because of her.*

|| Some copies omit at any time in one day.

which she had received of Bagoas for her daily use, that she might sit and eat [and sleep⁷] upon them. Now when Judith came in and sat down, Holofernes 16 his heart was ravished with her^{||}, and his mind^c was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her. Then said Holofernes unto her, Drink now, 17 and be merry^d with us, [for thou hast found favour before me⁸.] So Judith said, I will drink now, my lord, 18 because my life is magnified in me this day more than all the days since I was born^{||}. Then she took and ate 19 and drank before him what her maid had prepared. And Holofernes took great delight in her^{||}, and drank 20 much more wine than he had drunk at any time in one day^{||} since he was born.

CHAPTER XIII.

Holofernes slain by Judith.

^a ch. 12. 10.

NOW when the evening was come, his servants^a 1 made haste to depart [to their lodgings¹,] and Bagoas shut [the chamber doors and¹] his tent without, and dismissed the waiters^{||} from the presence of his lord; and they went [each to his tent¹] to their beds: for they were all weary [and overcharged with wine¹,] because the feast had been long.

|| Or, *attendants.*

¹ Additions in Vulgate and Syriac.

|| In the Vulgate, *chamber.*

² Addition in the Vulgate.

^b ECCLUS. 31. 20, 25.

^c ch. 12. 6, 7.

And Judith was left alone in the tent^{||}, and Holofernes lying along upon his bed, [fast asleep in his drunkenness²,] for he was filled^b with wine.

Now Judith had commanded her maid to stand with- 3 out her bedchamber, and to wait for her coming forth, as she did^c daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose. So all went forth, and none was left in 4 the bedchamber, neither little nor great. Then Judith, standing by his bed, [near the head of Holofernes³] said in her heart, [praying with tears, and the motion of her lips in silence³,] O Lord God of all power, [strengthen me and³] look at this present upon the works of mine hands for the exaltation of Jerusalem. For now is the time to help Thine inheritance, [and to 5

³ Additions in Syriac and Vulgate.

- raise up Jerusalem Thy city⁴] and to execute mine enterprizes to the destruction of the enemies^{ll}. which are risen against us; [that I may bring to pass that which I have purposed, having a belief that it might be done by Thee⁴.]
- 6 Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion^{ll}
- 7 from thence, [his sword that hung tied upon it⁵.] and [when she had drawn it out from the sheath, she⁶] approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel,
- 8 this day, [at this hour⁶.] And she smote twice upon his neck with all her might [with the dagger⁷.] and she
- 9 took away his head from him, and tumbled^{ll} his body down from the bed, and pulled down the canopy from the pillars; and anon^{ll} after she went forth, and gave Holofernes his head to her maid; and she put it in her
- 10 bag of meat^{ll}: 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 give strength to Israel⁸ and] to shew His power yet in Jerusalem, and His forces 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, [to open
- 13 it to her⁹.] and they called the elders of the city. And then they ran all together [to meet her¹⁰] both small and great, for it was strange unto them that she was come^{ll}: so they opened the gate, and received them, and made a fire for a light, and stood round about
- 14 them. Then [she went up to a higher place, and commanded silence to be made. And when all had held their peace¹¹.] she said to them with a loud voice, Praise, praise God, praise God, I say, for He hath not^d taken away His mercy from the house of Israel, [nor forsaken them that hope in Him¹².] but hath destroyed our enemies by mine hands this night.
- 15 So she took the head out of the bag, and shewed it,

⁴ Additions in Vulgate. See ch. 15. 9; 16. 8.

^{ll} Or, *nations*, as in ch. 16. 17.

^{ll} Or, *dagger*, or, *scimitar*.

⁵ Addition in Vulgate.

⁶ Additions in Vulgate and Syriac.

⁷ Addition in Syriac.

^{ll} Or, *rolled away*.

^{ll} Or, *soon*.

^{ll} Or, *wallet*.

⁸ Addition in Syriac.

⁹ Addition in Syriac.

^{10, 11} Additions in Vulgate.

^{ll} In the Vulgate, *they had no hope that she would come so soon*.

^d 2 SAM. 7. 15.

¹² Addition in Vulgate.

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 the Lord hath smitten him by the hand^e of a woman. As the Lord 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. [But as the same Lord liveth, His Angel hath been my keeper both going hence, and abiding there, and returning from thence hither: and the Lord hath not suffered me His handmaid to be defiled, but hath brought me back to you without pollution of sin, rejoicing for His victory, for my escape, and for your deliverance. Give all of you glory to Him, because He is good, because His mercy endureth for ever¹³.]

¹³ Addition in Vulgate.

Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be Thou, O our God¹¹, which hast this day brought to nought the enemies of Thy people.

¹¹ In Vulgate, *The Lord hath blessed thee by His power.*

Then said Ozias [the prince of the people of Israel¹⁴,] unto her, Blessed art thou [O daughter¹⁴] of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created thee to the cutting off of the head of the chief of our enemies. For [because He hath so magnified thy name this day¹⁵] this thy confidence¹¹ shall not depart from the heart of men, which remember the power of God for ever. And God turn these things to thee for a perpetual praise¹¹, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged¹¹ our ruin, walking a straight way before our God. And all the people^f said, So be it, so be it.

¹⁴ Additions in Vulgate.

¹⁵ Addition in Vulgate.

¹¹ In Vulgate, *praise.*

¹¹ Or, *exaltation.* See 1 MACC. 1. 40.

¹¹ In Vulgate, *prevented, or, succoured.*

^f 1 CHR. 16. 36.

¹ Addition in Vulgate.

^a 1 SAM. 17. 54.
² MACC. 15. 35.

¹¹ Or, *tower, or, high fort,* as in IS. 23. 13; 25. 12.

CHAPTER XIV.

Preparation for battle.

THEN said Judith unto them [and to all the people¹], Hear me now, my brethren, and take this head^a, and hang it upon the highest place¹¹ of your

2 walls. 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, [but let it appear as

3 though ye were making an assault².] Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur; [for the watchmen must needs run to awake their prince for the battle³;] and they shall run to the tent of Holofernes, but shall not find him, [or they shall see him without his head wallowing in his blood³;] then fear shall fall upon them, and they shall flee before your

4 face. [And when you shall know that they are fleeing, go after them securely, for the Lord shall destroy them under your feet⁴.] So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them 5 as they go. 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, [Judith said unto him, The God of Israel, to Whom thou gavest testimony, that He revengeth Himself of His enemies, He hath cut off the head of all the unbelievers this night by my hand. And that thou mayest find that it is so, behold the head of Holofernes, who in the contempt of his pride despised the God of Israel: and threatened thee with death, saying: When the people of Israel shall be taken, I will command thy sides to be pierced with a sword⁵.] And [when Achior⁵] saw the head of Holofernes in a man's hand in the assembly of the people, [being seized with a great fear⁶] he fell down on his face [upon the earth⁶] and his spirit failed [as in a 7 swoon⁶.] But when they had recovered him, he fell at Judith's feet, and revered her, and said, Blessed art thou in all the tabernacle¹¹ of Juda, and in all nations, which hearing thy name shall be astonished, [and shall magnify the God of Israel by reason of thee⁷.]

² Addition in Vulgate.

³ Additions in Vulgate.

⁴ Addition in Vulgate.

⁵ Additions in Vulgate.

⁶ Additions in Vulgate.

¹¹ Or, *in every tabernacle*. See JUDG. 5. 24.

⁷ Addition in Vulgate.

Now therefore tell me all the things that thou hast 8
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. And when she had left off speaking, the 9
people shouted with a loud voice, and made a joyful
noise in their city.

And when Achior had seen all that the God of Israel 10
had done, [leaving the religion of the Gentiles⁸] he
believed in God greatly, and circumcised the flesh of
his foreskin, and was joined unto the house of Israel
[with all the succession of his kindred⁸] unto this day.

And as soon as the morning arose, they hanged the 11
head of Holofernes upon the wall, and every man took
his weapons, and they went forth by bands unto the
straits^{||} of the mountain [with a great noise and shout-
ing.⁹] But when [the watchmen of⁹] the Assyrians saw 12
them, they sent to their leaders, which came to their
captains and tribunes^{||}, and to every one of their rulers.

So they came to Holofernes' tent, and said to him that 13
had the charge of all his things, Waken now our lord :
for the slaves have been bold to come down against us
to battle, that they may be utterly destroyed. [And
they that were in the tent came, and made a noise
before the door of the chamber to awake him, en-
deavouring by art to break his rest, that Holofernes
might awake, not by their calling him, but by their
noise. For no man durst knock, or open, and go into
the chamber of the general of the Assyrians. But
when his captains and tribunes were come, and all the
chiefs of the army of the Assyrians, they said to the
chamberlains, Go in and awake him ; for the mice
coming out of their holes^b have presumed to challenge
us to fight¹⁰]. Then went in Bagoas, and knocked at 14
the door of the tent ; for he thought that he had slept
with Judith. But because none answered, he opened 15
it, and went into the bedchamber, [and stood before
the curtain, and made a clapping with his hands ; but
when with hearkening he perceived no motion of one
lying, he came near to the curtain,¹¹] and [lifting it up¹¹,]
found him cast upon the floor^{||} dead, and his head was

⁸ Additions
in Vulgate.

^{||} Or, *ascents*.

⁹ Additions
in Vulgate.

^{||} Or, *cap-
tains of
thousands*.

^b 1 SAM. 14. 11.

¹⁰ Addition
in Vulgate.

¹¹ Additions
in Vulgate.

^{||} In the
Greek, *a
stool*, with
four legs,
like a tor-
oise.

16 taken from him. Therefore [seeing the body of Holofernes, lying upon the ground, without the head, weltering in his blood¹²], he cried with a loud voice, with weeping, and sighing, and a mighty cry, and
 17 rent his garments. After he went into the tent where Judith lodged: and when he found her not, he leaped
 18 out to the people, and cried, These slaves have dealt treacherously^c; one woman of the Hebrews hath brought shame [and confusion¹³] upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head¹¹.
 19 When the captains of the Assyrians' army heard these words, they rent their coats, [and an intolerable fear and dread fell upon them¹⁴,] and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

¹² Addition in Vulgate.

^c 1 Sam. 13. 3, LXX.

¹¹ Or, *rebelled against their lords.*

¹³ Addition in Vulgate.

¹¹ Or, *and his head is not upon him.*

¹⁴ Addition in Vulgate.

CHAPTER XV.

The victory of the Hebrews.

1 **A**ND when [all the army and¹] they that were in the tents heard [that Holofernes was beheaded¹], they were astonished at the thing that was done, [and
 2 courage^a and counsel fled from them¹]. And [they thought only to save themselves by flight, for²] fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour¹¹, but [hanging down the head, leaving all things behind, they made haste to escape from the Hebrews, who, as they heard were coming armed upon them; and³] rushing out all together^b, they fled into every way of the plain, and of the hill country.

¹ Additions in Vulgate.

^a 1 KIN. 22. 17.
 2 KIN. 7. 7;
 19. 7.

² Addition in Vulgate.

¹¹ In Vulgate, *no one spoke to his neighbour.*

³ Addition in Vulgate.

^b 2 MACC. 12. 22.

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, [seeing them fleeing, followed after them. And they⁴] rushed out upon them, [sounding with trumpets,^c and shouting after them. And because the Assyrians were not united together, they went^d without order in their flight; but the children of Israel pursuing in one body,
 4 defeated all that they could find⁴]. Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola⁵,

⁴ Additions in Vulgate.

^c 1 MACC. 4. 13.

^d 2 MACC. 12. 22.

⁵ These names are omitted in Syriac and Vulgate. See ch. 4. 6.

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. Now when the 5 children of Israel heard it, they all fell upon them with one consent: [and every country, and every city, sent their chosen young men armed after them⁶], and ^eslew them ^hunto 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, [pursued them with the edge of the sword, and⁶] chased ^hthem with a great slaughter, until they were past Damascus and the borders thereof. And the 6 residue, that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, [and took away the things which the Assyrians in their flight had left behind them⁷,] and were greatly ^fenriched. And the children 7 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, [so that there was no numbering their cattle and beasts and all their moveables, insomuch that from the least to the greatest all were made rich by their spoils⁸].

Then Joacim the high priest, and the ancients ^hof 8 the children of Israel that dwelt in Jerusalem, came [to Bethulia⁹] to behold the good things^g that God had shewed to Israel, and to see Judith, and to salute her. And when they came unto her ^h, they blessed her 9 with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation: thou 10 hast done all these things by thine hand: [and thy heart has been strengthened, because thou hast loved chastity, and after thy husband hast not known any other: therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever¹⁰.] Thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

⁶ Additions in Vulgate.

^e 2 MACC. 8. 24.

^h Or, *smote them*.

^h Or, *out-flanked*. See 1 MACC. 7. 46. Ps. 44. 5, LXX.

⁷ Addition in Vulgate. The Syriac adds, *and took captives*.

^f 1 MACC. 4. 23.

⁸ Addition in Vulgate.

^h Or, *senate*.

⁹ Addition in Vulgate.

^g 2 MACC. 4. 55.

^h In Vulgate and Syriac, *When she was come out to them*

¹⁰ Addition in Vulgate.

11 And the people spoiled the camp the space of thirty days^{||}: and they gave unto Judith [all those things that were proved to be the peculiar goods of¹¹] Holofernes, his tent, and all his plate, and beds, and vessels, [in gold and silver and garments and precious stones¹¹], and all his stuff^{||}: and she took it, and laid it on her mule; and made ready her carts^h, and laid them thereon.

|| In the Syriac, *three whole days*, as in 2 CHR. 20. 25.

¹¹ Additions in Vulgate.

|| Or, *works of art*, ECCLUS. 32. 6.

^h ch. 8. 7.

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
13 also to the women that were with her. 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. [And all the people rejoiced, with the women, and virgins, and young men, playing on instruments and harps¹².]

|| In Syriac, *she chose out of them a choir of singers*.

¹² Addition in Vulgate.

CHAPTER XVI.

The hymn of Judith, and conclusion.

1 **T**HEN Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song
2 of praise. And Judith said,

Begin^a unto my God with timbrels,
Sing unto my Lord with cymbals:
Tune^{||} unto Him a new psalm:
Exalt Him, and call upon His Name.

^a Ps. 147. 7, LXX. EX. 15. 21. 1 SAM. 18. 7.

|| Or, *adapt to a strain of music*.

^b EX. 15. 3, LXX. PS. 76. 3. ch. 9. 7. 2 MACC. 12. 28.

3 For God breaketh^b 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.

|| In Vulgate, *Who hath set His camp*.

^c ch. 2. 5, 19, 20.

4 Assur came out of the mountains from the north,
He came with ten thousands of his army,
The multitude whereof stopped^c the torrents,
And their horsemen have covered the [valleys and¹]
hills.

¹ Addition in Vulgate.

|| In the Greek, *He said*.

5 He bragged^{||} that he would^d burn up my borders,
And kill my young men with the sword,

^d EX. 15. 9. JUDG. 5. 30. ch. 2. 11, 12.

And dash the sucking children against the ground,
 And make mine infants as a prey,
 And my virgins as a spoil.
 But the Almighty Lord hath disappointed them by the
 hand of a woman,
 [And hath delivered him into her hands, and hath
 slain him².]

² Additions
 in Vulgate
 and Syriac.

|| In Syriac,
*sons of the
 mighty and
 men of great
 stature.*

^e WISD. 14. 6.
 ECCLES. 16.
 7; 47. 4.
 BAR. 3. 26.

|| Or, *ener-
 vated.* In
 the Syriac,
ensnared.

³ Additions
 in Vulgate.
 See ECCLES.
 9. 8.

For the mighty one did not fall by the young men, 7
 Neither did the sons of the Titans || smite him,
 Nor high giants^e set upon him:
 But Judith the daughter of Merari weakened || him
 with the beauty of her countenance.

For she put off the garment of her widowhood 8
 For the exaltation of those that were oppressed in
 Israel,

And anointed her face with ointment,
 And bound her hair in a tire,

[And put on her the garments of joy³,]
 And took [a new robe³,] a linen garment to deceive
 him.

Her sandals ravished his eyes, 9
 Her beauty took his mind prisoner,

⁴ Addition in
 Vulgate and
 Syriac.

[With a sword she cut off his head⁴,]
 And the fauchion passed through his neck.
 The Persians quaked at her boldness, 10
 And the Medes were daunted at her hardness.

Then my afflicted shouted for joy, 11
 And my weak ones cried aloud || ;

|| Or, *they
 that despise
 me were
 astonished.*

But [the camp of the Assyrians howled⁵;] they were
 astonished,

⁵ Additions
 in Vulgate.

[When my lowly ones appeared, parched with thirst⁵:]
 These lifted up their voices, but they were overthrown.

^f 1 SAM. 20.
 30, LXX.

The sons of the damsels^f have pierced them through, 12
 And wounded them as fugitives' children || :

|| In Syriac,
*As maidens
 they pierced
 them, and
 as runa-
 ways they
 slew them.*

They perished by the battle of the Lord.
 I will sing unto the Lord a new song : 13
 O Lord, Thou art great and glorious^g,
 Wonderful in strength, and invincible.

^g EX. 15. 11.

Let all creatures serve Thee: 14

^h PS. 33. 9.

For Thou spakest, and they were made^h,

ⁱ PS. 104. 30.

Thou didst send forth Thy spirit, and it created themⁱ,

- And there is none that can resist Thy voice ^{ll}.
- 15 For the mountains shall be moved from their foundations with the waters,
The rocks shall melt as wax at Thy presence ^j:
Yet Thou art merciful to them that fear Thee.
- 16 For all sacrifice ^k is too little for a sweet savour unto Thee,
And all the fat is not sufficient for Thy burnt offering:
But he that feareth the Lord is great ^l at all times.
- 17 Woe to the nations that rise up against my kindred!
The Lord Almighty will take vengeance of them in the day of judgment,
In putting fire and worms ^m in their flesh:
And they shall feel them, and weep for ever ⁿ.
- 18 [And it came to pass after these things, that all the people, after the victory, came to Jerusalem ⁶]; now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings ^o, and their gifts. Judith also dedicated ^{ll} all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bed-chamber, for a gift unto the Lord.
- 20 So the people continued feasting ^p in Jerusalem before the sanctuary for the space of three months ^{ll}, and Judith remained with them.
- 21 After this time every one returned ^{ll} to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all
- 22 the country. [And chastity was joined to her virtue ⁷], 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. [And on festival days
- 23 she came forth with great glory ⁷]. 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 ^{ll} free; so she died in Bethulia: and they buried her in the cave of her husband Ma-
- 24 nasses. And the house of Israel lamented her seven days ^q: and before she died, she did distribute her
- ^{ll} Or, *Thy commandment*, NUM. 9. 20.
- ^j Is. 64. 1, 2.
- ^k Is. 40. 16.
- ^l ECCLES. 10. 24; 25. 10.
- ^m Is. 66. 14—16, 24.
ZECH. 14. 12.
ECCLES. 7. 17.
- ⁿ 2 ESD. 9. 9.
2 MACC. 6. 12—16.
4 MACC. 9. 9.
- ^o Addition in Vulgate.
- ⁶ NUM. 31. 25.
Ps. 68. 12, LXX.
2 MACC. 8. 28—30.
- ^{ll} In Vulgate, *offered for an anathema of oblivion*; that is, to prevent the oblivion of so great a benefit.
- ^{ll} In Syriac, *one month*.
- ^p ESTH. 9. 22.
1 MACC. 4. 56.
- ^{ll} literally, *decamped*, as in 1 MACC. 11. 32.
- ⁷ Additions in Vulgate.
- ^{ll} In Syriac, *her hand-maidens*.
- ^q GEN. 50. 10.

goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

And there was none that made the children of Israel 25 any more afraid in the days of Judith, nor a long time after her death. [But the day of the festivity of this victory is received by the Hebrews in the number of holy days, and is religiously observed^r by the Jews from that time until this day⁸.]

^r 1 Macc. 4.
56, 59.
2 Macc. 10.
5—7.
⁸ Addition
in Vulgate.

ADDITIONS TO THE BOOK OF ESTHER.

INTRODUCTION.

IN the old Greek manuscripts and editions of the Septuagint, the Book of Judith is followed by the Canonical Book of Esther. The Greek copy of the book, however, when compared with the Hebrew, is found to contain a large amount of additional matter, occurring at the beginning and conclusion, and in five other places in the narrative. The character of these additions, both as to style and matter, renders it highly improbable that they could have formed part of the original work. They were, however, known to Josephus, who followed them in his account of the deliverance of the Jews through the intervention of Esther. Origen, in his letter to Africanus, observed that there were additions to Daniel and Esther, which were not in the Hebrew copies of the Jews, but argued that the Christian Church was justified in adhering to its own tradition, as opposed to the exclusive claim of the Jews to possess pure and genuine copies of the Scriptures: yet he seemed to make some distinction between the Hebrew or Chaldee portions and the additional matter. S. Jerome went further than this, and asserted that it is evident that the Book of Esther was corrupted by various translators. Therefore he had recourse to the Hebrew, upon which the Vulgate in chaps. i.—x. 3 is based. After this he placed the interpretation of the dream of Mordecai, and the statement concerning Do-

sitheus, which formed the conclusion of the Greek Esther. Then followed the other additions, extracted from the earlier chapters of the book: but before the additional matter, S. Jerome prefixed an explanation, stating their original places in the narrative of the book. But in the editions of the Vulgate this explanation has disappeared, and the additional matter, though forming only fragments of the story, are divided into chapters, as if forming a continuation of the book. Our English Bibles have taken these chapters from the Vulgate, and hence we have them in the incoherent form in which they are presented in our Apocrypha.

The original position of the additions is as follows:

Chapter x. 4—15 and xi. 1, Interpretation of the Dream, &c., was the 7th Addition, and formed the conclusion of the book.

Chapter xi. 2—12 and chapter xii., the Dream and the Conspiracy of the two Eunuchs, was the 1st Addition, and formed the Introduction to the book.

Chapter xiii. 1—7, the Royal Decree against the Jews, was the 2nd Addition, and was placed after chap. iii. 13.

Chapter xiii. 8—18, the Prayer of Mordecai, was the 3rd Addition, and was placed after chap. iv. 17.

Chapter xiv., the Prayer of Esther, was the 4th Addition, and was placed after the Prayer of Mordecai.

Chapter xv., Esther's Interview with the King, was the 5th Addition, and was placed before chap. v. 3.

Chapter xvi., the Royal Decree in favour of the Jews, was the 6th Addition, and was placed after chap. viii. 12.

The 4th Addition was quoted as Scripture by S. Chrysostom and S. Augustine; and the 5th Addition was followed by Josephus *Antiq.*, Book XI., c. 6, §§ 3 & 9), who added that men with axes stood round about the throne, in order to punish those who approached without a summons from the king.

The additional sections contain matter which is both improbable in itself, and difficult to reconcile with the contents of the Hebrew Esther. The conspiracy of the two eunuchs which is related in the Introduction, is said to take place in the second year of Artaxerxes, whilst the similar plot recorded in the Hebrew Esther, appears to have occurred in the seventh year, with slightly different circumstances, Mordecai being promoted on the first occasion, but receiving no reward after the discovery of the second. Mordecai is confounded with his ancestor Kish, who was carried into captivity with Jeconiah by Nebuchadnezzar (chap. xi. 4). The language of the edict in favour of the Jews in chap. xvi. is inconsistent with the statement elsewhere, that a law of the Medes and Persians could not be revoked. But the most suspicious feature is the description of Haman as a Macedonian, who was engaged in a trea-

sonable intrigue to overthrow the Persian dynasty, and to transfer the power to the Macedonians. The additions to Esther thus partake of the character of other Apocryphal narratives, by the introduction of ideas taken from later times, and other improbable circumstances. The author may have written at a time when the memory of the Macedonian oppressors of the Jews was fresh in the recollection of the nation. In identifying Ahasuerus with the Artaxerxes who was the patron of Ezra and Nehemiah, the author agrees with Josephus, and other ancient authorities. In enlarging the narrative of the Canonical Esther, he aimed at shewing that the deliverance of the Jews was a special interposition of Divine Providence, and an answer to prayer. Neither of these appear in the original book, in which the Name of the Deity does not once occur: and the only sign of an appeal to Divine help is in the request of Esther that the Jews in Shushan should fast three days for her, in chap. iv. 16. To supply these apparent defects, he introduced the dream of Mordecai as the Introduction to the Book (chap. xi., Vulgate and English), and the two prayers of Mordecai and Esther in chap. iv. and before chap. v. His object may also have been 'to vindicate the character of Esther, 'who though a daughter of Israel, 'had been willing to become the 'consort or concubine of a heathen 'prince' (*Eddrup*). S. Clement of Rome referred both to Judith and Esther, as examples of prayer with fasting and humiliation.

The additions appear, like those in Daniel, to have been originally written in Greek. Of the Greek text there are two recensions, the later one containing some addi-

tional matter, and differing in other respects from the earlier. Some of the additions are given below, as from Greek*. The Book of Esther, with its additions in the Greek, was translated into Syriac and Arabic, and other Oriental languages. The Vulgate, as in the case of Tobit and Judith, is a free translation, and can scarcely be said to follow any of the extant Greek texts of the book.

The note in chapter xi. 1, is at the end of the Greek version of Esther. It gives as the date at

which the book was brought into Egypt, the joint reign of Ptolemy Philometor with his mother Cleopatra, or about B.C. 177. In order to enhance its authority, it is asserted that the 'Epistle of Phurim,' enjoining the observance of the festival, was interpreted in Jerusalem. This subscription is regarded by some as of later date than the rest of the work; but the general inference is that the author was a Jew residing in Egypt, under the government of the Ptolemies, and skilled in the Greek language.

THE REST OF THE CHAPTERS
OF
THE BOOK OF ESTHER,

Which are found neither in the Hebrew, nor in the Chaldee.

|| Chapter 10, 4—11, 1 forms the conclusion of the Book of Esther in the Greek, though it is placed before the other additions in the Vulgate and English.

^a ch. 11, 2, &c.

|| In Vulgate, *which grew into a river, and was turned into a light, and into the sun.*

|| Some read, *the little fountain is Esther . . . and the river is the nations that were assembled to destroy the Jews.*

^b Ps. 83, 4.

^c ESTH. 8, 16.

¹ Addition in Greek*.

^d ESTH. 9, 24, 26.

|| In Vulgate, *day decreed, or appointed.*

Part of the Tenth Chapter after the Greek^{||}.

The dream of Mardocheus expounded.

THEN Mardocheus said, God hath done these things. 4
For I remember a dream^a which I saw concerning 5
these matters, and nothing thereof hath failed. A little 6
fountain became^{||} a river, and there was light, and the
sun, and much water: this river is Esther, whom the
king married, and made queen: and the two dragons 7
are I and Aman. And the nations were those^{||} that 8
were assembled to destroy the name^b of the Jews: and 9
my nation is this Israel, which cried to God, and were
saved: [the sun and light^c which appeared to the Jews
are a manifestation of God. This was the judgment¹:]
for the Lord hath saved His people, and the Lord hath
delivered us from all those evils, and God hath wrought
signs and great wonders, which have not been done
among the Gentiles. Therefore hath He made two 10
lots^d, one for the people of God, and another for all
the Gentiles. And these two lots came at the hour, 11
and time, and day of judgment^{||}, before God among all
nations. So God remembered His people, and justified 12
His inheritance. Therefore those days shall be unto 13
them in the month Adar, the fourteenth and fifteenth

day of the same month, with an assembly, and joy, and with gladness before God, according to^{||} the generations for ever among His people.

^{||} Or, *throughout.*

CHAPTER XI^{||}.

The dream of Mardocheus.

1 **I**N the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim^a, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

^{||} In the Greek, ch. 11. 1 is the conclusion of the book; ch. 11. 2—12 and ch. 12 is placed at the beginning of the book.

^a ESTH. 9. 20.

2 (*Addition 1.*) In the second year of the reign of Artaxerxes^{||} the great, in the first day of the month Nisan^{||}, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream; 3 who was a Jew, and dwelt in the city of Susa, a great 4 man, being a servitor in the king's court. He^b was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream:

^{||} In Greek *, *Asuerus.*

^{||} The Greek * adds, *that is, Dystrus-Xanthicus.*

^b ESTH. 2. 6 (said of *Kish*, the ancestor of *Mordecai*).

5 Behold a noise of a tumult, with thunder, and earthquake, and uproar in the land: and, behold, two great dragons came forth ready to fight, and their cry was 7 great. And at their cry all nations^c were prepared to battle, that they might fight against the righteous people. And, lo, a day^d of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon 9 earth. And the whole righteous nation was troubled, fearing their own evils, and were ready to perish. 10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, 11 even much water. The light and the sun rose up, and the lowly^e were exalted, and devoured the glorious.

^c JOEL 3. 2. ZECH. 14. 2.

^d JOEL 2. 2. ZEPH. 1. 15.

^e 1 SAM. 2. 8.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, [and he hid his vision in his heart, and pondered it at every opportunity¹,] and until night by all means was desirous to know it.

¹ Addition in Greek *.

CHAPTER XII.

The conspiracy of the two eunuchs.

¹ Addition in Greek * and Vulgate.

¹¹ In Greek *, *Astagus and The-deutus.*

¹¹ Or, *porters*, as in Vulgate.

¹¹ In Greek *, *Asuerus.*

² Additions in Greek *.

³ Addition in Greek *.

¹¹ In Greek, *were led away*, that is, *to execution.*

⁴ Addition in Greek *.

⁵ Addition in Greek *.

⁶ Addition in Vulgate and Greek *.

⁷ Additions in Greek *.

¹¹ Or, *Bugite*, as in Greek and Vulgate.

⁸ Addition in Greek * and Vulgate.

AND Mardocheus took his rest in the court [of 1 the king¹] with Gabatha and Tharra¹¹, the two eunuchs of the king, and keepers¹¹ of the palace. And 2 he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artaxerxes¹¹ the king [to slay him²;] and so [having well considered it²,] he certified the king of them.

Then the king examined the two eunuchs, [and found 3 the words of Mardocheus true³;] and after that they had confessed it, they were strangled¹¹. And the king 4 made a record of these things; [and Mardocheus' name was recorded in the book of the king, that the matter might not be forgotten⁴;] and Mardocheus also wrote thereof. So the king commanded Mardocheus to serve 5 in the court, [and to watch every door⁵;] and for this he rewarded him, [and made him presents⁶.]

Howbeit Aman, [a Macedonian⁷] the son of Amadathus the Agagite¹¹, who was in great honour with the king, sought to molest Mardocheus and his people because of [his having spoken to the king about⁷] the two eunuchs of the king, [because they had been put to death⁸.]

CHAPTER XIII.

The royal decree.

¹¹ In the Greek, ESTH. 3. 14—21, and 4. 18—29. The English follows the order of the Vulgate.

¹¹ In Vulgate, *sendeth greeting.*

¹¹ Or, *undisturbed*. The Vulgate has, *free from terror.*

THE copy of the letters was this: The great king 1 Artaxerxes writeth these things¹¹ to the princes and governors that are under him from India unto Ethiopia, in an hundred and seven and twenty provinces. After that I became lord over many nations, 2 and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet¹¹ life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and stedfast fidelity, and had the honour of the second
4 place in the kingdom, declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary^a to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms^{||}, honourably
5 intended by us, cannot go forward. Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, [and going against our commandments, and disturbing the peace and concord of the provinces subject to us¹] working all the mischief they can, that our kingdom may not be
6 firmly established: Therefore have we commanded, that all they that are signified in writing unto you by Aman, who [is chief over all the provinces, and²] is ordained over the affairs, and is next unto us, [second after the king, and whom we honour as a father³] shall all, with their wives and children, be utterly destroyed^{||} by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year, [which is Dystrus,—to kill all the Jews, and
7 to take their children for a prey⁴;] that they, who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then^{||} Mardocheus thought upon all the works of the
9 Lord, and made his prayer unto Him, saying, O Lord, Lord, the King Almighty: for the whole world is in Thy power, and if Thou hast appointed to save Israel,
10 there is no man that can gainsay^{||} Thee: for Thou hast made^b heaven and earth, and all the wondrous things
11 under the heaven^{||}. Thou art Lord of all things, and there is no man that can resist Thee, which art the Lord.
12 Thou knowest all things, and Thou knowest [the race of Israel⁵], Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow
13 down to proud [uncircumcised⁵] Aman. For I could

^a ESTH. 3. 8.
¹ THES. 2.
15.

^{||} Or, *system of government.*

¹ Addition in Vulgate.

² Addition in Vulgate.

³ Addition in Greek* and Vulgate. See GEN. 45. 8.

^{||} Or, *destroyed from the root*, as in Greek*.

⁴ Addition in Greek*.

^{||} In the Greek, ESTH. 4. 18—29.

^{||} Or, *resist Thy will*, as in Vulgate.

^b 2 KIN. 19. 15.

^{||} In the Vulgate, *whatsoever is contained by the circle of heaven.*

⁵ Additions in Greek*.

have been content with good will for the salvation of Israel to kiss the soles of his feet. But I did this, that 14 I might not prefer the glory of man above the glory of God: neither will I worship any but Thee, O God, neither will I do it in pride^{||}. And now, O Lord God 15 and King [Who madest a covenant with Abraham⁶,] spare Thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been Thine from the beginning. De- 16 spise not^c the portion, which Thou hast delivered^{||} out of Egypt for Thine own self. Hear my prayer, and be 17 merciful unto Thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise Thy Name: and destroy not^{||} the mouths of them that praise Thee, O Lord. All Israel in like manner^{||} cried most earnest- 18 ly unto the Lord, because their death was before their eyes.

^{||} In Greek*,
*in tempta-
tion.*

⁶ Addition in
Greek* and
Vulgate.

^c DEUT. 9. 29.

^{||} Or,
redeemed.

^{||} Or, *shut
not.*

^{||} In the Vul-
gate, *with
like mind
and sup-
plication.*

^{||} In the
Greek,
ESTH. 4.
30—49.

CHAPTER XIV^{||}.

The prayer of Esther.

^{||} Or, *being
taken as it
were in the
agony of
death.* See
2 Macc. 3.
14, 16.

^{||} Or, *the
garments of
her glory.*

^a Is. 3. 24.
MAL. 2. 3.

^{||} In Greek*,
*every token
of delight
on her
braided
hair she
covered
with humi-
liation.*

^{||} Or, *life,* as
in 1 SAM. 23.
21.

¹ Additions
in Greek*
and Vul-
gate.

² Addition in
Greek*.

QUEEN Esther also, being in fear of death^{||}, resort- 1 ed unto the Lord: and laid away her glorious ap- 2 parel^{||}, and put on the garments of anguish and mourn- ing: and instead of precious ointments, she covered her head with ashes and dung^a, and she humbled her body greatly, and all the places of her joy she filled with her torn hair^{||}.

And she prayed unto the Lord God of Israel, saying, 3 O my Lord, Thou only art our King; help me, deso- late woman, which have no helper but Thee. For my 4 danger^{||} is in mine hand. From my youth up I have 5 heard [from the book of my fathers, and¹] in the tribe of my family, that Thou, O Lord, tookest Israel from among all people, and our fathers from all their pre- decessors, for a perpetual inheritance, and Thou hast performed whatsoever Thou didst promise them, [and hast provided that which they desired of Thee².] And 6 now we have sinned before Thee: therefore hast Thou given us into the hands of our enemies, because we 7 worshipped their gods: O Lord, Thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity, [and oppressed with most hard bondage³;] but they have stricken hands with their idols, 9 [to whose power they ascribe their strength⁴,] that they will [establish the decree of their mouth, and⁵] abolish the thing that Thou with Thy mouth hast ordained, [and change Thy promises⁶,] and destroy Thine inheritance, and stop the mouth of them that praise Thee, and quench the glory of Thy house, and 10 of Thine altar, and open the mouths of the heathen to set forth the praises of the idols, and to magnify a 11 fleshly king for ever. O Lord, give not Thy sceptre unto them that be^b nothing, [nor to them that hate Thee, Thy enemies⁷;] and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this [evil⁸] against us. 12 Remember, O Lord, [manifest Thyself to us⁹,] make Thyself known in time of our affliction, [and break us not in pieces⁹;] and give me boldness, O King of 13 the nations^{||}, and Lord of all power. Give me eloquent speech in my mouth [and make my words pleasing¹⁰] before the lion^c: turn his heart^d to hate him that fighteth against us, that there may be an end of him, and of all 14 that are likeminded to him: but deliver us with Thine hand, and help me that am desolate, and which have no 15 other help but Thee. Thou knowest all things, O Lord; Thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the 16 heathen^{||}. Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself^{||}, and that I abhor it as a menstruous rag, and that I wear it not [in the days of 17 my silence¹¹,] when I am private by myself, and that Thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor 18 drunk the wine of the drink offerings. Neither had Thine handmaid any joy since the day that I was brought hither^{||} to this present, but in Thee, O Lord 19 God of Abraham. O Thou mighty God above all, hear the voice of the forlorn^{||}, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

³ Addition in Vulgate.

⁴ Addition in Vulgate.

⁵ Addition in Greek *.

⁶ Addition in Vulgate.

^b 1 COR. 8. 4; 10. 19.

^{7, 8} Additions in Greek *.

^{9, 10} Additions in Greek *.

^{||} In Vulgate, *King of gods.*

^c PROV. 19. 12; 20. 2.

^d PROV. 21. 1.

^{||} Or, *of every stranger.*

^{||} In Greek *, *I wear it not save on the day when I shew myself in public.* See ESTH. 2. 17.

¹¹ Addition in Vulgate.

^{||} Or, *the day of my change, or, my promotion.*

^{||} Or, *despondent.* See JUDITH 9. 11.

CHAPTER XV^{||}.*Esther's interview with the king.*

^{||} In the Greek, ESTH. 5. 1—16, inserted before ver. 3 in the Hebrew.

[AND Mardocheus commanded her to go to the king, 1
 and petition for her people, and for her country. Remember, said he, the days of thy low estate, how thou wast brought up by my hand, because Aman, the second after the king, hath spoken against us unto death. And do thou call upon the Lord, and speak to the king for us, and deliver us from death¹.] And upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel. And being gloriously adorned, after 2
 she had called upon God, Who is the beholder and saviour of all things, she took two maids with her: and 3
 upon the one she leaned, as carrying herself daintily, [as though for exceeding tenderness she were not able to bear up her own body²,] and the other followed 4
 [her mistress³,] bearing up her train [flowing on the ground³.] And she was ruddy through the perfection 5
 of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear, [and with gracious and bright eyes she hid a mind that was sorrowful and shrinking through terror⁴.] Then 6
 having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful. Then 7
 lifting up his countenance that shone with majesty, he looked very fiercely upon her [like a bull in the height of his rage⁵;] and [when with burning eyes he had shewn the wrath of his heart⁶,] the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid^{||} that went before her. Then God 8
 changed the spirit of the king into mildness, who in a [haste and⁷] fear leaped from his throne, and took her in his arms, [and held her up⁷] till she came to herself again, and comforted her with loving words, and said 9
 unto her, Esther, what is the matter? I am thy brother, be of good cheer: thou shalt not die; though our com- 10
 mandment be general^{||}, [it was not made for thee, but for

¹ Addition in Vulgate.

^{2, 3} Additions in Vulgate, which agrees here with Josephus. Ant. XI. 6. 3.

⁴ Addition in Vulgate.

⁵ Addition in Greek *, which agrees with S. Augustine.

⁶ Addition in Vulgate.

^{||} In the Vulgate, *rested her weary head upon her hand-maid.*

⁷ Additions in Vulgate.

^{||} That is, *directed against our subjects in general, but not against the queen.* So Josephus.

all others⁸]; come near [then, and touch the sceptre⁸.]
 11 And so, [as she held her peace⁹,] he held up his golden
 12 sceptre, and laid it upon her neck, and embraced^{||} her,
 and said, [Why dost thou not¹⁰] speak unto me?
 13 Then said she unto him, I saw thee, my lord, as an
 angel of God^a, and my heart was troubled for fear of
 14 thy majesty. For wonderful art thou, lord, and thy
 15 countenance is full of grace. And as she was speaking,
 she fell down for faintness, [and her face was covered
 16 with sweat¹¹.] Then the king was troubled, and all
 his servants comforted her.

⁸ Additions
in Vulgate.
^{9, 10} Additions
in
Vulgate.

^{||} Or, *saluted*
or, *kissed*,
as in Vul-
gate.

^a 2 SAM. 14.
17, 20;
19. 27.

¹¹ Addition
in Greek*.
In Vulgate,
she was
almost
deprived of
breath.

CHAPTER XVI^{||}.

The edict in favour of the Jews.

^{||} In the
Greek,
ESTH. 8.
14—37.

1 [AND this was the decree which he wrote¹.] The
 great king Artaxerxes^{||} unto the princes and
 governors of an hundred and seven and twenty pro-
 2 faithful subjects, greeting. Many, the more often they
 are honoured with the great bounty of their gracious
 3 princes^{||}, the more proud they are waxen, and en-
 deavour to hurt not our subjects only, but not being
 able to bear abundance, do take in hand to practise
 also against those that [bestowed it upon them, and²]
 4 do them good: and take not only thankfulness away
 from among men, [whilst they are ungrateful for bene-
 fits received, and violate in themselves the laws of
 humanity³,] but also lifted up with the [vain] glorious
 words of lewd persons, that were never good^{||}, they
 think to escape the justice of God, that seeth all
 things, and hateth evil^{||}. [And they break out into so
 great madness, as to endeavour to undermine by lies
 such as observe diligently the offices committed to
 them, and do all things in such manner as to be worthy
 5 of all men's praise⁴.] Oftentimes also fair speech of
 those, that are put in trust to manage their friends'
 affairs, hath caused^{||} many that are in authority to be
 partakers of innocent blood, and hath enwrapped them
 6 in remediless calamities: beguiling with the falsehood

¹ Addition in
the Greek*.

^{||} In the
Greek*,
Asuerus.

^{||} Or, *their*
benefactors,
as in verse
3, and
LUKE 22. 25.

^{2, 3} Additions
in Vulgate.

^{||} Or, *of per-
sons who*
have never
received a
favour.
In Greek*,
of persons
unused to
suffering.

^{||} In the
Greek, *the*
evil-hating
justice.

⁴ Addition in
Vulgate.

^{||} In the
Greek*,
hath raised
to authority
those who
have caused
*the shed-
ding of*
innocent
blood.

and deceit of their lewd disposition the innocency and goodness of princes, [and judging of others by their own nature⁵.] Now ye may see this, as we have 7
⁵ Addition in Vulgate. declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late, through the pestilent behaviour of them that are unworthily placed in authority, [perceive by the things which are done daily, how the good designs of kings are depraved by the evil suggestions of certain men⁶.] And we must take care for the time to come, that our 8
⁶ Addition in Vulgate. kingdom may be quiet and peaceable for all men, [and provide for the peace of all provinces⁷.] both by chang- 9
⁷ Addition in Vulgate. ing our purposes, and always judging things that are evident with more equal proceeding, [giving no heed to slanders, and dealing justly with the matters before us⁸.] [Neither must you think, if we command different things, that it cometh of the levity of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the commonwealth requireth⁹.] For [that you may more plainly under- 10
⁹ Addition in Vulgate. stand what we say¹⁰.] Aman, a Macedonian, [both in 10
¹⁰ Additions in Vulgate. mind and country¹⁰] the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness [which he has stained with his cruelty¹⁰.] and as a stranger received of us, had so far forth obtain- 11
¹¹ Addition in Vulgate. ed the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king. But he, not bearing his great dignity, [was so far puffed 12
¹² Addition in Vulgate. up with arrogance that he¹¹] went about to deprive us of our kingdom and life: having by manifold and 13
¹³ Addition in Vulgate. cunning deceits sought of us the destruction, as well of Mardocheus, who [by his fidelity and good service¹²] saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation. For by these means 14
¹⁴ Addition in Vulgate. he thought [that after they were slain he might work treason against us¹³.] finding us destitute of friends, [and] to have translated the kingdom of the Persians to the Macedonians. But we find that the Jews, whom 15
¹⁵ Addition in Vulgate. this wicked wretch¹⁴ hath delivered to utter destruction,

¹³ Addition in Vulgate.
¹⁴ Gr. *thrice guilty*. See 2 Macc. 8. 34; 15. 3.

16 are no evildoers, but live by most just laws: and that they be children of the most high and most mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner, [and is kept unto this day¹⁴.] Wherefore ye shall do well not to put in execution the letters sent unto you [in our name¹⁵] by Aman the son of Amadatha, 17 [but judge them to be void and of no effect¹⁵.] For he, that was the worker of these things, [and the deviser of this crime¹⁶] is hanged at the gates of Susa with all^a his family: God, Who ruleth all things, speedily rendering vengeance to him according to his 18 deserts. Therefore ye shall publish the copy of this letter [which we now send¹⁷] in all [cities and¹⁷ places, that the Jews may freely live after their own^b laws. And ye shall aid them, that even the same day, 19 being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them. For Almighty God hath turned to joy unto them the day, wherein 20 the chosen people should have perished. Ye shall therefore among your solemn feasts keep it^{||} an high day with all feasting, [and celebrate it with all joy, that it may be known also in times to come, that all they who faithfully obey the Persians receive a worthy reward for their fidelity; but they that are traitors to their kingdom are destroyed for their wickedness¹⁸.] 21 that both now and hereafter there may be safety to us, and the well affected Persians; but to those which do conspire against us a memorial of destruction. 22 Therefore every city and country whatsoever, which shall not do according to these things, [nor be partaker of this solemnity¹⁹,] shall be destroyed without mercy with fire and sword, and shall be made not only unpassable^c for men, but also most hateful to wild beasts and fowls for ever, [for an example of contempt and disobedience¹⁹.]

¹⁴ Addition in Vulgate.

¹⁵ Additions in Vulgate.

¹⁶ Addition in Vulgate.

^a DAN. 6. 24.

¹⁷ Additions in Vulgate.

^b EZRA 7. 25, 26.

^{||} In the Greek *, *It has been decided by the Jews to keep the fourteenth day of Adar, and to celebrate by a festival the fifteenth.*

¹⁸ Addition in Vulgate.

¹⁹ Additions in Vulgate.

^c JER. 32. 43; 33. 10.

EZEK. 25. 13; 29. 11; & 32. 13.

THE WISDOM OF SOLOMON.

INTRODUCTION.

THIS book is placed, in the Greek manuscripts and editions of the Old Testament, next after the Song of Solomon, with the title 'The Wisdom of Solomon,' which is also found in the other versions, except the Vulgate, where it is described as 'The Book of Wisdom,' indicating a doubt as to Solomon's authorship in the mind of the revisers of the Latin Version. Many ancient writers quoted it as Solomon's, and on this supposition employed it in the controversy with the Jews, as though it contained prophecies of Christ. Thus it is used in the Epistle of Barnabas, by S. Hippolytus, Justin Martyr, Clement of Alexandria, Tertullian, Theophilus, Lactantius, S. Ambrose, and S. Augustine. Some testimonies, however, which have been alleged for the 'Wisdom of Solomon,' are found upon closer examination to refer to the Canonical Book of Proverbs, which was sometimes denoted by the title 'Wisdom.' In the book 'On the Divine Names' ascribed to Dionysius the Areopagite, the words in chap. viii. 2 are quoted as from 'the introductions 'to the Divine oracles,' as though it was regarded as the work of a theologian or sacred writer, but not as having the authority of Scripture. This agrees with statements found elsewhere in early Christian writers, recommending the Wisdom of Solomon and the Wisdom of Ben Sirach to the study of the young, or of those who had been newly converted to the faith. S. Chrysostom

quotes Wisdom as the work of a certain wise man. S. Augustine expressed doubts as to its authorship: in the 'City of God,' Book 17. 20, he conjectures that Jesus the son of Sirach was the author of Wisdom, as well as of the longer treatise which bears his name. S. Basil and S. Jerome mention that in the opinion of some Philo was the author. In an obscure passage of the Muratorian Canon, it is said to have been written by the friends of Solomon in his honour: it is conjectured that the original reading was, 'written by Philo.' Some Rabbinical authors ascribed it to Solomon. Grotius suggested that the author, though he wrote in Greek, might have compiled it from some traditional sayings of Solomon. In the Syriac Version the title is as follows: 'Here follows the Book of the great Wisdom of Solomon, the son of David, concerning which it is doubtful whether it was written by some other wise man of the Hebrews endued with the prophetic spirit, the name of Solomon being added, and the book thus received as his work.'

The opinion that the author was the great Alexandrian Jew, Philo, has had many advocates. Some have suggested that Solomon, who was also called Jedidiah, the beloved, might be an apocryphal disguise for Philo, and this view is found in some Jewish writers. Both Philo and the author of Wisdom shew an intimate acquaintance with the doctrines of Platonism, and the

parallels between Wisdom and the writings of Philo are very numerous and remarkable. The reference in Wisdom to 'horrible tyrants, 'who should be overtaken by a 'speedy retribution,' points to a time when the Jews were oppressed by their heathen rulers; such a time was the reign of Caligula, when there was an embassy, in which Philo shared, to deprecate the profanation of the temple. The denunciation of idols, and the manner in which the tyranny of the ancient Egyptians is dwelt upon, might be designed to encourage the Jews by the hope of deliverance; or if there was no interference on their behalf, the teaching concerning immortality might be given for their consolation in times of distress and calamity.

On the other hand, an earlier date, nearer to that of the Wisdom of Jesus the son of Sirach, is preferred by many. If the great Philo had been the author, we should have expected some traces of the allegorical use of Scripture, which pervades his writings; but in Wisdom the literal and historical meaning is adhered to. The rites and ceremonies of the Law, which occupy so much space in Philo, are barely alluded to in Wisdom. Some have therefore conjectured that the author was an earlier Philo, who was contemporary with Onias the high priest, about B.C. 160, mentioned by Josephus and others, though it is not certain that this Philo was a Jew.

The second century before Christ being adopted as the most probable date, the author was certainly a Jew of Alexandria, well versed in the Scriptures and in the philosophy of Plato. He was one of the earlier of those Jewish teachers who sought the aid of Greek learning and culture, in order to bring out with

greater fulness the hidden meaning of the Law and the Prophets. But as Philo devoted himself to the Law, the author of Wisdom dwelt more upon the Psalms, Proverbs, and the prophecies of Isaiah. Thus the book has been called, 'an excellent 'and most elegant paraphrase upon 'many Canonical Scriptures, containing many excellent expressions 'of God's special providence and 'infinite wisdom in governing the 'world, and in overruling both the 'policy and the power of the greatest princes.' Thus, chapter ix., in which he assumes the name and character of Solomon, may be regarded as a paraphrase on 2 CHR. i. 7—10, whilst the description of Wisdom and her properties is partly taken from Proverbs, and partly from the Platonic philosophy. The idea of the all-pervading Spirit in chapters i. and xii. is derived from Ps. cxxxix.; that of the Divine hearing of the speech of men from Ps. xciv.; that of the Spirit departing from the soul addicted to sin from Ps. li. Is. xxviii. furnishes the idea of the covenant with death in chapter i.; Is. xxii. that of the Epicureans' notion of life in chapter ii.; Is. iii. and liii. the conspiracy of the ungodly against the child of God in the same chapter. (The parallel passage in Philo is based upon the history of Cain and Abel.) Is. lvi. and lvii. supplied the author with many of his sublime thoughts about the death of the righteous, and the immortality of the soul, in chapters iii., iv., and v. In chapter v., 'the armour of God' is derived from Is. lix.; whilst chapters xiv. and xv., on the vanity of idols, are plainly a paraphrase upon Is. xliv. and xlv.

The Book of Wisdom is evidently the work of a devout and learned Jew, who desired to maintain the

excellence and purity of his religion in opposition to the heathen who attacked or disparaged it. Hence he pleads that the Amorites and other nations of Canaan were objects of the Divine mercy and indulgence, in the long respite that was granted them before they were exterminated. Heathen philosophy had, even at that early date, used this portion of Jewish history as a handle of attack. Another objection was, that God had not been impartial in His dealings with men, but had favoured one nation to the exclusion of the rest. The mystery of God's universal care for mankind, which was fully unfolded in the Gospel, was foreshewn by the Prophets, and it is from this source that the author of Wisdom drew his materials for a reply. There was no withholding of the truth from those who sought it. On the contrary, God was found by those who sought Him not. (Is. lxxv. 1, 2); His Wisdom meets enquirers in every thought (chapter vi. 12—16). Thus the book prepares the way for the fuller teaching of the New Testament, as in ACTS xiv. 16, 17; xvii. 27; Rom. i. 20, 21. The author himself withholds nothing from the sincere seekers after truth, lest he go in the way of 'consuming envy.' His Wisdom is 'communicated liberally:' he will not hide her riches (chap. vii. 13). It is a 'loving' spirit, philanthropic, or kind to man (chaps. i. 6; vii. 23). God, from Whom Wisdom proceeds, is a soul-lover (chap. xi. 26), Who abhors nothing which He has made. Israel is chosen as God's firstborn: not to keep the treasure of the Divine Law to themselves, but to impart it to others, to give the uncorrupt light of His law to the world (chap. xviii. 4). Their high-priest has sacred robes, symbolical of the world, being chosen to in-

tercede for the world (chap. xviii. 24). Similar thoughts are found in ECCLES. xx. 30, 31.

But the aspect of heathenism most dwelt upon is its manifold idolatry, and the vices and abominations connected with it. Even in its best aspect, in that of admiration of the stupendous works of God, it cannot be excused (chap. xiii. 1, &c.); but when it was multiplied into all the various forms of idol worship and polytheism, it reached the extreme of folly. In Alexandria, as at a later period in Rome, where men of all nations resorted for commerce, idolatry manifested itself in all its forms. There were idols of gold, silver, wood, and earthenware: household gods, nautical idols, pictures and statues of dead men, and of princes. The result was, every kind of licentiousness and crime (chap. xiv. 25, 26, compared with Rom. i. 29—31).

With reference to the future state, the Book of Wisdom speaks in glowing terms of the future glory of the souls of the righteous, and the reward or benefit which they shall obtain in the day of visitation. It has been inferred that the doctrine of the subsistence of the soul after death was the limit of his belief in immortality, and that it did not extend to a bodily resurrection. In chapter xv. 8, 11, 16, he speaks of the soul as lent or borrowed, and required of man at death: in chapter xvi. 14, he speaks of man as having power to kill, or to expel the spirit, but not to recall it: but it might be inferred that he also taught that God was able to recall it. There is nothing to prove that he was one of those who thought it incredible that God should raise the dead. The words sometimes alleged in chapter ix. 15, only refer to the infirmities of the mortal frame, as described similarly

by S. Paul in 2 Cor. v. 6. There is nothing to prove that he held the doctrines of the Essenes, as recorded by Josephus. Following the language of Is. lvii. 6, he held that the soul of man proceeds from God, and is made by the God and Father of the spirits of all flesh; and thus Solomon is represented as saying, 'Yea rather, being good, I came into a body undefiled' (chap. viii. 20). It has been therefore supposed that he held a doctrine of the pre-existence of souls. This being a widespread opinion among Jews and heathen, might have appeared to the author as having some support from such passages as ECCLES. xii. 7.

Though there are many striking parallels to the Book of Wisdom in the New Testament, especially in the Epistles to the Romans and Hebrews, it cannot be said with any certainty that the New Testament writers derived their thoughts or language directly from this source. But the whole argument concerning God's care for the heathen, as given in WISD. xi.—xiii., is important in its relation to the preparation of both Jews and Gentiles for the reception of the Gospel.

The evidences of the author's acquaintance with the Platonic philosophy are found chiefly in his description of the Divine attributes in chap. i., and of the attributes ascribed to Wisdom in chap. vii. In chap. i. 7, 'That which contains all things,' resembles the language of Platonism concerning the soul of the world: and the same is observed of the phrase, 'going through all understanding, pure, and most subtil spirits,' in chap. vii. 23. His language is also Platonic concern-

ing the origin of death and evil, in chap. i. 13, 14, especially in saying that 'there is no kingdom of death (Hades) upon earth.' The description of the ungodly and sensual in chap. ii. has many points of contact with the Dialogues of Plato, such as the sophism, 'Let our strength be the law of justice:' and the condemnation of the just man to a shameful death, has often been compared with a well-known passage in Plato's 'Republic.' The conception of Wisdom in chap. vii. is Platonic, especially as embracing all kinds of science, the 'knowledge of things that are' (verse 17). Wisdom, being an 'influence flowing from the glory of the Almighty,' answers exactly to the Platonic idea of the Divine mind or reason. In chap. viii. 7, the four cardinal virtues¹ of temperance, prudence, justice, and fortitude, are evidently derived from the same source. In these and other instances the author shews an anxiety to find points of contact between the Hebrew religion and Platonism, but there is no evidence of any serious departure from the guidance of Scripture. The teaching of the book concerning God's peculiar favour to Israel, as contained in chaps. xi. 9., xvi., xviii., and xix., is more open to question. There is a constrained attempt throughout this part of the book to minimise the guilt and punishments of the chosen people, and to exaggerate that of their enemies. The sacred history relates that quails were sent in wrath: this is passed over or evaded, and the occurrence is treated as a pure instance of the Divine favour and benevolence. The plague of the seraphim or fiery serpents, and the

¹ See Hooker's "Ecclesiastical Polity," Book V. Chap. i. § 2. The references to

Wisdom in Hooker's great work are of special interest.

pestilence after the rebellion of Korah, receive a similar and inadequate treatment. In the opinion of the author, 'the Jews, because they were the seed of Abraham, were the only righteous seed: and the Lord, though He corrected and chastised them, would never plague them as He did the unrighteous heathen, or punish them with blindness of heart.' Dr. Jackson observes that this forecast was not to be realised: the subsequent history of the Jews presenting a marked contrast to the things which had happened to them in the past. The argument of the author of Wisdom may have been intended to balance his sayings concerning God's care for the heathen world: but so far as his own people are concerned, it

is a remarkable contrast to S. Paul's teaching in 1 COR. x., where, after referring to the same events, he adds, 'Let him that thinketh he standeth, take heed lest he fall.'

The English Version of the Book of Wisdom is in several passages extremely obscure and involved. This is especially true of the later chapters of the book, in which a free translation would have given a much better idea of the author's meaning. For a fuller elucidation of the book the reader is referred to a paraphrase in the 'Commentary on the Apocrypha' published by the Christian Knowledge Society; and to the full and exhaustive notes of the Rev. W. J. Deane in his 'Commentary on the Book of Wisdom.'

THE
WISDOM OF SOLOMON. ^{|| a}

CHAPTER I.

Wisdom and immortality.

- 1 **L**OVE righteousness, ye that be judges^a of the earth : think of the Lord with a good heart^{|| b}, and in simplicity of heart^b seek Him. For He will be found of them that tempt Him not ; and sheweth Himself unto such as do not^c distrust^{|| c} Him.
- 2 For froward thoughts separate from God : and His power, when it is tried^d, reproveth the unwise. For into a malicious^{|| d} soul wisdom shall not enter ; nor dwell in the body that is subject^{|| e} unto sin.
- 3 For the holy Spirit of discipline will flee^e deceit, and remove from thoughts that are without understanding, and will not abide^{|| f} when unrighteousness cometh in.
- 4 For wisdom is a loving^{|| g} Spirit ; and will not acquit a blasphemers of his words^{|| h} : for God is witness^f of his reins, and a true beholder of his heart, and a hearer of his tongue.
- 5 For the Spirit of the Lord filleth^g the world : and that which containeth all things hath knowledge of the voice^h. Therefore he that speaketh unrighteous things cannot be hid : neither shall vengeanceⁱ, when it punisheth^{|| i}, pass by him.
- 6 For inquisition shall be made into the counsels^{|| j} of the ungodly : and the sound of his words shall come unto the Lord for the manifestation^{|| k} of his wicked deeds.
- 7 For the ear of jealousy heareth^j all things : and the noise of murmurings is not hid.

^{|| a} Or, *The Book of Wisdom*, as in the Vulgate.

^a PS. 2. 10, 11.
2 SAM. 23. 2, 3.
ECCLES. 1. 26.

^{|| b} Or, *with sincerity.*

^b MATT. 6. 22.
^c IS. 29. 13—15.

^{|| c} Or, *disbelieve.*

^d PS. 95. 9.

^{|| d} Or, *a soul that devises evil.*

^{|| e} Or, *ad-dicted, or, enslaved.*

^e 1 SAM. 16. 14.
PS. 51. 11.

^{|| f} Or, *suffer reproof.* See GEN. 6. 3.
IS. 63. 10.

^{|| g} Or, *benevolent, or, kind to man,* ch. 7. 23.

^{|| h} Or, *of the sin of his lips.*

^f 1 KIN. 8. 39.
PS. 139. 1, 4.
JER. 12. 3.
^g PS. 139. 7.
JER. 23. 24.

^h PS. 94. 9.
MAL. 3. 16.

ⁱ PS. 94. 7, 8, 10.

^{|| i} Or, *reproveth.*

^{|| j} Or, *thoughts,* PS. 139. 1.

^{|| k} Or, *reproving,* as in ver. 8.

^j ECCLES. 10. 20.

^l Some ancient copies add, *'Envy not antichrists who are death.'* (Synopsis in S. Chrysostom.)

^k MATT. 12. 36, 37.

^l PS. 5. 6. PROV. 19. 9.

^m That is, *by seeking life amiss.* See MATT. 16. 25.

ⁿ ECCLES. 7. 16, 17.

^o EZEK. 18. 32; 33. 11. 2 ESD. 8. 59. See ECCLES. 40. 8—10.

^p That is, *ordained for life, and its continuance.* See GEN. 17. 3. ^o PROV. 3. 8. ch. 6. 18, 19. ^o The old Latin and English Versions add, *but unrighteousness bringeth death.* ^p IS. 23. 14, 15, 18, 19.

Therefore beware of murmuring, which is unprofitable^l; and refrain your tongue from backbiting: for there is no word so secret^k, that shall go for nought: and the mouth that beliieth slayeth^l the soul.

Seek not death in the error of your life^m: and pullⁿ not upon yourselves destruction^m with the works of your hands.

For God made not death; neither hath He pleasureⁿ in the destruction of the living. For He created^l all things, that they might have their being: and the generations of the world were healthfulⁿ; and there is no poison of destruction in them, nor the kingdom of death upon the earth: (for righteousness^o is immortal^o):^l but ungodly men with their works and words called it^l to them: for when they thought to have it their friend, they consumed to nought, and made a covenant^p with it, because they are worthy to take part with it.

CHAPTER II.

Persecution of the righteous by the ungodly and carnal.

FOR the ungodly said, reasoning with themselves,¹ but not aright, Our life is short and tedious^a, and in the death of a man there is no remedy^a: neither was there any man known to have returned^b from the grave. For we are born at all adventure^b: and we² shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark^c in the moving of our heart: which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air^c, and our name⁴ shall be forgotten in time, and no man shall have our works in remembrance^d, and our life shall pass away as the trace of a cloud, and shall be dispersed^e as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof. For our time is⁵ 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.

^a Or, *painful, full of labour and sorrow.* See GEN. 47. 9. JOB 14. 1. ECCLES. 40. 1, 2.

^a ECCLES. 8. 8.

^b PS. 89. 48.

^b Or, *It was a mere chance that we were born.*

^c Or, *our speech is a spark.* See ch. 1. 8—11. JER. 5. 13.

^c ch. 5. 11.

^d JOB 18. 17. IS. 26. 14.

^e ch. 5. 14. PS. 37. 20.

^f IS. 22. 12, 13.

Come on therefore, let us enjoy^f the good things that 6

- are present^d: and let us speedily use the creatures^e like as in youth. Let us fill ourselves with costly wine and ointments: and let no flower of the spring^f pass by us: Let us crown ourselves with rosebuds, before they be withered: [let there be no meadow, but our luxury shall pass through it¹;] Let none of us go without his part of our voluptuousness^g: let us leave tokens of our joyfulness^h in every place: for this is our portion^g, and our lot is this.
- Let us oppress the poor righteous man, let us not spare the widow^h, nor reverence the ancient gray hairs of the aged. Let our strength be the law of justice: for that which is feeble is found to be nothing worth. Therefore let us lie in waitⁱ for the righteous; because he is not for our turn^h, and he is clean contrary^j to our doings: he upbraideth us with our offending the law, and objecteth to our infamy^j the transgressings of our education^k.
- He professeth to have^l the knowledge of God, and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even^k to behold: for his life is not like¹ other men's, his ways are of another fashion. We are esteemed of him as counterfeits^m: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast^m that God is his Father.
- Let us see if his wordsⁿ be true: and let us prove what shall happen in the end of him. For if the just man be the son of Godⁿ, He will help him, and deliver him from the hand of his enemies. Let us examine him with despitefulness^o and torture, that we may know his meekness,^o and prove his patience. Let us condemn him with a shameful death: for by his own saying he shall be respected^p.
- Such things they did imagine, and were deceived: for their own wickedness hath blinded them. As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness^q, nor discerned a reward for blameless souls.

^d Or, things that are realities (as distinct from things hoped for hereafter).

^e Or, the world. Some copies have, our possessions.

^f Or, the air. In the Vulgate, the season.

¹ Addition in Vulgate and Old Eng.

^g In the Greek, riotous mirth, or, bragging, 2 MACC. 9. 7.

^h Or, festivity; in the Arabic, foolishness.

^k Ps. 17. 14.

^h Ps. 37. 32; 94. 6, 7.

JOB 24. 3, &c.

ⁱ Is. 3. 9, 10, LXX.

^l Or, unprofitable, or, displeasing to us.

^j GEN. 37. 2, 18, 19, 20.

^j Or, publishes abroad.

^k Or, the sins of our way of life.

^l Or, declar-eth that he hath.

^k Is. 53. 3. Ex. 10. 28.

¹ JOB 1. 8. ECCLES. 44. 19.

^m Or, base metal, JER. 6. 30. In the Vulgate, triflers.

ⁿ In Vulgate, If he be the true Son of God.

^o Or, reproachful words. ^o Is. 53. 7. ¹ PET. 2. 21—23.

^p Or, judged; lit., visited, ch. 3. 7. ^q Or, holiness.

||^r Or, *for in-*
corruption. For God created man to be immortal^r, and made 23
him to be an image of His own eternity^s. Neverthe- 24
||^t Or, *His*
own being,
or, peculiar
nature,
less through envy of the devil^p came death into the
world; and they that do hold of his side do find^q it^t.
GEN. 5. 1. ECCLUS. 17. 3. ^p GEN. 3. 13. JOHN 8. 44. 1 JOHN 3. 12. ^q ROM. 6. 23.
^h Or, *experience it.* In the Vulgate, *follow, or imitate him.*

CHAPTER III.

The happiness of the just, and the misery of the wicked.

^a DEUT. 33. 3.
PS. 49. 15.
PROV. 14. 32. **B**UT the souls of the righteous^a are in the hand^b of 1
God, and there shall no torment^a touch them.

^b PS. 31. 5;
116. 15.
||^a In the
Vulgate,
torment of
death. In the sight of the unwise they seemed^c to die: and 2
their departure^d is taken for misery, and their going 3
from us to be utter destruction: but they are^e in
peace.

^c IS. 53. 4.
^d GEN. 15. 15.
PHIL. 1. 23.
^e 2 KIN. 22.
20.
PS. 37. 37.
IS. 57. 1, 2.
DAN. 12. 13. For though they be punished^b in the sight^f of men, 4
yet is their hope^g full of immortality. And having 5
been a little chastised^h, they shall be greatly re-
warded^d: for God proved them, and found them
worthy for Himself. As gold in the furnace^h hath He 6
tried them, and received them as a burnt offeringⁱ.

||^b In the Vul-
gate, *suffer*
torments. And in the time of their visitation they shall shine, 7
^f 1 COR. 4. 9. and run to and fro like sparks among^j the stubble^e.
^g 2 MACC. 7. 9. They shall judge the nations, and have dominion^k 8
HEB. 11. 35. over the people, and their Lord shall reign^f for ever.
||^c In the
Vulgate,
afflicted in
few things. They that put their trust in Him shall understand the 9
truth: and such as be faithful in love shall abide with
Him: for grace and mercy is to His saints^g, and He
hath care for His elect^h.

||^d lit., *bene-*
fited. In the Syriac,
they shall
possess an
abundant
inherit-
ance. See
PS. 116. 7,
LXX. But the ungodly shall be punished according to their 10
own imaginations^l, which have neglected the right-
eousⁱ, and forsaken the Lord.

^h JOB 23. 10.
IS. 48. 10.
EZEK. 22.
18—22.
ECCLUS. 2. 5. For whoso despiseth wisdom and nurture, he is 11
miserable, and their hope is vain, their labours un-
fruitful, and their works unprofitable: their wives are 12
foolish, and their children^m wicked: their offspring is 13
ⁱ PHIL. 2. 17. cursed. Wherefore blessedⁿ is the barren that is un-
^j 2 TIM. 4. 6.

^k PS. 49.
14. DAN. 7. 18, 22, 27. ||^f Or, *the Lord shall reign over them.* ||^g Or, *elect.* ||^h Or, *He*
will visit His saints [with His salvation.] ^l PS. 5. 10. ||ⁱ Or, *righteousness.* See
PROV. 1. 29—31. ^m ECCLUS. 16. 1, 2; 41. 5. IS. 57. 3, 4. ⁿ IS. 56. 4, 5.

defiled, which hath not known the sinful bed: she shall
 14 have fruit in the visitation of souls^g. And blessed is
 the eunuch^o, which with his hands hath wrought no
 iniquity, nor imagined wicked things against God: for
 unto him shall be given the special gift^h of faith, and
 an inheritance in the temple of the Lord more accept-
 15 able to his mind. For glorious is the fruit of good la-
 bours: and the root of wisdom^p shall never fall away.
 16 As for the children^q of adulterers, they shall not
 come to their perfection, and the seed of an unrighteousⁱ
 17 bed shall be rooted out. For though they live long,
 yet shall they be nothing regarded: and their last age
 18 shall be without honour. Or, if they die quickly^r, they
 19 have no hope, neither comfort in the day of trial. For
 horrible is the end of the unrighteous generation.

^g In the
 Vulgate, of
 holy souls.

^o Is. 56. 3.
 DAN. 6. 22;
 12. 13.

^h Or,
 reward.
 See HAB. 2.
 4.

^p Ps. 112. 6, 7.
 ECCLES. 1. 6.

^q Is. 57. 3, 4.

ⁱ Or, unlaw-
 ful, as in
 ch. 4. 6.

^r Ps. 34. 21;
 37. 28, 38.

CHAPTER IV.

Wisdom better than length of days.

1 [O] HOW fair is a chaste generation with virtue^{1a}!] Better it is to have no children, and to have
 virtue^b: for the memorial thereof is immortal: because
 2 it is known with God, and with men. When it is pre-
 sent, men take example at it; and when it is gone, they
 desire it: it weareth a crown^c, and triumpheth for
 ever, having gotten the victory, striving for undefiled
 rewards.

3 But the multiplying brood of the ungodly shall not
 thrive^a, nor take deep rooting from bastard slips^d, nor
 4 lay any fast foundation. For though they flourish in
 branches for a time; yet standing^b not fast, they
 shall be shaken with the wind, and through the force
 5 of winds they shall be rooted out. The imperfect
 branches shall be broken off, their fruit unprofitable,
 6 not ripe to eat, yea, meet for nothing. For children
 begotten of unlawful beds are witnesses^c of wickedness
 against their parents in their trial.

7 But though the righteous be prevented with death,
 8 yet shall he be in rest^d. For honourable^e age is not

¹ Addition in
 Vulgate.

^a Or, glory.

^b In the
 Syriac, if
 glory (that
 is, chastity)
 is pre-
 served.

^c That is,
 the wreath,
 or, garland,
 used in the
 athletic
 contests.
 See 1 Cor.
 9. 24, 25.

^a GEN. 6. 1, 5.
 ECCLES. 16.
 1, 2.

^d The word
 signifies
 'slips,'
 which are
 detached
 from the
 parent
 stock, and
 planted in
 the ground.

^b Ps. 37. 27—
 29, 35, 36.

JOB 5. 3, 4. JER. 12. 1, 2. ^c ECCLES. 23. 24, 25; 41. 7. ^d Ps. 16. 9. Is. 57. 2. ch. 3. 3.
^e LEV. 19. 32.

that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray 9 hair unto men, and an unspotted life ^f is old age.

^f PROV. 20. 29.

^g GEN. 5. 24.
IS. 57. 1.
ECCLES. 44.
16; 49. 14.

He pleased God ^g, and was beloved of Him: so that 10 living among sinners he was translated. Yea, speedily 11 was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the 12 bewitching of naughtiness ^e doth obscure things that are honest; and the wandering of concupiscence doth undermine ^f the simple mind.

^e Or, *the envious spirit of wickedness.*

^f Or, *alter, so that it is impaired, or changed, like the metal in the hands of the craftsman.*

^h IS. 57. 1.

^g In the Greek, *it hasted from the midst of wickedness.*

ⁱ ch. 3. 9.

^j GEN. 4. 10.
HER. 12. 24.

^h Or, *designed for him.*

^k PS. 37. 13.

ⁱ Or, *be involved in a disgraceful ruin.* See ECCLES. 31. 6; 34. 16.

^l 1 MACC. 6. 8—13.

^m PS. 73. 13.

ⁿ PS. 50. 21.
JER. 2. 19.
PROV. 11. 5.

He being made perfect in a short time, fulfilled a 13 long time: for his soul pleased the Lord: therefore 14 hasted He to take him away ^h from among the wicked ^g.

This the people saw, and understood it not, neither laid 15 they up this in their minds, That His grace and mercy is with His saints, and that He hath respect unto His chosen ⁱ. Thus the righteous that is dead shall condemn ^j the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous. For they shall see the end of the wise, 17 and shall not understand what God in His counsel hath decreed of him ^h, and to what end the Lord hath set him in safety. They shall see him, and despise 18 him; but God shall laugh them to scorn ^k: and they shall hereafter be a vile carcase ⁱ, and a reproach among the dead for evermore. For He shall rend ^l them, 19 and cast them down headlong, that they shall be speechless; and He shall shake them from the foundation ^m; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish. And when they cast 20 up the accounts of their sins, they shall come with fear: and their own iniquities shall convince ⁿ them to their face.

CHAPTER V.

The reward of the just.

^a ch. 3. 7.

^b PS. 1. 5.
DAN. 12. 13.

^c PS. 112. 9, 10.
LUKE 13. 28.

^d In Vulgate, *have taken away.* Syriac, *wronged, or, defrauded.* See JOB 1. 9, 10.

THEN ^a shall the righteous man stand ^b in great 1 boldness before the face ^c of such as have afflicted him, and made no account of ^d his labours.

- 2 When they see it, they shall be troubled^d with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond^e 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^{||b} of reproach:
- 4 we fools accounted his life madness^f, and his end to be
- 5 without honour^g: how is he numbered among the children of God, and his lot^{||c} is among the saints!
- 6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined^h unto us, and the sun of righteousness rose not upon us^{||d}.
- 7 We wearied ourselves in the way of wickedness and destructionⁱ: yea, we have gone through deserts, where there lay no way^{||e}: but as for the way of the Lord, we have not known it.
- 8 What hath pride profited us? Or what good hath
- 9 riches with our vaunting brought us? All those things are passed away like a shadow, and as a post^{||f} that
- 10 hasted by; 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
- 11 keel in the waves; 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; or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a
- 13 man cannot know where it went through: even so^k we in like manner, as soon as we were born, began to draw to our end^{||g}, and had no sign of virtue to shew; but were consumed in our own wickedness. [Such
- 14 things as these the sinners said in hell¹.] For the hope of the ungodly is like dust^{||h} that is blown away with the wind; like a thin froth^{||i} that is driven away with the storm; like as the smoke¹ which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest^m that tarrieth but a day.

^d GEN. 45. 3.
IS. 65. 13, 14.

^e HAB. 1. 5.

^{||b} Or, *by-word*, as in 2 CHR. 7. 20.
PS. 44. 14;
69. 11.
EZEK. 16. 41.

^f ch. 2. 15.
JOHN 7. 20;
10. 20.
ACTS 26. 24.

^g ch. 2. 20.
IS. 53. 3, 4.

^{||c} Or, *inheritance*,
COL. 1. 12.

^h PROV. 2. 13;
4. 19.

^{||d} In the Greek, *the sun rose not upon us*.

In Vulgate, *sun of understanding*.

ⁱ IS. 59. 7, 8.

^j JER. 2. 23, 24.

^{||e} In Vulgate, *through hard, or, difficult ways*.

^{||f} Or, *message, or, courier*.
See JOB 9.
25, 26.

^k JOB 20. 4, 5,
8, 9.
PS. 103. 15,
16.

^{||g} In Vulgate, *forthwith ceased to be*;
lit., *failed*,
as in GEN.
15. 8, LXX.

¹ Addition in Vulgate.
See LUKE
16. 23.

^{||h} Or, *thistle-down*.
See PS. 1. 4.

^{||i} Some read, *hoar-frost*.

¹ PS. 13. 42;
37. 20; 68. 2.

^m JER. 14. 8.

ⁿ PS. 112. 6.
 ECCLUS. 41. 13.
^o GEN. 15. 1.
^p ch. 3. 1.
 PROV. 14. 32.
^{||j} Or, *diadem of beauty*.
 See Is. 28. 5; 62. 3.
 2 ESD. 2. 45.
 The Syriac has, *diadem of good works*.

^q DEUT. 33. 27.
 PS. 5. 12.

^r Is. 59. 16, 17, 18.

^{||k} Or, *a way for His vengeance*, as in PS. 78. 50.
 See ch. 16. 24; 19. 6.

^s JUDG. 5. 20.
 ECCLUS. 39. 28, 29, 30.

^t PS. 18. 13, 14, 15;
 144. 6.

^u ECCLUS. 46. 5, 6.
 EZEK. 13. 11.

^{||l} Or, *sling*.
 In the Vulgate, *from the stone-casting wrath*.

^v Ex. 14. 27. ^{||m} Or, *rivers*. ^{||n} lit., *winnow them*, as in JUDITH 2. 27. ^w ch. 1. 1; 6. 1.

But the righteous live for evermoreⁿ; their reward^o 15 also is with the Lord, and the care^p of them is with the Most High. Therefore shall they receive a glorious 16 kingdom, and a beautiful crown^{||j} from the Lord's hand: for with His right hand^q shall He cover them, and with His arm shall He protect them. He shall take 17 to Him His jealousy for complete armour^r, and make the creature His weapon^{||k} for the revenge of His enemies.

He shall put on righteousness as a breastplate, and 18 true judgment instead of an helmet. He shall take 19 holiness for an invincible shield. His severe wrath 20 shall He sharpen for a sword, and the world^s shall fight with Him against the unwise. Then shall the 21 right aiming thunderbolts^t go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark. And hailstones^u full of wrath shall be cast as 22 out of a stone bow^{||l}, and the water of the sea^v shall rage against them, and the floods^{||m} shall cruelly drown them. Yea, a mighty wind shall stand up against 23 them, and like a storm shall blow them away^{||n}: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty^w.

CHAPTER VI.

Exhortation to princes.

^a ECCLUS. 9. 16, 18.

^b PROV. 16. 32.

¹ Addition in the Vulgate.

^c PS. 2. 10. ch. 1. 1. Is. 1. 10.

^d DAN. 2. 21. ECCLUS. 10. 4.

[WISDOM is better^a than strength, and a wise 1 man^b is better than a strong man¹.] Hear therefore, O ye kings^c, and understand; learn, ye that 2 be judges of the ends of the earth. Give ear, ye that 2 rule the people, and glory in the multitude of nations. For power is given^d you of the Lord, and sovereignty 3 from the Highest, Who shall try your works, and search out your counsels. Because, being ministers of 4 His kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God; horribly 5 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^e tormented.
- 7 For He which is Lord 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
- 8 careth^f for all alike. But a sore trial shall come upon the mighty.
- 9 Unto you therefore, O kings, do I speak, that ye may
- 10 learn wisdom, and not fall away. For they that keep holiness^{||^a} holily shall be judged holy^{||^b}: 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
- 13 such as seek her. She preventeth them that desire her,
- 14 in making herself first known^g unto them. Whoso seeketh her early shall have no great travail: for he
- 15 shall find her sitting at his doors. To think therefore upon her is perfection of wisdom: and whoso watcheth
- 16 for her shall quickly be without care. For she goeth about^{||^c} seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought^{||^d}.
- 17 For the very true beginning of her is the desire^{||^e} of
- 18 discipline; and the care of discipline is love; and love is the keeping^h of her laws; and the giving heed unto her
- 19 laws is the assurance of incorruption; and incorruption maketh us near unto God: therefore the desire
- 20 of wisdom bringeth to a kingdom. If your delight be then in thrones and sceptres, O ye kings^{||^f} of the people, honour wisdom, that ye may reignⁱ for evermore. [Love the light of wisdom, all ye that bear rule over the people²!]
- 22 As for wisdom, what she is, and how she came up^{||^g}, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity^j, and bring the knowledge of her into light, and
- 23 will not pass over the truth^{||^h}. Neither will I go with consuming envy; for such a man shall have no fellow-
- 24 ship with wisdom. But the multitude of the wise^k is

^e LUKE 12.
47, 48.
JAMES 3. 1.

^f ch. 11. 26.

^{||^a} Or, *the holy laws.*

^{||^b} Or, *justified*, as in Vulgate.

^g DEUT. 30.
11—14.
Is. 65. 1.
ACTS 17. 27, 28.

^{||^c} That is, *she surrounds or encompasses them.* Syriac, *visits them.*

^{||^d} Or, *purpose.* In the Vulgate, *with all diligence.*

^{||^e} Or, *the beginning of her is the most true desire*, as in Vulgate.

^h EX. 20. 6.
JOHN 14. 15.

^{||^f} Or, *tyrants.*

ⁱ PROV. 9. 6,
LXX.

² Addition in Vulgate.

^{||^g} Or, *what was her origin.*

^j See PROV. 8. 22, 23.

^{||^h} The Greek expresses that *the way* which passes over the truth is *the way of consuming envy.* See ch. 7. 17. ACTS 20. 20, 27.

^k PROV. 11.
14; 24. 6.
ECCLES. 9.
18.

the welfare of the world: and a wise king is the up-
holding of the people. Receive therefore instruction 25
through my words, and it shall do you good.

CHAPTER VII.

The excellence of wisdom.

^a GEN. 2. 7.
ch. 10. 1.
ECCLES. 17. 1.
1 COR. 15. 47.

^{||} ^a lit., *the
earth-born
protoplast.*

^b JOB 10. 8.
Ps. 119. 73;
139. 14—16.

^{||} ^b lit., *of like
passions or
feelings*, as
a mother to
all. See
ECCLES. 40. 1.

^c EX. 2. 6.

^d EZEK. 16. 4.

^e JOB 1. 21.
ECCLES. 5. 15.
1 TIM. 6. 7.

^{||} ^c Or, *depar-
ture*, as in
ch. 3. 2.

^{||} ^d In the
Vulgate,
I desired.

^f 1 KIN. 3. 9;
4. 29, 34.

^g JOB 28. 13
—19.
PROV. 3. 14,
15; 8. 11, 19.

^{||} ^e lit., *slum-
bers* not.

^h 2 CHR. 1.
12.

^{||} ^f Or, *without
guile*, or,
*selfish mo-
tive.*

ⁱ MAT. 10. 8.
1 PET. 4. 10.
ECCLES. 20.
30, 31;
41. 14, 15.

^{||} ^g Or, *with-
out envy*, as
in ch. 6. 23.

^j IS. 41. 8.

^{||} ^a Or, *which
they im-
part.*

^{||} ⁱ Or,
*thoughts
that are
worthy of,
&c.*

I MYSELF also am a mortal man, like to all, and the 1
offspring of him that was first made^a of the earth^{||}^a,
and in my mother's womb was fashioned^b to be flesh 2
in the time of ten months, being compacted in blood,
of the seed of man, and the pleasure that came with
sleep. And when I was born, I drew in the common 3
air, and fell upon the earth, which is of like nature^{||}^b,
and the first voice which I uttered was crying^c, as all
others do. I was nursed in swaddling clothes^d, and 4
that with cares. For there is no king that had any 5
other beginning^e of birth. For all men have one 6
entrance into life, and the like going out^{||}^e.

Wherefore I prayed^{||}^a, and understanding was given 7
me: I called upon God^f, and the spirit of wisdom
came to me. I preferred her before sceptres and 8
thrones, and esteemed riches nothing^g in comparison of
her. Neither compared I unto her any precious stone, 9
because all gold in respect of her is as a little sand, and
silver shall be counted as clay before her. I loved her 10
above health and beauty, and chose to have her instead
of light: for the light that cometh from her never goeth
out^{||}^e. All good things^h together came to me with her, 11
and innumerable riches in her hands. And I rejoiced in 12
them all, because wisdom goeth before them: and I
knew not that she was the mother of them. I learned 13
diligently^{||}^f, and do communicate herⁱ liberally^{||}^g: I do
not hide her riches. For she is a treasure unto men that 14
never faileth: which they that use become the friends^j
of God, being commended for the gifts that come^{||}^a
from learning. God hath granted me to speak as I 15
would, and to conceive as is meet for^{||}ⁱ the things that
are given me: because it is He that leadeth unto
wisdom, and directeth the wise. For in His hand are 16

both we and our words^k; all wisdom also, and knowledge^l of workmanship.

17 For He hath given me certain^m knowledge of the things that are^{||j}, namely, to know how the world was made^{||k}, and the operation of the elements: the beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons:

19 the circuits of years, and the positions of stars:

20 the naturesⁿ of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of

21 men: the diversities of plants, and the virtues^o of roots: 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^{||l}, manifold, subtil^p, lively, clear, undefiled, plain^{||m}, not subject to hurt, loving the thing that is good, quick^{||n}, which cannot be letted^{||o}, ready to do good,

23 kind to man^{||p}, stedfast, sure, free from care^{||q}, having all power, overseeing all things, and going through^q all understanding, pure, and most subtil, spirits.

24 For wisdom is more moving than any motion^{||r}: she passeth and goeth through all things^r by reason of her pureness. For she is the breath^s of the power of God, and a pure^t influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness^u of the everlasting light, the unspotted mirror of the power of God, and the image^v

27 of His goodness. And being but one, she can do all things: and remaining in herself, she maketh all things new^w: and in all ages^{||s} entering into holy souls^x, she

28 maketh them friends of God, and prophets^y. For God

29 loveth none but him that dwelleth with wisdom. For she is more beautiful than the sun, and above all the order of stars: being compared with the light^z, she

30 is found before it. For after this cometh night: but vice shall not prevail against wisdom.

^k EX. 4. 11.

JER. 1. 9.

^l EX. 31. 3, 4, 5.^m 1 KIN. 4. 29, 33.^{||j} A phrase in Plato, which some render *essential truths*, or, *principles*.^{||k} Or, *the system of the universe*.ⁿ See PROV. 6. 5-8; 7. 22; 26. 2; 28. 15; 30. 15-31.^o ECCLES. 38. 4-8.^{||l} That is, *alone, without equal or rival*.^p 1 COR. 2. 14.^{||m} Or, *sure*, as in Vulgate.^{||n} Perhaps, *severe* in detecting and reprov- ing evil.^{||o} Or, *irre- sistent*.^{||p} Or, *benevo- lent*, as in ch. 1. 6.^{||q} Or, *without carefulness*, 1 COR. 7. 32.^q ch. 1. 7; 12. 1.^{||r} Or, *more active than all active things*.^r ch. 8. 1.^s ECCLES. 24. 3.^t JAMES 3. 15.^u HEB. 1. 3.^v 2 COR. 4. 4.

COL. 1. 15.

^w EZEK. 11.

19, 20.

2 COR. 5. 17.

^y GEN. 20. 9.^{||} Gr. *generations*. Vulgate, *nations*. ^x ch. 10. 1, &c. HEB. 11. 2, 4, &c. Ex. 33. 11. ^z Ps. 19. 8; 119. 105, 130.

CHAPTER VIII.

Further praises of wisdom.

WISDOM reacheth from one end to another 1
 mightily: and sweetly^a doth she order all
 things. I loved^b her, and sought her out from my 2
 youth, I desired to make her my spouse, and I was a
 lover of her beauty. In that she is conversant with 3
 God, she magnifieth her nobility: yea, the Lord of all
 things Himself loved^c her. For she is privy to the 4
 mysteries^{||^a} of the knowledge of God, and a lover of
 His works. If riches be a possession to be desired in 5
 this life; what is richer than wisdom^d, that worketh
 all things? And if prudence work; who, of all that are, 6
 is a more cunning^e workman^{||^b} than she? And if a man 7
 love righteousness, her labours are virtues: for she
 teacheth temperance and prudence, justice^f and forti-
 tude^{||^c}: which are such things, as men can have nothing
 more profitable in their life. If a man desire much 8
 experience, she knoweth things of old, and conjectureth
 aright what is to come: she knoweth the subtilties of
 speeches, and can expound hard sentences^g: she fore-
 seeth signs and wonders, and the events of seasons
 and times.
 Therefore I purposed to take her to me to live with 9
 me, knowing that she would be a counsellor of good
 things, and a comfort in cares and grief. For her sake 10
 I shall have estimation among the multitude, and ho-
 nour with the elders, though I be young. I shall be 11
 found of a quick conceit in judgment^h, and shall be
 admired in the sight of great men. When I hold my 12
 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 handsⁱ upon their mouth.
 Moreover by the means of her I shall obtain immor- 13
 tality, and leave behind me an everlasting memorial to
 them that come after me. I shall set the people in 14
 order, and the nations^j shall be subject unto me. Hor- 15
 rible tyrants shall be afraid, when they do but hear of
 me; I shall be found good among the multitude^{||^d}, and

^a ch. 11. 20.
ECCLUS. 42.
23—25.

^b PROV. 7. 4.
ECCLUS. 6.
18.

^c PROV. 8. 30.

^{||^a} Or, she is
initiated
into, or, a
teacher of,
the know-
ledge of
God.

^d PROV. 3. 16;
8. 18, 19.

^e PROV. 8. 12.

^{||^b} Or, who is
a more art-
ful worker
than she of
those things
that are?
ch. 8. 17.

^f TIT. 2. 11, 12;
3. 8.

^{||^c} The four
cardinal
virtues,
especially
commended
by the Greek
philoso-
phers.

^g 1 KIN. 10. 1.
ECCLUS. 47.
15, 17.

^h 1 KIN. 3. 28.
ECCLUS. 47.
14.

ⁱ JOB 29. 8, 9,
10, 21—23.

^j 1 KIN. 4.
21, 24.
ECCLUS. 47.
16.

^{||^d} Or, in the
assembly.

16 valiant in war. After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow^k, 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^l; and great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise^m of conference with her, prudence; and in talking with her, a good reportⁿ; I went about seeking how to take her to me. For I was a witty child, and had a good spirit^o. Yea rather, being good, I came^m into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her^h, except God gave her me; and that was a point of wisdom also to know Whose giftⁿ she was: I prayed unto the Lord, and besought Him, and with my whole heart I said,

confirmed by ECCLUS. 6. 27; 15. 1. ^p JAMES 1. 5, 17. PROV. 2. 6.

^k PROV. 3. 17.

^l PROV. 3. 18.

^m The word implies effort, and exertion. See Ps. 37. 30, 31.

ⁿ 1 TIM. 4. 7, 8.

^o Or, glory in the communication of her words.

^p Or, I was a child of comely parts, and had obtained a good soul.

^q IS. 57. 16.

JER. 1. 5.

ZECH. 12. 1.

Compare ROM. 9. 11, 12.

^r Or, be continent, or, temperate.

But the other rendering is

ECCLUS. 1. 1.

CHAPTER IX.

Solomon's prayer.

1 **O** GOD of my fathers^a, and Lord of mercy, Who hast made all things with Thy word, and ordained man through Thy wisdom, that he should have dominion^b over the creatures which Thou hast made, and order the world according to equity^c and righteousness, and execute judgment with an upright heart: give me wisdom, that sitteth by Thy throne^d; and reject me not from among Thy children: for I Thy servant and son of Thine handmaid^e am a feeble person, and of a short time, and too young^f for the understanding of judgment and laws. For though a man be never so perfect among the children of men, yet if Thy wisdom be not with him, he shall be nothing regarded. Thou hast chosen me^g to be a king of Thy people, and a judge of Thy sons and daughters^h: Thou hast commanded me to build a templeⁱ upon Thy holy mount, and an altar in the city wherein Thou dwellest, a resemblance

^a 2 CHR. 1. 7—10.

^b GEN. 1. 26. PS. 8. 7; 115. 16.

^c Or, holiness.

^d lit., 'the assessor of Thy thrones.' See 2 CHR. 19. 5, 6.

^e PS. 122. 5.

^f PS. 86. 16; 116. 16.

^g 1 KIN. 3. 7. 1 CHR. 29. 1

^h 1 CHR. 22. 9.

ⁱ IS. 43. 6, 7.

^j 1 CHR. 21.

18; 22. 10.

ECCLUS. 47.

13.

of the holy tabernacle^h, which Thou hast prepared from the beginning. And wisdomⁱ was with Thee: 9 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. O send her out of Thy holy heavens, and^l from the 10 throne of Thy glory, that being present she may labour with me, that I may know^j what is pleasing unto Thee. For she knoweth and understandeth all things, and she 11 shall lead me soberly in my doings, and preserve me in her power^l. So shall my works be acceptable^k, and 12 then shall I judge Thy people righteously, and be worthy to sit in my father's seat^l.

For what man is he that can know^l the counsel of 13 God? Or who can think what the will of the Lord is? For the thoughts of mortal men are miserable^l, and 14 our devices are but uncertain^l. For the corruptible 15 body presseth down the soul, and the earthy tabernacle^m weigheth down the mind that museth upon many things. And hardly do we guess aright at things 16 that are upon earth, and with labour do we find the things that are before us: but the thingsⁿ that are in heaven who hath searched out? And Thy counsel 17 who hath known, except Thou give^o wisdom, and send Thy Holy Spirit^p from above? For so the ways of 18 them which lived on the earth were reformed, and men were taught the things that are pleasing unto Thee, and were saved through wisdom; [even all they that have pleased Thee, O Lord, from the beginning¹.]

CHAPTER X.

Wisdom exemplified in the history of man.

SHE preserved the first formed^a father of the world, 1 that was created alone^a, and brought him out of his fall^b, and gave him power to rule^b all things. 2

But when the unrighteous went away from her in 3 his anger, he perished also in the fury wherewith he murdered his brother^c:

For whose cause^c the earth being drowned with the 4

^h *lit., protoplast, as in ch. 7. 1.*

^a GEN. 2. 18; 3. 22.

ECCLES. 17. 3, 4.

^b Or, *transgression, as in ROM. 5. 15, 17, 18.*

^c GEN. 2. 20; 9. 2. ch. 9. 3.

¹ GEN. 6. 12, 13.

^h EX. 25. 40. 1 KIN. 7. 48 —50.

ⁱ PROV. 8. 22 —30.

^l The Greek adds, *send her, or, cause her to come.*

^j PS. 143. 10.

^d Or, *in her glory, or, brightness.*

^k PROV. 3. 4.

^e In Greek, *worthy of my father's thrones.* See ver. 4, above.

^l IS. 40. 13. ECCLES. 1. 6, 7. ROM. 11. 33, 34.

^f Or, *wavering: lit., 'fearful.'*

^g Or, *insecure, unsafe.* See ch. 4. 4.

^m 2 COR. 5. 1, 4. ECCLES. 12. 12.

ⁿ JOB 37. 19. IS. 55. 8, 9. 2 ESD. 4. 21. JOHN 3. 12, 31.

^o PROV. 2. 6. ECCLES. 24. 3.

^p 1 COR. 2. 10.

¹ JOEL 2. 28.

¹ Addition in Vulg. See HEB. 11. 2, 5, 6.

^c *lit., he perished together with his fratricidal fury, GEN. 4. 13, 14.*

- flood, wisdom again preserved it, and directed the course of the righteous^d in a piece of wood^e of small value.
- 5 Moreover, the nations^f in their wicked conspiracy^g being confounded, she found out^h the righteous^g, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son^h.
- 6 When the ungodly perished, she delivered the righteousⁱ man, who fled from the fire which fell down upon the five cities^h. Of whose wickedness even to this day the waste land that^j smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt^k is a monument of an unbelieving soul. 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^l a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid. 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^l of God, and gave him knowledge of holy things, made him rich in his travels^m, and multiplied the fruit of his labours. In the covetousness^m 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 victoryⁿ; 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^o: she went down with him into the pit^p, and left him not in bonds, till she brought him the sceptre of the kingdom, and power^q against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory^r.
- 15 She delivered the righteous people^s and blameless seed from the nation that oppressed them. She entered into the soul of the servant of the Lord, and withstood dreadful kings^t in wonders and signs^u;

^d GEN. 6. 9.
^e ECCUS. 44. 17.
^f HEB. 11. 7.
^g ch. 14. 6, 7.
^h GEN. 11. 9.
ⁱ Or, *consent to do evil*
^j Most copies read, *she knew* (with the Vulgate). See GEN. 18. 19.
^k Ps. 1. 6.
^l GEN. 12. 1. IS. 41. 2.
^m GEN. 22. 10. ECCUS. 44. 20.
ⁿ 4 MACC. 13. 12; 14. 20.
^o GEN. 19. 2, 3. 2 PET. 2. 7.
^p In the Greek, *the descending fire of Pentapolis*.
^q DEUT. 29. 23. IS. 13. 19, 20; 28. 4.
^r GEN. 19. 36. LUKE 17. 32.
^s Or, *to the living*; lit., *life*.
^t GEN. 28. 12, 17.
^u Or, *hardships*, GEN. 30. 30, 43.
^v GEN. 31. 14 —16.
^w GEN. 32. 11, 28; 33. 4.
^x HOS. 12. 3, 4. 4 MACC. 2, 2, 3.
^y GEN. 39. 9, 10.
^z GEN. 39. 20; 40. 15.
^{aa} GEN. 41. 43; 42. 6.
^{ab} DEUT. 33. 13—17.
^{ac} ch. 17. 2; 19. 6, &c., 14.
^{ad} ECCUS. 45. 3.
^{ae} Ps. 105. 30.
^{af} Ps. 135. 9.

^v GEN. 15. 14. rendered to the righteous a reward of their labours^v, 17
 EX. 12. 35, 36. guided them in a marvellous way^w, and was unto them
^w ch. 19. 5. for a cover^x by day, and a light of stars in the night
^x Ps. 105. 39. season; brought them through^y the Red Sea, and led 18
 ch. 19. 7. them through much water: but she drowned their ene- 19
^y Ps. 78. 13. mies, and cast them up out^z of the bottom of the deep.
^z Ex. 14. 30. Therefore the righteous spoiled the ungodly, and prais- 20
^a Ex. 15. 1. ed^a Thy holy Name, O Lord, and magnified with one
 ch. 19. 8, 9. accord Thine hand, that fought for them^h. For wis- 21
^h Or, *Thy victorious hand*, as in
victorious hand, as in Vulgate.
^b Ex. 4. 10; 14. 10—14. dom opened the mouth of the dumb^b, and made the
 tongues of them that cannot speak eloquent.

CHAPTER XI.

The mercy of God to all.

^a Ps. 77. 20. **S**HE prospered their works in the hand^a of the holy 1
 prophet. They went through the wilderness that 2
^b JER. 2. 6. was not inhabited^b, and pitched tents in places where
 there lay no way. They stood against their enemies, 3
^c Ex. 17. 10—13. and were avenged^c of their adversaries. When they 4
 DEUT. 25. 3. were thirsty, they called upon Thee, and water was
^h Or, *high, or, precipitous*. The word
 occurs in DEUT. 8. 15. Ps. 114. 8.
^h Or, *rewarded*, as in
 ch. 3. 5.
^d Ex. 7. 17—24.
^e Ex. 1. 22. EZEK. 35. 5, 6. REV. 16. 5, 6.
^f ch. 18. 5.
^h In Vulgate, *how Thou didst exalt Thine, and kill their adversaries*.
 * Omitted here in most copies.
^g DEUT. 8. 5, 16. ch. 16. 10, 11.
 a manifest reproof of that commandment^e, whereby the
 infants^f were slain, Thou gavest unto them abundance
 of water by a means which they hoped not for: declar- 8
 ing by that thirst then how Thou hadst punished their
 adversaries^h. For when they were tried, albeit but in 9
 mercy chastised, they knew how the ungodly were
 judged in wrath and tormented, *thirsting in another man- 10*
*ner than the just**. For these Thou didst admonish and
 try^g, as a father: but the other, as a severe king, Thou
 didst condemn and punish. Whether they were absent 11
 or present, they were vexed alike. For a double grief 12
 came upon them, and a groaning for the remembrance
 of things past. For when they heard by their own 13
 punishments the other to be benefited, they had some
 feeling^h of the Lord, [wondering at the end of what

- 14 was come to pass¹.] 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 admired¹, [their thirsting being unlike to that of the just²].
- 15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason³, and vile beasts, Thou didst send a multitude of unreasonable beasts⁴ upon them for vengeance; that they might know, that wherewithal a man sinneth, by the same also shall he be punished⁵.
- 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 lions⁶, or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour¹, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes: 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 [by their own deeds³,] and scattered abroad through the breath of Thy power^m: but Thou hast ordered all things in measure and number and weightⁿ. [For great power always belonged to Thee alone⁴;] for Thou canst shew Thy great strength at all times when Thou wilt; and who may withstand the power of Thine arm? For the whole world before Thee^o is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth. But Thou hast mercy^p upon all; for Thou canst do all things, and winkest at^q the sins of men, because they^q should amend. For Thou lovest all the things that are, and abhorrest nothing which Thou hast made^r: for never wouldest Thou have made^s anything, if Thou hadst hated it. And how could anything have endured^s, 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 Lord, Thou lover^t of souls.

¹ Addition in the Vulgate. The Syriac has, *they knew not the Lord, and mocked at the thing which had happened unto them.*

ⁱ Ex. 11. 3.

² In the Greck and Vulgate here instead of verse 9. The Syriac has, *their cry prevailed not according to their desires, for they were without understanding*: perhaps from Ps. 18. 41.

³ In Vulgate, *dumb.*

⁴ That is, *living things*, such as frogs, reptiles, and insects. See ch. 16. 9.

^j ch. 12. 33. & 16. 1.

^k 2 KIN. 17. 25.

LEV. 26. 22.

^l JOB 41. 20, 21.

³ Addition in Vulgate.

^m Ex. 15. 6,

7, 8.

JOB 4. 9.

ⁿ DAN. 5. 26 — 28.

² ESD. 4. 36, 37.

⁴ Addition in Vulgate.

^o Is. 40. 15.

ECCLES. 18. 10, 11, 12.

^p Ps. 145. 9.

ECCLES. 18.

13.

^q Or, *over-*

^r Or, *appointed.*

^s NEH. 9. 6. ACTS 17. 25, 28. ^t EZEK. 18. 4. JONAH 4. 11.

lookest. ^q ch. 12. 16. ECCLES. 2. 18. ^r PROV. 16. 4. 1 TIM. 2. 3, 4. EZEK. 18. 32. ^s NEH. 9. 6. ACTS 17. 25, 28. ^t EZEK. 18. 4. JONAH 4. 11. JOHN 3. 16.

CHAPTER XII.

The mercy of God to the Canaanites.

[O HOW good and sweet is Thy Spirit, O Lord, in all things¹] For Thine incorruptible Spirit is 1 in all things^{1a}. Therefore chastenest Thou them by 2 little and little^a that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on Thee, O Lord. For it was Thy will to destroy by the 3 hands of our fathers both those old inhabitants of Thy holy land, whom Thou hatedst for doing^b most odious 4 works of witchcrafts, and wicked sacrifices; and also 5 those merciless murderers of children, and devourers of man's flesh, and the feasts of blood, with their priests 6 out of the midst of their idolatrous crew^b, and the parents, that killed with their own hands souls destitute of help: that the land, which Thou esteemedst 7 above all other^c, might receive a worthy colony of God's children.

Nevertheless even those Thou sparedst^d as men, and 8 didst send wasps^e, forerunners of Thine host, to destroy them by little and little^f. Not that Thou wast 9 unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts^g, or with one rough word: but executing 10 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^h, and that their cogitation^h would never be changedⁱ. For it was a cursed seed 11 from the beginning^j; neither didst Thou for fear of any man give them pardon for those things wherein they sinned. For who shall say, What^k hast Thou done? or 12 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? For neither 13 is there any god but Thou that careth for all, to whom Thou mightest shew^l that Thy judgment¹ is not

¹ Addition in Vulgate.

^{1a} Or, in all men. See NUM. 16. 22. ACTS 17. 23. HEB. 12. 9.

^a AMOS 4. 7, 8, 11.

^b LEV. 18. 24 -28.

DEUT. 12. 29 -31; 18. 9

-14; 20. 16 -18.

JER. 7. 31.

^b This clause is corrupt and obscure in the Greek. The Vulgate has, from the midst of Thy consecration.

Arabic, taking away from their midst the knowledge of Thy mysteries. Syriac, performing in their midst impious mysteries.

^c DEUT. 11. 12; 32. 13, 14. PS. 105. 43-45.

^d GEN. 15. 16.

EX. 23. 28.

DEUT. 7. 20.

JOSH. 24. 8, 12.

^f EX. 23. 30.

^g JOSH. 23. 5, LXX.

^h PS. 58. 3.

GEN. 8. 21.

^h Or, disposition, or, device, ECCLES. 9. 10.

ⁱ JER. 13. 23.

^j GEN. 9. 25.

^k JOB 9. 12, 14.

^l Or, that Thou mayest shew.

¹ DEUT. 32. 39.

PS. 51. 4.

IS. 45. 5, 6,

18, 21, 22.

14 unright. Neither shall king or tyrant be able to set his face against Thee for any whom Thou hast punished.

15 ed. Forsomuch then as Thou art righteous Thyself, Thou orderest all things righteously: thinking it not agreeable with Thy power to condemn him that hath

16 not deserved^m to be punished. For Thy power is the beginning of righteousness, and because Thou art the Lord of all, it maketh Thee to be gracious unto all.

17 For when men will not believeⁿ 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^d, judgest^o with equity, and orderest us with great favour: for Thou mayest use power when Thou wilt. But by such works hast Thou taught Thy people that the just man should be merciful^e, and hast made Thy children to be of a good hope, that [in judging¹] Thou givest [place for¹] re-

20 pentance for sins. For if Thou didst punish the enemies of Thy children, and the condemned to death, with such deliberation^p ^q, giving them time and place, where-

21 by they might be delivered^g from their malice: with how great circumspection didst Thou judge Thine own sons, unto whose fathers Thou hast sworn^q, and made

22 covenants of good promises? Therefore, whereas Thou dost chasten us, Thou scourgest our enemies a thousand times more^h, to the intent that, when we judge, we should carefully think of Thy goodness, and when we ourselves are judged, we should look^r for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, Thou hast tormented them with their

24 own abominationsⁱ. For they went astray very far^j in the ways of error, and held them for gods, which even among the beasts of their enemies were despised^k, being

25 deceived, as children of no understanding. Therefore unto them, as to children without the use of reason,

26 Thou didst send a judgment to mock them^s. But they that would not be reformed by that correction, wherein He dallied with them^l, shall feel a judgment worthy

27 of God. For, look, for what things they grudged when they were punished, that is, for them whom they

^m GEN. 18. 25.ⁿ PS. 10. 6 ;
50. 21.

ECCLES. 8. 11.

^d In Vulg.,
*being
master
of power.*^o PS. 78. 38,
39 ; 103. 10,
14.^e lit., *kind to
man* (ch. 7.
23), or, *hu-
mane.*¹ Additions
in Vulgate.^p ROM. 9. 22.^q The Greek
adds, *and
indulgence,
or, pleading
with them.*See 2 COR. 5.
20.^g Or,
*changed, or,
converted.*^q PS. 105. 9—
11.^h Or, *in very
many ways,*
with refer-
ence to the
multitude
and variety,
and not the
severity of
the plagues.^r PS. 32. 10.ⁱ Or, *by the
same things
which they
worshipped,*
as in Vulg.^j Or, *for a
long time.*^k That is
*esteemed
worthless,
or, unclean.*
LEV. 11. 41,
43.^s See JUDG.
7. 20—22.

2 SAM. 5. 24.

2 KIN. 7. 6,
14, 15.

PS. 53. 5.

^l Or, *these
sportive
likenesses
of rebuke.*See ch. 16. 9.
& EX. 10. 2,
LXX.

thought to be gods^m; [now] being punished in them, when they saw it, they acknowledged Him to be the true God, Whom before they denied^t to know; and therefore came extreme damnation upon them.

^m Or, *In their indignation at these petty chastisements which befell them through their gods.* ^t Ex. 5. 2. ch. 16. 16.

CHAPTER XIII.

The origin and development of idolatry.

SURELY vain^a are all men by nature, who are ignorant of God, and could not out of the good things that are seen know Him that is^b: neither by considering the works did they acknowledge the workmaster^a; but deemed either fire, or wind, or the swift air, or the circle of the stars^c, or the violent water, or the lights of heaven^b, to be the gods which govern the world. With whose beauty if they being delighted took them³ to be gods; let them know how much better the Lord of them is; for the first author of beauty hath created them. But if they were astonished at their power and⁴ virtue, let them understand^d by them, how much mightier He is that made them. For by the greatness⁵ and beauty^c of the creatures^e proportionably the Maker of them is seen. But yet for this they are the⁶ less to be blamed: for they peradventure err, seeking God^f, and desirous to find Him. For being conversant^d in His works, they search Him diligently, and believe their sight: because the things are beautiful that are seen^c. Howbeit neither are they to be pardoned^g. For if they were able to know so much, that⁹ they could aim at the world^f; how did they not sooner find out the Lord thereof?

But miserable are they, and in dead things^h is their¹⁰ hope, who called them gods, which are the works of men's hands, gold and silver, to shewⁱ art in^g, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand. Now a carpenter that felleth¹¹ timber, 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^j; and after¹²

^a ROM. 1. 21.
EPH. 4. 17.

^b EX. 3. 14.
REV. 1. 8.

^{||} ^a Or, *Builder,* as in
HEB. 11. 10.

^c DEUT. 4. 19.

^{||} ^b That is, *the Sun and Moon.* See
2 KIN. 23. 5,
11.

JER. 44. 17.
EZEK. 8. 16.

^d ACTS 14. 17.

^{||} ^c Some read, *the greatness of the beauty and of the creature.*

^e ROM. 1. 20.

^f ACTS 17. 27.

^{||} ^d Or, *having their occupation amidst His works.*

^{||} ^e Or, *are convinced by the things which they see of the beauty of the visible world.*

^f ROM. 1. 21.

^{||} ^f Or, *make a judgment of the world, or, form opinions upon it.*

^h IS. 41. 24, 29.

ⁱ ACTS 17. 29.

^{||} ^g Or, *the inventions of art.*

^j IS. 40. 20;
44. 13—20.
BAR. 6. 59.

spending the refuse^h of his work to dress his meat,
 13 hath filled himself; and taking the very refuse among
 thoseⁱ which served to no use, being a crooked piece
 of wood, and full of knots, hath carved it diligently,
 when he had nothing^j else to do, and formed it by the
 skill of his understanding^k, and fashioned it to the
 14 image of a man; or made it like some vile beast, lay-
 ing it over with vermilion^k, and with paint colouring it
 15 red, and covering every spot therein; and when he
 had made^l a convenient room for it, set it in a wall,
 16 and made it fast^m with iron: 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 needⁿ of help:
 17 then maketh he prayer for his goods, for his wifeⁱ and
 children, and is not ashamed to speak to that which
 18 hath^o no life. For health he calleth upon that which
 is weak: for life prayeth to that which is dead: for
 aid humbly beseecheth that which hath least means
 to help^m: and for a good journey he asketh of that
 19 which cannot^p set a foot forward: and for gaining and
 gettingⁿ, and for good success of his hands, asketh
 ability to do of him, that is most unable to do any-
 thing.

^h Or, *chips*.

ⁱ Or, *what was left thereof*.

^j lit., *in the industry of idleness*.

^k Some read, *negligence, the mere diversion of an idle hour*.

^l EZEK. 23. 14.

¹ IS. 46. 7.

^m JER. 10. 4, 5.
BAR. 6. 27.

ⁿ JUDG. 6. 31.
JER. 48. 7.
BAR. 6. 12,
57, 58.

ⁱ In the Greek, *his marriage*.

^o JER. 2. 26—28.

^m Or, *unprofitable*.

^p PS. 115. 7.

ⁿ Or, *work, that is, for profit in his work or business*.

CHAPTER XIV.

Various kinds of idolatry.

1 **A** GAIN, one preparing himself to sail, and about to
 pass through the raging waves, calleth upon a
 2 piece of wood^a more rotten than the vessel that car-
 rieth him. For verily desire of gain devised that, and
 3 the workman built it by his skill. But Thy Provi-
 dence, O Father, governeth^a it: for Thou hast made
 4 a way in the sea, and a safe path^b in the waves; shew-
 ing that Thou canst save^c from all danger: yea, though
 5 a man went to sea without art. 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.

^a JONAH 1.

4, 5.
ACTS 28. 11.

^a Or, *directs its course, pilots it*.

^b PS. 107. 29,
30.

^c EX. 14. 22.
JONAH 2. 10.

^d GEN. 6. 4.
ECCLES. 16.

7.
BARUCH 3.
26—28.

6 For in the old time also, when the proud giants^d
 perished, the hope of the world governed by Thy

^e ch. 10. 4. Hand escaped in a weak^e vessel, and left to all ages
 a seed of generation. For blessed is the wood where- 7
 by righteousness cometh. But that which is made 8
 with hands^b is cursed, as well it, as he^f that made it:
 he, because he made it; and it, because, being cor-
^g DEUT. 27. 15. ruptible, it was called god. For the ungodly and his 9
 & 7. 26. ungodliness are both alike hateful^g unto God. For 10
^h PS. 5. 5. that which is made shall be punished^h together with
ⁱ IS. 2. 20, 21; 3. 11. him that made it. Therefore even upon the idols of 11
ⁱ JER. 10. 14, 15. the Gentiles shall there be a visitationⁱ: because in
ⁱⁱ That is, the creature of Godⁱⁱ they are become an abomination,
 by a misuse of things which God and stumblingblocks to the souls of men, and a snare^j
 created. to the feet of the unwise. For the devising of idols 12
^j DEUT. 7. 25. was the beginning of spiritual fornication^k, and the
^k NUM. 25. 1, 2. invention of them the corruption of life. For neither 13
 PS. 73. 27. were they from the beginning, neither shall they^l be
^l JER. 3. 1. for ever. For by the vain glory of men they entered 14
 EZEK. 16. 26, &c. into the world, and therefore shall they come shortly
^m IS. 2. 18. to an end.
 ZECH. 13. 2.

For a father afflicted with untimely mourning, when 15
 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 cere-
 monies and sacrifices. Thus in process of time an un- 16
 godly custom grown strong^d was kept as a law, and
^d In the Vulgate, an evil custom prevailed, and this error was kept, &c.
 graven images were worshipped by the commandments
 of kings^e. Whom men could not honour in presence, 17
 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 ab-
 sent, as if he were present. Also the singular dili- 18
 gence of the artificer did help to set forward the igno-
 rant to more superstition. For he, peradventure willing 19
 to please one in authority, forced all his skill to make
 the resemblance of the best fashion. And so the mul- 20
 titude, allured by the grace^m of the work, took him
 now for a god, which a little before was but honoured
 as a man. And this was an occasion to deceive the 21
 world^f: for men, serving either calamity or tyranny^g,
^g Or, being slaves either to their afflictions or their kings.
 did ascribe unto stones and stocks the incommunicable

^m IS. 44. 9.

^f Or, a snare to the living, lit., life, as in ch. 10. 8.

^g Or, being slaves either to their afflictions or their kings.

22 nameⁿ. 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
 23 plagues called they peace. For whilst they slew their
 children^o in sacrifices, or used secret ceremonies, or
 24 made revellings^h of strange^p rites; they kept neither
 lives nor marriages any longer undefiled: but either
 one slew another traiterously, or grieved him by a-
 25 dultery. So that there reigned in all men^q without
 exceptionⁱ blood, manslaughter, theft, and dissimula-
 26 tion, corruption, unfaithfulness, tumults, perjury, dis-
 quieting of good men, forgetfulness of good turns,
 defiling of souls, changing of kind, disorder in mar-
 27 riages, adultery, and shameless^r uncleanness. For the
 worshipping of idols not to be named^s is the begin-
 28 ning, the cause, and the end, of all evil. For either
 they are mad when they be merry^j, 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
 30 be hurt. 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-
 31 ceit, despising holiness. For it is not the power of
 them by whom they swear: but it is the just ven-
 geance of sinners, that punisheth always the offence
 of the ungodly.

ⁿ DEUT. 6. 4.
 IS. 45. 6, 14;
 46. 9.

^o IS. 57. 5.
 EZEK. 8. 12.

^h Or, *mad
 revellings,
 or, frantic
 orgies.*

^p 2 MACC. 6.
 1—7.
 EPH. 5. 11—
 13.

1 PET. 4. 3.

^q ROM. 1. 29
 —31.

ⁱ Or, *so all
 evils were
 mingled
 together.*

^r BAR. 6. 43.

^s EX. 23. 13.
 PS. 16. 4.

^j Or, *they
 rave in
 their feasts.*

CHAPTER XV.

Further illustrations of the folly of idolatry.

1 **B**UT Thou, O God, art gracious and true, long-
 suffering, and in mercy ordering all things.
 2 For if we sin, we are Thine^a, knowing Thy power:
 but we will not sin, knowing that we are counted
 3 Thine. For to know Thee is perfect righteous-
 ness: yea, to know Thy power is the root of immor-
 tality^b.
 4 For neither did the mischievous^c invention of men
 deceive us, nor an image spotted^a with divers colours^d,
 5 the painter's fruitless labour; the sight whereof en-

^a PS. 119. 94.
 IS. 63. 19.

^b ch. 8. 13, 17.
^c ACTS 17. 29.
 See JUDITH
 8. 18.

^a In Vulgate,
*graven
 figure.*
^d ch. 13. 14.

^b In some copies, cometh for a reproach to the foolish.

^e ECCLES. 38. 29, 30.

^f 2 TIM. 2. 20. ROM. 9. 21.

^g JER. 18. 3, 4.

^h Or, by a vain labour.

ⁱ Or, soul. See LUKE 12. 20, and below, ver. 16.

^k That is, sickness, or, bodily infirmity, as in Ps. 90. 10.

^l ECCLES. 2. 18, 22.

^m Or, spurious. The word occurs in ch. 2. 16.

ⁿ Is. 44. 20, LXX.

^o Or, Him that fashioned him. See Is. 45. 9.

^p That is, the soul, which is the energy, or cause of action in him. See GEN. 2. 7.

^q ACTS 19. 24, &c.

^r HAB. 2. 18, 19.

^s In the Vulgate, unhappy and proud beyond measure.

^t Ps. 135. 16, 17.

^u DAN. 5. 23.

^v ECCLES. 8. 8, above, ver. 8.

^w ACTS 17. 29.

ticeth fools to lust after it^b, and so they desire the form of a dead image, that hath no breath. Both they 6 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. For 7 the potter^e, tempering soft earth, fashioneth 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^f to the contrary: but what is the use of either sort, the potter himself^g is the judge. And employing 8 his labours lewdly^h, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his lifeⁱ which was lent him shall be demanded. Notwithstanding his care is, not that he shall have 9 much labour^l, nor that his life^h is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit^m things. His heart is ashesⁱ, 10 his hope is more vile than earth, and his life of less value than clay: forasmuch as he knew not his Maker^o, 11 and Him that inspired into him an active soul^h, and breathed in a living spirit. But they counted our life 12 a pastime, and our time here a market for gain: for, say they, we must be getting^j every way, though it be by evil means. For this man, that of earthly matter 13 maketh brittle vessels and graven images, knoweth himself to offend above all others. And all the ene- 14 mies^k of Thy people, that hold them in subjection, are most foolish, and are more miserable than very babes^l. For they counted all the idols of the heathen to be 15 gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears^l to hear, nor fingers of hands to handle; and as for their feet, they are slow to go. For man made them, and he that bor- 16 rowed^m his own spirit fashioned them: but no man can make a god like unto himself. For being mor- 17 tal, he worketh a dead thing with wicked hands: for he himselfⁿ is better than the things which he

worshippeth: whereas he lived once, but they never.
 18 Yea, they worshipped those beasts also that are
 most hateful: for, being compared together, some
 19 are worse than others^{||j}. Neither are they beautiful,
 so much as to be desired in respect of beasts^{||k}:
 but they went without^{||l} the praise of God and His
 blessing.

^{||j} Or, *in respect of the folly of the worshippers, these are worse than the others, that is, dumb idols.* The Vulgate has the reverse

of this, 'that the worship of things void of sense is worse.'^{*} ^{||k} Or, *when viewed as animals.* ^{||l} Or, *were deprived of; lit., have fled from.*

CHAPTER XVI.

God's dealings with His people and with their enemies.

1 **T**HEREFORE by the like^{||a} were they punished
 worthily, and by the multitude of beasts tor-
 2 mented. Instead of which punishment, dealing gra-
 ciously with^{||b} Thine own people, Thou preparedst for
 them meat of a strange taste, even quails to stir up
 3 their appetite^{||c}: to the end that they, desiring food,
 might for the ugly sight of the beasts sent among them
 lothe^a even that, which they must needs desire; but
 these, suffering penury for a short space, might be
 4 made partakers of a strange taste^{||d}. For it was re-
 quisite, that upon them exercising tyranny should come
 penury, which they could not avoid^{||e}: but to these it
 should only be shewed how their enemies were tor-
 mented.

^{||a} That is, *with their own abominations,* ch. 12. 23.

^{||b} Or, *rewarding,* the contrast being the same as in ch. 3. 5, & 11. 13.

^{||c} Or, *according to the desire of their lust.* See Ps. 78. 18.

^a Ex. 8. 3—6.

^{||d} That is, *choice food.* Compare 'prey,' in Ps. 111. 5, margin.

^{||e} In the Vulgate, *inevitable ruin.* See Ex. 10. 7. In Syriac, *For their impurity and cruelty Thou didst send famine and poverty upon them.*

5 For when the horrible fierceness of beasts came upon
 these, and they perished with the stings of crooked
 6 serpents^b, Thy wrath endured not for ever: but they
 were troubled for a small season, that they might be
 admonished, having a sign^{||f} of salvation, to put them
 in remembrance of the commandment of Thy law.
 7 For he that turned himself toward it^c was not saved
 by the thing that he saw, but by Thee, That art the
 8 Saviour of all. And in this Thou madest Thine ene-
 mies confess, that it is Thou Who deliverest from all
 9 evil: for them the bitings of grasshoppers and flies^d
 killed, neither was there found any remedy for their

^b NUM. 21. 6. (Heb., 'Serpaphim,' or fiery ones.)

See also DEUT. 32. 24. Ps. 91. 13. ^{||f} Or, *counsellor*, as in some copies.

^c NUM. 21. 8, 9.

2 KIN. 18. 4. ^d Ex. 8. 16, &c.; 10. 4, &c. Ps. 78. 46.

^g Or, with sharp anguish.

^h Or, lest through forgetfulness they should be unable to use Thy help, that is, indifferent to it.

ⁱ Or, salve.

^e ECCLES. 38. 7.

Ps. 107. 20.

^f Ps. 9. 13 ;

107. 18.

Is. 38. 10.

^g DEUT. 32. 39.

1 SAM. 2. 6.

TOBIT 13. 2.

^h ECCLES. 8. 8.

^j In the Greek and Vulgate, neither doth he call back the soul that is received. See 1 KIN. 17. 21.

ⁱ Ps. 139. 8.

TOBIT 13. 2.

LUKE 12. 4, 5.

^j ch. 12. 37.

^k EX. 9. 23, 24.

ECCLES. 39.

29, 30.

^l ch. 5. 20.

^m ch. 19. 20,

21.

ⁿ EX. 8. 19.

^o Ps. 107. 34.

^p NUM. 11. 7.

Ps. 78. 25.

ch. 19. 21.

^k Or, having

in it all

that is

delicious, as

in Vulgate.

^l The Greek

word means

'substance,'

and so the

support, or,

stay of life.

^q NUM. 11. 8.

ch. 19. 21.

EX. 16. 14.

life: for they were worthy to be punished by such. But Thy sons not the very teeth of venomous dragons 10 overcame: for Thy mercy was ever by them, and healed them. For they were pricked, that they should 11 remember Thy words; and were quickly^g saved, that not falling into deep forgetfulness, they might be continually mindful^h of Thy goodness. For it was neither 12 herb, nor mollifying plaisterⁱ, that restored them to health: but Thy word, O Lord, which healeth^e all things. For Thou hast power of life and death^f: 13 Thou ledest to the gates of hell, and bringest up again^g. A man indeed killeth through his malice: 14 and the spirit, when it is gone forth, returneth not^h; neither the soul received up cometh again^j. But it 15 is not possible to escape Thine handⁱ.

For the ungodly, that denied^j to know Thee, were 16 scourged by the strength of Thine arm: with strange rains, hails^k, and showers, were they persecuted, that they could not avoid, and through fire were they consumed. For, which is most to be wondered at, the fire 17 had more force in the water, that quenbeth all things: for the world^l fighteth for the righteous. For some- 18 time the flame^m was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselvesⁿ might see and perceive that they were persecuted with the judgment of God. And at another 19 time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land^o.

Instead whereof Thou feddest Thine own people 20 with angels' food^p, and didst send them from heaven bread prepared without their labour, able to content every man's delight^k, and agreeing to every taste. For Thy sustenance^l declared Thy sweetness unto 21 Thy children, and serving to the appetite of the eater, tempered itself to every man's liking. But snow 22 and ice^q 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. But this again did even forget his own strength, that 23 the righteous might be nourished. For the creature 24

that serveth Thee, Who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength^r for the benefit of such as
 25 put their trust in Thee. Therefore even then was it altered into all fashions, and was obedient to Thy grace, that nourisheth all things, according to the desire of
 26 them that had need: that Thy children, O Lord, whom Thou lovest, might know, that it is not the growing of fruits^s 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^t, soon melted away: that it might be known, that we must prevent the sun to give Thee thanks, and at the dayspring pray unto
 29 Thee^u. For the hope of the unthankful shall melt away as the winter's hoar-frost, and shall run away as unprofitable water.

^r IS. 43. 1, 2.^s DEUT. 8. 3, 16—18.
EZEK. 16. 17—19.HOS. 2. 8.
MATT. 4. 4.^t EX. 16. 19—21.^u PS. 5. 3; 63. 6; 119. 62; 130. 6.

CHAPTER XVII.

The Egyptian darkness and the terrors of the guilty conscience.

1 **F**OR great^a are Thy judgments, and cannot be expressed: therefore unnurtured^{||^a} 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^b, and fettered with the bonds of a long night, lay there exiled^{||^b} from the eternal Providence. [They lay bitten by locusts and flies, devising chains and bars in the night, thinking to avoid the
 3 judgment of the world¹.] 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^c, [being accused by the crimes which they had committed, and being struck with horror and astonishment, perplexed and cast down. The darkness which had overtaken them overwhelmed them with fear, the sound of the curse overtook them, their eyes were darkened, and they had no light. They were scattered by the violence of fire and their bright flame was not extinguished²].
 4 For neither might the corner that held them keep

^a PS. 40. 5; 92. 5, 6.^{||^a} Or, *undisciplined*.^b EX. 10. 22.
REV. 6. 12.^{||^b} Or, *fugitives, or, outlaws*.¹ Addition in the Syriac.^c PS. 78. 49.² Addition in Syriac.

||^c Or, *noises coming down from above.*

^d JOB 15. 21. JER. 20. 3, 4.

||^d Or, *stern, or, doleful.* (Compare the Furies of the Greek poets.)

||^e In the Vulgate, *a sudden fire*: a 'fire, to which no cause could be assigned.'

||^f That is, *common objects of sight*, as in ch. 13. 7.

||^g This verse is obscure: but the meaning seems rather to be this: *being struck with dread of that sight which was not to be gazed upon, they thought the things around them were changed for the worse.* See EZEK. 32. 7, 8.

³ Addition in Syriac. See Ex. 9. 11.

||^h That is, *alarm.*

^{4, 5} Additions in Syriac.

||ⁱ The Syriac has, *they fled from the air, which is*

nothing, in their infidelity. ||^j Or, *wickedness, being naturally timorous, witnesses for her own condemnation.* ³ GEN. 4. 6, 7. PS. 53. 5. PROV. 28. 1. ||^k In the Syriac, fear is said to betray the malice which is the helper of evil designs. ||^l Or, *while there is less expectation of help from within, the ignorance of the cause of the calamity is held to be greater.* ||^m Or, *in which nothing could be done.* Some render it, *powerless to harm.*

||ⁿ In the Syriac, *A man in his sleep thought he was led away as a prisoner of night, bound without chains, &c.* ||^o Or, *desert.*

them from fear: but noises as of waters falling down^{||c} sounded about them^d, and sad visions appeared unto them with heavy^{||d} countenances. No power of the fire⁵ might give them light: neither could the bright flames of the stars endure to lighten that horrible night. Only there appeared unto them a fire kindled of itself^{||e},⁶ very dreadful: for being much terrified, they thought the things which they saw^{||f} to be worse than the sight they saw not^{||g}. As for the illusions of art magick, they⁷ were put down, and their vaunting in wisdom was re- proved with disgrace, [and in the thought of their pride they were wounded with terror and the stings of flies³.] For they, that promised to drive away⁸ terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at. For though⁹ no terrible thing did fear^{||h} them; yet being scared with beasts that passed by, [the pollution of flies, and⁴] the hissing of serpents, they [shrank even from the¹⁰ sight of birds, and⁵] died for fear, denying that they saw the air, which could of no side be avoided^{||i}.

For wickedness, condemned by her own witness, is¹¹ very timorous^{||j}, and being pressed with conscience, always forecasteth grievous^o things. For fear is¹² nothing else but a betraying of the succours which reason offereth^{||k}. And the expectation from within,¹³ being less, counteth the ignorance more than the cause which bringeth the torment^{||l}.

But they sleeping the same sleep that night, which¹⁴ was indeed intolerable^{||m}, and which came upon them out of the bottoms of inevitable hell, were partly vexed¹⁵ with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them. So then whosoever there fell¹⁶ down was straitly kept, shut up in a prison without iron bars^{||n}. For whether he were husbandman, or¹⁷ shepherd, or a labourer in the field^{||o}, he was overtaken

and endured that necessity, which could not be avoided: for they were all bound with one chain of
 18 darkness. Whether it were a whistling wind^f, or a melodious noise of birds among the spreading branches,
 19 or a pleasing fall^{||^p} of water running violently, or a terrible sound^{||^q} of stones cast down, or a running that could not be seen of skipping beasts^{||^r}, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains^{||^s}; these things made them
 20 to swoon for fear. For the whole world shined with clear light, and none were hindered in their labour^{||^t}:
 21 over them only was spread an heavy night, an image of that darkness^{||^u} which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

^f GEN. 3. 8.
 LEV. 26. 36.

^{||^p} Or, *even flow.*

^{||^q} Or, *harsh noise.* See verse 4.

^{||^r} Or, *playful animals.*

^{||^s} Or, *from a cavity in the mountains.*

^{||^t} In the Greek, *pursued its labours without interruption.* See Ps. 104. 23.

^{||^u} JOB 18. 18.

CHAPTER XVIII.

The plague that slew the firstborn, and the plague that was stayed in the wilderness.

1 **N**EVERTHELESS Thy saints had a very great light^a, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things^{||^a}, they counted them happy. 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^{||^b}.

3 Instead whereof Thou gavest them a burning pillar of fire^b, both to be a guide of the unknown journey, and a harmless^c sun to entertain them honourably^{||^c}.
 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^d unto the world.

5 And when they had determined to slay the babes of the saints, one child^e being cast forth, and saved, to reprove them, Thou tookest away the multitude of their children^f, and destroyedst them altogether in a

^a Ex. 10. 23.

^{||^a} The English here follows the Vulgate.

The Greek has, *since they also had suffered.* The Syriac: *they also were chastened,*

but they were counted happy because they were mercifully chastened.

^{||^b} Or, *desired to be reconciled to them.* See Ex. 12. 33, 36.

^b Ex. 13. 21; 14. 24.
 NUM. 9. 15—18.
 Ps. 78. 14; 105. 39.
 ch. 10. 17.

^c Ex. 13. 21; 14. 24.

NUM. 9. 15—18.

Ps. 78. 14; 105. 39.
 ch. 10. 17.

^d ZECH. 8. 22,

^c Ps. 121. 5, 6. Is. 4. 5, 6. BAR. 5. 8, 9. ^{||^c} Or, *for their glorious emigration.*
 23. JOHN 4. 22. ROM. 3. 1, 2. ^e Ex. 2. 3. ch. 11. 4. ^f Ex. 12. 29.

^g EX. 14. 27.
ch. 10. 19.

^h GEN. 15. 13,
14, 18, 19.

ⁱ GEN. 22. 16.
PS. 105. 9, 10.

^{||} ^d Or,
expected.

^j EX. 12. 8, 27.

^{||} ^e Or, *cove-
nanted to
observe the
law of the
Deity.*

^{||} ^f Or, *whilst
they sang
the praises
of their fa-
thers.* See
2 CHR. 30.
21; 35. 15,
18.

^k EX. 12. 20.

^l EX. 11. 5;
12. 29.

^m NUM. 33. 4.

ⁿ PS. 105. 36.

^{||} ^g Or, *son,*
as in EX. 4.
22, 23.

HOS. 11. 1.

^o PS. 147. 15.

ECCLES. 43.
26.

HEB. 4. 12.

^{||} ^h Or, *irre-
versible.*

NUM. 23. 19.

^p REV. 10. 1,
2, 5.

^q 1 SAM. 6. 9.

^{||} ⁱ Or, *the
pestilence.*

^r NUM. 16.

46, &c.

1 COR. 10.

10.

mighty water^g. Of that night were our fathers certi- 6
fied afore^h, that assuredly knowing unto what oathsⁱ
they had given credence, they might afterwards be of
good cheer. So of Thy people was accepted^{||^d} both the 7
salvation of the righteous, and destruction of the ene-
mies. For wherewith Thou didst punish our adver- 8
saries, by the same Thou didst glorify us, whom Thou
hadst called.

For the righteous children of good men did sacri- 9
fice^j secretly, and with one consent made a holy law^{||^e},
that the saints should be like partakers of the same
good and evil, the fathers now singing out the songs
of praise^{||^f}.

But on the other side there sounded^k an ill accord- 10
ing cry of the enemies, and a lamentable noise was
carried abroad for children that were bewailed. The 11
master and the servant^l were punished after one manner;
and like as the king, so suffered the common person.
So they all together had innumerable dead with one 12
kind of death; neither were the living sufficient to
bury^m them: for in one moment the noblestⁿ offspring
of them was destroyed. For whereas they would not 13
believe anything by reason of the enchantments; upon
the destruction of the firstborn, they acknowledged this
people to be the sons^{||^g} of God. For while all things 14
were in quiet silence, and that night was in the midst
of her swift course, Thine Almighty Word^o leaped 15
down from heaven out of Thy royal throne, as a fierce
man of war into the midst of a land of destruction, and 16
brought Thine unfeigned^{||^h} commandment as a sharp
sword, and standing up filled all things with death;
and it touched the heaven, but it stood upon the
earth^p. Then suddenly visions of horrible dreams 17
troubled them sore, and terrors came upon them un-
looked for. And one thrown here, and another there, 18
half dead, shewed the cause of his death. For the 19
dreams that troubled them did foreshew this, lest
they should perish, and not know^q why they were
afflicted.

Yea, the tasting of death^{||ⁱ} touched the righteous also, 20
and there was a destruction^r of the multitude in the

21 wilderness: but the wrath endured not long. 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^s servant. So he overcame the destroyer^h, not with strength of body, nor force of arms, but with a word subdued he him that punished, alleging the oaths and covenants^t made with the fathers. For when the dead were now fallen down by heaps^u one upon another, standing between, he stayed the wrath, and parted the wayⁱ to the living.

24 For in the long garment was the whole world^j, and in the four rows of the stones was the glory of the fathers graven^v, and Thy Majesty upon the diadem of his head. Unto these the destroyer gave place, and was afraid of them^k: for it was enough that they only tasted of the wrath.

^s NUM. 16. 5.
PS. 99. 6—8.
² TIM. 2. 19.

^h Or, *the multitude*, as in the Old English, and in most copies and versions. Or, *the disturbance*.

^t EX. 32. 13.
DEUT. 9. 27.

^u NUM. 16. 48.

ⁱ That is, *intercepted the way of the plague*.

^j That is, *the sign that he was the appointed intercessor for the world*.

^v EX. 28. 29,
36, 37, 38.
ECCLUS. 45.
6—12; 50. 11.

^k Some copies read, *they were afraid*; and so the Syriac and Arabic.

CHAPTER XIX.

God's people and their enemies. A recapitulation.

1 AS for the ungodly, wrath came upon them without mercy unto the end: for He knew before^a what they would do; how that having given them leave to depart^b, and sent them hastily away, they would repent^c and pursue them. For whilst they were yet mourning, and making lamentation at the graves of the dead^d they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone.

4 For the destiny^a, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil^e the punishment which was wanting to their torments: and that Thy people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew^b, serving the peculiar command-

^a EX. 14. 3, 4.

^b EX. 12. 33.

^c EX. 14. 5.

^d NUM. 33. 4.
ch. 18. 12.

^a Or, *a necessity*.
SEC ROM. 9.
17, 22.

^e PS. 75. 8.
IS. 51. 17.
2 MACC. 6.
14.

^b That is, *the course of nature was changed*.
See NUM. 16.
30.
JER. 31. 22.

^r Ps. 147. 15—
18; 148. 8.

^l lit., *dry
land
emerging.*

^g Is. 63. 13.
Ps. 106. 9.

^d Or, *wave.*

^e Or, *flowery.*

^h Is. 63. 13, 14.
Ps. 114. 3, 4.

^f Or, *instead
of the
natural
breeding of
animals, or,
insects.*

ⁱ ch. 16. 2.

^g That is,
*production,
produced in
an unusual
way.*

^h Or, *com-
fort.*

^j Ps. 77. 16—
18.

ch. 5. 21, 22.

ⁱ In the Vul-
gate, *others.*

^k GEN. 19. 4,
&c.; 46. 5, 6,
11.

^l Or, *what-
ever visita-
tion of
judgment
shall be
decreed for
those, &c.*

^m In Vulgate,
*received
strangers
unwill-
ingly.*

ⁿ GEN. 19. 11,
ch. 17. 2.

^o ch. 10. 6.

^p Or, *yawm-
ing; or, a
gloom that
deprived
them of
speech.*

^q ch. 16. 25.

^r Or, *the
elements
were re-
modelled
among
themselves.*

^s Ps. 66. 6.

^t ch. 16. 16.

ments^f that were given unto them, that Thy children might be kept without hurt: as namely, a cloud^g shadowing the camp; and where water stood before, dry land^h appeared; and out of the Red Sea a way without impediment^g; and out of the violent stream^d a green^e field: wherethrough all the people went that were defended with Thy hand, seeing Thy marvellous strange wonders. For they went at large like horses^h, and leaped like lambs, praising Thee, O Lord, Who hadst delivered them. 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^f, and how the river cast up a multitude of frogs instead of fishes.

But afterwardsⁱ they saw a new generation^g of fowls, when, being led with their appetite, they asked delicate meats. For quails came up unto them from the sea for their contentment^h. And punishments came upon the sinners not without former signs by the force of thunders^j: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers. For the Sodomitesⁱ did not receive those, whom they knew^k not when they came: but these brought friends into bondage, that had well deserved of them. And not only so, but peradventure some respect shall be had of those^l, because they used strangers not friendly^k: but these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them. Therefore even with blindnessⁿ were these stricken, as those were at the doors of the righteous^m man: when, being compassed about with horrible great^l darkness, every one sought the passage of his own doors.

For the elements were changedⁿ in themselves by a kind of harmony^m, like as in a psalterly 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. For earthly things were turned into watery, and the things, that before swam in the water, now went^o upon the ground. The fire^p had power in

- the water, forgetting his own virtue: and the water
 21 forgot his own quenching nature. On the other side,
 the flames^q wasted not the flesh of the corruptible
 living things, though they walked therein; neither
 melted^r they the icy kind of heavenly^{||ⁿ} meat, that was
 of nature apt to melt.
- 22 For in all things, O Lord, Thou didst magnify Thy
 people, and glorify them, neither didst Thou lightly
 regard them: but didst assist them in every time and
 place.

^q ch. 16. 17,
18.

^r ch. 16. 22—
24.

^{||ⁿ} In the
Greek,
ambrosial,
a term bor-
rowed from
heathen
poets.

THE WISDOM OF JESUS THE SON OF SIRACH,

OR

ECCLESIASTICUS.

INTRODUCTION.

THE book called Ecclesiasticus is usually placed next to the Wisdom of Solomon in the ancient Greek and Latin editions and manuscripts of the Old Testament, and in the catalogues of sacred books which are found in early Christian writings and documents. In the Greek it bears the title, 'Wisdom of Jesus the Son of Sirach;' in the Vulgate and Old Latin it is entitled 'Ecclesiasticus.' Upon this Ruffinus wrote as follows: 'There is another Book of Wisdom, which is said to be the work of the Son of Sirach; but amongst the Latins it is distinguished by this very word, "Ecclesiasticus;" a word not denoting the author of the book, but defining the quality of the Scripture.' It was therefore understood as defining the book to possess 'Ecclesiastical' authority, as distinct from Canonical; being recommended as useful and instructive, but of no authority in questions of doctrine. By others it was called the 'all-virtuous wisdom,' or the 'instructor.' According to S. Jerome, and a single Jewish authority, the title of 'Proverbs' was given to it in an ancient Hebrew copy. The Hebrew original of the book has

been lost, but there are traces of a Hebrew edition in some of the Rabbinical writings.

The author describes himself as Jesus the Son of Sirach, of Jerusalem: with the variations, *Sira*, and *Asiro*, in the Rabbinical writings, and the Syriac and Arabic Versions. He speaks of himself as a wanderer or traveller in pursuit of knowledge and experience: during his roving he was oft-times in danger of death (chap. xxxiv. 9—12). He had experience of the good and evil amongst men (chaps. xxxix. 4, and li. 13). He suffered especially from slander and false accusation, which exposed him to the suspicions of the king (chap. li. 6), and endangered his life. He describes his work as a gleaner from the wisdom of those who had gone before him, rather than an original production of his own mind: or as that of a collector of the fragments of his predecessors. By the blessing of the Lord he profited, and filled his winepress like a gatherer of grapes (chap. xxxiii. 16). As he proceeded, he accumulated more and more, 'his brook became a river, and his river became a sea' (chap. xxiv. 31). The book

answers to this description, shewing a great variety of style and matter, with but little attempt at systematic order or arrangement (chaps. xxxix. 32, and l. 27).

The description of Simon the High Priest, the son of Onias, in chapter l., renders it probable that the writer was a contemporary of Simon the Just, who was high priest from B.C. 310 to 290. The account of the temple worship bears the marks of an eye-witness. It has been objected that it was a time of peace and prosperity, and that the author speaks of his nation as suffering from the oppression of the heathen (chaps. xxxv. 18; xxxvi. 1—17). But these expressions may only refer to the hopes of the nation to regain their ancient independence and sovereignty.

The 'Prologue by an uncertain Author' is found in the Synopsis of Scripture which was inserted among the works of Athanasius, but it is believed to be of late date, of the eighth or ninth century after Christ. The Prologue by the Greek translator is found in all the copies and versions of the book, and gives as the date of the translation the reign of Ptolemy Euergetes, and the thirty-eighth year, which is diversely interpreted as the thirty-eighth year of the reign of Ptolemy, or of the age of the translator. The common opinion is that the king referred to is Ptolemy Euergetes II., surnamed Physcon, about B.C. 132: the translation of the Hebrew Scriptures into Greek being a work that was accomplished gradually, between the reign of Philadelphus and that of Physcon. There are numerous points of contact between the Greek Version of the Wisdom of the Son of Sirach and the Septuagint, such as chap. xlvi. 19; and some have inferred that the translator was acquainted with the Old

Testament Scriptures in their Greek form, rather than the Hebrew original, but this is doubtful.

It is believed that the other versions, Latin, Syriac, Arabic, Æthiopic, and Armenian, were all founded on the Greek translation of the grandson of Jesus the Son of Sirach. But the numerous variations in matter, arrangement, and details which these versions shew, prove that the Greek text must have undergone several recensions, and like the text of many parts of the Septuagint, it has suffered from the insertion of glosses, duplicate renderings, and parallel passages. The Vulgate is the same as the Old Latin Version, which was not revised by S. Jerome. The Syriac appears to be defective in the latter part, and the Arabic (though generally following the Syriac) even more so.

The teaching of the Wisdom of Jesus the Son of Sirach is partly doctrinal, and partly moral. The doctrinal teaching appears to be based on the Books of Job and Ecclesiastes; the moral portions are chiefly expansions of passages in the Proverbs of Solomon.

The doctrinal parts consist of contemplations of God's works in creation and Providence, His mercy, justice, and severity, and His other attributes. On the creation we find meditations in chaps. xvi. 25—30; xviii. 1; xlii. 15—25; and chap. xliii. The last passage is to some extent a paraphrase on the conclusion of Elihu's discourse in Job xxxvi., xxxvii. God's works cannot be studied too much; and yet they are unsearchable; there is no end to the investigation of them (chaps. xvi., xvii., xviii., xlii., xliii.). Here we find traces of the influence of the Book of Ecclesiastes, especially in relation to the ordering of things in adaptation to one another,

and the balancing of good and evil, life and death, prosperity and adversity (chaps. xvi. 28; xxxiii. 15; xlii. 23—25). In chap. xl. 1, &c., the sorrows of human life are dwelt upon, after the pattern of the same book. In common with the author of Wisdom, he asserts the Divine mercy to be extended to all flesh (chap. xviii. 9—14); whilst, unlike that author, he makes no attempt to explain away the instances of God's severity in punishing His people Israel (chap. xvi. 10—14). Like the author of Wisdom, he also asserts continually the Divine omniscience as seeing and hearing all things in the world, so that no guilt of man escapes His observation (chaps. xv. 19; xxiii. 18—20. Compare WISD. i. 6—11). On the other hand, the book shews few, if any, traces of the hope of immortality, and in this respect presents a contrast to the 'Wisdom of Solomon.' The thoughts connected with the prophecy of Samuel after death, the translation of Enoch and Elias, and the expectation of the reappearance of the latter upon earth, must have been inconsistent with a denial of the future state; and the expressions concerning the bones of the prophets in chaps. xlv. 12; xlix. 10, have been quoted as indicating a hope of the resurrection: but the general language of the book concerning 'death' and 'the end' of man is not that of a teacher of the doctrine of immortality. The dead leave 'a name' or a 'memorial' behind them, their life and work is continued in their children, and their children reap the fruits of their doings, whether good or evil. After death there is no more thanksgiving (chap. xvii. 27, 28), no more doing good (chap. xiv. 12, 13); and the end of the righteous is blessed, because they have finished their work, and have

left a good name behind them, or are happy in their children (chap. xi. 28). The exhortation to remember the end (chaps. vii. 30; xxviii. 6) is continually an allusion to man's mortality, not his immortality: and the portion of the wicked after death is an evil name and a wicked posterity, whose life is worse than death, so that the lot of one who dies childless is to be preferred to it (chaps. xvi. 1—3; xli. 6, 7, 8. Compare WISD. iii. 13, 14; iv. 1). In chap. xli. the remedy for the fear of death is the happiness of leaving a good name behind, 'A good life hath but few days: 'but a good name endureth for ever.' On the other hand, the words in chap. vii. 17, 'the vengeance of the 'ungodly is fire and worms,' are parallel to passages in other writings which appear to refer to the future state, such as JUDITH xvi. 17; 4 MACC. xii. 11, 12.

The Book of Ecclesiasticus contains some strong assertions of man's free will, chap. xv. 14—17, which were referred to in the Pelagian and Predestinarian controversies: and the teaching of chap. xviii. 1, that God's creation of all things was general or simultaneous, was also alleged in support of a view of the origin of the universe; but with these exceptions the use of the book in the Christian Church has been mostly moral and didactic; it has been sparingly, if ever, used to support points of faith. There are faint traces of the doctrine of angels, as in chap. xvii. 17; and of the expectation of the Messiah, in chap. li. 10; but both of these are open to question, as also some insertions in the Vulgate, which point the same way. It is then as a moral treatise that the book has exercised the widest influence, and the quotations in early Christian writings are almost ex-

clusively from the moral precepts of the book. Here also we find the nearest approaches to the teaching of the New Testament. Thus, the doctrine that obedience to the moral law is better than material sacrifices and ritual worship finds expression in chap. xxxv. 1, &c. In connexion with this there is the high commendation of almsgiving as more acceptable to God than any sin-offering, and as taking the place of the sin-offering, so far as it was a reparation for wrong done. In this point the book has suffered, in common with Tobit, the charge of unscriptural teaching (chaps. iii. 30; xvii. 22; xxix. 12, 13; xxxv. 2). But this charge is probably due to a misuse of the book in controversy, rather than to any necessary inference from the author's words; and accordingly we find these exhortations quoted without reserve in the Homilies of the sixteenth century Reformers. With respect to prayer, and the making of vows, great caution and preparation is inculcated; and there is a precept against babbling, or iteration of words, which may be compared with the precept of the Sermon on the Mount (chaps. vii. 14; xviii. 23). In chap. xxxii. 13, the duty of thanksgiving after meat is enjoined, as in the New Testament. The forgiveness of injuries is declared to be the condition of finding mercy from the Lord (chap. xxviii. 2-7).

Amongst the duties inculcated are those of resignation (chap. xi. 1, 5); the observance of holy days (chap. xxxiii. 7-9); reverence to God's priests (vii. 29, 31); parental and filial piety (chaps. iii. 1-11; vii. 23, 27, 28; xxx. 1-7); constancy in friendship (chaps. vi. 14-17; ix. 10; xxii. 23; xxv. 1); humility (chaps. iii. 18-21; x. 7, 9, 12-15); modesty (chap. xxxii. 7-12);

self-restraint (chap. xviii. 30, 31). On the other hand, there are many forcible cautions against sin: general maxims, in chaps. xxi. 1-3; xxvi. 28; xxxiv. 25, 26; against delay of repentance, in chap. v. 7-9; against pride, in chaps. vii. 4-6; x. 12, 13; xi. 4; against envy and melancholy in chap. xxx. 21-25; especially exclusiveness in imparting instruction, chaps. xx. 30, 31; xli. 15; against anger, chaps. i. 22; xxviii. 8-12; against gluttony and drunkenness, chaps. xxxi. 12-30; xxxviii. 29, 30; against lust and impurity, chaps. ix. 8, 9; xxiii. 18, 19, 22, 23; xxv. 21; xli. 21, 22; xlii. 12; against avarice, chaps. iv. 31; v. 8; x. 9; xiv. 1-12; xxix. 1-13; xxxi. 8-11; against sloth, chap. xxii. 1, 2; against false shame, chaps. iv. 21; xx. 22; xlii. 1; against profane swearing, chap. xxiii. 9-13; against tale-bearing and breach of confidence, chaps. xix. 7-12; xli. 23; against other sins of the tongue, chap. xxviii. 12-26; against dishonest dealing in trade, chaps. xxvi. 29; xxvii. 2. Woman's wickedness is especially dwelt upon, chaps. xxv. 21-26; xxvi. 6-12, 23-27; xlii. 11-14. Several of the sayings of the book have passed into familiar proverbs, such as, 'He that toucheth pitch shall be defiled therewith,' chap. xiii. 1; 'He that contemneth small things shall fall by little and little,' chap. xix. 1. Most of the moral sayings of the book are based on the higher wisdom of the fear of God, and the sense of His all-seeing eye: there is, however, a mixture of maxims of a more homely kind, commending worldly prudence, or even subtilty. Thus the words rendered 'seal of wisdom' in chap. xxii. 27, denote the selfish prudence of the serpent in not exposing itself to danger, rather than the wisdom which cometh from above. Instances of such

defects in his moral teaching are alleged from chaps. vii. 24, 26; viii. 12; ix. 2; xii. 2, 4; xxii. 23; xxv. 7; xxvi. 16—18; xxxviii. 17—19. In some of these instances the author corrects these statements by others of a different tendency elsewhere: but the general conclusion must be that the superstructure which he builds upon the foundation of the Divine Law is not without some elements of wood, hay, and stubble, although the gold and silver prevail. In chap. xxxviii. 24—34, his denunciation of trades and mechanical employments as incompatible with the pursuit of wisdom, appears at first sight like an echo of the Pharisees' contempt for the Galilæans, 'This people that knoweth not the law are accursed.' (Compare Dr. Edersheim on *Jewish Social Life*, p. 31.) But the thought seems to be rather, that persons wholly engrossed in lucrative employments, with no leisure for thought, lose the appetite for intellectual pursuits, and must leave the investigation of difficult problems to those who, in the midst of their other occupations, secure time for study.

Lastly, the book, in common with the Wisdom of Solomon, insists upon the duty of imparting to others the treasure of knowledge which has been acquired by prayer and study and Divine help. The saying is twice repeated, 'Wisdom that

'is hid, and treasure that is hoarded up, what profit is in them both? Better is he that hideth his folly, than a man that hideth his wisdom.' (Compare *Wisd.* vi. 22, 23; vii. 13.) Thus the way was being prepared for a wider diffusion of revealed truth, according to the charge given by our Lord to His disciples, 'Freely ye have received, freely give.' Their light was not to be hidden under a bushel, but to be set upon a candlestick to give light to all that were in the house.

The whole of Ecclesiasticus was formerly read in the Daily Lessons of the Church of England, from Oct. 24 to Nov. 19, omitting a few short passages, such as the one recommending divorce, and that concerning Samuel's prophecy after death. Twenty-seven sections of chapters are retained in the new Table of Lessons.

The Commentary of Dionysius Carthusianus is full of Scriptural illustration; that of Cornelius a Lapide is very rich in illustration and research, especially on the concluding chapters; whilst Lorinus is even more diffuse. There is at present no commentary in English which will bear comparison with any of these; and considering the great increase of accessible sources of information, it must be generally admitted that a great deal remains yet to be said in illustration of the book.

THE WISDOM OF JESUS THE SON OF SIRACH,

OR

ECCLESIASTICUS.

A Prologue made by an uncertain Author [¶].

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus, as he himself witnesseth, was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost perfected[¶], Sirach his son receiving it after him left it to his own son Jesus, who, having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, intituling it both by his own name, his father's name, and his grandfather's; alluring the hearer by the very name of Wisdom to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences, and parables, and certain particular ancient godly stories of men that pleased God; also his prayer and song; moreover, what benefits God had vouchsafed His people, and what plagues He had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

[¶] This Prologue is not in the Septuagint, Vulgate, or Old English Bibles.

[¶] Or, collected.

The Prologue of the Wisdom of Jesus the Son of Sirach.

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, but also they that desire to learn be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, 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^{||^a}, might profit much more in living according to the law.

||^a Or, *given to the study of these things.*

¹ Addition in Vulgate.

||^b Greek, *prophesies.*

||^c Or, *no small difference of learning.*

In the Vulgate, *I found there books left, of no small nor contemptible learning.*

||^d In the Greek, *interval of time.*

||^e Or, *in this foreign land, i.e. Egypt.*

||^f Or, *given to study.*

||^g Or, *directing their conduct according to the law of the Lord.*

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, which we have laboured to interpret, [while we follow the image of wisdom¹]. 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^{||^b}, 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^{||^c}: 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^{||^d} to bring the book to an end, and set it forth for them also; which in a strange country^{||^e} are willing to learn^{||^f}, being prepared before in manners^{||^g} to live after the law.

CHAPTER I.

Wisdom and the fear of the Lord.

1 **A**LL wisdom cometh^a from the Lord, and is with
 2 Him for ever. Who can number the sand^b of
 the sea, and the drops of rain, and the days of eter-
 3 nity? Who can find out the height of heaven, and
 the breadth of the earth, and the deep, [of the abyss¹]
 and wisdom? [Who hath searched out the wisdom of
 4 God that goeth before all things¹?] Wisdom hath been
 created^c before all things, and the understanding of
 5 prudence from everlasting. *The word of God Most
 *High is the fountain of wisdom; and her ways are
 6 *everlasting commandments*. To whom hath the root
 of wisdom^d been revealed? or who hath known her
 7 wise counsels^{||a}? *Unto whom hath the knowledge of
 *wisdom been made manifest? and who hath under-
 stood her great experience^{||b}?
 8 There is One [Most High Creator Almighty, and a
 powerful King²,] wise and greatly to be feared, the
 Lord sitting upon His throne, [being a God of domi-
 9 nion²:] He created her [in the Holy Ghost²,] and
 saw her, and numbered^e her, [and measured her²,]
 10 and poured her out upon all His works. She is with
 all flesh according to His gift, and He hath given her
 to them^f that love Him.
 11 The fear of the Lord is honour, and glory, and glad-
 12 ness, and a crown of rejoicing. The fear of the Lord
 maketh a merry heart, and giveth joy, and gladness,
 13 and a long life^g. Whoso feareth the Lord, it shall
 go well with him at the last, and he shall find favour
 in the day of his death. [The love of God is honour-
 able wisdom. And they to whom she shall shew her-
 self, love her by the sight, and by the knowledge of
 14 her great works³.] To fear the Lord is the beginning
 of wisdom: and it was created with the faithful^h in
 the womb; [it walketh with chosen women, and is
 known with the just and faithful. The fear of the
 Lord is the religiousness of knowledge. Religiousness
 shall keep and justify the heart, it shall give joy and
 gladness. It shall go well with him that feareth the

^a PROV. 2. 6 ;
8. 22.WISD. 7. 25 ;
9. 4.

ch. 24. 1, 3, 9.

^b PS. 139. 17,
18.ch. 18. 10.
¹ Additions
in Vulgate.^c PROV. 3. 19 ;
8. 27.* Omitted in
Syriac, and
most Greek
copies.^d WISD. 9. 13.^{||a} Or, *cun-
ning inven-
tions*,
PROV. 8. 12.^{||b} In Vulgate,
*the multi-
plicity of
her steps*.* Omitted in
most Greek
copies.² Additions
in Vulgate.^e JOB 28. 27,
margin.^f ECCLES. 2. 26.^g PROV. 3. 2,
16 ; 9. 10, 11.
ver. 20.³ Addition in
Vulgate,
and in
some Greek
copies.^h JER. 1. 5.
LUKE 1. 15.
GAL. 1. 15,
16.

⁴ Addition in Vulgate.

^{ll} ^c lit., *hath made her nest with men, even an everlasting foundation.*

^{ll} ^d lit., *inebriates, or, cheers,* Ps. 23. 5.

ⁱ Prov. 3. 10.

^{ll} ^e lit., *the health that results from cure, or, restored health.*

* Omitted in most Greek copies. The Vulgate has: *and it hath seen and numbered her, but both are the gifts of God.*

⁵ Addition in some Greek copies.

⁶ Addition in Vulgate.

^j Prov. 16. 6.

^{ll} ^f In the Greek, *unrighteous anger.* In Vulgate, *he that is without fear.*

^{ll} ^g In Vulgate, *His good sense.*

⁷ Addition in Vulgate.

^{ll} ^a In Greek, *Hast thou desired wisdom?*

^k ch. 21. 11.

⁸ Addition in Vulgate.

* Omitted in most Greek copies.

^l Ps. 12. 2; 86. 11.

⁹ Addition in Vulgate.

^m Prov. 26. 26.

Lord, and in the days of his end he shall be blessed ⁴.] Wisdom hath built ^{ll} ^c an everlasting foundation with 15 men, and she shall continue with their seed. To fear 16 the Lord is fulness of wisdom, and filleth ^{ll} ^d men with her fruits. She filleth all their house with things 17 desirable, and the garners ⁱ with her increase. The 18 fear of the Lord is a crown of wisdom, making peace and perfect health ^{ll} ^e to flourish; * both which are the * gifts of God: and it enlargeth their rejoicing that love * Him *.

[And He saw and revealed her ⁵.] Wisdom raineth 19 down skill and knowledge of understanding, and exalteth them to honour that hold her fast. The root of 20 wisdom is to fear the Lord, and the branches thereof are long life. [In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination ⁶.] The fear of the 21 Lord driveth away sins ^j: and where it is present, it turneth away wrath. A furious man ^{ll} ^f cannot be just- 22 fied; for the sway of his fury shall be his destruction. A patient man will bear for a time, and afterward joy 23 shall spring up unto him. He ^{ll} ^g will hide his words 24 for a time, and the lips of many shall declare his wisdom. The parables of knowledge are in the treasures 25 of wisdom: but godliness is an abomination to a sinner. [My son ⁷,] if thou desire wisdom ^{ll} ^h, keep the command- 26 ments ^k, and the Lord shall give her unto thee. For 27 the fear of the Lord is wisdom and instruction: and faith and meekness are His delight; [and he will fill up his treasures ⁸.] Distrust not the fear of the Lord 28 * when thou art poor *: and come not unto Him with a double ^l heart. Be not an hypocrite in the sight of 29 men, and take good heed what thou speakest, [and thou shalt not offend through thy lips ⁹.] Exalt not 30 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 ^m, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAPTER II.

Exhortation to patience.

1 **M**Y son, if thou come to serve the Lord [God, stand
 2 fast in rightcousness and fear, and¹] prepare thy
 3 soul for temptation². Set thy heart aright, and constantly
 4 endure, [incline thine ear and receive the words
 5 of understanding²,] and make not haste^b in time of
 6 trouble^{ll}. [Wait on God with patience³,] cleave unto
 7 Him, and depart not away, that thou mayest be in-
 8 creased at thy last end. Whatsoever is brought upon
 9 thee take *cheerfully*, [and in thy sorrow endure⁴,]
 10 and be patient when thou art changed to a low estate.
 11 For gold is tried [and silver also⁵] in the fire^c, and
 12 acceptable men in the furnace of adversity. Believe
 13 in Him, and He will help thee; order thy way aright,
 14 and trust in Him; [keep His fear, and grow old there-
 15 in⁶.] Ye that fear the Lord, wait for His mercy; and
 16 go not aside, lest ye fall. Ye that fear the Lord, be-
 17 lieve Him; and your reward shall not fail. Ye that
 18 fear the Lord, hope for good, and for everlasting joy
 19 and mercy, [and it shall come to you for your delight.
 20 Ye that fear the Lord, love Him, and your hearts shall
 21 be enlightened. My children⁷,] look at the genera-
 22 tions of old, and see; did ever any trust in the Lord^d
 23 and was confounded? or did any abide in His fear, and
 24 was forsaken? or whom did He ever despise, that
 25 called upon Him? For the Lord is full of compassion
 26 and mercy, longsuffering^e, and very pitiful, and forgiv-
 27 eth sins, and saveth in time of affliction; [and He is a
 28 protector to all that seek Him in truth⁸.]
 29 [Woe to them that are of a double heart, and to
 30 wicked lips, and to the hands that do evil⁹!] Woe
 31 be to fearful hearts, and faint hands^{ll}, and the sinner
 32 that goeth two ways^f [on the earth⁹!] Woe unto him
 33 that is fainthearted! for he believeth not; therefore
 34 shall he not be defended. Woe unto you that have
 35 lost patience! [and that have forsaken the right ways,
 36 and have gone aside into crooked ways¹⁰!] And what
 37 will ye do when the Lord shall visit you? They that

¹ Addition in Vulgate.^a Ps. 34. 19.
² TIM. 3. 12.² Addition in Vulgate.^b Is. 28. 16;
52. 12.² ESD. 4. 34.^{ll} Or, *calamity*, as in PROV. 27. 10.³ Addition in Vulgate.^{*} Omitted in Vulgate, and most Greek copies.⁴ Addition in Vulgate. In Syriac, *in sickness and want*.⁵ Addition in Vulgate.^c PROV. 17. 3;
27. 21.ZECH. 13. 9.
WISD. 3. 6.⁶ Addition in Vulgate.⁷ Addition in Vulgate.^d JOB 4. 7;
8. 8, 10.

PS. 37. 25.

^e WISD. 15. 1.⁸ Addition in Vulgate.⁹ Additions in Vulgate.^{ll} Or, *hands that hang down*, as in HEB. 12. 12.^f 1 KIN. 18. 21.
JAMES 1. 8.¹⁰ Addition in Vulgate.

- ¹¹ Addition in Vulgate.
¹¹ In the Vulgate, *If we repent not, we shall fall, &c.* In the Syriac, *He that forsakes the Lord, destroys himself.*
⁸ See 2 SAM. 24. 14.
 JUDITH 7. 29.
 2 MACC. 10. 4.
^h ch. 18. 5, 10, 11.
¹² Addition in Syriac.

fear the Lord will not disobey His word; and they that love Him will keep His ways. They that fear the Lord will seek that which is wellpleasing unto Him; and they that love Him shall be filled with the law. They that fear the Lord will prepare their hearts, and humble their souls in His sight. [They that fear the Lord keep His commandments, and will have patience even until His visitation¹¹,] saying, We will fall¹¹ into the hands of the Lord⁸, and not into the hands of men: for as His majesty^h is, so is His mercy, [and as His Name is great, so are His doings¹².]

CHAPTER III.

Exhortation to filial piety and humility.

- ^a MATT. 11. 19.
 ch. 24. 18.
¹ Addition in Vulgate.
² Addition in Vulgate.
 See ver. 5.
^b TOBIT⁴ 4. 9.
 ch. 7. 27.
 1 TIM. 6. 19.
^c PROV. 29. 3, 17.
¹¹ In Vulgate, *to his father.*
³ Additions in Vulgate.
^d GEN. 9. 25—27; 49. 7.

[THE sons of wisdom^a are a congregation of righteous men: and their generation obedience and love¹.] Hear me your father, O children, and do thereafter, that ye may be safe. For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. [He that loveth God, shall obtain pardon for his sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days².] Whoso honoureth his father maketh an atonement for his sins: and he that honoureth his mother is as one that layeth up treasure^b. Whoso honoureth his father shall have joy^c of his own children; and when he maketh his prayer, he shall be heard. He that honoureth his father shall have a long life; and he that is obedient unto the Lord¹¹ shall be a comfort to his mother. He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters. Honour thy father and mother both in word and deed [and in all patience³,] that a blessing may come upon thee from them, [and his blessing may remain in the latter end³.] For the blessing of the father establisheth the houses of children: but the curse^d of the mother rooteth out foundations. Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee. For the glory of a man is from the honour of 11

his father; and a mother in dishonour^b is a reproach
 12 to the children. My son, help thy father^o in his age,
 13 and grieve him not as long as he liveth. And if his
 understanding fail, have patience with him; and de-
 14 spise him not^f when thou art in thy full strength. For
 the relieving of thy father shall not be forgotten: and
 instead of sins it shall be added to build thee up, [for
 good shall be repaid to thee for the offence of thy
 mother, and in righteousness thou shalt be establish-
 15 ed⁴;] in the day of thine affliction it shall be remem-
 bered; thy sins also shall melt away^{llc}, as the ice in the
 16 fair warm weather. He that forsaketh his father is as
 a blasphemer^{llad}; and he that angereth his mother is
 17 cursed of God. My son, go on with thy business in
 meekness; so shalt thou be beloved of him that is
 18 approved^{llc}. The greater thou art, the more humble
 thyself, and thou shalt find favour^z before the Lord.
 19 *Many are in high place, and of renown: but mysteries
 20 *are revealed unto the meek*. For the power of the
 Lord 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^h for thee to see with
 23 thine eyes the things that are in secret. Be not curi-
 ous^{llf} in unnecessary matters, [and in many of His works
 be not inquisitive⁵;] for more things are shewed unto
 24 thee than men understand. For many are deceived by
 their own vain opinion; and an evil suspicion hath
 25 overthrown their judgment. *Without eyes thou shalt
 *want light: profess not the knowledge therefore that
 26 *thou hast not*. A stubborn heart shall fare evil at
 the last; and he that loveth danger shall perish there-
 27 in. An obstinate heart shall be laden with sorrows;
 28 and the wicked man shall heapⁱ sin upon sin. In the
 punishment of the proud there is no remedy^{llg}; for the
 plant of wickedness hath taken root in him, [and it
 29 shall not be perceived⁶.] The heart of the prudent
 will understand a parable; and an attentive ear is the
 desire of a wise man. [A wise heart, and which hath
 understanding, will abstain from sins, and in the works

^b In Vulgate,
*a father
 without
 honour.*

In Syriac,
*to defame
 a mother is
 a grievous
 crime.*

^o PROV. 23. 22.

TOBIT 4. 3.

ch. 7. 27. 28.

MATT. 15. 4.

1 TIM. 5. 4.

^f GEN. 37. 32.

1 SAM. 2. 25.

2 SAM. 15. 7,

&c.

⁴ Addition in
 Vulgate.

^{llc} In the
 Arabic, *He
 shall drive
 away evils
 from thee.*

^{llad} In Vulgate,
of evil fame.

^{llc} In Vulgate,
*above the
 glory of
 men. In the
 other ver-
 sions, above
 him that
 bestoweth
 gifts.*

^z PROV. 3. 34.

JAMES 4. 6.

* Omitted in
 Vulgate and
 some Greek
 copies.

^h DEUT. 29. 29.

^{llf} Or, *Be not
 busy, or,
 meddle not.*
 See 2 THESS.
 3. 11.

⁵ Addition in
 Vulgate. So
 also the
 Syriac.

* Omitted in
 Vulgate and
 most Greek
 copies. In
 Syriac and
 Arabic after
 ver. 27.

ⁱ ch. 5. 5; 7. 8.

^{llg} The Vul-
 gate has, *In
 the congrega-
 tion of
 the proud
 there is no
 health.*

⁶ Addition in
 Vulgate.

of righteousness shall have success⁷.] Water will 30
 quench a flaming fire; and alms maketh an atonement
 for ^h sins^j. [And God provideth for him^k that sheweth
 favour⁸:] and he that requiteth good turns is mindful 31
 of that which may come hereafter; and when he fall-
 eth^l, he shall find a stay.

⁷ Addition in Vulgate.
^h In Vulgate, *resisteth*.
^j PROV. 15. 27, LXX.
 DAN. 4. 27.
 TOBIT 4. 10;
 12. 9.
^k Ps. 37. 25.
⁸ Addition in Vulgate. ^l Ps. 37. 24.

CHAPTER IV.

An exhortation to works of mercy, and to the pursuit of wisdom.

MY son, defraud not^a the poor of his living^h, [turn 1
 not away thy eyes^b from the poor¹,] and make
 not the needy eyes to wait long. Make not an hungry 2
 soul sorrowful; neither provoke a man in his distress.
 Add not more trouble to an heart that is vexed; and 3
 defer not^c to give to him that is in need. Reject not 4
 the supplication^d of the afflicted; neither turn away
 thy face from a poor man. Turn not away thine eye 5
 from the needy^h [for fear of anger²,] and give him none
 occasion to curse thee [behind thy back².] For if he 6
 curse thee^e in the bitterness of his soul, his prayer
 shall be heard of Him that made him. Get thyself 7
 the love of the congregation, [and humble thy soul to
 the ancient³,] and bow thy head to a great^f man. *Let 8
 it not grieve thee to bow down thine ear to the poor,
 [and pay what thou owest⁴,] and give him a friendly
 answer with meekness. Deliver^g him that suffereth 9
 wrong from the hand of the oppressor; and be not
 fainthearted [in thy soul⁵] when thou sittest in judg-
 ment. Be as a father^h unto the fatherless, and instead 10
 of an husband unto their mother: so shalt thou be as
 the [obedient⁵] son of the Most High, and He shall
 love thee more than thy mother doth.

Wisdom exalteth her children, [and inspireth life 11
 into them⁶,] and layeth hold of them that seek her,
 [and will go before them in the way of righteousness⁶.]
 He that loveth her, loveth lifeⁱ; and they that seek 12
 to her early shall [embrace her sweetness and⁶] be
 filled with joy. He that holdeth her fast shall inherit 13
 glory; and wheresoever she entereth^h, the Lord will

^a LEV. 19. 13.
 JER. 22. 13.
 MAL. 3. 5.
 JAMES 5. 4.
 TOBIT 4. 14.
 ch. 34. 22.
^b lit., *life*. In Vulg., *alms*.
^c TOBIT 4. 7.
 ver. 4.
^d Addition in Vulgate.
^e PROV. 3. 27, 28.
^f PROV. 21. 13.
 TOBIT 4. 7.
^g Or, *from him that asketh thee*.
^h Additions in Vulgate.
ⁱ EX. 22. 22, 23.
 DEUT. 15. 9;
 24. 14, 15.
 PROV. 28. 27.
^j Addition in Vulgate.
^k LEV. 19. 32.
 1 PET. 5. 5.
 * Omitted in some Greek copies.
^l Addition in Vulgate.
^m IS. 1. 17.
 JER. 22. 3.
ⁿ Additions in Vulgate.
^o JER. 5. 28.
 ZECH. 7. 9, 10.
^p PROV. 8. 35, 36.
^q Additions in Vulgate.
^r PROV. 8. 17.
 WISD. 6. 14.
^s Or, *He entereth*.

14 bless. They that serve her shall minister to the Holy One: and them that love her, the Lord doth love.

15 Whoso giveth ear unto her shall judge^k the nations: and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her, he shall inherit her; and his generation^{ll} shall hold her in possession. For at the first [when she chooseth him⁷] she will walk with him [in temptation and ⁷] by crooked ways, and bring fear and dread upon him, and torment him with her discipline¹, until she may trust his soul, and try him by her laws. Then will she return the straight way unto him, and comfort him, [and give him joy⁸,] and shew him her secrets, [and will heap upon him treasures of knowledge, and understanding of righteousness⁸.] But if he go wrong, she will forsake him, and give him over to his own ruin [and to the hands of his enemy⁸.]

20 Observe the opportunity, and beware of evil; and be not ashamed^m [to say the truth⁹] when it concerneth thy soul. For there is a shame that bringeth sin; and there is a shame which is glory and grace. Accept no personⁿ against [thy own person, nor against⁹] thy soul [a lie⁹:] and let not the reverence of any man cause thee to fall^{ll}. And refrain not to speak, when there is occasion to do good^{ll}, *and hide not thy wisdom in her *beauty*. For by speech wisdom shall be known: and learning by the word of the tongue, [and stedfastness in the works of righteousness¹⁰.] In no wise speak against the truth; but be abashed of the error of thine ignorance. Be not ashamed to confess^o thy sins; and force not the course of the river. Make not thyself an underling to a foolish man; neither accept the person of the mighty^{ll}.

28 Strive for the truth^{ll} unto death, and the Lord shall fight for thee, [and will overthrow thy enemies¹¹.] Be not hasty^{ll} in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion^p in thy house, nor frantick^{ll} among thy servants, [oppressing them that are under thee¹².] Let not thine hand be stretched out to receive, and shut^q when thou shouldest repay.

^k WISD. 3. 8.
^{ll} ^d Greek, *generations*.

⁷ Additions in Vulgate.

¹ DEUT. 8. 2, 5.
MATT. 7. 14.
REV. 3. 19.

⁸ Additions in Vulgate.

^m ch. 42. 1, 8.
MARK 8. 38.

2 TIM. 1. 8.

⁹ Additions in Vulgate.

ⁿ LEV. 19. 15.
PROV. 24. 23.

& 28. 21.
JUDE 16.

^{ll} ^c In the Vulgate, *reverence not*

(or, be not ashamed of)

thy neighbour in his fall.

^{ll} ^{lit.}, *in time of salvation*, or,

when there is opportunity to save. See

LEV. 19. 17.

2 TIM. 4. 2.

* Omitted in some Greek copies.

¹⁰ Addition in Vulgate.

^o JOB 31. 33.
PROV. 28. 13.

^{ll} ^g In the Vulgate, *Submit not thyself to every man for sin, and resist not the face of the mighty.*

^{ll} ^h Or, *justice*, as in Vulgate.

¹¹ Addition in Vulgate.

^{ll} ⁱ Or, *rough*,

PROV. 18. 23.

^p PROV. 28. 15.

^{ll} Or, *suspicious*: *lit.*, *one who has dreams or delusions.*

¹² Addition in Vulgate.

^q ch. 29. 4—6.

CHAPTER V.

Against presumption and inconstancy.

- ^a Ps. 49. 6 ;
62. 10.
TOBIT 5. 18,
19.
1 TIM. 6. 17.
^{11a} In the Vulgate, *unjust possessions*, as in ver. 8.
* Omitted in most Greek copies.
See LUKE 12. 19.
^{1, 2} Additions in Vulgate.
* Omitted in most copies of Greek.
^{11b} In most copies, *will surely punish thee*.
^b ECCLES. 8. 11.
2 PET. 3. 9.
ch. 7. 16.
^{11c} Or *Because, thy sins are forgiven thee*. See above,
ch. 3. 27.
& 7. 8.
^c ch. 16. 11,
12, 13 ; 21. 1.
* Omitted in most Greek copies.
^d PROV. 10. 2 ;
11. 4.
³ Addition in Vulgate.
^{11d} In Syriac, *Sail not with every wind*. In Arabic, *Be not carried away*, as in HEB. 13. 9.
⁴ Additions in Vulgate.
^e JAMES 1. 19.
1 PET. 3. 15.
* Omitted in most Greek copies.
^{11e} In Vulgate, *return a true answer*.
^f JUDG. 18. 19.
JOB 21. 5.
PROV. 30. 32.
⁵ Addition in Vulgate.

SET not thy heart^a upon thy goods^{11a}; and say not, I have enough *for my life*; [for it shall be of no service in the time of vengeance and darkness¹.] Follow not thine own mind and thy strength, to walk² in the ways of thy heart: and say not, [How mighty³ am I! and²] who shall controul me *for my works?* for the Lord will surely revenge thy pride^{11b}.

Say not, I have sinned, and what harm hath hap-⁴pened unto me? For the Lord^b is longsuffering, He will in no wise let thee go. Concerning propitiation^{11c},⁵ be not without fear to add sin unto sin: and say not^c,⁶ 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. Make no⁷ tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, *and in thy security thou shalt be destroyed*, and perish in the day of vengeance.

Set not thine heart^d upon goods unjustly gotten; for⁸ they shall not profit thee in the day of calamity [and revenge³.]

Winnow not with every wind^{11d}, and go not into every⁹ way: for so doth the sinner that hath a double tongue. Be stedfast in thy understanding; and let thy word be¹⁰ the same. [Be constant in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and righteousness keep with thee⁴.] Be swift to hear^e [the word, that thou mayest un-¹¹derstand⁴:] *and let thy life be sincere*; and with patience give answer^{11e}. If thou hast understanding, an-¹²swer thy neighbour; if not, lay^f thy hand upon thy mouth, [lest thou be surprised in an unskilful word, and be confounded⁵.] Honour and shame is in talk: and the¹³ tongue of man^{11f} is his fall. Be not called a whisperer^g,¹⁴ and lie not in wait with thy tongue: for a foul shame [confusion and repentance⁶] is upon the thief, and an evil condemnation upon the double tongue, [but to the

^{11f} In Vulgate, *of the fool*. ^g PROV. 16. 28 ; 17. 9. ⁶ Addition in Vulgate.

15 whisperer hatred, and enmity, and reproach⁶.] Be not ignorant of anything^{||g} in a great matter or a small.

⁶ Addition in Vulgate. ^{||g} That is, commit no error, or sin of ignorance, or heedlessness.

CHAPTER VI.

Friendship, and the fruits of wisdom.

1 **I**NSTEAD of a friend become not an enemy^{||a}; for [thereby¹] thou shalt inherit an ill name^{||b}, shame, and reproach: even so shall a sinner that hath a double tongue. Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull^{||c} straying alone¹, [and thy strength be quashed by folly¹.] Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree [in the wilderness².] A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn^{||d} of his enemies, [and shall lead him into the lot of the wicked³.] Sweet language^a will multiply friends: and a fairspeaking tongue will increase kind greetings. Be in peace with many: nevertheless have but one counsellor of a thousand^b. If thou wouldest get a friend, prove him first^{||e}, and be not hasty to credit him. For some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend, who being turned to enmity and strife, will discover thy reproach^{||f}. Again, some friend is a companion at the table, and will not continue in the day of thy affliction^c. But in thy prosperity he will be as thyself^{||g}, and will be bold over thy servants. If thou be brought low^{||h}, he will be against thee, and will hide himself from thy face^{||i}. Separate thyself from thine enemies, and take heed of thy friends. A faithful friend is a strong defence^d; and he that hath found such an one hath found a treasure. Nothing doth countervail a faithful friend: [no weight of gold and silver can equal the goodness of his fidelity⁴,] and his excellency is invaluable. A faithful friend is the medicine of life [and immortality⁴;] and they that fear the Lord shall find him.

himself before thee.

^{||a} The Vulgate adds, *thou shalt have unanimous friendship for good.* ^d 1 SAM. 19. 4, &c.; 20. 17. ⁴ Additions in Vulgate.

^{||a} In Old English, *Be not thy neighbour's enemy for thy friend's sake.*

^{1, 2, 3} Additions in Vulgate. See Hos. 8. 9.

^{||b} Or, *an ill name shall inherit shame, &c.*

^{||c} Or, *as a palm.* But in Arabic, *weakened like a bull seeking fodder.*

^{||d} Or, *alau h-ing stock,* ch. 18. 31.

^a ch. 20. 13.

^b JOB 33. 23. ECCLES. 7. 28.

CANT. 5. 10.

^{||e} Or, *get him in time of trial.* See PROV. 17. 17.

MIC. 7. 5. ch. 12. 8. 9.

^{||f} Or, *being turned to enmity will disclose hatred and strife and reproaches.*

^c PROV. 14.

20; 19. 4. 7. ch. 37. 4. 5.

^{||g} In the Vulgate, *A friend if he continue steadfast will be to thee as thyself.*

^{||h} In the Vulgate, *If he humble*

Whoso feareth the Lord shall direct his friendship 17
aright: for as he is, so shall his neighbour be also.

My son, gather instruction from thy youth up: so 18
shalt thou find wisdom till thine old age. Come unto 19
her as one that ploweth and soweth, and wait for her
good fruits: for thou shalt not toil much^e in labouring

^e WISD. 6. 14.

She is very unpleasant^f to the unlearned: he that is 20
without understanding will not remain with her. She 21

^f PROV. 1. 7,
22; 17. 16.

will lie upon him as a mighty stone of trial^g; and he
will cast her from him ere it be long. For wisdom is 22
according to her name, and she is not manifest unto
many, [but to them to whom she is known, she con-

^g ZECH. 12. 3.

tinueth even to the sight of God⁵.] Give ear, my son, 23
receive my advice, and refuse not my counsel, and 24
put thy feet into her fetters, and thy neck into her

⁵ Addition in
Vulgate.

^h Or, collar.

chain^h. Bow down thy shoulder, and bear her, and 25
be not grieved with her bonds. Come unto her with 26
thy whole heart, and keep her ways with all thy power.

^h PROV. 3. 18;
4. 6.

Search, and seek, and she shall be made known unto 27
thee: and when thou hast got hold^h of her, let her not
go. For at the last thou shalt find her rest, and that 28

⁶ Addition in
Vulgate.

shall be turned to thy joy. Then shall her fetters be 29
a strong defence for thee, [and a firm foundation⁶] and
her chains a robe of glory. For there is a golden orna-

ⁱ PROV. 1. 9;
4. 9.

mentⁱ upon her, [and in her is the beauty of life, and
her chains are a healing bandage⁷,] and her bands are
purple lace^k. Thou shalt put her on as a robe of ho-

⁷ Addition in
Vulgate.

^k Or, a rib-
band of
blue. See
NUM. 15. 38.

nour, and shalt put her about thee as a crown of joy.
My son, if thou wilt, thou shalt be taught: and if thou 32
wilt apply thy mind, thou shalt be prudent. If thou 33

^j PROV. 11.
14; 15. 22;
24. 6.
ch. 8. 9.

love to hear, thou shalt receive understanding: and if
thou bow thine ear, thou shalt be wise. Stand in the 34
multitude of the elders^j; and cleave unto him that is

^l Or, dis-
course of
God, or, Di-
vine teach-
ing.

wise. Be willing to hear every godly discourse^l; and 35
let not the parables of understanding^m escape thee. And 36
if thou seest a man of understanding, get thee betimes

^m In Vulgate,
sayings of
praise.

unto him^k, and let thy foot wear the steps of his door. Let 37
thy mind be upon the ordinances of the Lord, and medi-

^k PROV. 8. 34.
TOBIT 4. 18.
ch. 8. 8, 9,
14; 37. 12.

tate continually in His commandments: He shall establish
thine heart, and give thee wisdom at thine own desire.

CHAPTER VII.

Sundry moral and religious duties.

- 1 **D**O no evil, so shall no harm come unto thee^{||a}.
 2 Depart from the unjust^{||b}, and iniquity shall turn
 3 away from thee. My son, sow not upon the furrows of
 4 unrighteousness^a, and thou shalt not reap them seven-
 5 fold. Seek not of the Lord preeminence, neither of
 6 the king the seat of honour. Justify not thyself before
 7 the Lord, [for He knoweth the heart¹ ;] and boast not
 8 of thy wisdom before the king. Seek not to be judge,
 9 being not able to take away iniquity^{||c}; lest at any
 10 time thou fear^{||d} the person of the mighty, and lay a
 11 stumblingblock in the way of thy uprightness. Offend
 12 not against the multitude of a city, and then thou shalt
 13 not cast thyself down among the people. Bind not one
 14 sin upon another^{||e}; for in one thou shalt not be un-
 15 punished. Say not^b, God will look upon the multitude
 16 of my oblations, and when I offer to the most high
 17 God, He will accept it.
 18 Be not fainthearted^c when thou makest thy prayer,
 19 and neglect not to give alms. Laugh no man to scorn
 20 in the bitterness of his soul: for there is One which
 21 humbleth and exalteth, [God Who seeth all².] Devise
 22 not^{||f} a lie against thy brother; neither do the like to
 23 thy friend. Use not^{||g} to make any manner of lie: for
 24 the custom thereof is not good. Use not many words^{||h}
 25 in a multitude of elders, and make not much bab-
 26 bling^{||i} when thou prayest. Hate not laborious work,
 27 neither husbandry, which^d the Most High hath or-
 28 dained. Number not thyself among the multitude of
 29 sinners, but remember that wrath will not tarry^e long.
 30 Humble thy soul greatly: for the vengeance [on the
 31 flesh³] of the ungodly^f is fire and worms.
 32 [Do not transgress against thy friend deferring
 33 money⁴ ;] change not a friend⁵ for any good by no
 34 means^{||j}; neither [despise⁴] a faithful brother for the
 35 gold of Ophir.
 36 Forego not^{||k} a wise and good woman, [or a wife

^{||a} Or, no evil
overtake
thee.

^{||b} Or,
iniquity.

^a JOB 4. 8.
PROV. 22. 8.
HOS. 8. 7 ;

10. 13.
GAL. 6. 7.

¹ Addition in
Vulgate.

^{||c} In Vulgate,
unless
thou have
strength
enough to
extirpate
iniquities.

^{||d} Or, reve-
rence. See
LEV. 19. 15.

^{||e} Or, bind
not thyself
to a sin
twice.

ch. 3. 27 ; 5. 5.

^b PROV. 21. 27.
ch. 5. 5, 6.

^c LUKE 18. 1.

² Addition in
Vulgate.

^{||f} Gr. *Plow*
not. See
PROV. 3. 29 ;
14. 22.

^{||g} Or, Be not
willing, or,
Delight not.

^{||h} Or, Speak
not idly.

^{||i} Or, repeat
not the
word. See
ECCLES. 5. 2.

^d GEN. 2. 15 ;
3. 19.

ECCLES. 1. 13.
2 THESS. 3.
10.

ch. 38. 25, &c.

^e ECCLES. 8. 11.
ch. 5. 7.

³ Addition in
Vulgate.

^f IS. 66. 24.
JUDITH 16.

17.

⁵ PROV. 18. 24.

⁴ Additions
in Vulgate.

^{||j} Gr. for a
thing
indifferent.

^{||k} Or, neglect
not.

⁵ Addition in Vulgate.

^{ll} In Vulgate, *the grace of her modesty.*

^h GEN. 31. 39, 40.

^{llm} In Vulgate, *Let a wise servant be dear to thee as thy own soul.*

ⁱ EX. 21. 2. DEUT. 15. 12. ch. 33. 30, 31.

⁶ Addition in Vulgate. See DEUT. 15. 13, 14.

^j PROV. 27. 23—27.

^{lln} In Syriac, *take wives for them in their youth.*

^{lo} Or, *shew not thy countenance gay.* See ch. 26. 10; 42. 11.

^{lp} Or, *Betroth.* See TOBIT 10. 12.

* Omitted in some Greek copies.

^k MAL. 2. 15. TOBIT 4. 12.

^{llr} Or, *to her that is hateful.*

^l TOBIT 4. 3. ch. 3. 2, &c.

^m DEUT. 6. 5.

^{lls} That is, *the Levites.* DEUT. 12. 19.

ⁿ LEV. 6. 16; 7. 7, 9, 32. NUM. 5. 9.

⁷ Addition in Vulgate.

^o LEV. 2. 3, 10.

^p DEUT. 15. 8, 10. TOBIT 4. 16.

^{llt} Or, *from the dead.*

See TOBIT 4. 17. ROM. 12. 15. 18. Is. 47. 7.

whom thou hast gotten in the fear of the Lord⁵:] for her grace^{ll} is above gold.

Whereas thy servant worketh truly, entreat him not²⁰ evil, nor the hireling that bestoweth himself^h wholly for thee. Let thy soul love a good servant^{llm}, and defraud him not of libertyⁱ, [nor leave him needy⁶.]

Hast thou cattle? have an eye^j to them: and if they²² be for thy profit, keep them with thee.

Hast thou children? instruct them, and bow down²³ their neck from their youth^{lln}. Hast thou daughters? ²⁴ have a care of their body, and shew not thyself cheerful^{lo} toward them. Marry^{llp} thy daughter, and so shalt ²⁵ thou have performed a weighty matter: but give her to a man of understanding.

Hast thou a wife after thy mind? forsake her not: ²⁶ * but give not thyself over to a light^k woman^{llq}.*

Honour thy father^l with thy whole heart, and forget ²⁷ not the sorrows of thy mother. Remember that thou ²⁸ wast begotten of them; and how canst thou recompense them the things that they have done for thee?

Fear the Lord with all thy soul, and reverence His ²⁹ priests. Love Him that made thee with all^m thy ³⁰ strength, and forsake not His ministers^{llr}. Fear the ³¹ Lord, and honour the priest; and give him his portion, as it is commandedⁿ thee; the firstfruits, and the trespass offering, and [the purifications: and for thy negligences purify thyself with a few. Offer to the Lord⁷] the gift of the shoulders, and the sacrifice of sanctification^o, and the firstfruits of the holy things. And stretch thine hand unto the poor, that thy bless- ³² ing^p may be perfected. A gift hath grace in the ³³ sight of every man living; and for the dead^{lls} detain it not.

Fail not to be with them that weep, and mourn^{llt} ³⁴ with them that mourn^q.

Be not slow to visit the sick^{llu}: for that shall make ³⁵ thee to be beloved^r.

Whatsoever thou takest in hand, remember the end^s, ³⁶ and thou shalt never do amiss.

^{llv} In the Vulgate, *walk.* See ECCLES. 12. 5. AMOS 5. 16. ⁹ ECCLES. 7. 2, 4. ROM. 12. 15. ^{llw} Or, *a sick man.* ^r MATT. 25. 36. JAMES 1. 27. ^s DEUT. 32. 29. PROV. 23. 18. Is. 47. 7. ch. 28. 6.

CHAPTER VIII.

Other lessons of wisdom and virtue.

1 **S**TRIVE not with a mighty man, lest thou fall into
 2 his hands. Be not at variance with a rich man,
 lest he overweigh^a thee: for gold [and silver¹] hath
 destroyed many, and perverted the hearts of kings.
 3 Strive not with a man that is full of tongue^{||a}, and heap
 4 not wood upon his fire. Jest not with a rude^{||b} man,
 5 lest thy ancestors be disgraced. Reproach not a man^b
 that turneth from sin, but remember that we are all
 6 worthy of punishment. Dishonour not a man in his
 7 old age^c: for even some of us wax old. Rejoice not
 over thy greatest enemy being dead^{||c}, but remember
 that we die all, [and are not willing that others should
 8 rejoice at our death².] Despise not the discourse of
 the wise^d, but acquaint thyself with their proverbs:
 for of them thou shalt learn instruction, and how to
 9 serve great men with ease. Miss not the discourse of
 the elders: for they also learned of their fathers, and
 of them thou shalt learn understanding, and to give
 10 answer as need requireth. Kindle not the coals of a
 sinner^{||d}, lest thou be burnt with the flame of his fire.
 11 Rise not up *in anger* at the presence of an injurious^{||e}
 person, lest he lie in wait^{||f} to entrap thee in thy words.
 12 Lend not unto him that is mightier than thyself; for if
 13 thou lendest him, count it but lost. Be not surety^e
 above thy power: for if thou be surety, take care to
 14 pay it. Go not to law with a judge; for they will
 judge for him according to his honour^{||g}.
 15 Travel not by the way with a bold^f fellow, lest he
 become grievous unto thee [and burden thee with his
 evils³;] for he will do according to his own will, and
 16 thou shalt perish with him through his folly. Strive
 not^g with an angry man, and go not with him into a
 solitary place: for blood is as nothing in his sight; and
 17 where there is no help, he will overthrow thee. Con-
 sult not with a fool; for he cannot keep counsel^{||h}, [and
 18 fools cannot love but such things as please them⁴.] Do
 no secret thing before a stranger; for thou knowest

^a PROV. 10.
15; 14. 20;
18. 11.

¹ Addition in
Vulgate.

^{||a} Or, *of an ill
tongue*, as
in ch. 9. 18.
ECCLES. 10. 14.

^{||b} Or,

ignorant.

^b 2 COR. 2. 6, 7.
GAL. 6. 1.

^c LEV. 19. 32.
ch. 3. 13.

^{||c} In most
copies,
*Rejoice not
over the
dead.*

² Addition in
Vulgate.

^d ch. 6. 35; 9.
14; 37. 12.

^{||d} The Vul-
gate adds,
*by rebuking
him.*

^{||e} Or,
insolent.

^{||f} Or, *sit
down*, op-
posing calm
malice to
the other's
hasty pas-
sion. See
1 SAM. 20. 34.

^e PROV. 11.
15; 20. 16.

^{||g} Or, *dignity.*
But in
Vulgate, *he
judgeth ac-
cording to
that which
is just.*

^f PROV. 1. 10,
11, 15, 18;
22. 24, 25.
ch. 9. 13.

³ Addition in
Vulgate.

^g ver. 1.
ch. 28. 8.

^{||h} Or, *he shall
not be able
to conceal
the matter.*
See PROV.
29. 11.
ch. 19. 11,
12; 21. 26.

⁴ Addition in
the Vulgate.

not what he will bring forth. Open not thine heart to 19
every man, lest he requite thee with a shrewd turn,
[and speak reproachfully to thee⁵.]

⁵ Addition in
Vulgate.

CHAPTER IX.

Cautions with regard to women, and persons in authority.

BE not jealous^a over the wife of thy bosom, and 1
teach her not an evil lesson against thyself. Give 2
not thy soul unto a woman to set her foot upon thy
substance^{||^a}, [lest she enter upon thy strength, and thou
be confounded¹.] Meet not with an harlot^{||^b}, lest thou 3
fall into her snares. Use not much the company of a 4
woman that is a singer, [and hearken not to her²,] lest
thou be taken with her attempts. Gaze not^b on a 5
maid, that [her beauty be not a stumblingblock to
thee, and³] thou fall not by those things that are
precious in her^{||^c}. Give not thy soul unto harlots, [that 6
thou destroy not thyself, and⁴] that thou lose^c not thine
inheritance. Look not round about thee in the streets^d 7
of the city, neither wander thou in the solitary places
thereof. Turn away thine eye from a beautiful woman, 8
and look not upon another's beauty; for many^e have
been deceived by the beauty of a woman; for herewith
love is kindled as a fire. [Every woman that is a
harlot, shall be trodden upon as dung in the way.
Many by admiring the beauty of another man's wife,
have become reprobate, for her conversation burneth as
fire⁵.] Sit not at all with another man's wife^{||^d}, *nor 9
sit down with her in thine arms, and spend not thy
money^{||^e} with her at the wine; lest thine heart incline
unto her, and so through thy desire^{||^f} thou fall into
destruction.

Forsake not an old friend; for the new is not com- 10
parable to him: a new friend is as new wine; when it
is old, thou shalt drink it with pleasure. Envy not the 11
glory of a sinner: for thou knowest not what shall be
his end. Delight not in the thing that the ungodly 12

^a NUM. 5. 12,
14, &c.

^{||^a} lit.,
strength.
But in
Syriac and
Arabic, *the*
things
which thou
possessest.

¹ Addition in
Vulgate.

See JUDGES
16. 5, 6, 17,
18.

PROV. 31. 3.

^{||^b} In Vulgate,
a woman
that hath
many
lovers.
Hos. 2. 5.

^{2, 3, 4, 5} Addi-
tions in
Vulgate.

^b JOB 31. 1.

^{||^c} Or, *incur*
penalties
on her
account.
See EX. 22.

16, 17.
DEUT. 22. 29.

^c PROV. 5. 8—
10; 6. 26;
29. 3.

^d PROV. 7. 8,
&c.

^e GEN. 34. 2.
2 SAM. 11. 2.
ch. 25. 21.
MATT. 5. 28.

^{||^d} lit., *a wo-*
man that
hath a
husband, as
in ROM. 7. 2.

* Omitted in
some Greek
copies.

In Vulgate,
nor repose
upon the
bed with
her.

^{||^e} Or, *revel not.* So DEUT. 21. 20, LXX., 'a reveller and a drunkard.' The Syriac
here has, *prolong not conversation with her.* ^{||^f} In Greek, *thy spirit.* In Vulgate, *thy*
blood. † PROV. 5. 5; 7. 27. ‡ PROV. 27. 10.

have pleasure in; but remember they shall not go unpunished^h unto their grave, [and that even to hell the wicked shall not please⁶.] Keep thee far¹ 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: [know it to be a communication with death, and⁷] remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city, [and upon the arms of them that are grieved⁸.] As near as thou canst, guess at thy neighbour, and consult^j with the wise [and prudent⁹.] Let thy talk be with the wise, [and let the thought of God be in thy mind¹⁰.] and all thy communication in the law of the Most High. And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord. For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech, [but the word of the ancients for the sense¹¹.] A man of an ill tongue¹² is dangerous in his city; and he that is rash^k in his talk shall be hated.

^h ch. 7. 8.

⁶ Addition in Vulgate.

¹ ch. 8. 16.

^{7, 8} Additions in Vulgate.

^j TOBIT 4. 18.

ch. 6. 36;
8. 8; 37. 22.

^{9, 10} Additions in Vulgate.

¹¹ Addition in Vulgate.

¹² Or, a man of tongue,

as in Ps. 140. 11.

ch. 8. 3.

^k PROV. 12. 16; 18. 7. ECCLES. 10. 11—15.

CHAPTER X.

Virtues and vices of men in power.

1 **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^a; and what manner of man the ruler of the city is, such
3 are all they that dwell therein. An unwise king^b 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 the Lord, and in due time He will set over it one^c 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^{1a} wrong;
7 and do nothing at all by injurious practices. [Avoid all sins, and lying, and walk not with a proud spirit: for¹] pride is hateful before God and man: and by
8 both doth one commit iniquity^{1b}. Because of unright-

^a PS. 101. 6. PROV. 29. 12.

^b 1 KIN. 12. 13, &c. ECCLES. 10. 16. ch. 47. 23.

^c NUM. 27. 16, 17.

WISD. 9. 7.

^{1a} Or, any. See LEV. 19. 17.

¹ Addition in Syriac.

^{1b} In the Vulgate, all iniquity of nations is execrable.

||^c In Syriac, *mammōn*.

^d DAN. 4. 17, 31, 32.

JER. 17. 11.

^e ch. 17. 32.

* Omitted in most Greek copies.

||^d In Syriac and Arabic, *his inward parts are full of worms*. See 2 CHR. 21. 18, 19.

² Addition in Vulgate.

||^e Or, *makes light of*.

^f 1 MACC. 6.

8, &c.

² MACC. 9. 9, &c.

^g Is. 14. 11.

^h PROV. 18. 12.

||^f Or, *the beginning of pride is sin*.

^{3, 4} Additions in Vulgate.

||^g Or, *unexpected*.

ⁱ EX. 18. 11. DAN. 5. 20.

eous dealings, injuries, and riches got by deceit^{||c}, the kingdom^d is translated from one people to another. Why is earth and ashes^e proud? * There is not a more ⁹ * 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^{||d}. [All power is of short ¹⁰ life. A long sickness is troublesome to the physician².] The physician cutteth off^{||e} a long disease; and he that is to-day a king^f to-morrow shall die. For when a ¹¹ man is dead, he shall inherit creeping things, beasts, and worms^g.

The beginning of pride is when one departeth from ¹² God, and his heart is turned away from his Maker. For pride^h is the beginning of sin^{||f}, and he that hath it ¹³ shall pour out abomination: [he shall be filled with maledictions, and it shall ruin him in the end³;] and therefore the Lord [disgraced the assemblies of the wicked, and⁴] brought upon them strange^{||g} calamities, and overthrew them utterly. The Lord hath cast down ¹⁴ the thrones of proudⁱ princes, and set up the meek in their stead. The Lord hath plucked up the roots of ¹⁵ the proud nations, and planted the lowly in their place. The Lord overthrew countries of the heathen, and ¹⁶ destroyed them to the foundations of the earth. He ¹⁷ took some of them away, and destroyed them, and hath made their memorial to cease from the earth. [God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind⁵.] Pride was not made for men, nor furious ¹⁸ anger for them that are born of a woman^{||h}. [What ¹⁹ generation is honoured? The seed of man. What generation is honoured? They that fear the Lord. What generation is unhonoured? The seed of man. What generation is unhonoured? They that transgress the commandments⁶.] * They that fear the Lord 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 deceiv- * able seed*.

Among brethren he that is chief is honourable; so ²⁰ are they that fear the Lord in His eyes. The fear of ²¹

⁶ ver. 19, according to the Greek text in most copies.

* ver. 19, as in the Versions, and in a few Greek copies.

the Lord goeth before the obtaining of authority: but
 22 roughness^j and pride is the losing thereof. Whether
 he be rich, noble, or poor, their glory is the fear of the
 23 Lord. It is not meet to despise the poor man^k that
 hath understanding; neither is it convenient to mag-
 24 nify a sinful man [that is rich⁷.] Great men, and
 judges, and potentates, shall be honoured; yet is there
 none of them greater^l than he that feareth the Lord.
 25 Unto the servant that is wise shall they that are free^m
 do service: and he that hath knowledge will not
 grudge^{||i} *when he is reformed*: [and he that is
 ignorant shall not be honoured^s.]

26 Be not overwise^{||j} in doing thy business; and boast
 27 not thyself in the time of thy distress. Better is he
 that laboureth, and aboundeth in all things, than he
 that boasteth himself^{||k}, and wanteth breadⁿ.

28 My son, glorify thy soul in meekness, and give it
 29 honour according to the dignity thereof. Who will
 justify him that sinneth against his own soul? and who
 30 will honour him that dishonoureth his own life? The
 poor man is honoured for his skill, and the rich man
 31 is honoured for his riches. He that is honoured in
 poverty, how much more in riches? and he that is dis-
 honourable in riches, how much more in poverty^{||l}?

ⁿ PROV. 12. 9.

^{||l} In Vulgate, *he that glories in riches let him fear poverty.*

^j 1 KIN. 12.

13, &c.

^k ECCLES. 9.

14, 15.

ch. 13, 22, 23.

⁷ Addition in

Vulgate,

Syriac, and

Arabic.

^l ch. 25, 10.

^m PROV. 17. 2.

^{||i} That is,

murmur

when re-

proved. See

2 SAM. 12. 13.

PROV. 15. 31,

32.

* Omitted in

some Greek

copies.

^s Addition in

Vulgate.

^{||j} In the

Versions,

stolthful.

^{||k} In some

copies, *he*

that labour-

eth in all

things than

he that

walketh

about or

he that

boasteth, or

disdains

labour

(Arabic).

CHAPTER XI.

Lessons of humility and moderation.

1 **W**ISDOM lifteth up the head of him that is of low
 degree, and maketh^a him to sit among great
 2 men. Commend not a man^b for his beauty; neither
 3 abhor a man for his outward appearance. The bee is
 little among such as fly; but her fruit is the chief^c of
 4 sweet things. Boast not of thy clothing and raiment,
 and exalt not thyself^d in the day of honour: for the
 works of the Lord [only¹] are wonderful^e, and His
 works among men are [glorious and secret and¹]
 5 hidden. Many kings have sat down upon the ground;
 and one that was never thought of hath worn the

^a GEN. 41. 4.

DAN. 6. 3.

^b 1 SAM. 16. 7.

^c PROV. 6. 8,

LXX.

^d DAN. 4. 30.

ACTS 12. 22,

23.

¹ Additions

in Vulgate.

^e MATT. 6. 28,

29.

^f 1 SAM. 15. 28.
ESTH. 7. 10.

^g DEUT. 13.
14; 17. 6, 7.
2 SAM. 16. 4.
PROV. 18. 13.

^h PROV. 26. 17.

^{ll} Or, *if thou be rich*, as in Vulgate.

ⁱ EX. 2. 11, 12.

² Addition in Syriac and Arabic.

^{ll} In Vulgate, *There is an ungodly man*.

^j PROV. 20.

21; 28. 20.

1 TIM. 6. 9.

^k JOB 42. 10.

³ Addition in Vulgate.

^l 1 SAM. 2. 7.

JOB 1. 21;

2. 10.

* Omitted in most Greek copies, but in the Vulgate, Syriac, and Arabic Versions.

^m 2 ESD. 3.

21, 22.

ⁿ ECCLES. 4.

8; 5. 13—16.

^{ll} This word

is omitted in some

Greek

copies. The

Vulgate has

alone; the

Syriac and

Arabic,

henceforth.

^o ECCLES. 9.

12.

⁴ Addition in

Vulgate.

^p PS. 49. 10.

ch. 14. 4, 15.

LUKE 12. 19.

^q PS. 37. 1, 7.

PROV. 23. 17.

^{ll} In Vulgate,

hasteth to

reward the

just. The

verses

which fol-

low are

omitted in

the Syriac

and Arabic.

crown. Many mighty men^f have been greatly disgraced; and the honourable delivered into other men's hands. Blame not before thou hast examined the truth^g: understand first, and then rebuke. Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk. Strive not in a matter that concerneth thee not^h; and sit not in judgment with sinners. My son, meddle not with many matters: for if thou meddle much^{ll}, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing. [If thou art strong, strive not in the greatness of thy strengthⁱ, lest thou multiply wrong and oppression².] There is one^{ll} that labouréth and taketh pains, and maketh haste^j, and is so much the more behind. Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate, and lifted up^k his head from misery; so that many that saw it marvelled at him, [and glorified God³.] Prosperity and adversity^l, life and death, poverty and riches, come of the Lord. * Wisdom, * knowledge, and understanding of the law, are of the * Lord: love, and the way of good works, are from Him. * Error and darkness had their beginning^m together with * sinners: and evil shall wax old with them that glory * therein*. The gift of the Lord remaineth with the godly, and His favour bringeth prosperity for ever.

There is that waxeth rich by his wariness and pinchingⁿ, and this is the portion of his reward: Whereas he saith, I have found rest, and now will eat continually^{ll} of my goods; and yet he knoweth not what time^o shall come upon him, [and that death approacheth⁴,] and that he must leave those things to others^p, and die.

Be stedfast in thy covenant, and be conversant therein, and wax old in thy work. Marvel not at the works of sinners^q; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich. The blessing of the Lord is in the reward^{ll} of

the godly, and suddenly He maketh His blessing to
 23 flourish. Say not, What profit is there of my service?
 24 and what good things shall I have^r hereafter? Again,
 say not, I have enough, and possess many things, and
 25 what evil can come to me hereafter? In the day of
 prosperity there is a forgetfulness^e of affliction^s: and
 in the day of affliction there is no more remembrance^t
 26 of prosperity. For it is an easy thing unto the Lord
 in the day of death to reward a man according to his
 27 ways. The affliction of an hour maketh a man forget^u
 pleasure: and in his end his deeds shall be discovered.
 28 Judge none blessed before his death^v: for a man shall
 be known in his children.
 29 Bring not every man into thine house: for the deceit-
 30 ful man hath many trains^f. [For as the corrupted
 bowels send forth stinking breath, and⁵] like as a par-
 tridge^g taken and kept in a cage, [and as the roe is
 brought into the snare⁶,] so is the heart of the proud;
 31 and like as a spy, watcheth he for thy fall: for he lieth
 in wait, and turneth good into evil, and in things
 32 worthy praise^h will lay blame upon thee. Of a spark
 of fire a heap of coals is kindled^w, [and of one deceitful
 man cometh much blood⁷:] and a sinful man layeth
 33 wait for blood. Take heed of a mischievous man, for
 he worketh wickedness; lest he bring upon thee a per-
 34 petual blot. Receive a stranger into thine house, and
 [he shall overthrow thee with a whirlwind;] he will
 disturb thee, and turn thee out of thine ownⁱ.

^r MATT. 19.
27.

^l In Vulgate.
*be not
forgetful.*

^s ECCLES. 5.
20; 11. 8.
ch. 18. 25.

^t GEN. 41. 31.

^u LUKE 16. 25.

^v ECCLES. 7. 1.

^l Or, *snares,*
or, *burking-*
places,
Ps. 10. 8.

^{5, 6} Additions
in Vulgate.

^g In Syriac
and Arabic,
*As a dog
that enters
a house and
plunders.*

^h Some read
*in choice
things;*
some, *in
different
things.*

^w JAMES 3. 5.

⁷ Addition in
Vulgate.

ⁱ In Syriac
and Arabic,
*thy cov-
enant,* un-
derstanding
the *stran-
ger* to be
an ungodly
man, or an
idolater.
2 JOHN 10,
11.

CHAPTER XII.

On discernment in doing good.

1 **W**HEN thou wilt do good, know to whom thou
 doest it; so shalt thou be thanked for thy
 2 benefits. Do good to the godly man, and thou shalt
 find a recompence; and if not from him, yet from the
 3 Most High^a. There can no good come to him that is
 always occupied in evil, nor to him that giveth no
 alms. [For the Highest hateth sinners, and hath
 4 mercy on the penitent¹.] Give to the godly man, and
 5 help not a sinner^b. Do well unto him that is lowly,

^a GEN. 12. 3.
MATT. 10. 41.

¹ Addition in
Vulgate.
See ver. 6,
below.

^b TOBIT 4. 17.
2 THESS. 3.
6, 10—12.

but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: [give him not of thy own weapons of war, lest he fight with them against thee²:] for else thou shalt receive twice as much evil^c for all the good thou shalt have done unto him. For the Most High hateth sinners^d, 6 and will repay vengeance unto the ungodly, *and keep-*eth them against the mighty day of their punishment*. Give unto the good, and help not the sinner. 7

A friend cannot be known^{ll} in prosperity: and an 8 enemy^c cannot be hidden in adversity. In the pros- 9 perity of a man enemies will be grieved: but in his adversity even a friend will depart. Never trust thine 10 enemy: for like as iron rusteth, so is his wickedness. Though he humble himself, and go crouching, yet take 11 good heed and beware of him, and thou shalt be unto him [as revealing his secret, and thus thou shalt escape his designs, and perceive the end of his malice; or³] as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away. Set him not by thee, lest, when he hath over- 12 thrown 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. [Bind not thyself to a sin twice: for in one thou shalt not be unpunished⁴.] Who will pity a 13 charmer that is bitten with a serpent, or any such as come nigh wild beasts? So one that goeth^f to a sinner, 14 and is defiled with him in his sins, who will pity? For 15 a while he will abide with thee, [and his secret will not be manifest⁵,] but if thou begin to fall, he will not tarry, [and thou shalt have no strength to resist him⁶.] An enemy speaketh sweetly with his lips, but in his 16 heart he imagineth how to throw thee into a pit: [he will whisper much and speak thee fair⁷;] he will weep with his eyes^g, but if he find opportunity, he will not be satisfied with blood. If adversity come upon thee, 17 thou shalt find him there first; and though he pretend to help thee, yet shall he undermine^{ll} thee. He will 18 shake^h his head, and clap his hands^{ll}, and whisper much, and change his countenance^{ll}.

² Addition in Syriac and Arabic.

^c MATT. 7. 6.

^d PS. 11. 5; 139. 21, 22.

* Omitted in some Greek copies.

^{ll} In the Greek, *will not be punished*. See ch. 6. 7, 8.

^e PROV. 19. 7.

³ Addition in Syriac and Arabic.

⁴ Addition in some copies, from ch. 7. 8.

^f ch. 21. 2.

^{5, 6} Additions in Syriac and Arabic.

⁷ Addition in some copies. See ver. 18.

^g JER. 41. 6.

^h Or, *trip thee up by the heel*.

^h ch. 13. 7.

^{ll} In the Syriac, *gesticulate*.

^{ll} Or, *distort his features*, as in Arabic.

CHAPTER XIII.

Against fellowship with the wicked.

1 **H**E that toucheth^a pitch shall be defiled therewith; and he that hath fellowship^b with a proud man shall be like unto him. 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. The rich man hath done wrong, and yet he threateneth withal: the poor is wronged,^c and he must intreat also^{||}. If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee. If thou have anything, he will live with thee: yea, he will make thee bare^{||}, and will not be sorry for it. 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? 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. Beware that thou be not deceived, and brought down in thy jollity^{||}. 9 [Humble thyself to God, and wait for His hands. Be not lowly in thy wisdom, lest being humbled, thou be deceived into folly¹.] If thou be invited of a mighty man, withdraw thyself^{||}, and so much the more will he invite thee. Press thou not upon him^d, lest thou be put back; stand not far off, lest thou be forgotten. 11 Affect not to be made equal^e 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^{||}: but cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison. Observe, and take good heed, for thou walkest in peril^f of thy overthrowing: *when thou 14 *hearest these things, awake in thy sleep^{||}. Love the *Lord all thy life, and call upon Him for thy salvation*. 15 Every beast loveth his like, and every man loveth

^a NUM. 16. 26.

Is. 52. 11.

2 COR. 6. 17.

^b DEUT. 7. 2.

1 COR. 15. 33.

* Omitted in some Greek copies.

^c PROV. 19. 4. 7.|| In Vulgate, *hold his peace.*|| Or, *impoverish thee.*|| Some read, *simplicity, or, folly.*¹ Additions in Vulgate.|| Or, *be modest, or, retiring.*^d PROV. 25. 6. 7.^e ch. 32. 9.|| Or, *to converse with him as an equal.*|| Or, *will search thee out. Most copies omit 'thy secrets.'*^f PROV. 23.

1—3.

* Omitted in most Greek copies.

|| In Vulgate, *see as it were in thy sleep, and thou shalt awake.*

|| Or, *his like*. See ch. 18. 13; 27. 9.
 || In the Vulgate, *a saint*.
^e Ps. 104. 11. JER. 2. 24; 14. 6.
^h Is. 3. 14, 15. MIC. 3. 1—3. PROV. 30. 14. AMOS 8. 4.
 || Or, *no hearing* (in his defence).
^j JOB 29. 9. PROV. 19. 4.
^j PROV. 19. 7. ECCLES. 9. 14, 15. ch. 10. 23.
^k PROV. 12. 25.
 * Omitted in some copies: probably inserted from PROV. 15. 13. See also PROV. 17. 22.
 || In Syriac and Arabic, *the multitude of parables proceeds from meditations upon wickedness*. See ECCLES. 1. 17, 18.

his neighbour^{||}. All flesh consorteth according to kind, 16
 and a man will cleave to his like. What fellowship 17
 hath the wolf with the lamb? so the sinner with the
 godly. What agreement is there between the hyena^{||} 18
 and a dog? and what peace between the rich and the
 poor? As the wild ass^e is the lion's prey in the wilder- 19
 ness: so the rich eat up^h the poor. As the proud hate 20
 humility: so doth the rich abhor the poor. A rich 21
 man beginning to fall is held up of his friends: but a
 poor man being down is thrust also away by his friends.
 When a rich man is fallen, he hath many helpers: he 22
 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^{||}. When 23
 a rich man speaketh, every man holdeth his tongueⁱ,
 and look, what he saith, they extol it to the clouds:
 but if the poor man^j speak, they say, What fellow is
 this? and if he stumble, they will help to overthrow
 him. Riches are good unto him that hath no sin, and 24
 poverty is evil in the mouth of the ungodly. The heart 25
 of a man changeth his countenance, whether it be for
 good or evil^k: *and a merry heart maketh a cheerful
 countenance. A cheerful countenance is a token of 26
 a heart that is in prosperity; and the finding out of
 parables is a wearisome labour of the mind^{||}.

CHAPTER XIV.

The evil of covetousness, and the blessedness of works of mercy.

^a ch. 19. 16; 25. 8. JAMES 3. 2.
¹ Addition in Syriac and Arabic.
^b ROM. 14. 22. 1 JOHN 3. 21.
^{2, 3} Additions in Vulgate.
^c Ps. 49. 10. PROV. 28. 8. ch. 11. 19.
^{||} *Or, that shall live daintily upon his goods*.

BLESSED is the man that hath not slipped with his 1
 mouth^a, and is not pricked with the multitude of
 sins, [and from whose eyes judgment is not hid¹.]
 Blessed is he whose conscience^b hath not condemned 2
 him, [and who hath had no sadness in his mind²,] and
 who is not fallen from his hope in the Lord. Riches 3
 are not comely for a [covetous man and a³] niggard:
 and what should an envious man do with money? He 4
 that gathereth by defrauding his own soul gathereth^c
 for others, that shall spend his goods riotously^{||}^a. He 5
 that is evil to himself, to whom will he be good? he
 shall not take pleasure in his goods. There is none 6

worse than he^d that envieth himself; and this is a
 7 recompence of his wickedness. And if he doeth good,
 he doeth it [ignorantly and^d] unwillingly^{||a}; and at the
 8 last he will declare his wickedness. The envious man
 hath a wicked eye; he turneth away his face, and de-
 9 spiseth men^{||b}. A covetous man's eye is not^e satisfied
 with his portion; and the iniquity of the wicked drieth
 10 up his soul^{||c}. A wicked eye [is toward evil things;
 he⁵] envieth his bread, [and shall not have his fill⁵,]
 11 and he is a niggard^f [and dismal⁵] at his table. My
 son, according to thy ability do good to thyself, and
 12 give the Lord His due offering. Remember that death
 will not be long in coming, and that the covenant of
 the grave is not shewed unto thee; [for the covenant
 13 of this world shall surely die⁶.] Do good unto thy
 friend^g before thou die, and according to thy ability
 14 stretch out thy hand and give to him^{||d}. Defraud not
 thyself^h of the good day^{||e}, and let not the part of a
 15 good desire overpass thee. Shalt thou not leave thyⁱ
 travails unto another? and thy labours to be divided
 16 by lot? Give, and take^j, and sanctify^{||f} thy soul. [Be-
 fore thy death work righteousness⁷ ^{||g}:] for there is no
 17 seeking of dainties in the grave. All flesh waxeth old^k
 as a garment: for the covenant from the beginning is,
 18 Thou shalt die the death^l. As of the green leaves on
 a thick tree, some fall, and some grow; so is the gene-
 ration of flesh and blood, one cometh to an end^m, and
 19 another is born. Every work rotteth^{||h} and consumeth
 away, and the worker thereof shall go withal. [And
 every excellent work shall be justified: and the worker
 20 thereof shall be honoured therein⁸.] Blessed is the
 man that doth meditate good things in wisdom^{||i}, and
 that reasoneth of holy things by his understanding^{||j},
 [and in his mind shall think of the all-seeing eye of
 21 God⁹]. He that considereth her ways in his heart
 22 shall also have understanding in her secrets. 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
 24 at her doorsⁿ. He that doth lodge near her house

^d PROV. 11. 17.
 ECCLES. 4. 8.
 4. 5. 6. 7. 8. 9
 Additions in
 Vulgate.

^{||a} Some
 Greek
 copies have
*in forget-
 fulness.*

^{||b} Or, *despise-
 eth souls.*
 In the Vul-
 gate, *his
 own soul.*

^e PROV. 27. 20.

^{||c} Or, *evil inti-
 quity drieth
 up the soul.*

^f PROV. 23. 6.

^g TOBIT 4. 7.
 ch. 4. 1.
 LUKE 14. 13;
 16. 9.

^{||d} In the
 Vulgate, *to
 the poor.*

^h ECCLES. 5.
 18; 6. 1.

^{||e} Or, *day of
 feasting.*
 See 1 SAM.
 25. 8.
 NEH. 8. 10.
 ESTH. 9. 19.

ⁱ PS. 39. 6.

^j LUKE 6. 38.

^{||f} Some read,
*beguile, or,
 love thy
 soul.* In
 Syriac and
 Arabic,
*nourish, or,
 cherish thy
 soul.*

^{||g} There is
 a similar
 clause in
 the Syriac
 and Arabic.

^k PS. 102. 26.
 IS. 40. 6.
 JAMES 1. 10.
 1 PET. 1. 24.

^l GEN. 2. 17.

^m ECCLES. 1.
 4.

^{||h} Or, *Every
 corruptible
 work.*

^{||i} In the Greek, *shall die in wisdom.* ^{||j} Or, *discourse about it with prudence.* ⁿ PROV. 8. 34. ch. 6. 36.

shall also fasten a pin in her walls. He shall pitch his 25
tent nigh unto her, and shall lodge in a lodging where
good things are. He shall set his children under her 26
shelter, and shall lodge under her branches. By her 27
° WISD. 10. 16. he shall be covered from heat^o, and in her glory shall
he dwell.

CHAPTER XV.

The delights of wisdom.

||^a Or, *will do this*, according to some copies.
||^b Or, *holdeth fast to*.
^a IS. 66. 18.
WISD. 7. 12.
^b WISD. 8. 2.
^c IS. 44. 3.
JOHN 4. 14.
^d WISD. 8. 10, 11.
¹ Addition in Vulgate.
||^e Or, *he shall inherit*.
² Addition in Vulgate.
||^d Or, *A parable*, as in PROV. 26. 7, 9.
||^e Or, *he was not sent*.
^{3, 4} Additions in Vulgate.
^e JAMES 1. 13, 14.
⁵ Addition in Vulgate.
||^f In Arabic, *adversity came upon me*. See IS. 59. 1, 2.
||^g In Syriac, *He hath no delight in*.
||^h In Syriac and Arabic, *He suffereth not His beloved to fall into it*. See JUDE 24.
^f GEN. 2. 16, 17.

HE that feareth the Lord will do good^{||a}; and he 1
that hath the knowledge of^{||b} the law shall obtain
her. And as a mother^a shall she meet him, and re- 2
ceive him as a wife^b married of a virgin. With the 3
bread of understanding shall she feed him, and give
him the water^c of wisdom to drink. He shall be stayed 4
upon her, and shall not be moved; and shall rely upon
her, and shall not be confounded. She shall exalt him 5
above his neighbours, and in the midst of the congrega-
tion^d shall she open his mouth, [and shall fill him
with the spirit of wisdom and understanding, and shall
clothe him with a robe of glory. She shall heap upon
him a treasure of delight, and¹] he shall find joy and 6
a crown of gladness, and she shall cause him to inherit^{||c}
an everlasting name. But foolish men shall not attain 7
unto her, and sinners shall not see her. For she is far 8
from pride, and men that are liars cannot remember
her. [But men that speak the truth shall be found
with her, and shall advance, even till they come to the
sight of God².] Praise^{||d} is not seemly in the mouth of 9
a sinner, for it was not sent him^{||e} of the Lord. [For
wisdom came forth from God³:] for praise shall be 10
uttered in wisdom, [and shall abound in a faithful
mouth⁴,] and the Lord will prosper it. Say not thou^e, 11
It is through the Lord that [she is not with me, and⁵]
I fell away^{||f}: for thou oughtest not to do the things
that He hateth. Say not thou, He hath caused me to 12
err: for He hath no need of^{||g} the sinful man. The 13
Lord hateth all abomination; and they that fear God
love it not^{||h}. He himself made man from the begin- 14
ning, and left him in the hand of His counsel^f; [He

15 added His commandments and precepts⁶;] if thou wilt, to keep the commandments⁶, and to perform acceptable faithfulness [for ever; they shall preserve thee⁷.] He hath set fire and water before thee: 16 stretch forth thy hand unto whether thou wilt. Before man is life and death^h; and whether him liketh 18 shall be given him. For the wisdom of the Lord is great, and He is mighty in power, and beholdeth all 19 things: and His eyes are upon them that fear Himⁱ, 20 and He knoweth every work of man. He hath commanded no man to do wickedly, neither hath He given any man licence to sin, [for He will by no means spare the evil doers⁸, and He desireth not a multitude of faithless and unprofitable children⁹.]

⁶ Addition in Vulgate.

⁶ MATT. 19. 17.

⁷ Addition in Vulgate.

^h DEUT. 30.

19. JOSH. 24. 15.

19. JER. 21. 8.

ⁱ PS. 34. 17.

HEB. 4. 13.

⁸ Addition in Syriac and Arabic.

⁹ Addition in Vulgate.

See ch. 16. 1.

CHAPTER XVI.

The justice and mercy of God.

1 **D**ESIRE not a multitude of unprofitable children^a, 2 neither delight in ungodly sons. Though they multiply, rejoice not in them, except the fear of the 3 Lord be with them. Trust not thou in their life, neither respect their multitude^b: for one *that is just* is better than a thousand; and better it is to die with- 4 out children, than to have them that are ungodly. For by one that hath understanding shall the city be replenished: but the kindred of the wicked^c shall speedily become desolate. Many such things have I seen 5 with mine eyes, and mine ear hath heard greater 6 things than these. In the congregation of the ungodly shall a fire be kindled^d; and in a rebellious nation 7 wrath is set on fire. He was not pacified toward the old giants^e, who fell away^h in the strength *of their 8 *foolishness*. Neither spared He the place^f where Lot 9 sojourned, but abhorred^g them for their pride. He pitied not the people of perdition^h, who were taken 10 away in their sins: nor the six hundred thousand footmenⁱ, who were gathered together in the hardness of 11 their hearts. 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 for-

^a WISD. 4. 3, 4.

^b JOB 27. 14.

^h Or, *place*.

* Omitted in some copies.

^c PS. 9. 5; 21. 10; 37. 28.

PROV. 2. 22.

^d NUM. 11. 1, 10.

PS. 78. 21.

ch. 29. 9.

^e GEN. 6. 4. •

WISD. 14. 6.

BAR. 3. 26.

^h In Vulgate, *were destroyed trusting in their own strength*. Syriac, *Who filled the world with their might*.

* Omitted in some Greek copies.

^f GEN. 19. 24.

^g EZEK. 16.

49. 50.

^h MACC. 2.

4. 5.

ⁱ 2 PET. 2. 6.

JUDE 7.

ⁱ NUM. 14. 35;

26. 51, 64.

give, and to pour out displeasure. As His mercy is 12
 great, so is His correction also: He judgeth a man
 according to his works^j. The sinner shall not escape 13
 with his spoils: and the patience^l of the godly shall
 not be frustrate. Make way for every work of mercy^l: 14
 for every man shall find according to [the merit of¹]
 his works [and according to his understanding of the
 pilgrimage of his life¹.] *The Lord hardened Pha- 15
 *raoh^k, that he should not know Him, that His powerful
 *works might be known to the world. His mercy is 16
 *manifest to every creature; and He hath separated His
 *light from the darkness with an adamant^l *. Say not 17
 thou, I will hide myself from the Lord: shall any
 remember me from above? I shall not be remem-
 bered^l among so many people: for what is my soul
 among such an infinite number of creatures^l? Behold, 18
 the heaven, and the heaven of heavens, the deep, and
 the earth, and all that therein is, shall be moved¹ when
 He shall visit. The mountains also and foundations of 19
 the earth shall be shaken with trembling, when the
 Lord looketh^m upon them. No heart can think upon 20
 these things *worthily*: [and every heart is under-
 stood by Him²,] and who is able to conceive His
 ways^l? It is a tempest which no man can see: for the 21
 most part of His works are hid. Who can declare the 22
 works of His justice? or who can endure them? for His
 covenant is afar off, *and the trial of all things is in
 the end. He that wanteth understanding will think 23
 upon vain things^l: and a foolish man erring imagineth
 follies. My son, hearken unto me, and learn knowledge, 24
 and mark my words with thy heart. I will shew forth 25
 doctrine in weight, and declare His knowledge exactly:
 [and attend to my words in thy heart, whilst with
 equity of spirit I tell thee the virtues that God hath
 put upon His works from the beginning, and I shew
 forth His truth in knowledge³.] The works of the 26
 Lord are done in judgment^l from the beginningⁿ: and
 from the time He made them He disposed the parts
 thereof. He garnished His works for ever, and in His 27
 hand are the chief of them unto all generations^l: they
 neither labour, nor are weary, nor cease from their

^j Ps. 62. 12.
 Prov. 24. 12.
 Jer. 32. 19.
 ch. 5. 6.

^l Or, *hope*.

^l Or, *He will make room for every mercy*.

¹ Additions in Vulgate.

* These verses are omitted in most Greek copies, but are found in the Syriac and Arabic.

^k Ex. 7. 8;
 14. 4, 8.

In Syriac, amongst men.

^l Or, *known*.

^l In Syriac and Arabic, among the spirits of all men.

¹ Ps. 97. 5.
 Mic. 1. 4.

Nah. 1. 5, 6.
^m Ps. 104. 32.

* Omitted in most Greek copies.

² Addition in Vulgate.

^l In Syriac, who shall observe my ways? If I sin, no eye shall see me: if I hide in some secret place, who shall know it?

* Omitted in most Greek copies.

^l Or, *thinketh thus*, as in the verse preceding.

³ Addition in Vulgate.

^l Or, *according to His decree*.

ⁿ Ps. 111. 7, 8.

^l Or, throughout their generations.

28 works. None of them hindereth another^o, and they
 29 shall never disobey His word. After this the Lord
 looked upon the earth, and filled it with His blessings.
 30 With all manner of living things^p hath He covered the
 face thereof; and they shall return into it again^q.

^o BAR. 3. 32—
 34.
^p GEN. 1. 25.
 PS. 104. 24.
^q ECCLES. 3.
 20.

CHAPTER XVII. ✓

The favour of God to man.

1 **T**HE Lord created man of the earth^a, and turned
 him into it again. [He created of him a help-
 2 mate^b like unto himself¹.] He gave them few days^{||a},
 and a short time, and power also over the things there-
 3 in^{||b}. He endued them with strength by themselves^{||c},
 4 and made them according to His image^c, and put
 the fear of man^d upon all flesh, and gave him do-
 5 minion over beasts and fowls. [*They received^{||d} the
 *use of the five operations of the Lord, and in the sixth
 *place He imparted them understanding, and in the
 *seventh speech, an interpreter of the cogitations there-
 6 *of*.] Counsel^{||e}, and a tongue, and eyes, ears, and a
 7 heart^e, gave He them to understand. Withal He filled
 them with the knowledge of understanding, [He created
 in them the science of the spirit, He filled their
 heart with wisdom²,] and shewed them good and evil.
 8 He set His eye^{||f} upon their hearts, that He might shew
 9 them the greatness of His works. *He gave them to
 *glory in His marvellous acts^f for ever, that they might
 10 *declare His works with understanding*. And the elect^{||g}
 shall praise His holy name. Beside this He gave them
 12 knowledge, and the law of life for an heritage. He
 made an everlasting covenant^g with them, and shewed
 13 them His judgments^h. Their eyes saw the majesty of
 His gloryⁱ, and their ears heard His glorious voice.
 14 And He said unto them, Beware of all unrighteous-
 ness; and He gave every man commandment concern-
 15 ing his neighbour^j. Their ways are ever before Him,
 16 and shall not be hid from His eyes. *Every man from

^a GEN. 1. 27 ;
 2. 7.
 ECCLES. 3.
 20.
 1 COR. 15. 47.
^b GEN. 2. 20,
 LXX.
 ch. 36. 24.
¹ Added in
 ver. 5 in the
 Vulgate.
^{||a} Or, *He*
limited the
number of
their days.
 See JOB 14.
 5, 6.
 JOHN 9. 4 ;
 11. 9.
^{||b} In the Vul-
 gate, *that*
are upon
the earth.
^{||c} Or, *like*
Himself.
^c GEN. 5. 1, 2.
 1 COR. 11. 7.
^d GEN. 9. 1, 2.
 PS. 8. 6—8.
^e Not found
 in most
 Greek
 copies or
 Versions.
 Grotius sup-
 posed that
 it was a
 gloss of
 some Stoic,
 who held
 the doctrine
 of seven
 senses.
^{||d} Some add,
*in that sim-
 ilitude.*
^{||e} Or, *free*
will. The
 Syriac and
 Arabic have
mouh.

^c Ps. 139. 14, 16. ² Addition in Vulgate. ^{||f} Some understand this of the eye of man's intelligence. In Dionys. Carth., *their eye*. * Omitted in some copies. ^f Ps. 92. 4.
^{||g} Some read, *And they shall praise.* ^g DEUT. 5. 2, 3, & 4, 13. ^h Ps. 103. 7 ; 147. 19.
ⁱ DEUT. 4. 11, 12, 32, 33. ^j Ex. 20. 16, 17. LEV. 19. 18. * Omitted in most Greek copies, and in Vulgate.

- * Omitted in most Greek copies, and in Vulgate.
- ^h That is, a *guardian angel*. See DEUT. 32. 8, 9, LXX. and DAN. 10. 13, 20.
- * Omitted in Vulgate and most Greek copies.
- ^k EX. 4. 22. JER. 31. 9.
- ^l JOB 31. 4; 34. 21.
- ⁱ In the Vulgate, *Their covenants were not hid by their iniquity*.
- ^j In Syriac and Arabic, *recorded, or, numbered in the Lord's sight*.
- * ver. 21 is wanting in Vulgate, and in most Greek copies.
- ^m DEUT. 32. 34. JOB 14. 17. HAG. 2. 23. 1 PET. 3. 4.
- * Omitted in Vulgate and most Greek copies.
- ³ Addition in Vulgate.
- ⁴ Additions in Vulgate.
- ⁿ WISD. 5. 5.
- * Omitted in Vulgate and most Greek copies.
- ^o 1 COR. 7. 20.
- ^k Or, *the society of the faithful*.
- ^p IS. 38. 18, 19. BAR. 2. 17.
- ⁱ In the Syriac, *What delight hath the Lord in them that perish?*
- * his youth is given to evil; neither could they make to * themselves fleshy hearts for stony. For in the division 17 * of the nations of the whole earth * He set a ruler^h over every people; but Israel is the Lord's portion: * whom, being His firstborn^k, He nourisheth with dis- 18 * cipline, and giving him the light of His love doth not * forsake him *. Therefore all their works are as the 19 sun before Him, and His eyes are continually upon their ways^l. None of their unrighteous deedsⁱ are hid 20 from Him, but all their sins are^j before the Lord. * But the Lord being gracious, and knowing His work- 21 * manship, neither left nor forsook them, but spared * them *. The alms of a man is as a signet^m with Him, 22 and He will keep the good deeds of man as the apple of the eye, * and give repentance to His sons and * daughters *. Afterwards He will rise up and reward 23 them, and render their recompence upon their heads, [and shall turn them down into the bowels of the earth³.] But unto them that repent, He granted them 24 return, [and gave them the way of righteousness⁴,] and comforted those that failed in patience, [and appointed to them the lotⁿ of truth⁴.] Return unto the 25 Lord, and forsake thy sins, make thy prayer before His face, and offend less. Turn again to the Most High, 26 and turn away from iniquity: * for He will lead thee * out of darkness into the light of health *, and hate thou abomination vehemently. [And know the righteous- 27 ness and judgments of God, and stand firm^o in the lot set before thee, and in prayer to the Most High God. Go to the portion of the holy world^k, with them that live and give praise to God. Tarry not in the error of the ungodly, give glory before death⁴.] Who shall 28 praise^p the Most High in the graveⁱ, instead of them which live and give thanks? Thanksgiving perisheth 28 from the dead, as from one that is not: the living and sound * in heart * shall praise the Lord. [Give thanks whilst thou art living, whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in His mercies⁵.] How great is the 29 lovingkindness of the Lord our God, and His compas-
- * Omitted in some copies. ⁵ Addition in Vulgate

30 sion unto such as turn unto Him in holiness! For all things cannot be in men, because the son of man is not immortal, [and they are delighted ^a with the vanity ^r of evil ⁶.] What is brighter than the sun? yet the light thereof faileth: [and darkness is produced; so is the man that subdues not his will ⁷;] and flesh and blood 32 will imagine evil ^{||m}. He vieweth the power of the height of heaven; and all men are but earth ^s and ashes.

^a WISD. 2. 5, 6.
^r JOB 25. 5, 6.
⁶ Addition in Vulgate.
⁷ Addition in Syriac.
^{||m} Or, *the thoughts of the wicked are on flesh and blood.*
^s ch. 10. 9; 40. 3.

CHAPTER XVIII.

Consideration of God's works, and precepts of self discipline.

1 **H**E that liveth for ever created all things ^a in gene-
 2 ral ^{||a}. The Lord only is righteous, *and there is
 3 *none other but He ^{||b}, Who governeth the world with
 *the palm of His hand, and all things obey His will ^b:
 *for He is the King of all, by His power dividing holy
 4 *things among them from profane*. To whom hath He
 given power to declare His works? and who shall find
 5 out His ^c noble acts? Who shall number the strength
 of His majesty? and who shall also tell out His mer-
 6 cies? As for the wondrous works of the Lord, there
 may nothing be taken from them ^d, neither may any
 thing be put unto them, neither can the ground ^e of
 7 them be found out. When a man hath done, then he
 beginneth ^f; and when he leaveth off, then he shall be
 8 doubtful. What is man ^g, and whereto serveth he? what
 9 is his good, and what is his evil? The number of a
 10 man's days at the most are an hundred years ^h. As a
 drop of water unto the sea, and a gravelstone in com-
 parison of the sand; so are ⁱ a thousand years ^{||c} to the
 11 days of eternity. Therefore is God patient with them,
 12 and poureth forth His mercy upon them. He saw [the
 presumption of their heart, that it is wicked ¹] and per-
 ceived their end to be evil; therefore He multiplied ^j
 His compassion. [Therefore hath He filled up His
 mercy in their favour, and hath shewn them the way
 13 of righteousness ².] The mercy of man is toward his
 neighbour ^k; but the mercy of the Lord is upon all

^a GEN. 1. 1.
^{||a} Or, *together, or, one with another, as parts of one plan or design.*
^b Omitted in most copies.
^{||b} The Syriac and Arabic have, *the whole world shall be tried and found guilty, and He alone shall be guiltless.*
 So ROM. 3. 4.
^b ch. 42. 23, and 16. 28.
^c PS. 106. 2.
^d ECCLES. 3. 14.
^e JOB 5. 9; 9. 10.
 PS. 40. 5.
^f PS. 139. 18.
^g JOB 7. 17.
 PS. 8. 4; 144. 3.
^h PS. 90. 10.
ⁱ PS. 90. 4.
 2 PET. 3. 8.
^{||c} Some read, *a few years.*
 In the Syriac and Arabic, *a thousand years in this world*
¹ Addition in

are not to be compared with one day in the world of the righteous.
 Vulgate. ^j GEN. 8. 21. Is. 57. 16. ² Addition in Vulgate. ^k ch. 13. 15.

flesh : He reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock. He hath mercy 14 on them that receive discipline, and that diligently seek after His judgments.

My son, blemish not thy good deeds, neither use 15 uncomfortable words when thou givest anything. Shall not the dew assuage the heat? so is a word 16 better than a gift^d. Lo, is not a word better than a gift? but both are with a gracious man. A fool will 18 upbraid churlishly, and a gift of the envious consumeth the eyes^e. Learn before thou speak¹, and use physick^f 19 or ever thou be sick. Before judgment examine thyself, 20 and in the day of visitation thou shalt find mercy^m. Humble thyself before thou be sick, and in the time of 21 sins^g shew repentance. Let nothing hinder thee [from 22 praying always, and neglect not³] to pay thy vow in due time, and defer not until death to be justified; [for the reward of God continueth for ever³.] Before thou 23 prayest, prepare thyself^h; and be not as one that tempteth the Lord. Think upon the wrath that shall beⁿ at 24 the endⁱ, and the time of vengeance, when He shall turn away His face. When thou^o hast enough^j, remem- 25 ber the time of hunger: and when thou art rich, think upon poverty and need. From the morning until the 26 evening^p the time is changed, and all things are soon done before the Lord. A wise man will fear^q in every 27 thing, and in the day of sinning^r he will beware of offence^k: *but a fool will not observe time.* Every man 28 of understanding knoweth wisdom, and will give praise unto him that found her. They that were of under- 29 standing in sayings became also wise^s themselves, [and understood truth and justice⁴;] and poured forth exquisite parables.

[TEMPERANCE OF SOUL⁵.]

Go not after thy lusts, but refrain thyself from thine 30 appetites. If thou givest thy soul the desires that 31 please her, she will make thee a laughingstock^l to thine enemies that malign thee. Take not pleasure 32 in much good cheer, neither be tied to the expence

^d The Syriac has, *As rain causes heat to cease, so a harsh word re-voles a gift.*

^e That is, *with tears*, LAM. 2. 11.

^f ch. 5. 12.

^g Or, *have a care for thy health*. The Syriac has, *Before thou goest to war, seek help; and before thou art sick, a physician.*

^m 1 COR. 11. 31.

ⁿ In the Syriac, *Before thou offendest, pray; and before thou sinnest, give alms*. But See ch. 15. 20; ver. 27, below; also ch. 21. 1.

³ Additions in the Vulgate.

^h In Syriac, *Before vowing, prepare thy vow*. See ECCLES. 5. 4—6.

ⁱ ch. 7. 17.

^j Or, *in the day of death*.

^o ch. 11. 24, 25.

^p Or, *in the time of plenty*.

^q AMOS 5. 8.

^r PROV. 28. 14.

^s Ps. 49. 5.

^l In Vulgate, *of sloth*.

* Omitted in most copies.

⁵ JAMES 3. 13.

⁴ Addition in Vulgate.

⁵ Title added in Greek. ⁱ Or, *cause of exultation*. In the Syriac, *like one who does the will of his enemy*. See ch. 6. 4.

33 thereof. Be not made a beggar by banqueting ^{||^m} upon borrowing, when thou hast nothing in thy purse: *for *thou shalt lie in wait for thine own life, and be talked *on.* [Delight not in crowds, even in moderate ones [†]; for their contention is endless ⁶.]

[†] PROV. 14. 23. WISD. 6. 2. ⁶ Addition in Vulgate.

CHAPTER XIX.

Admonitions against drunkenness and other vices.

1 **A** LABOURING man that is given to drunkenness shall not be rich ^a: and he that contemneth small things ^b shall fall by little and little. Wine and women will make men of understanding ^c to fall away, [and shall bring rebuke upon the prudent ¹;] and he that cleaveth to harlots will become impudent. Moths and worms ^d shall have him to heritage, [and he shall be lifted up for a greater example, and his soul shall be rooted out of the number ²;] and a bold man ^{||^a} shall be taken away. He that is hasty to give credit ^e is light-minded [and shall be lessened ³;] and he that sinneth shall offend ^f against his own soul. [He that hateth 5 reproof, his life shall be shortened ⁴.] Whoso taketh pleasure in wickedness ^{||^b} shall be condemned: *but he 6 *that resisteth pleasures crowneth his life. He that can *rule his tongue shall live without strife*; and he that hateth babbling shall have less evil. [Repeat not a 7 wicked and harsh word ⁵:] Rehearse not unto another ^g that which is told unto thee, and thou shalt fare never 8 the worse. Whether it be to friend or foe, talk not *of other men's lives*; and if thou canst without of- 9 fence ^{||^c}, reveal them not. For he heard and observed 10 thee, and when time cometh he will hate thee. [He will watch thee, and as it were defending thy sin he will hate thee, and so will he be with thee always ⁶.] If thou hast heard a word [against thy neighbour,] let it die with thee; and be bold, it will not burst thee ^{||^d}.

11 A fool travaileth with a word ^h, as a woman in labour of 12 a child. As an arrow that sticketh in a man's thigh ^{||^e}, so is a word within a fool's belly.

⁶ Addition in Vulgate. ^{||^d} In the Syriac, *It is not an arrow to pierce thee.* See ver. 12. JOB 32. 19. ^h PROV. 18. 2, 7; 29. 11; ch. 8. 17. ^{||^e} lit., *in a thigh of flesh.*

^{||^m} In Syriac, *indulging in abundance of drink and words.* * Omitted in some Greek copies. ✓

^a PROV. 21. 17; 23. 21.
^b 1 SAM. 13. 11, &c.
 CANT. 2. 15.
 ECCLES. 10. 1.
 MATT. 12. 38.
^c PROV. 31. 3—5.
 1 ESD. 4. 37.
 HOS. 4. 11.
¹ Addition in Vulgate.
^d IS. 51. 8.
^{2, 3} Additions in Vulgate.
^{||^a} Or, *reckless soul.*
^e JOSH. 9. 15; 22. 11, 12.
^f PROV. 8. 36.
^{4, 5} Additions in Vulgate.
^{||^b} Some read, *delighteth in babbling*; others, *rejoiceth in his heart.*
 * Omitted in Vulgate and most Greek copies.
^g ch. 41. 23.
 * Omitted in most copies. The Syriac has, *Lie not to friend or foe.*
^{||^c} Or, *without sin.* The Vulgate has, *If there be a sin with thee, disclose it not.*

Admonish a friendⁱ, it may be he hath not done it^l: 13
 and if he have done it, that he do it no more. Admo- 14
 nish thy friend^g, it may be he hath not said it: and
 if he have, that he speak it not again. Admonish a 15
 friend: for many times it is a slander, and believe not
 every tale. There is one that slippeth in his speech, 16
 but not from his heart; and who is he^j that hath not
 offended with his tongue? Admonish thy neighbour 17
 before thou threaten him; and *not being angry*, give
 place to the law of the Most High. *The fear of the 18
 *Lord is the first step to be accepted of Him, and wisdom
 *obtaineth His love. The knowledge of the command- 19
 *ments of the Lord is the doctrine of life: and they that
 *do things that please Him shall receive the fruit of the
 tree of immortality. The fear of the Lord is all wisdom; 20
 and in all wisdom is the performance of the law, *and
 *the knowledge of His omnipotency. If a servant say to 21
 *his master, I will not do as it pleaseth thee; though after-
 ward he do it, he angereth him that nourisheth him.
 The knowledge of wickedness is not wisdom^k, neither 22
 at any time the counsel of sinners prudence. There is a 23
 wickedness, and the same an abomination; and there is a
 fool wanting in wisdom. He that hath small understand- 24
 ing, and feareth God^l, is better than one that hath much
 wisdom, and transgresseth the law of the Most High.
 There is an exquisite subtilty, and the same is unjust; 25
 and there is one that turneth aside to make judgment
 appear; *and there is a wise man that justifieth in
 judgment: [and there is one that uttereth an exact
 word telling the truth.] There is a wicked man^h that 26
 hangeth down his head sadlyⁱ; but inwardly^m he is
 full of deceit. [And there is one that submitteth him- 27
 self exceedingly with a great lowliness,] casting down
 his countenanceⁿ, and making as if he heard not:
 where he is not known, he will do thee a mischief
 before thou be aware. And if for want of power he 28
 be hindered from sinning, yet when he findeth oppor-
 tunity he will do evil. A man may be known by his 29
 look, and one that hath understanding by his counte-
 nance^o, when thou meetest him. A man's attire, and 30
 excessive^p laughter^j, and gait^h, shew what he is.

ⁱ LEV. 19. 17.
MATT. 18. 15.

^l In the Vulgate, *lest he may not have understood, and say: I did it not.*

^g Most copies have, *neighbour.*

^j JAMES 3. 2.

* Omitted in most Greek copies.

* Omitted in Vulgate and most Greek copies.

* Omitted in Vulgate and most Greek copies.

^k IS. 47. 10.

JER. 4. 22.

ROM. 16. 19.

1 COR. 14. 20.

^l ch. 25. 10.

JAMES 3. 13

—15.

* Omitted in most Greek copies.

^h Or, *a man intending mischief.*

ⁱ lit., *in blackness.*

JOEL 2. 6.

NAH. 2. 10.

^m MATT. 7. 15.

ⁿ PS. 10. 10;

17. 11.

^o PROV. 17.

24; 27. 19.

^p ECCLES. 7. 6.

^j lit., *laughter of the teeth, or, grinning.*

^h Or, *step.*

See IS. 3. 16.

CHAPTER XX.

Faults in speech.

- 1 [THERE is a lying rebuke in the wrath of the insolent¹.] There is a reproof that is not comely^{||a}: again, some man holdeth his tongue, and he is wise.
- 2 It is much better to reprove^a, than to be angry secretly: and he that confesseth his fault shall be preserved
- 3 from hurt^{||b}. *How good is it, when thou art reproved, *to shew repentance! for so shalt thou escape wilful
- 4 *sin*. As is the lust of an eunuch to deflower a virgin; so is he that executeth judgment with violence^{||c}. There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful. Some man holdeth his tongue, because he hath not to answer^b:
- 7 and some keepeth silence, knowing his time. A wise man will hold his tongue^c till he see opportunity: but
- 8 a babbler^{||d} and a fool will regard no time. He that useth many words^d 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^{||e}; and there is a gain that turneth to loss.
- 10 There is a gift^e that shall not profit thee; and there is a gift^f whose recompence is double. [As thou castest a stone at a bird and frayest him away, so thou shalt lose the friendship of thy true friend, and not regain
- 11 it².] 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
- 13 sevenfold. 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
- 15 he looketh to receive many things for one^{||f}. He giveth little, and upbraideth much; he openeth his mouth like a crier^{||g}; to day he lendeth^g, 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

¹ Addition in Vulgate.^{||a} Or, *seasonable*.^a PROV. 28. 23.^{||b} In the Vulgate, *It is good not to hinder him that confesseth in prayer*.

* Omitted in most copies.

^{||c} Or, *he who judgeth hastily*.In the Arabic, *So is he who condemns a man in the time of his distress*. See JOB 19. 1—3.

& 6. 25, 26.

^b PROV. 17. 28.^c JOB 13. 5.^{||d} Or, *a bully, or, swaggerer*. See 1 COR. 13. 4, 5.^d PS. 140. 11. PROV. 10. 19.

* Some copies omit 'sinner.'

^{||e} Or, *There is one who hath good success in evil success*.^e JUDG. 9. 4.^f MAL. 3. 10.² Addition in Syriac and Arabic. See ch. 22. 20; 27. 17—19.

* Omitted in Vulgate and most Greek copies.

^{||f} In the Greek, *his**eyes are many for one*; in Vulgate, *his eyes are sevenfold*. ^{||g} In Vulgate, *the opening of his mouth is the kindling of a fire*. ^g Ex. 22. 25. * Omitted in most copies.

^h In Vulgate, are of a false tongue.

³ Addition in Arabic.

⁴ Addition in Vulgate.

* Omitted in some copies.

⁵ Omitted in the English, but in the Greek some take the words to be the title of the following verses.

^h Prov. 26. 7, 9. ch. 15. 9.

ⁱ Job 6. 6, 25, 30.

⁶ Additions in Syriac and Arabic.

^j Prov. 15. 23; 25. 11.

⁷ So the Greek. But in the Vulgate: *in his rest he shall be pricked.*

^k ch. 4. 22.

⁸ Addition in Vulgate. (See below.)

^l Or, *through a foolish person*, the common reading of the Greek text, and so the Vulgate.

⁹ Title added in Greek.

¹ Gen. 41. 38, 39.

¹⁰ Addition in Syriac and Arabic.

^m Prov. 12. 11; 28. 19.

ⁿ Wisd. 6. 22, 23; 7. 17.

ch. 41. 14, 15. 1 Pet. 4. 10.

^o ch. 41. 19.

all my good deeds, and they that eat my bread speak evil of me^h. [They are like the rock or the wind, on which the water will not stay³.] How oft, and of how 17 many shall he be laughed to scorn! [For he doth not distribute with right understanding that which was to be had⁴;] *for he knoweth not aright what it is to have; *and it is all one unto him as if he had it not.* To slip 18 upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily. [A 19 thankless man⁵ is as] an unseasonable tale [; it] will always be in the mouth of the unwise^h. [As waters poured upon the stony rock, so is the evil tongue among the righteous. As the hinder part that cannot be eaten without salt, so is the word spoken out of season⁶.] A wise sentence shall be rejected when it 20 cometh out of a fool's mouth; for he will not speak it in due season^j. There is that is hindered from sinning 21 through want: and when he taketh rest, he shall not be troubled [with remorse⁷.] There is that destroyeth 22 his own soul^k through bashfulness, [and by occasion of an unwise person he will destroy it⁸;] and by accepting of persons^l overthroweth himself. There is that 23 for bashfulness promiseth to his friend, and maketh him his enemy for nothing. A lie is a foul blot in a 24 man, yet it is continually in the mouth of the untaught. A thief is better than a man that is accustomed to lie: 25 but they both shall have destruction to heritage. The 26 disposition of a liar is dishonourable, and his shame is ever with him.

[WORDS OF PARABLES⁹.]

A wise man shall promote himself to honour with 27 his words: and he that hath understanding will please 1 great men: [and a prudent servant shall have rule over his masters¹⁰.] He that tilleth his land^m shall 28 increase his heap: and he that pleaseth great men shall get pardon for iniquity. Presents and gifts blind the 29 eyes of the wise, and stop up his mouth that he cannot reprove. Wisdom that is hidⁿ, and treasure that is 30 hoarded up, what profit is in them both? Better is he 31 that hideth his folly^o than a man that hideth his wisdom.

32 * Necessary patience in seeking the Lord is better than
* he that leadeth his life without a guide*.

* Omitted in
most Greek
copies.

CHAPTER XXI.

On the avoiding of sin and divers kinds of folly.

1 **M**Y son, hast thou sinned? do so no more^a, but ask
2 **M** pardon for thy former sins. Flee^b 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
3 of a lion, slaying^c the souls of men. All iniquity^a is
as a two-edged sword, the wounds whereof cannot be
healed^b. [From morning to evening it casts down
4 houses, and overthrows many palaces¹.] To terrify
and do wrong will waste riches: thus the house of
proud men shall be made desolate, [and the substance
5 of the proud shall be rooted out².] A prayer out of a
poor man's mouth^d reacheth to the ears of God, and
6 His judgment cometh speedily. He that hateth to be
reproved^e is in the way of sinners: but he that feareth
7 the Lord will repent from his heart^c. An eloquent
man [who is mighty by a bold tongue³] is known far
and near; but a man of understanding knoweth when
8 he slippeth^d. He that buildeth his house with other
men's money^f is like one that gathereth himself stones
9 for the tomb of his burial^e. The congregation of the
wicked is like tow^g wrapped together: and the end of
them is a flame of fire to destroy them. [As a hill of
sand is to the feet of the aged, so is the strength of the
wicked, and their efforts in the time of punishment⁴.]
10 The way of sinners is made plain with stones^h, but at
the end thereof is the pit of hell, [and darkness, and
11 pains⁵.] He that keepeth the law of the Lord getteth
the understanding thereof: and the perfection of the
12 fear of the Lord is wisdom. He that is not wise^g will
not be taught: but there is a wisdom^h which multi-
13 plieth bitterness^h. The knowledge of a wise man shall

^a ch. 5. 5.
& 7. 8.

^b GEN. 39. 12,
13.

PROV. 4. 14,
15.

1 COR. 6. 18;
10. 14.

1 TIM. 6. 11.
2 TIM. 2. 22.

^c PROV. 1. 10,
15; 7. 25—27.

¹ ^a In Syriac
and Arabic,
the harlot.

² ^b In Arabic,
*before her
death she
shall be
direly tor-
mented.*

³ Addition in
Syriac and
Arabic. See
ch. 28. 14.

⁴ Addition in
Vulgate.

^d PS. 10. 17.
JAMES 5. 4.

^e PROV. 12. 1;
15. 10.

⁵ ^c Or, *will re-
turn to his
own heart.*
See Is. 46. 8,
LXX.

LUKE 15. 17.

⁶ Addition in
Vulgate.

⁷ ^d In the Vul-
gate, *that he
slippeth
thereby.*

^f HAB. 2. 6.

⁸ ^e So the
Syriac and
Arabic, and
some Greek
copies.

Others
agree with
Vulgate,
gathereth

stones in the winter. ⁹ Is. 1. 31. ⁴ Addition in Syriac and Arabic. See ch. 25. 20.

^h ^f In the Syriac, *is to them a stone of stumbling.* See Hos. 2. 6. ⁵ Addition in Vulgate.

^g ^g Or, *sharp-witted.* ^h ^h Or, *sharpness of the wits.* In Vulgate, *there is no under-
standing where there is bitterness.* ^h JAMES 3. 15.

- i PROV. 14. 27. abound like a flood: and his counsel is like a pure
 fountain of lifeⁱ. The inner parts of a fool are like a 14
 j PROV. 1. 7, broken vessel, and he will hold no knowledge^j as long
 22. & 18. 2. as he liveth. If a skilful man hear a wise word, he will 15
 WISD. 1. 4. commend it, and add unto itⁱⁱ: but as soon as one of no
 ||ⁱ In Vulgate, understanding^{jj} heareth it, it displeaseth him, and he
apply it to himself. casteth it behind his back. The talking of a fool is 16
 See PROV. 9. like a burden in the way: but grace shall be found in
 9; 18. 15. the lips^k of the wise. They enquire at the mouth of 17
 ||^v Moste copies (with the the wise man in the congregation, and they shall
 Vulgate) ponder his words in their heart. As is a house that is 18
 read, a destroyed, so is wisdom to a fool: and the knowledge
wanton, or luxurious man. of the unwise is as talk without sense. [Wisdom is
 k PROV. 14. 3; 15. 7. like a prison to the fool, and as coals of fire, so is
 6 Addition in understanding to the senseless⁶.] Doctrine unto fools^{kk} 19
 Syriac. is as fetters on the feet, and like manacles on the right
 ||^k Or, *In-* hand. A fool lifteth up his voice with laughter^l; but 20
struction to a stupid man. a wise man doth scarce smile^m a little^{ll}. Learning is 21
 ||^l ECCLES. 7. 6. ch. 19. 30. unto a wise man as an ornament of gold, and like a
 bracelet upon his right arm. A foolish man's foot is 22
 ||^m JOB 29. 24. PROV. 14. 13. ECCLES. 2. 2. soon in his neighbour's house^{mm}: but a man of experience
 & 7. 4. is ashamed of himⁿⁿ.
 ||ⁿ In Greek, quietly, or, in silence.
 ||^{oo} So the Vulgate and Arabic. A fool will peep in at the door^{oo} into the house: but 23
 But in the Greek, *in a house.* See he that is well-nurtured will stand without. It is the 24
 1 TIM. 5. 13. rudeness^{pp} of a man to hearken at the doorⁿ: but a
 ||^o In Vulgate, wise man will be grieved with the disgrace. The 25
shall be abashed at the person of the mighty. lips of talkers will be telling such things as pertain not
 ||^p In Vulgate, unto them^{qq}: [the mouth of the wicked speaks against
window. his own body⁷]; but the words of such as have under-
 ||^q Or, standing are weighed in the balance^o. The heart of 26
ignorance. fools^p is in their mouth: but the mouth of the wise is
 ||^r JOB 31. 9. in their heart. When the ungodly curseth Satan^{rr}, he
 ||^q The Greek curseth his own soul. A whisperer^q defileth his own 27
 here is corrupt. soul, and is hated wheresoever he dwelleth: [and he
 Some render it, that shall abide with him shall be hateful: the silent
the lips of the proud and wise man shall be honoured⁸.]
are heavy with cursing.

⁷ Addition in Syriac. ^o ch. 23. 25. ^p ECCLES. 10. 2. ch. 8. 17. ^{ll} In Syriac and Arabic, *him that is not his enemy.* ^q PROV. 26. 20, 22. ch. 5. 14. & 23. 13. ⁸ Addition in Vulgate.

CHAPTER XXII.

Sayings concerning folly and fidelity.

- 1 **A** SLOTHFUL man is compared to a filthy stone^{||^a}, and every one will hiss him out to his disgrace.
- 2 A slothful man is compared to the filth of a dunghill^{||^b}:
- 3 every man that takes it up will shake his hand. An evil-nurtured son is the dishonour of his father that begat him: and a foolish daughter is born to his loss. A wise daughter^a shall bring an inheritance to her husband^{||^c}: but she that liveth dishonestly is her father's heaviness.
- 5 She that is bold dishonoureth both her father and her husband, but they both shall despise her. A tale out of season is as musick in mourning: but stripes and correction of wisdom are never out of time^{||^d}. Whoso teacheth a fool is as one that glueth a potsherd together^b, and [he that telleth a word to him that heareth not is¹] as he that waketh one from a sound sleep.
- 8 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? *If children live honestly, and have *wherewithal, they shall cover the baseness of their
- 10 *parents. But children, being haughty, through disdain *and want of nurture do stain the nobility of their *kindred.* Weep^c for the dead, for he hath lost the
- 11 light^d: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest^e: but the life of the fool is worse^f than death.
- 12 Seven days do men mourn^g 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^h, lest thou have trouble, and thou shalt never be defiled with his fooleries^{||^e}: depart from him, and thou shalt find rest, and never be disquieted with madness. What is heavier than lead? and what is the name thereof, but
- 15 a fool? Sandⁱ, and salt, and a mass of iron, is easier to bear, than a man without understanding, [that is both
- 16 foolish and wicked².] As timber girt and bound to-

||^a In Vulgate, *is pelted with a dirty stone*. In the Syriac, *is likened to a stone smeared with dung, from the smell of which men flee*.

||^b In Vulgate, *is pelted with cow dung*.

^a PROV. 13. 22.

||^c Or, *shall gain a husband for her portion*.

||^d Or, *stripes and discipline are wisdom at all seasons*.

^b PROV. 9. 7.

¹ Addition in Vulgate.

* Omitted in Vulgate and most Greek copies.

^c ch. 38. 16; 41. 10, 11.

^d JOB 3. 20, 23.

^e JOB 3. 17.

^f 2 TIM. 5. 6.

^g GEN. 50. 10.

NUM. 20. 29.

DEUT. 34. 8.

^h ch. 12. 12.

||^e Or, *his vile talk; lit., that which he shakes off*.

¹ PROV. 27. 3.

² Addition in Vulgate.

- gether in a building cannot be loosed with shaking: so
 the heart that is stablished^j by advised counsel shall
 fear at no time: [the thought of him that is wise at all
 times shall not be depraved by fear³.] A heart settled 17
 upon a thought of understanding is as a fair plaistering
 on the wall of a gallery. Pales set on an high place 18
 [and plaisterings made without cost⁴] will never stand
 against the wind: so a fearful heart in the imagination^k
 of a fool cannot stand against any fear. [As a fearful
 heart in the thought of a fool at all times will not fear,
 so neither shall he that continueth always in the com-
 mandments of God⁵.] He that pricketh the eye will 19
 make tears to fall: and he that pricketh the heart
 maketh it to shew her knowledge^l. Whoso casteth a 20
 stone at the birds frayeth them away: and he that up-
 braideth¹ his friend breaketh friendship. Though thou 21
 drewest a sword at thy friend, yet despair not: for
 there may be a returning to favour. If thou hast 22
 opened thy mouth against thy friend, fear not; for
 there may be a reconciliation: except for upbraiding,
 or pride, or disclosing^m of secrets, or a treacherous
 wound: for for these things every friend will depart.
 [Be not inconstant to thy friend; but if thou art in-
 constant, call him not thy friend, for it is not meet
 that he should be called thy friend⁶.] Be faithful to 23
 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 himⁿ in
 his heritage: *for a mean estate is not always to be
 *contemned: nor the rich that is foolish to be had in
 admiration^o. As the vapour and smoke of a furnace 24
 goeth before the fire; so reviling, [and reproaches and
 threats⁷,] before blood. I will not be ashamed to 25
 defend^h a friend^p; neither will I hide myself from
 him. And if any evil happen unto me by him, [I will 26
 bear it. But⁸] every one that heareth it will beware
 of him.
- Who shall set a watch before my mouth^q, and a seal 27
 of wisdom^h upon my lips, that I fall not suddenly by
 them, and that my tongue destroy me not?
- ^j Ps. 112. 7, 8.
- ³ Addition in Vulgate.
- ⁴ Addition in Vulgate. The Syriac has: *As linen of flax and white wool cannot withstand the whirlwind.*
- ^k Ps. 14. 5. PROV. 23. 1.
- ⁵ Addition in Vulgate.
- ^l In Vulgate, *bringeth forth resentment.*
- ¹ ch. 41. 22.
- ^m ch. 27. 17; 41. 23.
- ⁶ Addition in Arabic.
- ⁿ Luke 22. 28, 29.
- * Omitted in Vulgate and most copies.
- ^o Ps. 15. 4.
- ⁷ Addition in Vulgate.
- ^h Or, *shield.*
- ^p 1 SAM. 19. 4, 5.
- ⁸ Addition in Vulgate.
- ^q Ps. 39. 1; 141. 3. PROV. 16. 1.
- ^h Or, *subtilty*, the caution of the serpent. MATT. 10. 16. COL. 4. 5.

CHAPTER XXIII.

Cautions against profane swearing, adultery, and other sins.

1 **O** LORD, Father and Governor of *all* my
 2 *whole* life, leave me not to their counsels, and
 3 let me not fall by them. Who will set scourges over
 my thoughts, and the discipline of wisdom over mine
 heart? that they spare me not for mine ignorances,
 4 and it pass not by my sins¹: lest mine ignorances
 increase, and my sins abound to my destruction, and I
 fall before mine adversaries, and mine enemy rejoice^a
 5 over me, whose hope is far from Thy mercy. O Lord,
 Father and God of my life, [leave me not to their
 devices¹]: give me not a proud look^b, *but turn away
 6 *from Thy servants always a haughty¹ mind*. Turn
 away from me *vain hopes and* concupiscence, *and
 *Thou shalt hold him up that is desirous always to
 7 *serve Thee*. Let not the greediness of the belly nor
 lust^c of the flesh¹ take hold of me; and give not over
 me *Thy servant* into an impudent mind.

[DISCIPLINE OF THE MOUTH².]

7 Hear, O ye children, the discipline of the mouth: he
 that keepeth it shall never be taken in his lips, [nor be
 8 brought to fall into most wicked works³.] The sinner
 shall be left in his foolishness: both the evil speaker
 9 and the proud shall fall thereby. Accustom not thy
 mouth to swearing^d, [for in it there are many falls⁴];
 neither use thyself to the naming of the Holy One,
 [and meddle not with the names of saints¹, for thou
 10 shalt not escape free from them⁵.] For as a servant
 that is continually beaten shall not be without a blue
 mark: so he that sweareth and nameth God continually
 11 shall not be faultless. A man that useth much swear-
 ing 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 acknowledge not his sin,
 he maketh a double offence: and if he swear in vain¹,
 he shall not be innocent¹, but his house shall be full of
 12 calamities. There is a word that is clothed about with

* Omitted in most Greek copies.

11 In Vulgate, *that their sins may not appear.*

^a Ps. 13. 4; 35. 19; 38. 16.

¹ Addition in Vulgate.

^b Ps. 18. 27; 101. 5; 131. 1. PROV. 6. 17; 21. 4.

* Omitted in some copies.

11 lit., *giant-like.*

* Omitted in Vulgate and some Greek copies.

11 Or, *the appetite of lust.*

^c ROM. 13. 13.

² Title in the Greek.

³ Addition in Vulgate.

^d Ex. 20. 7. MATT. 5. 33, 34. ch. 27. 14. JAMES 5. 12.

^{4, 5} Additions in Vulgate.

11 Or, *holy things*, as in MATT. 23. 16—22.

11 Or, *falsely.*

11 Or, *held guiltless* (Ex. 20. 7); lit., *justified.*

death^h: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins. Use¹³ not thy mouth^o to intemperate swearing^l, for therein is the word of sin. Remember thy father and thy¹⁴ mother^f, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, [and suffer reproach^g,] and wish that thou hadst not been born, and curse the day^s of thy nativity. The man that is accustomed to opprobrious words^h ¹⁵ will never be reformed all the days of his life, [nor will a man that is defiled by fleshly lusts receive instruction⁷.] Two sorts of men multiply sin, and the ¹⁶ third will bring wrath [and destruction⁷;] a hot mind is as a burning fire, it will never be quenchedⁱ till it be consumed: a fornicator in the body of his flesh^l will never cease till he hath kindled a fire. All bread^l is ¹⁷ sweet to a whoremonger, he will not leave off till^j he die. A man that breaketh wedlock^l, saying thus in ¹⁸ his heart, Who^k 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: [and understandeth not that His eye seeth all things^s:] such a man only feareth the eyes of men, and ¹⁹ [his fear driveth from him the fear of God, and the eyes of men fearing Him: and he⁹] knoweth not that the eyes of the Lord are ten thousand times brighter than the sun¹, beholding all the ways of men [round about, and the bottom of the deep¹⁰,] and considering the most secret parts. He knew all things ere ever ²⁰ they were created; so also after they were perfected * He looked upon them all*. [And after the end of the world He will judge them Himself¹¹.] This man ²¹ shall be punished in the streets of the city, [and he shall be chased as a colt¹²,] and where he suspecteth not he shall^m be taken. [And he shall be in disgrace with all men, because he understood not the fear of the Lord¹³.] Thus shall it go also with the wife that ²² leavethⁿ her husband, and bringeth in an heir by another. For first, she hath disobeyed the law of the ²³ Most High; and secondly, she hath trespassed against

^h Or, *a saying whose penalty is death*; that is, *blasphemy*, LEV. 24. 15, 16.

MARK 3. 29.
^o PROV. 21. 23.
EPH. 4. 29.
COL. 3. 8.

^l Or, *licentious talk*.

^f PROV. 19. 26.

^g Addition in Vulgate.

^s JOB 3. 1, &c.
JER. 20. 14, &c.

^h 2 SAM. 16. 7.

⁷ Additions in Syriac and Arabic.

ⁱ PROV. 27. 20.

^l An incestuous person is probably meant. The Vulgate has, *mouth of his flesh*.

^l In the Syriac and Arabic, *all flesh*.

^j PROV. 5. 15; 9. 17.

^l *lit., passeth beyond his own bed*.

^k JOB 24. 15—17.
IS. 29. 15.

^s Addition in Vulgate.

⁹ Addition in Vulgate.

¹ JOB 34. 21, 22. ch. 15. 19.

¹⁰ Addition in Vulgate.

* Omitted in some copies.

¹¹ Addition in Syriac and Arabic.

¹² Addition in Vulgate.

^m PROV. 6. 32—35.

¹³ Addition in Vulgate.

ⁿ LEV. 20. 10.
DEUT. 22. 32.

her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man. She shall be brought out into the congregation, and inquisition shall be made^o of her children. Her children shall not take root^p, and her branches shall bring forth no fruit. She shall leave her memory to be cursed, and her reproach shall not be blotted out. And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter^q than to take heed unto the commandments of the Lord. *It is great glory to follow *the Lord, and to be received of Him is long^r life*.

CHAPTER XXIV.

The praises of wisdom.

[THE PRAISE OF WISDOM¹.]

1 **W**ISDOM shall praise herself^a, [and shall be honoured in God²,] and shall glory in the midst of her people. In the congregation of the Most High shall she open her mouth^a, and triumph before His power^b. [And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly. And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying²:]

3 I came out of the mouth^b of the Most High, [the firstborn^c before all creatures; I made that in the heavens there should rise light that never faileth³,]

4 and covered the earth as a cloud^e. I dwelt in high places, and my throne^d is in a cloudy pillar. I alone compassed^e the circuit of heaven^d, and walked in the bottom of the deep. In the waves of the sea, and in all the earth, and in every people and nation^f, I got a possession^e: [and by my power I have trodden under my feet the hearts of all the high and low⁴.] With all these I sought^g rest: and in whose inheritance shall I abide? So the Creator of all things gave me a commandment, and He that made me caused my tabernacle to rest^h, and said, Let thy dwelling^h be in Jacob, and thine inheritanceⁱ in Israel. He created me from the beginning^j before the world, and [unto the world to come⁵] I shall never fail. In the holy

^o WISD. 4. 6.

^p WISD. 4. 3.

^q PROV. 3. 17.

* Omitted in Syriac and Arabic, and some Greek copies.

^r DEUT. 30. 20. PROV. 3. 16.

¹ Title in the Greek.

^{ll} ^a lit., her soul.

² Additions in Vulgate.

^a PROV. 8. 1, 2.

^b Or, His host, or, the Ark of His strength.

^b PROV. 2. 6.

WISD. 7. 25, 26; 9. 10.

^c PROV. 8. 22 23. ver. 9.

COL. 1. 15, 18. REV. 1. 5.

³ Addition in Vulgate.

^{ll} ^c Or, mist.

^d JOB 22. 14.

PS. 104. 3.

BAR. 3. 29.

^e WISD. 8. 1.

^{ll} ^d In Syriac and Arabic, dwelt with Him in heaven.

^f PROV. 8. 30, 31.

^{ll} ^c Some read, I created.

See WIS. 9. 9.

⁴ Addition in Vulgate.

^g WISD. 6. 16; 7. 27.

^{ll} In Vulgate, rested in my tabernacle.

^h BAR. 3. 36, 37.

ⁱ DEUT. 32. 9.

IS. 19. 25.

^j PROV. 8. 22.

MIC. 5. 2.

⁵ Addition in Vulgate.

- ^k Ex. 31. 3.
^l DEUT. 4. 6.
⁶ Addition in Vulgate.
^{ll} ^g In the Vulgate,
^l *Ston.* In Syriac and Arabic,
Senir, the mountain of snow.
 See DEUT. 4. 48.
^{ll} ^a Or, *on the sea shore.*
 In the Vulgate, *Cades.*
^{mm} CANT. 2. 1.
 Is. 35. 1.
 ch. 39. 13;
 50. 8.
ⁿ ch. 39. 14.
^o Ex. 30. 23—25, 34—36.
⁷ Additions in Vulgate.
^{ll} ⁱ In Syriac and Arabic,
the laurel rose, or, bay.
^p PROV. 3. 18;
 8. 19.
 * Omitted in some Greek copies.
⁸ Addition in Vulgate.
^q WISD. 6. 17, 20.
^r PROV. 9. 4, 5.
 CANT. 5. 1.
^{ll} ^j In Vulgate,
spirit.
⁵ P̄S. 19. 10,
 11; 119. 103.
 CANT. 2. 3.
⁹ Addition in Vulgate.
^t P̄S. 34. 8;
 35. 8, 9.
 HER. 6. 4, 5.
 1 PET. 2. 2, 3.
¹⁰ Addition in Vulgate.
^u BAR. 4. 1, 2.
¹¹ Additions in the Vulgate.
^v DEUT. 33. 4.
 P̄S. 119. 111.
 * Omitted in Vulgate, and most Greek copies.

tabernacle^k I served before Him; and so was I established in Sion. Likewise in the beloved city He gave 11 me rest, and in Jerusalem was my power. And I took 12 root in an honourable people^l, even in the portion of the Lord's inheritance, [and my abode is in the full assembly of saints⁶.] I was exalted like a cedar in 13 Libanus, and as a cypress tree upon the mountains of Hermon^{ll}^g. I was exalted like a palm tree in En- 14 gaddi^{ll}^h, and as a rose plant^m in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. I gave a sweet smellⁿ like cinnamon and 15 aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet stōrax^o, and as the fume of frankincense [not cut⁷], in the tabernacle, [and my odour is as the purest balm⁷.] As the turpen- 16 tine tree^{ll}ⁱ I stretched out my branches, and my branches are the branches of honour and grace. As 17 the vine brought I forth pleasant savour, and my flowers are the fruit^p of honour and riches.

* I am the mother of fair love, and fear, and know- 18 ledge, and holy hope: I therefore, being eternal, am * given to all my children which are named of Him. * [In me is all grace of the way and of the truth, in * me is all hope of life and of virtue⁸.]* Come unto me, 19 all ye that be desirous^q of me, and fill yourselves^r with my fruits. For my memorial^{ll}^j is sweeter than honey⁵, 20 and mine inheritance than the honeycomb. [My memory is unto everlasting generations⁹.] They that eat 21 me shall yet^t be hungry, and they that drink me shall yet be thirsty. He that obeyeth me shall never be con- 22 founded, and they that work by me shall not do amiss. [They that explain me shall have life everlasting¹⁰.] All these things are the book^u of [life and¹¹] the cove- 23 nant of the Most High God, [and the knowledge of truth¹¹,] even the law which Moses commanded [in the precepts of righteousness¹¹,] for an heritage^v unto the congregations of Jacob, [and the promises to Israel. He appointed to David his servant to raise up of him a most mighty king, and sitting on the throne of glory for ever¹¹.] * Faint not to be strong in the Lord; that 24 * He may confirm you, cleave unto Him: for the Lord

* Almighty is God alone, and beside Him there is no
 25 * other Saviour.* He filleth all things with His wisdom,
 as Phison^w and as Tigris in the time of the new fruits.
 26 He maketh the understanding to abound like Eu-
 27 phrates, and as Jordan in the time of the harvest^{||k}. He
 maketh the doctrine of knowledge appear as the light^{||l},
 28 and as Geon in the time of vintage. The first man^{||m}
 knew her not perfectly: no more shall the last find
 29 her out. For her thoughts are more than the sea, and
 her counsels profounder than the great deep. [I wis-
 30 dom have poured out rivers¹².] I also came out as a
 brook from [a river of a mighty water, or a channel
 31 of¹³] a river, and as a conduit into a garden^{||n}. I said,
 I will water^x my best garden, and will water abun-
 dantly my garden bed: and, lo, my brook became a
 32 river^y, and my river became a sea^{||o}. I will yet make
 doctrine to shine as the morning, and will send forth
 her light afar off. [I will penetrate to all the lower
 parts of the earth, and will behold all that sleep, and
 33 will enlighten all that hope in the Lord¹⁴.] I will
 yet pour out doctrine as prophecy, and leave it to
 [them that seek wisdom, and will not cease to instruct
 their offspring even to the holy age, and¹⁵] all ages for
 34 ever. Behold that I have not laboured for myself^z
 only, but for all them that seek wisdom^{||p}.

* Omitted in Vulgate, and most Greek copies.

^w GEN. 2. 11, &c. Hence probably came the application of the four rivers to the four-fold Gospel.

^{||k} In Syriac, *in the days of Nisan*. In Arabic, *in Spring*. See JOSH. 3. 15.

^{||l} Or, *the river*, as some think; that is, the Nile, identified with Gihon in JER. 2. 18, LXX.

^{||m} In Syriac and Arabic, *men of old time*; in Vulgate, He who is first is perfected in the knowledge of her, but the weaker shall not search her out.

^y EZEK. 47.

^{12, 13} Additions in Vulgate. ^{||n} In Vulgate, *out of paradise*. ^x Is. 44. 3. 1—5. ^{||o} In Syriac and Arabic, *reached the sea*. See EZEK. 47. 8. ^{14, 15} Additions in Vulgate. ^z Prov. 5. 16. ch. 33. 17. ^{||p} In Vulgate, *the truth*. This verse is omitted in Syriac and Arabic.

CHAPTER XXV.

The wisdom of the aged, and woman's wickedness.

1 **I**N three things I was beautified^{||}, and stood up beau-
 tiful both before God and men: the unity of bre-
 thren^a, the love of neighbours, a man and a wife^b that
 2 agree together. 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^c, and an old^d
 3 adulterer^{||} that doateth. If thou hast gathered no-
 thing in thy youth^e, how canst thou find anything in
 thine age? O how comely a thing is judgment for gray

^{||} In Vulgate, *my spirit is pleased*.

^a Ps. 133. 1. ROM. 12. 10.

^b COL. 3. 19. 1 PET. 3. 1.

^c PROV. 17. 7; 29. 12.

^d Is. 65. 20.

^{||} In the Versions, *a foolish old man*.

^e PROV. 6. 6, &c. & 10. 5.

- f JOB 32. 6, 7. hairs^f, and for ancient men to know counsel! O how 5
 PROV. 16. 31; comely is the wisdom of old men, and understanding
 20. 24. and counsel to men of honour! Much experience is the 6
 2 Macc. 6. 23. crown of old men, and the fear of God is their glory.
 There be nine things which I have judged in mine 7
 heart to be happy, and the tenth I will utter with my
 tongue: A man that hath joy^g of his children^h; and he
 that liveth to see the fall^h of his enemy: well is him^h 8
 that dwelleth with a wife of understanding, [and hath
 not plowed with an ox and ass together^l], and that
 hath not slipped with his tongueⁱ, and that hath not
 served a man more unworthy than himself: well is 9
 him that hath found prudence, [and happy he who has
 found a true friend²], and he that speaketh [righteous-
 ness²] in the ears of them that will hear: O how great 10
 is he that findeth wisdom^j! yet is there none above
 him that feareth^k the Lord. [The fear of the Lord
 hath set itself above all things: blessed is the man, to
 whom it is given to have the fear of God³:] but the 11
 love of the Lord passeth all things for illumination: he
 that holdeth it, whereto shall he be likened? The fear 12
 of the Lord is the beginning of His love: and faith is
 the beginning of cleaving unto Him. [The sadness of
 the heart is every plague: and the wickedness of a
 woman is all evil⁴.] Give me any plague, but the 13
 plague of the heart: and any wickedness, but the
 wickedness of a woman: and any affliction, but the afflic- 14
 tion¹ from them that hate me: and any revenge, but
 the revenge of enemies. There is no head^h above the 15
 head of a serpent; and there is no wrath above the
 wrath of an enemy^h. I had rather dwell with a lion 16
 and a dragon, than to keep house^m with a wicked
 woman. The wickedness of a woman changeth her 17
 face^h, and darkeneth her countenance [as a bear, and
 sheweth it⁴] like sackcloth. Her husband shall sit 18
 among his neighbours; and when he heareth it shall
 sigh bitterly. All wickedness is but little to the wick- 19
 edness of a woman: let the portion of a sinner fall upon
 her. As the climbing up a sandy way is to the feet of 20
 the agedⁿ, so is a wife full of words to a quiet man.
 Stumble not at the beauty^o of a [bad⁵] woman, and 21
- § PROV. 23. 15.
 3 JOHN 4.
 || The Syriac and Arabic have *latter end*.
 h JOB 31. 29.
 PROV. 24. 17.
 || Or, *Blessed is he*. See ch. 26. 1.
 1 Addition in Syriac and Arabic. See DEUT. 22. 10.
 2 COR. 6. 14 —16.
 i ch. 14. 1; 19. 16.
 JAMES 3. 2.
 2 Additions in Vulgate.
 j PROV. 3. 13.
 k ch. 10. 24.
 3 Addition in Vulgate.
 4 Additions in Vulgate.
 1 2 SAM. 24. 14. ch. 2. 18.
 2 Macc. 10. 4.
 || Or, *poison*, as some conjecture.
 || In the Vulgate, *a woman*.
 m PROV. 21. 19; 25. 24.
 || In Syriac and Arabic, *maketh her husband's face pale*.
 n See ch. 21. 9.
 o PROV. 6. 25, 26.
 ch. 9. 8; 42. 12.
 5 Addition in Syriac and Arabic.

desire her not for pleasure, [nor for her possessions. A woman that is furious against her husband is a hard bondage, and a dire disgrace, though his heart dissemble it. An evil woman is darkness to the eyes, and
 22 a plague of the heart⁶.] A woman, if she maintain her husband, is full of anger, impudence, and much reproach. [A woman if she has the mastery, is contrary
 23 to her husband⁷.] A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her husband in
 24 distress maketh weak hands^p and feeble knees. Of the woman came the beginning^q of sin, and through her
 25 we all die. Give the water^r no passage [to burst forth^s] neither a wicked woman liberty to gad abroad; [for as a stream of water bursts forth and increases, so
 26 a woman that is an adulteress will multiply sins⁸.] If she go not as thou wouldest have her, [she will confound thee in the sight of thy enemies⁹.] Cut her off from thy flesh, [lest she always abuse thee⁹.] *and *give her a bill of divorce, and let her go.* [Restore her dowry, and dismiss her from thy house¹⁰.]

⁶ Addition in Syriac and Arabic.

⁷ Addition in Vulgate.

See ESTH. 1. 22. ch. 42. 6.

1 TIM. 2. 12.

^p IS. 35. 3.

^q GEN. 3. 6.

1 TIM. 2. 14.

^r JOB 28. 4.

PROV. 17. 14.

⁸ Additions in Syriac and Arabic.

⁹ Additions in Vulgate.

* Omitted in Vulgate and most Greek copies. See DEUT. 24. 1. MARK 10. 4.

¹⁰ Addition in Syriac and Arabic.

CHAPTER XXVI.

On good and bad women.

1 **BLESSED** is the man that hath a virtuous^a wife,
 2 for the number of his days shall be double. A virtuous^b woman rejoiceth her husband, and he shall
 3 fulfil the years^c of his life in peace. A good wife is a good portion^d, which shall be given in the portion of
 4 them that fear the Lord. Whether a man be rich or poor, if he have a good heart *toward the Lord,* he shall at all times rejoice with a cheerful countenance.
 5 There be three things that mine heart^e feareth; and for the fourth I was sore afraid^{||}: the slander of a city, the gathering together of an unruly multitude^f, and a
 6 false accusation: all these are worse than death. But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue
 7 which communicateth with all. An evil wife is a yoke shaken to and fro^{||}: he that hath hold of her is as

^a PROV. 31. 10. &c.

^b RUTH 3. 11. PROV. 12. 4.

^c PROV. 5. 18. ECCLES. 9. 9.

^d PROV. 18. 22. & 19. 14.

* Omitted in some Greek copies.

^e PROV. 30. 18, 21.

^{||} Or, *over the fourth I humbly pray.*

^f ACTS 19. 29; 21. 27.

^{||} Or, *an unsteady, or, unequal yoke.* See DEUT. 22. 10. ch. 25. 8. In Syriac and Arabic, *a very heavy yoke.*

¶ PROV. 27.
15, 16.

¶ Or, *wilful* ;
lit., *that*
turneth not
away.

h GEN. 34. 1.
ch. 7. 24 ;
42. 11.

i PROV. 5. 15,
16.

¶ Or, *peg*, or,
stake.

j PROV. 9. 13,
14.

EZEK. 16. 25.
i Addition in
Vulgate.

k PROV. 3. 8 ;
15. 30 ; 17.
22.

¶ Or, *that*
can coun-
tervail,
ch. 6. 15.

2 Addition in
the Vulgate.

¶ Gr. *In the*
highest
places of
the Lord.

l LEV. 24. 2, 4.

3 Addition in
the Vulgate.

m MATE. 7. 24.
LUKE 6. 47,
48.

4 Addition in
the Vulgate.

* Omitted in
many Greek
copies, and
in the Vul-
gate, but
inserted in
the Syriac
and Arabic.

though^g he held a scorpion. A drunken woman and a 8
gadder abroad causeth great anger, and she will not
cover her own shame. The whoredom of a woman 9
may be known in her haughty looks and eyelids. If 10
thy daughter be shameless^h, keep her in straitly, lest
she abuse herself through overmuch liberty^h. Watch 11
over an impudent eye: and marvel not if she trespass
against thee. She will open her mouth, as a thirsty 12
traveller when he hath found a fountain, and drink of
every waterⁱ near her: by every hedge^h will she sit^j
down, and open her quiver against every arrow, [until
she fail^l.] The grace of a wife delighteth her hus- 13
band, and her discretion will fatten his bones^k. A 14
silent and loving woman is a gift of the Lord; and
there is nothing so much worth as^h a mind well in-
structed. A shamefaced and faithful woman is a double 15
grace, and her continent mind cannot be valued. As 16
the sun when it ariseth [to the world²] in the high hea-
ven^h; so is the beauty of a good wife in the ordering
of her house. As the clear light is upon the holy^l 17
candlestick; so is the beauty of the face in ripe age.
As the golden pillars are upon the sockets of silver, so 18
are the fair feet [upon the soles of a steady woman³]
with a constant heart. [As everlasting foundations
upon a solid rock^m, so are the commandments of God
in the heart of a holy woman⁴.]

* My son, keep the flower of thine age sound; and 19
* give not thy strength to strangers. When thou hast 20
* gotten a fruitful possession through all the field, sow
* it with thine own seed, trusting in the goodness of
* thy stock. So thy race which thou leavest shall be 21
* magnified, having the confidence of their good de-
* scent. An harlot shall be accounted as spittle; but a 22
* married woman is a tower against death to her hus-
* band. A wicked woman is given as a portion to a 23
* wicked man: but a godly woman is given to him that
* feareth the Lord. A dishonest woman contemneth 24
* shame: but an honest woman will reverence her hus-
* band. A shameless woman shall be counted as a 25
* dog; but she that is shamefaced will fear the Lord.
* A woman that honoureth her husband shall be judged 26

* wise of all; but she that dishonoureth him in her
 27 * pride shall be counted ungodly of all. A loud crying
 * woman and a scold shall be sought out to drive away
 * the enemies.*

[Happy is the husband of a good woman. The number of the days of his life is doubled. A woman's anger should be tempered with meekness, and should be likened to a mild fever in the bones of a workman. A contentious and brawling woman is accounted as a trumpet calling to battle. By all these things the soul of every living man is oppressed: for that life is miserable which is spent in striving against calamity and
 28 anguish⁵.] There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understandingⁿ that are not set by^{||}; and one that returneth from righteousness^o to sin; the Lord prepareth such an one for the sword. [Two sorts of callings have appeared to
 29 me hard and dangerous⁶.] A merchant shall hardly keep himself^p from doing wrong; and an huckster^{||} shall not be freed from [the⁶] sin [of the lips⁶.]

* Omitted in many Greek copies, and in the Vulgate, but inserted in the Syriac and Arabic.

⁵ Further addition in Syriac and Arabic.

ⁿ ECCLES. 9. 14—16.

^{||} Or, are accounted as refuse,

1 COR. 4. 13.

^o EZEK. 13. 24.

⁶ Additions in the Vulgate.

^p PROV. 11. 1; 20. 10, 23.

HOS. 12. 7.

AMOS 8. 5, 6.

MIC. 6. 10, 11. ch. 27. 2.

^{||} Or, retailer.

CHAPTER XXVII.

Divers sayings on sin and its dangers.

1 **M**ANY have sinned^a for a small matter^{||a}; and he
 2 that seeketh for abundance^b will turn his eyes
 3 away. As a nail sticketh fast between the joinings of
 4 the stones; so doth sin stick close between buying^c
 and selling. [Sin shall be destroyed with the sinner¹.
 My son, if thou transgress the fear of God even a little,
 thou wilt lose much time, and be deprived of much
 good. For as smoke^d ascends from the fire, so does the
 5 talk of a man proceed from his thoughts².] Unless a
 6 man hold himself diligently in the fear of the Lord, his
 7 house shall soon be overthrown. As when one sifteth
 with a sieve, the refuse remaineth; so the filth of man
 8 in his talk^{||b}. The furnace^e proveth the potter's vessels;
 9 so the trial of man is in his reasoning^{||c}. The fruit^f declareth
 if the tree have been dressed; so is the utter
 of a man in his thoughts. ^o PROV. 27. 21. ^{||c} In Vulgate, the trial of affliction just
 men. ^f MATT. 7. 17; 12. 33.

^a PROV. 23. 21.

MATT. 26. 15.

HEB. 12. 16.

^{||a} Or, a thing indifferent,

ch. 42. 5.

The Vulgate has, through

want; the

Syriac and

Arabic,

want of

knowledge.

^b PROV. 23. 4.

1 TIM. 6. 9.

^c PROV. 20. 14.

EZEK. 7. 12,

13.

¹ Addition in

Vulgate.

^d ch. 22. 24.

² Addition

in Syriac

and Arabic.

^{||b} In Vulgate,

so will the

perplexity

just

^g JOB 29. 14.
 IS. 61. 10.
³ Addition in Vulgate.
^h ch. 13. 15.
ⁱ JOHN 8. 31, 32.
^{||^d} Some copies have *door*. See GEN. 4. 7. & ver. 28.
^j JOB 12. 10. PROV. 5. 22.
⁴ Addition in Vulgate. See ECCLES. 8. 1.
^k PROV. 23. 9.
^{||^e} In Syriac and Arabic, *speake the truth, or, without reserve*.
¹ PROV. 2. 14. In the Vulgate, *their laughter is at the pleasures of sin*.
^m ch. 23. 9.
ⁿ JOB 4. 15.
^o IS. 33. 15. ACTS 7. 57.
^p ch. 19. 7.
^q ch. 22. 22; 41. 23.
^r PROV. 6. 5.
^s PROV. 20. 19.
^t PS. 35. 9. PROV. 6. 12, 13; 10. 10.
^{||^f} In Vulgate, *no man will cast him off*.
^{||^g} Or, *change his tale*.
^{||^h} Or, *make thee stumble, or, entangle thee in thy talk*. See IS. 29. 21. MATT. 22. 15.
⁵ Addition in Syriac. See PROV. 6. 16, 17.
^v ECCLES. 10. 9.
^v PS. 7. 15; 9. 15; 10. 2. PROV. 5. 22; 26. 27.
 ECCLES. 10. 8.

ance of a conceit in the heart of man. Praise no man 7
 before thou hearest him speak; for this is the trial of
 men. If thou followest righteousness, thou shalt obtain 8
 her, and put her on, as a glorious^g long robe, [and thou
 shalt dwell with her: and she shall protect thee for
 ever, and in the day of acknowledgment thou shalt find
 a strong salvation³.] The birds will resort unto their 9
 like^h; so will truth return unto them that practise in
 herⁱ. As the lion lieth in wait for the prey^{||^d}; so sin 10
 for them^j that work iniquity. The discourse of a godly 11
 man is always with wisdom; [and a holy man continu-
 eth in wisdom as the sun⁴]; but a fool changeth as the
 moon. If thou be among the indiscreet^k, observe the 12
 time; but be^{||^e} continually among men of understand-
 ing. The discourse of fools is irksome, and their sport¹ 13
 is the wantonness of sin. The talk of him that swear- 14
 eth much^m maketh the hairⁿ stand upright; and their
 brawls make one stop^o his ears. The strife of the 15
 proud is bloodshedding, and their revilings are grievous
 to the ear. Whoso discovereth secrets^p loseth his 16
 credit; and shall never find [a] friend to his mind. Love 17
 thy friend, and be faithful unto him: but if thou be-
 wrayest his secrets, follow no more after him^q. For as 18
 a man hath destroyed his enemy; so hast thou lost the
 love of thy neighbour. As one that letteth a bird go 19
 out of his hand, so hast thou let thy neighbour go, and
 shalt not get him again. Follow after him no more, for 20
 he is too far off; he is as a roe^r escaped out of the snare.
 As for a wound, it may be bound up; and after reviling 21
 there may be reconciliation: but he that bewrayeth
 secrets^s is without hope. He that winketh with the 22
 eyes^t worketh evil: and he that knoweth him will de-
 part from him^{||^f}. When thou art present, he will speak 23
 sweetly, and will admire thy words: but at the last he
 will writhe his mouth^{||^g}, and slander^{||^h} thy sayings. I 24
 have hated many things, but nothing like him; for the
 Lord will hate him. [He whose eye is lifted up, goeth
 to his fall⁵.] Whoso casteth a stone^u on high casteth it 25
 on his own head; and a deceitful stroke shall make
 wounds. Whoso diggeth a pit^v shall fall therein: [and 26
 he that setteth a stone for his neighbour, shall stumble

upon it⁶;) and he that setteth a trap shall be taken^w therein. He that worketh mischief, it shall fall upon him^x, and he shall not know whence it cometh. [Snares and traps will be the ruin of those who prepare them, and shall pursue them unto the day of their death⁷.] Mockery and reproach are from the proud; but vengeance^y, as a lion, shall lie in wait for them. They that rejoice at the fall of the righteous shall be taken in the snare; and anguish^z shall consume them before they die. Malice and wrath, even these are abominations; and the sinful man shall have them both.

⁶ Addition in Syriac.
^w Ps. 35. 8.

^x 1 KIN. 16. 10, 18.
Hos. 1. 4.

⁷ Addition in Syriac and Arabic.

^y DEUT. 32. 35.
ROM. 12. 19.

^z 2 MACC. 9. 5—7.
Ps. 37. 12.
& 112. 10.

CHAPTER XXVIII.

On forgiveness of injuries, and the evils of backbiting.

1 **H**E that revengeth shall find vengeance^a from the Lord^a, and He will surely keep^b his sins in remembrance. Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven^c when thou prayest. One man beareth hatred^d against another, and doth he seek pardon^b from the Lord? He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins? If he that is but flesh nourish hatred, who will intreat for pardon of his sins? Remember thy end^e, and let enmity cease; remember corruption and death, and abide in the 7 commandments. Remember the commandments^f, and bear no malice to thy neighbour. [Remember the fear of God, and be not angry with thy neighbour¹:] remember the covenant of the Highest, and wink at 8 ignorance^g. Abstain from strife^g, and thou shalt diminish thy sins: for a furious man will kindle strife. 9 A sinful man disquieteth friends, and maketh debate^h among them that be at peace^h. As the matterⁱ of the fire is, so it burnethⁱ: 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^j, the more they will be inflamed. [As pitch and tow, 11 so²] an hasty contention kindleth a fire: and an hasty

¹ In the Syriac and Arabic, *the deceitful man shall err in his way, and shall find vengeance, &c.*

^a DEUT. 32. 15.
ROM. 12. 19.

^b Ps. 130. 3.
JOHN 20. 23.

^c MATT. 6. 14, 15; 18. 35.
MARK 11. 25.
LUKE 6. 37.

^d MATT. 18. 23, &c.

^e Or, *healing*.
^e ch. 7. 36.
PROV. 23. 18.

^f LEV. 18. 19.
ECCLES. 7. 9.

¹ Addition in Vulgate.

^{1c} Or *overlook a neighbour's fault*.

^g ch. 8. 1, 16.
1 COR. 3. 4.

^h Or, *will insinuate calumny, or, excite suspicion*.

^h 2 SAM. 16. 3, 4.

PROV. 6. 19; 16. 18; 17. 9.

^{1e} Or, *fuel*. In Vulgate, *wood of the forest*. See JAMES 3. 5. ¹ PROV. 26. 20, 21. ^{1f} Or, *the subject of contention*. ² Addition in Syriac and Arabic.

- fighting sheddeth blood: [and a tongue that beareth witness bringeth death³.] If thou blow the spark, 12 it shall burn: if thou spit upon it, it shall be quenched: and both these^j come out of thy mouth. Curse 13 the whisperer and doubletongued^k: for such have destroyed many that were at peace. A backbiting 14 tongue^l hath disquieted many^l, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men. [It hath cut in pieces the forces of people, and undone strong nations⁴.] A backbiting tongue hath cast out vir- 15 tuous women, and deprived them of their labours. Whoso hearkeneth unto it shall never find rest, and 16 never dwell quietly, [neither shall he have a friend in whom he may repose⁵.] The stroke of the whip 17 maketh marks in the flesh: but the stroke of the tongue breaketh^m the bones. Many have fallen by the 18 edge of the sword: but not so many as have fallenⁿ by the tongue^h. Well is he that is defended from it, 19 and hath not passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands. For the yoke thereof is a yoke of iron, 20 and the bands thereof are bands of brass. The death 21 thereof is an evil death, the grave were better than it. [Its continuance shall not be for a long time, but it shall possess the ways of the unjust⁶.] It shall not 22 have rule over them that fear God, neither shall they be burned with the flame thereof^o. Such as forsake 23 the Lord 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. Look that thou 24 hedge thy possession about with thorns, and bind up^l thy silver and gold, and weigh thy words in a balance, 25 [and make a just bridle for thy lips⁷,] and make a door and bar^p for thy mouth. Beware thou slide not by it, 26 lest thou fall before him that lieth in wait, [and thy fall be incurable unto death⁸.]
- ³ Addition in Vulgate.
- ^j JAMES 3. 10.
- ^k ch. 21. 28. PROV. 18. 8; 26. 22.
- ^l lit., a third tongue.
- ^l PROV. 16. 27. JAMES 3. 6.
- ⁴ Addition in the Vulgate.
- ⁵ Addition in the Vulgate.
- ^m PROV. 18. 8.
- ⁿ PS. 52. 2. JAMES 3. 8.
- ^h In Vulgate, by their own tongue.
- ⁶ Addition in the Vulgate.
- ^o JAMES 3. 6.
- ^l In Vulgate, melt down. In Syriac and Arabic, set a seal upon.
- ⁷ Addition in Vulgate.
- ^p PS. 39. 2; 141. 3. PROV. 10. 19.
- ⁸ Addition in Vulgate.

CHAPTER XXIX.

On lending, and suretiship.

1 **H**E that is merciful^a will lend unto his neighbour; and he that strengtheneth his [friend's] hand^b keepeth the commandments. Lend to thy neighbour^c in time of his need, and pay thou thy neighbour^d again in due season. Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee. Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly, [and in promises humble his voice¹]; but when he should repay, he will prolong the time, and return [tedious and murmuring²] words of grief, and complain of the time. If he prevail, [and be able to pay, he will stand off, and³] 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, [and instead of a good turn will repay him injuries⁴.] Many therefore have refused to lend [not out of wickedness, but⁵] for other men's ill dealing, 8 fearing to be defrauded [without cause⁶]. Yet have thou patience^e with a man in poor estate, and delay 9 not to shew him mercy. Help the poor for the commandment's sake^f, and turn him not away [empty⁷] 10 because of his poverty. Lose thy money for thy brother^g and thy friend, and let it not rust under a 11 stone to be lost. Lay up thy treasure^h [of righteousness and love⁸] according to the commandments of the Most High, and it shall bring thee more profitⁱ than 12 gold. Shut up alms in thy storehouses^{||}: and it shall 13 deliver^j thee from all affliction. It shall fight for thee against thine enemies better^k than a mighty shield and 14 strong spear. An honest man is surety for his neighbour: but he that is impudent will forsake him. Forget not the friendship of thy surety, for he hath given his

^a Ps. 37. 26.^b Job 4. 3, 4. *^c Ex. 22. 25.
LEV. 25. 35—37.DEUT. 15. 8;
23. 19, 20.PROV. 17. 7.
Ps. 37. 21.^d ROM. 13. 7, 8.
ch. 4. 31.¹ Addition in Vulgate.^{2, 3} Additions in Vulgate.⁴ Addition in Vulgate.^{5, 6, 7} Additions in Vulgate.^e MATT. 18. 29.
1 JOHN 3. 17.^f DEUT. 14. 29;
15. 2, 3, 4, 11.^g ch. 20. 30.^h TOBIT 4. 10.
ch. 17. 18.⁸ Addition in Syriac and Arabic.ⁱ MATT. 19. 21.^{||} The Vulgate has, *in the heart of the poor.*^j TOBIT 4. 7—11.^k PROV. 11. 17.

^{8, 10} Additions
in Vulgate.

¹ PROV. 6. 1, 2;
11. 15; 17. 18;
20. 16; 22. 26,
27.

^m PROV. 27.
26, 27.
ch. 39. 26.

ⁿ PROV. 15. 16;
16. 8.

^o 1 TIM. 6. 6, 8.

^{ll} Or, of thy
sojourni-
ng, as one with-
out fixed
habitation,
PROV. 27. 8.

^p ch. 36. 26.

^{11, 12} Addi-
tions in
Vulgate.

^{ll} Or, Go forth
from this
splendour.

life for thee. A sinner will overthrow the good estate 16
of his surety, [and the unclean fleeth from him; he
attributeth to himself the goods of his surety⁹]; and 17
he that is of an unthankful mind will leave him in
danger that delivered him. [Evil¹⁰] suretiship hath 18
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.
A wicked man transgressing the commandments of the 19
Lord shall fall into suretiship¹: and he that under-
taketh and followeth other men's business for gain shall
fall into suits. Help thy neighbour according to thy 20
power, and beware that thou thyself fall not into the
same. The chief thing for life^m is water, and bread, 21
and clothing, and an house to cover shame. Betterⁿ 22
is the life of a poor man in a mean cottage, than
delicate fare in another man's house. Be it little or 23
much, hold thee contented^o, that thou hear not the
reproach of thy house^{ll}. For it is a miserable life to 24
go from house to house^p: for where thou art a stranger,
thou darest not open thy mouth. Thou shalt entertain, 25
and feast, [and give drink¹¹,] and have no thanks:
moreover thou shalt hear bitter words: Come, thou 26
stranger, and furnish a table, and feed me of that thou
hast ready, [and give others to eat what thou hast in
thy hand¹².] Give place, thou stranger, to an honour- 27
able man^{ll}; my brother cometh to be lodged, and I
have need of mine house. These things are grievous 28
to a man of understanding; the upbraiding of house-
room, and reproaching of the lender.

CHAPTER XXX.

The correction of children, and the blessing of health.

[CONCERNING CHILDREN¹.]

¹ Title in the
Greek.

^a 1 SAM. 3. 13.
PROV. 3. 12;
13. 24; 23. 13.
ch. 42. 5.

^b PROV. 10. 1;
27. 11; 29. 3.

^c JOB 31. 9.

² Addition in
the Vulgate.

^{ll} Or, those of
his house-
hold.

HE that loveth his son causeth him oft to feel the 1
rod^a, that he may have joy^b of him in the end,
[and not grope after the doors^c of his neighbours².]
He that chastiseth his son shall have joy in him, and 2
shall rejoice of him among his acquaintance^{ll}. He that 3
teacheth his son grieveth the enemy; and before his

4 friends he shall rejoice of him. Though his father
die, yet he is as though he were not dead: for he hath
5 left one behind him that is like himself^d. While he
lived, he saw and rejoiced in him: and when he died,
he was not sorrowful, [neither was he confounded be-
6 fore his enemies³.] He left behind him an avenger^e
against his enemies, and one that shall requite kindness
7 to his friends. He that maketh too much of^l his son
shall bind up his wounds; and his bowels will be
8 troubled^f at every cry. An horse not broken becom-
eth headstrong^g: and a child left to himself will be
9 wilful. Cocker^l thy child, and he shall make thee
afraid: play with him, and he will bring thee to
10 heaviness. Laugh not with him, lest thou have sor-
row with him^h, and lest thou gnash thy teeth in the
11 end. Give him no liberty in his youth, and winkⁱ not
12 at his follies. Bow down his neck while he is youngⁱ,
and beat him on the sides while he is a child^j, lest he
wax stubborn, and be disobedient unto thee, and so
13 bring sorrow to thine heart. Chastise thy son, and
hold him to labour^l, lest his lewd behaviour be an
offence unto thee.

^d 1 KIN. 1. 48;
3. 6.
³ Addition in
the Vulgate.
^e 1 KIN. 2. 5,
7, 8, 9.
2 KIN. 14. 5.
PS. 127. 5.
^l Or, *in-
dulges*; lit.,
refreshes.
^f 2 SAM. 13. 39;
14. 1; 18. 33.
^g PROV. 26. 3.
^h Or, *fondle*.
See 1 THESS.
2. 7.
^l In Syriac,
*lest he pro-
voke thy
wrath*.
^h ch. 28. 7.
ⁱ LAM. 3. 27.
^j PROV. 19. 13;
23. 14;
29. 17.
ch. 7. 23.
^l In Vulgate,
*labour a-
bout him*.
In the
Arabic,
*inure him
to hardship,
or, labour*.

[CONCERNING HEALTH⁴.]

14 Better is the poor, being sound and strong of con-
stitution, than a rich man that is [weak, and⁵] afflicted
15 in his body. Health and good estate of body [and
health of the soul in holiness and righteousness⁶] are
above all gold, and a strong body above infinite wealth^k.
16 There is no riches above a sound body, and no joy
17 above the joy of the heart. Death is better than a
bitter life [and everlasting rest than⁷] continual sick-
18 ness. Delicates poured upon a mouth shut up are as
19 messes of meat set upon a grave. What good doeth
the offering unto an idol? for neither can it eat nor
smell: so is he that is persecuted of the Lord^l, [bear-
20 ing the reward of his iniquity⁸.] He seeth^l with his
eyes and groaneth, as an eunuch^m that embraceth a
21 virgin and sigheth. Give not over thy mind to
heavinessⁿ, and afflict not thyself in thine own counsel.
22 The gladness of the heart is the life of man, [and a

⁴ Title in the
Greek. Some
copies have,
*'Concern-
ing meats.'*
⁵ Addition in
Vulgate.
⁶ Addition in
Vulgate.
^k JOB 3. 20, 21.
22. ch. 41. 2.
⁷ Addition in
some Greek
copies, and
in the
Vulgate.
^l In Syriac
and Arabic,
*so is he that
possesseth
riches, and
useth them
not*.
⁸ Addition in
Vulgate.
^l WISD. 5. 2, 3.
^m ch. 20. 4.
ⁿ PROV. 12. 25;
15. 13; 17. 22.

⁹ Addition in Vulgate.

^o ch. 38, 18.

² COR. 7, 10.

¹⁰ Addition in Vulgate.

¹¹ PROV. 14, 30.

ECCLES. 7,

16, 17.

^q PHIL. 4, 6.

¹¹ In Syriac and Arabic, *gray hairs*.

^r PROV. 15, 15.

ECCLES. 8,

15; 9, 7, 8.

¹¹ Addition in Vulgate.

never-failing treasure of holiness⁹]; and the joyfulness of a man prolongeth his days. Love thine own soul, ²³ and comfort thy heart, remove sorrow far from thee: for sorrow^o hath killed many, and there is no profit therein. [Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in His holiness, and drive away sadness far from thee¹⁰.] Envy^p and wrath shorten the life, and carefulness^q ²⁴ bringeth age¹¹ before the time. A cheerful and good ²⁵ heart [is always feasting^r: for he¹¹] will have a care of his meat and diet.

CHAPTER XXXI.

Against avarice, gluttony, and drunkenness.

WATCHING for riches consumeth the flesh, and ¹ the care^a thereof driveth away sleep. Watch- ² ing care will not let a man slumber^b; [the thinking beforehand turneth away the understanding¹,] as a sore disease breaketh¹¹ sleep, [and a grievous sickness maketh the soul sober².] The rich hath great labour ³ in gathering riches together^c; and when he resteth, he is filled with his delicates^d. The poor laboureth in ⁴ his poor estate; and when he leaveth off, he is still needy^e. He that loveth gold shall not be justified^f, ⁵ and he that followeth corruption shall have enough thereof. Gold hath been the ruin of many^g; [and the ⁶ beauty thereof hath been their ruin³]; and their destruction was present¹¹. It is^h a stumblingblock¹¹ unto ⁷ them that sacrifice unto it, and every fool shall be taken therewith. Blessed is the rich that is found ⁸ without blemish, and hath not goneⁱ after gold, [nor put his trust in money nor in treasures⁴.]

Who is he? and we will call him blessed: for ⁹ wonderful things hath he done among his people. Who hath been tried thereby, and found perfect? then ¹⁰ let him glory. Who might offend^j, and hath not offended? or done evil, and hath not done it? His goods ¹¹ shall be established, and the congregation shall declare his alms^k.

^a ECCLES. 2,

23.

¹ TIM. 6, 9, 10.

ECCLES. 5, 11,

12.

^b ESTH. 6, 1.

PS. 127, 2.

DAN. 6, 18.

^{1, 2} Additions in Vulgate.

¹¹ Or, *averts*;

lit., *exactis*;

^c JOB 27, 16.

PS. 39, 6.

ECCLES. 4, 8.

^d LUKE 12, 19.

^e ECCLES. 5,

15—17.

^f ECCLES. 5, 10.

^g ch. 8, 2.

PROV. 1, 19;

11, 19.

³ Addition in the Vulgate.

¹¹ Or,

was before

their face.

¹¹ lit. *a snare*

of wood;

an idol, as

some think.

^h PROV. 23,

4, 5.

² PET. 2, 15.

JUDE 11.

ⁱ PS. 62, 10.

JOB 31, 24, 25.

¹ COR. 7, 30.

⁴ Addition in Vulgate.

^j MARK 10,

23—25.

^k ² COR. 9, 12,

13.

12 If thou sit at a bountiful table, be not^l greedy^{ll} upon
 13 it, and say not, There is much meat on it. Remember
 that a wicked^{ll} eye is an evil thing: and what is created
 more wicked than an eye? therefore it weepeth upon
 14 every occasion^{ll}. Stretch not thine hand whithersoever
 it looketh, and thrust it not with him into the dish;
 [lest being disgraced with envy thou be put to con-
 15 fusion. Be not hasty in a feast⁵.] 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^m; and devour not^{ll}, lest thou be hated.
 17 Leave off first for manners' sake; and be not unsatiableⁿ,
 18 lest thou offend. When thou sittest among many, reach
 not thine hand out first of all; [and be not the first to
 19 ask for drink⁶.] A very little [wine⁷] is sufficient for a
 man well nurtured, and he fetcheth not his wind short^{ll}
 20 upon his bed. [In sleeping thou shalt not be uneasy
 with it, and thou shalt feel no pain⁸.] Sound sleep^o
 cometh of moderate eating^{ll}; [a man shall sleep till
 morning, and his soul shall be delighted with him⁹.]
 He riseth early, and his wits are with him: but the
 pain of watching, and choler, and pangs of the belly,
 21 are with an unsatiable man. And if thou hast been
 forced to eat, arise, go forth, vomit^p, and thou shalt
 have rest, [and it shall not bring sickness upon thy
 22 body¹⁰.] 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^q, so shall there no sickness come unto thee.
 23 Whoso is liberal^r of his meat, men shall speak well of
 him; and the report of his good housekeeping^{ll} will be
 24 believed. But against him that is a niggard of his
 meat the whole city shall murmur; and the testi-
 monies of his niggardness shall not be doubted of.
 25 Shew not thy valiantness^s in wine; for wine hath
 26 destroyed^t many. The furnace proveth the edge by
 dipping: so doth wine the hearts of the proud by
 27 drunkenness. Wine is as good as life to a man, if it be
 drunk moderately^u: what life is then to a man that is
 without wine? for it was made^v to make men glad^w.
 28 [Wine was created from the beginning to make men

^l Ps. 141. 4.
 Prov. 23. 1-3.
 ch. 37. 29.

^{ll} Or, *open not thy throat.*

^{ll} That is, *greedy, or, insatiable.*
 See
 DEUT. 15. 9.
 Prov. 23. 6;
 27. 20; 28. 22.
 ch. 14. 10.

^{ll} Or, *from every face, or, for every cause.*

^{5, 6, 7, 8, 9, 10} Ad-
 ditions in
 the Vulgate.

^m Luke 10. 8.

^{ll} Or, *chew not to pieces: that is, eat not ravenously.*

ⁿ ch. 37. 29.

^{ll} Or, *is not troubled for breath, or, with asthma.*

^o ECCLES. 5. 12.

^{ll} Or, *digestion; lit., bowel.*

^p JOB 23. 15.
 PROV. 23. 8.

^{ll} This word is omitted in Syriac and Arabic. Some conjecture, *go forth for a walk.*

^q PROV. 22. 29.

^r JOB 31. 17.
 PROV. 22. 9.

^{ll} Or, *his goodness; in Vulgate, his truth.*
 The Syriac and Arabic have, *a good eye blesses its bread.*

^s Is. 5. 22.

^t ch. 19. 2.

^u 1 TIM. 5. 23.

^v GEN. 9. 20, 21.

^w Ps. 104. 15. PROV. 31. 6, 7.

joyful, and not to make them drunk. What is his life, who is diminished with wine? What taketh away life? death¹¹.] Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind. [Sober drinking is health to soul and body¹².] But wine drunken with excess^x maketh bitterness of the mind, with brawling and quarrelling. Drunkenness increaseth the rage of a fool till he offend^y: it diminisheth strength, and maketh wounds. Rebuke not thy neighbour at the wine^z, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him to drink^{||}, [neither contend with him in the sight of men¹³.]

¹¹ Addition in Vulgate.

¹² Addition in Vulgate.

^x PROV. 21. 17; 23. 20, 21, 29—32.

Is. 5. 11, 12. EPH. 5. 18.

^y LEV. 10. 9, 10. EZEK. 44. 21.

^z 1 Sam. 25. 36.

^{||} Or, *with a demand.*

¹³ Addition in Syriac and Arabic.

CHAPTER XXXII.

Lessons for superiors and inferiors.

[CONCERNING RULERS¹.]

¹ Title in the Greek.

^{||} In the Greek, *a ruler.*

² Addition in Syriac and Arabic.

^a LUKE 22. 27.

^b 2 MACC. 2. 27.

^{3, 4, 5, 6, 7} Additions in Vulgate.

^{||} Or, *prate, or, tattle.* In the Syriac, *stories, or, tales.*

^{||} In the Greek, *hearing*; in the Vulgate, *where there is no hearing.*

^c ECCLES. 3. 7. ch. 20. 7.

^d Is. 5. 12. AMOS 6. 5, 6. ch. 49. 1.

^e PROV. 17. 27. JAMES 1. 19.

^{||} Or, *twice, if thou art asked.*

^f ch. 4. 7.

IF thou be made the master of a feast^{||}, lift not thyself up, [nor sit down in the highest place before the rich²,] but be among them as one^a of the rest; take diligent care for them, and so sit down. And when thou hast done all thy office^b, take thy place, that thou mayest be merry with them, and receive a crown [as an ornament of grace³] for thy well ordering of the feast, [and be advanced to your office by common request⁴.] Speak, thou that art the elder, for it becometh thee [to speak the first word⁵,] but with sound judgment; and hinder not musick. Pour not out words^{||} where there is a musician^{||}, and shew not forth wisdom out of time^c. A concert of musick in a banquet of wine is as a signet of carbuncle set in gold. As a signet of an emerald set in a work of gold, so is the melody of musick^d with pleasant [and moderate⁶] wine. Speak, young man, if there be need of thee: and yet scarcely^e when thou art twice asked^{||}, [and let a bow of the head^f be thy reply⁷.] Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue. [In many

things be as if thou wert ignorant, and hear in silence
 9 and withal seeking⁸.] If thou be among great men,
 make not thyself equal⁹ with them; and when ancient
 10 men are in place, use not many words¹⁰. Before the
 thunder goeth lightning; and before a shamefaced man
 shall go favour¹¹: [and for thy reverence good grace
 11 shall come to thee⁹.] Rise up betimes, and be not the
 last; but get thee home without delay¹¹, [before thou
 12 lose command over thyself¹⁰.] There take thy
 pastime, and do what thou wilt: but sin not by proud
 13 speech. And for these things bless^h Him that made
 thee, and hath replenished theeⁱ with His good things.
 14 Whoso feareth the Lord will receive His discipline;
 15 and they that seek Him early shall find favour. He
 that seeketh the law shall be filled therewith: but the
 16 hypocrite will be offended¹¹ thereat. They that fear the
 Lord shall find judgment, and shall kindle justice as a
 17 light. A sinful man will not be reprov'd, but findeth
 an excuse¹¹ according to his will. [A deceitful man
 hideth his knowledge, and directeth his ways according
 to his own will. A wise man leaveth not his wisdom
 hidden, and a wicked man restraineth not his tongue¹¹.]
 18 A man of counsel^j will be considerate; but a strange
 and proud man is not daunted with fear, even when of
 himself he hath done without counsel, [and he shall be
 19 controlled by things of his own seeking¹².] Do no-
 thing without^k advice; and when thou hast once done,
 20 repent not. Go not in a way wherein thou mayest
 21 fall^l, and stumble not among the stones. Be not
 confident in a plain way. [Trust not thyself to a
 rugged way, lest thou set a stumblingblock to thy
 22 soul¹³.] And beware^m of thine own children, [and
 23 take heed of them of thy household¹⁴.] In every good
 work trustⁿ thy own soul¹¹; for this is the keeping of
 24 the commandments. He that believeth in the Lord
 taketh heed to the commandment; and he that trust-
 eth in Him shall fare never the worse¹¹.

⁸ Addition in Vulgate.

⁹ JOB 32. 6. ch. 7. 14.

¹⁰ Or, *wearry then not with prating.*

¹¹ Or, *the grace of modesty.*

⁹ Addition in Vulgate.

¹¹ Or, *be not slack, or, frivolous.*

¹⁰ Addition in Syriac and Arabic.

^h ROM. 14. 6. 1 TIM. 4. 3.

ⁱ ACTS 14. 17. 1 TIM. 6. 17.

¹¹ Or, *stuntable.*

¹¹ Gr. *a comparison.*

¹¹ Additions in Syriac and Arabic.

^j 1 MACC. 2. 65.

¹² Addition in Vulgate.

^k TOBIT 4. 18, 19.

¹ PROV. 3. 23; 4. 19.

¹³ Addition in Vulgate.

^m PROV. 28. 24. MIC. 7. 5, 6.

¹⁴ Addition in Vulgate.

ⁿ ch. 2. 12, 13. GAL. 6. 4.

¹¹ In Vulgate *Believe from thy soul.*

¹¹ In Syriac and Arabic *shall not perish for ever.*

CHAPTER XXXIII.

Sayings concerning feast days, servants, and other matters.

^a PROV. 12. 21.
1 PET. 3. 13.
^b 2 PET. 2. 9.

^c PROV. 10. 25.
^{||} Or, as the
enquiry of
Urim and
Thummim,
NUM. 27. 21.

¹ Addition in
the Vulgate.

^d PS. 83. 13.
ch. 21. 14;
27. 11.

HEB. 13. 9.

^{||} In Syriac
and Arabic,
like a hog.

² Addition in
Vulgate.

^e EX. 12. 14;
23. 14.

LEV. 23. 37,
38. 44.

PS. 81. 2, 3;
118. 24.

^{3, 4} Additions
in Vulgate.

^f GEN. 2. 3.

NEH. 8. 9, 10,
11.

^g ch. 17. 1, 32.

^h ACTS 17. 26.

ⁱ EX. 23. 1.
NUM. 16. 9.

DEUT. 10. 8.

^j 2 TIM. 2. 20.

ROM. 9. 21.

^k IS. 45. 9;

64. 8.

JER. 18. 6.

WISD. 15. 7, 8.

ch. 38. 29, 30.

^{||} Gr. accord-
ing to His
judgment.

See ROM. 9.
20, &c.

⁵ Addition in
Vulgate.

¹ IS. 45. 7.

AMOS 3. 6.

⁶ Addition in
Syriac and
Arabic.

* Omitted in
most copies.

THERE shall no evil happen^a unto him that feareth 1
the Lord; but in temptation^b even again He will 2
deliver him. A wise man hateth not the law; but he 2
that is an hypocrite therein is as a ship^c in a storm. A 3
man of understanding trusteth in the law; and the law 4
is faithful unto him, as an oracle^{||}. I prepare what to 4
say, and so thou shalt be heard: and bind up instruc-
tion, and then make answer. [He that cleareth up a
question shall prepare what to say, and so having prayed
he shall be heard, and shall keep discipline, and then
he shall answer¹.] The heart of the foolish is like a 5
cart-wheel^d; and his thoughts are like a rolling axle-
tree^{||}. A stallion horse is as a mocking friend, he 6
neigheth under every one that sitteth upon him.

Why doth one day excel another, [and one light 7
another, and one year another year²,] when as all the
light of every day in the year is of the sun? By the 8
knowledge of the Lord they were^e distinguished, [the
sun being made, and keeping His commandment³:]
and He altered seasons and feasts. [He ordered the
seasons, and holidays of them, and in them they cele-
brated festivals at an hour⁴.] Some of them hath He 9
made high days, and hallowed^f them, and some of
them hath He made ordinary days. And all men 10
are from the ground, and Adam was created of^g
earth. In much knowledge the Lord hath divided^h 11
them, and made their ways diverse. Some of them 12
hath He blessed and exaltedⁱ, and some of them hath
He sanctified, and set near Himself: but some of them
hath He cursed and brought low^j, and turned out
of their places. As the clay is in the potter's hand, 13
to fashion^k it at his pleasure: so man is in the hand
of Him that made him, to render to them as liketh Him
best^{||}, [and all their ways are according to His order-
ing⁵.] Good is set against evil¹, and life against death, 14
[and light against darkness⁶,] so is the godly against
the sinner, *and the sinner against the godly.* So 15

look upon all the works of the Most High; and there are two and two^m, one against another.

- 16 I awaked up last of all, as one that gatherethⁿ after the grapegatherers: by the blessing of the Lord I profited, and filled my winepress like a gatherer of
17 grapes. Consider that^o I laboured not for myself only, but for all them that seek learning.
- 18 Hear me, O ye great men of the people, and hearken
19 with your ears, ye rulers of the congregation. Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods^p to another: lest it repent thee, and thou intreat for the
20 same again. As long as thou livest and hast breath
21 in thee, give not thyself^q over to any^{||}. For better it is that thy children should seek to thee, than that
22 thou shouldest stand to their courtesy^{||}. In all thy works keep to thyself the preeminence; leave not a
23 stain in thine honour. At the time when thou shalt end thy days, and finish thy life, distribute^r thine inheritance.

[CONCERNING SLAVES⁷.]

- 24 Fodder, a wand, and burdens^s, are for the ass; and bread, correction, and work, for a servant. [He worketh
25 under correction^t, and seeketh to rest⁸.] If thou set thy servant to labour, thou shalt find rest: but if thou
26 let him go idle^u, he shall seek liberty. A yoke and a collar do bow the neck, [and continual labours bow^v
a slave⁹;] so are tortures and torments for an evil
27 servant. Send him to labour, that he be not idle; for idleness teacheth^w much evil. Set him to work, as is fit for him: if he be not obedient^x, put on more
29 heavy fetters. But [deal not thus with every servant, and¹⁰] be not excessive toward any; and without discretion do nothing. If thou have a servant^{||}, let him
30 be unto thee as thyself^y, because thou hast bought him with a price^{||}. If thou have a servant, entreat him as
31 a brother^z: for thou hast need of him, as of thine own soul: if thou entreat him evil, [and hurt him unjustly, he will run away¹¹:] and [if he rise up and depart and¹²] he run from thee, which way wilt thou go^a to seek him?

^m ECCLES. 7. 14.
ch. 42. 24.
ⁿ JOHN 6. 12.
^o ch. 24. 34.
^p ch. 9. 2.
^q ch. 32. 22.
^{||} In Vulgate, *let no man change thee.*
^{||} Gr. *look to their hands.*
^r GEN. 25. 5, 6; 48. 22.
2 KIN. 20. 1.
JOB 42. 15, 17.
⁷ Title in the Greek.
^s PROV. 26. 3.
^t Ex. 2. 11.
⁸ Addition in the Vulgate.
^u ECCLES. 10. 7.
^v Ex. 6. 9.
⁹ Addition in the Vulgate.
^w PROV. 13. 4; 25. 25.
EZEK. 16. 49
2 THESS. 3. 11
1 TIM. 5. 13.
^x PROV. 29. 19
¹⁰ Addition in Syriac and Arabic.
^{||} In Syriac and Arabic, *one servant only.*
^y DEUT. 15. 13, 14. ch. 7. 20.
LUKE 7. 2.
EPH. 6. 9.
COL. 4. 1.
^{||} Gr. *in blood.* It is conjectured, however, that the original Hebrew word signified a money price. See Ex. 21. 20, 21.
^z PHILEM. 15. 16.
1 TIM. 6. 1, 2.
^{11, 12} Additions in Vulgate.
^a GEN. 31. 20, 21.
1 KIN. 2. 39, 40.

CHAPTER XXXIV.

Concerning dreams, and the offerings of the wicked.

[CONCERNING DREAMS¹.]

¹ Title in English margin, but not found in the best Greek copies.

² Addition in Syriac and Arabic.

^{11a} Gr. *lift on wings.*

³ Addition in Vulgate.

^a ECCLES. 5. 7. Is. 29. 7, 8.

ch. 41. 6, 7.

^b JOB 20. 8.

^c JOB 4. 13—16.

PROV. 27. 19.

⁴ Addition in Syriac and Arabic.

^d JOB 14. 4.

^{5, 6} Additions in Vulgate.

^e NUM. 24. 1.

^f DEUT. 13. 1.

JER. 23. 25.

27, 32; 29. 8.

ZECH. 10. 2.

^g JOB 7. 14.

WISD. 18. 17.

⁷ Addition in Syriac and Arabic.

^h NUM. 12. 6.

JOB 33. 14—

16.

^{11b} Or, *as a visitation.*

⁸ Addition in Syriac and Arabic.

^{11c} Or, *shall be fulfilled without the aid of delusions.* See

LUKE 16. 30,

31.

⁹ Addition in Vulgate.

^{11d} Or, *is instructed.*

^{11e} Or, *he who hath erred will multiply subtilty.*

^{11f} Or, *in my erring, or, roving.*

[HE that seeketh after vanity shall find sorrow 1 of heart, and the seeing of dreams is a vain delight².] The hopes of a man void of understanding are vain and false: and dreams lift up^{11a} fools. Whoso 2 regardeth [lying³] dreams^a is like him that catcheth at a shadow, and followeth^b after the wind. The 3 vision of dreams is the resemblance of one thing to another, even as^c the likeness of a face to a face. [He that trusteth not in them shall obtain victory from the prince of his people; but what success is there for the liar⁴?] Of an unclean thing what can be cleansed^d? 4 and from that thing which is false what truth can come? [Lying omens, and deceitful⁵] divinations, and 5 soothsayings^e, and dreams^f [of evil doers⁶,] are vain: and the heart fancieth^g, as a woman's heart in travail. [Yea, though thou hast learned that God permits men 6 to err through visions of the night, give no heed to them⁷.] If they be not sent from the Most High^h in thy visitation^{11b}, set not thy heart upon them. For 7 dreams have deceived many, and they have failed that put their trust in them. [Where there are no sins, God is well pleased: but the wisdom of the ungodly is proved in the night season⁸.] The law shall be 8 found perfect without lies^{11c}: and wisdom is perfection to a faithful mouth. [What doth he know, that hath not been tried⁹?] A man that hath travelled^{11d} know- 9 eth many things; and he that hath much experience will declare wisdom. He that hath no experience 10 knoweth little: but he that hath travelled is full of prudence^{11e}. [He that hath not been tried, what manner of things doth he know? he that hath been surprised, shall abound with subtilty¹⁰.] When I travel- 11 led^{11f}, I sawⁱ many things; [and many customs of things¹¹;] and I understand more than I can express.

ch. 22. 27. ¹⁰ Addition in Vulgate.

ⁱ ECCLES. 1. 14. ch. 39. 4; 51. 13.

¹¹ Addition in Vulgate.

12 I was oftentimes in danger of death: yet I was delivered^j [by the grace of God¹²] because of these things.

13 The spirit of those that fear the Lord shall live; [it is sought after, and by His regard shall be blessed¹³]; for their hope is in Him that saveth them, [and the

14 eyes of God are upon them that love Him¹⁴.] Whoso feareth the Lord shall not fear nor be afraid^k; for He

15 is his hope. Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his

16 strength? For the eyes of the Lord are upon them that love Him¹, He is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon^m, a preservation from stumbling, and an

17 help from fallingⁿ. He raiseth up the soul, and lighteneth the eyes^o: He giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten^p, his offering is ridiculous^q; and the gifts^r of unjust

19 men are not accepted. [The Lord is only for them that wait upon Him in the way of truth and righteousness¹⁵.] The Most High is not pleased with the offerings^q of the wicked; neither is He pacified for sin by

20 the multitude of sacrifices. Whoso bringeth an offering of the goods of the poor doeth as one^r that killeth¹⁶

21 the son before his father's eyes. The bread of the needy is their life: he that defraudeth him^s thereof is

22 a man of blood. He that taketh away his neighbour's living, [the bread gotten by sweat¹⁶.] slayeth him; and he that defraudeth the labourer of his hire, [defraudeth his Maker, and shall receive a bitter reward¹⁷, for he

23 is a brother to him that¹⁸] is a bloodshedder. When one buildeth, and another pulleth down, what profit

24 have they then but labour? When one prayeth, and

25 another curseth, whose voice will the Lord hear? He that washeth himself^t after the touching of a dead body¹⁹, if he touch it again, what availeth his washing?

26 So is it with a man that fasteth for his sins, and goeth again^u, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

^j JOB 5. 19.
ch. 51. 2—12.

¹² Addition
in Vulgate.

^{13, 14} Additions
in
Vulgate.

^k PROV. 3. 24;
29. 25.

¹ PS. 33. 18;
34. 15.

^m IS. 4. 6;
25. 4.

WISD. 5. 16.

ⁿ PS. 91. 11,
12.
PROV. 3. 23,
26.

^o MIC. 7. 8.

^p DEUT. 23. 18.
PROV. 21. 27.

^q Or, a mock-
ery. In
Vulgate,
stained.

^r Or,
mockeries.

¹⁵ Addition
in Vulgate.

^q PROV. 15. 8.
^r IS. 66. 3.

¹⁶ Or, sacrifi-
ceth. So

2 KIN. 3. 27.

^s LEV. 19. 13.
DEUT. 24. 14,
15.

TOBIT 4. 14.
ch. 7. 20.

¹⁶ Addition
in Vulgate.

¹⁷ Addition
in Syriac.

¹⁸ Addition
in Vulgate.

^t NUM. 29. 11,
12.

¹⁹ In Greek,
He that is
baptized
from the
dead. Some
compare

1 COR. 15. 29.

^u 2 PET. 2. 20,
21.

CHAPTER XXXV.

Acceptable sacrifices.

¹ Addition in Syriac and Arabic.

⁴ 1 SAM. 15. 22.

JER. 7. 3, 5, 6, 7.

HOS. 6. 6.

MIC. 6. 6, 7, 8.

MARK 12. 33.

¹¹ Or, *multiplieth offerings.*

² Addition in Vulgate.

¹¹ Or, *He that shall return thanks.*

^b LEV. 2. 1.

NUM. 28. 5.

^c PS. 50. 8, 23.

PROV. 21. 3.

^d PS. 51. 16, 17.

DAN. 4. 27.

³ Addition in Vulgate.

^e EX. 23. 15;

34. 20.

DEUT. 16. 16.

^f GEN. 4. 4; 8. 21.

^g HEB. 6. 10.

^h PROV. 3. 9.

ⁱ PROV. 22. 9.

^j 1 CHR. 29. 6, 9, 17.

2 COR. 9. 7.

^k TOBIT 4. 8.

1 COR. 16. 2.

¹¹ *lit., that which is found in thy hand.*

See LEV. 12.

8.

ECCLES. 9. 10.

¹ PROV. 19. 27.

LUKE 6. 38.

2 COR. 9. 8.

¹¹ In Syriac, *ten thousand*; Arabic, *manifold.*

⁴ Addition in Syriac.

^m DEUT. 10.

17.

2 CHR. 19. 7.

JOB 34. 19.

WISD. 6. 7.

1 PET. 1. 17.

[IF thou shalt do that which is written in the law, ¹ thou shalt suffice. For the spirit of him that keepeth the commandments is blessed ¹.] He that keepeth the law bringeth ^a offerings enough ¹¹: he that taketh heed to the commandment offereth a peace offering, [and to depart from all iniquity is a wholesome sacrifice ².] He that requiteth a good turn ¹¹ offereth fine ² flour ^b; and he that giveth alms sacrificeth praise. To ³ depart from wickedness is a thing pleasing ^c to the Lord; and to forsake unrighteousness is a propitiation ^d [for iniquity, and a begging of pardon for sins ³.]

Thou shalt not appear empty ^e before the Lord. ⁴ For all these things are to be done because of the com- ⁵ mandment. The offering of the righteous maketh the ⁶ altar fat, and the sweet savour ^f thereof is before the Most High. The sacrifice of a just man is acceptable, ⁷ and the memorial thereof shall never be ^g forgotten. Give the Lord His honour ^h with a good eye ⁱ, and ⁸ diminish not the firstfruits of thine hands. In all thy ⁹ gifts shew a cheerful countenance ^j, and dedicate thy tithes with gladness. Give unto the Most High ac- ¹⁰ cording ^k as He hath enriched thee; and as thou hast gotten ¹¹, give with a cheerful eye. For the Lord recom- ¹¹ penseth, and will give thee ¹ seven ¹¹ times as much.

[He that giveth to the poor lendeth unto the Lord; and who is he that shall recompense but He Himself? Therefore delay not thy gift, for He will not thus accept it ⁴.] Do not think to corrupt with gifts; for ¹² such He will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with Him is no ^m respect of persons. He will not accept any person ¹³ against a poor man, but will hear ⁿ the prayer of the oppressed. He will not despise the supplication of the ¹⁴ fatherless; nor the widow, when she poureth out her complaint. Do not the tears run down the widow's ¹⁵ cheeks? and is not her cry ^o against him that causeth them to fall? [For from the cheek they go up even to

ⁿ EX. 22. 22, 23. PS. 68. 5; 146. 9. ^o DEUT. 10. 18.

heaven, and the Lord that heareth will not be delighted
 16 with them⁵.] He that serveth the Lord shall be ac-
 cepted with favour, and his prayer shall reach unto the
 17 clouds. The prayer of the humble pierceth^p the clouds:
 and till it come nigh, he will not be comforted; and
 will not depart, till the Most High shall behold to
 18 judge righteously, and execute judgment. For the
 Lord will not be slack^q, neither will the Mighty be
 patient toward them, till He have smitten in sunder
 the loins^r of the unmerciful, and repayed vengeance to
 the heathen; till He have taken away the multitude of
 the proud, and broken the sceptre^s of the unrighteous;
 19 till He have rendered to every man according to his
 deeds, and to the works of men^{||} according to their de-
 vices^t; till He have judged the cause of His people,
 20 and made them to rejoice in His mercy. [His⁶] mercy
 is seasonable in the time of affliction, as clouds of rain
 in the time of drought. [Let the hater of the Lord be
 confounded in the time of his calamity; it shall be as
 the rain-cloud when there is need of it⁷.]

⁵ Addition in
Vulgate.

^p LAM. 3. 44.

^q 2 PET. 3. 9.

^r DEUT. 33. 11.

^s IS. 14. 5.

^{||} In Vulgate,
according
to the works
of Adam,
and his
presump-
tion.

^t OB 34. 11.

PS. 62. 12.

PROV. 24. 12.

JER. 32. 19.

EZEK. 33. 20.

ROM. 2. 6.

⁶ Addition in
Vulgate,
Mercy of
God.

⁷ Addition in
Syriac and
Arabic.

CHAPTER XXXVI.

A prayer for Jerusalem. On the good wife.

1 **H**AVE mercy upon us, O Lord God of all, and be-
 hold us; [and shew us the light of Thy mercies¹:]
 2 and send Thy fear upon all the nations that seek not
 after Thee; [that they may know that there is no God
 beside Thee, and that they may shew forth Thy won-
 3 ders².] Lift up Thy hand against^a the strange nations,
 4 and let them see Thy power. As Thou wast sanctified^b
 in us before them: so be Thou magnified^{||a} among them
 5 before us. And let them know Thee^c, as we have
 known Thee, that there is no God but only Thou, O
 6 God. Shew new signs, and make other strange won-
 ders^d; glorify Thy hand and Thy right arm, *that they
 7 *may set forth Thy wondrous works*. Raise up indig-
 nation, and pour out^e wrath: take away the adversary,
 and destroy the enemy. [For there is none who can
 say to Thee, What doest Thou? Destroy with fire of
 Thy wrath the enemy, and all the mighty ones and

¹ Addition in
the Vulgate.

² Addition in
Vulgate.

^a JER. 10. 25.

^b EZEK. 20. 41;
23. 25; 36. 23;
39. 27.

^{||a} In Syriac
and Arabic,
sanctified.

^c 1 KIN. 8. 43,
60.

JUDITH 9. 14.

^d IS. 42. 9;

43. 19.

HAB. 1. 5.

* Omitted in
most Greek
copies.

^e PS. 79. 6.

JUDITH 9. 9.

³ Addition in Syriac and Arabic.

^f Ps. 74. 20. 1 MACC. 6. 62.

^h Or, *the oath.*

^g Ps. 59. 13. Is. 10. 17.

^h Ps. 68. 21; 110. 6.

HAB. 3. 13.

^l In Syriac and Arabic, *crowns, or, diadems.*

ⁱ JER. 31. 10.

⁴ Addition in the Vulgate.

^j DAN. 9. 18, 19.

^k Ex. 4. 14. ch. 17. 17, 18.

^l 2 CHR. 6. 41. Ps. 132. 14.

^m Or, *That she may receive Thy oracles.*

ⁿ Is. 33. 5. HAG. 2. 7.

^o Or, *created.* In Syriac and Arabic, *Confirm the testimonies of Thy servants from the beginning.*

^p In the Vulgate, *the prophecies which the former prophets spoke.*

^q MAL. 4. 5.

1 MACC. 4. 46; 9. 27; 14. 41.

^r NUM. 6. 23.

^s Ps. 119. 133. PROV. 16. 9.

^t Addition in the Vulgate.

^u 1 KIN. 8. 60. 2 KIN. 19. 19.

^v Addition in Vulgate.

^w JOB 34. 3.

^x 1 JOHN 4. 1.

^y In Vulgate, *will resist it.*

^z PROV. 31. 26. ^{aa} PROV. 31. 23. ch. 26. 3, 4. ^{ab} PROV. 18. 22; 19. 14. ch. 7. 19. ^{ac} GEN. 2. 18. ^{ad} PROV. 31. 11. ^{ae} TOBIT 8. 6. ch. 17. 1. ^{af} In Syriac and Arabic, *vineyard.*

See Ps. 80. 12. ^{ag} Or, *nimble.* In Syriac, *a youth like a young hart.*

princes of the heathen³.] Make the time short, remember^f the covenant^h, and let them declare Thy wonderful works. Let him that escapeth be consumed by the rage of the fire^g; and let them perish that oppress the people. Smite in sunder^h the heads^l of the rulers of the heathen, that say, There is none other but we. Gather all the tribes of Jacobⁱ together, [that they may know that there is no God besides Thee, and may declare Thy great works⁴,] and inherit Thou them as from the beginning. O Lord, have mercy upon the people^j that is called by Thy Name, and upon Israel, whom Thou hast named Thy^k firstborn. O be merciful unto Jerusalem, Thy holy city, the place of Thy rest^l. Fill Sion with Thine unspeakable oracles^l, and Thy people with Thy^m glory. Give testimony unto those that Thou hast possessed^l from the beginning, and raise up prophets that have been^l in Thy Nameⁿ. Reward them that wait for Thee, and let Thy prophets be found faithful. O Lord, hear the prayer of Thy servants, according to the blessing of Aaron^o over Thy people, [and direct us into the way^p of righteousness⁵,] that all they which dwell upon the earth may know^q that Thou art the Lord, the eternal God, [the beholder of all ages⁶.]

The belly devoureth all meats, yet is one meat better than another. As the palate tasteth divers kinds^r of venison: so doth an heart of understanding^s false speeches. A froward heart causeth heaviness: but a 20 man of experience will recompense him^l.

A woman will receive every man, yet is one daughter better than another. The beauty of a woman cheereth the countenance, and a man loveth nothing better. If there be kindness^t, meekness, and comfort, in her tongue, then is not her husband^u like other men. He that getteth a wife beginneth a possession^v, a help like unto himself^w, and a pillar of rest. Where no hedge is, there the possession^l is spoiled: and he that hath no wife will wander up and down mourning. Who will trust a thief well appointed^l, that skippeth from city to city?

^{aa} PROV. 31. 26. ^{ab} PROV. 31. 23. ch. 26. 3, 4. ^{ac} PROV. 18. 22; 19. 14. ch. 7. 19. ^{ad} GEN. 2. 18. ^{ae} PROV. 31. 11. ^{af} TOBIT 8. 6. ch. 17. 1. ^{ag} In Syriac and Arabic, *vineyard.* ^{ah} Or, *nimble.* In Syriac, *a youth like a young hart.*

so who will believe a man that hath no house^x, and lodgeth wheresoever the night taketh him^{||j}, [who also whenever death overtakes him, dies a stranger⁷?]

wherever he arrives late. ⁷ Addition in Arabic.

CHAPTER XXXVII.

Choice of friends and counsellors.

1 **E**VERY friend saith, I am his friend also: but there is a friend, which is only a friend in name, [who continueth not in adversity, nor until death, neither is constant in his friendship. Let a true friend be unto thee as thine own soul¹.] Is it not a grief unto death, when a companion, and friend is turned to an enemy^a?
 2 O wicked imagination^b, whence camest thou in to cover the earth with [thy malice and²] deceit? There is a companion, which rejoiceth in the prosperity^{||} of a friend^c; but in the time of trouble will be against him.
 3 There is a companion which helpeth^{||} his friend for the belly, and taketh up the buckler against the enemy.
 4 Forget not thy friend in thy mind, and be not unmindful of him in thy riches. [Praise not thy friend in his presence, neither give him power over thy house³.]
 5 Every counsellor extollet^h counsel; but there is some that counselleth for himself. Beware of a counsellor^d, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee^{||}, and say unto thee, Thy way^e is good: and afterward he stand on the other side, to see^f what shall befall thee. Consult not with one that suspecteth thee^{||}: and hide^g thy counsel from such as envy thee. 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
 6 counsel. But be continually with a godly man^h, whom

¹ Addition in Syriac and Arabic.

^a Ps. 55. 12, 13. JER. 12. 6.

^b GEN. 6. 9. JER. 9. 4.

² Addition in Vulgate.

^{||} Or, *time of feasting*, as in Syriac and Arabic. See ver. 5.

^c PROV. 17. 7; 18. 24. ch. 6. 10; 12. 9.

^{||} Or, *condoleth with*, as in Vulgate.

³ Addition in Syriac and Arabic.

^d 2 SAM. 17. 6, 7. 1 KIN. 12. 8, 9.

^{||} In Vulgate, *thrust a stake into the ground*.

^e 1 KIN. 22. 6, 15. PROV. 16. 29.

^f JER. 38. 22. OBAD. 7.

^{||} In the old Latin, *with thy father-in-law*; in Vulgate, *one that layeth a snare for thee*.

^g PROV. 25. 9.

^{||} Or, *within the house, a domestic, or, menial*.

^h TOBIT 4. 18. ch. 6. 36; 8. 9.

thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry^{ll}: [who, if he harms thee in anything, counts it as harm done to himself, and if he does thee a good turn, it is for his own profit: for such a one is faithful, and trusteth in God as thou trustest. For the heart of a man is more pleased with his own counsel than with the uncertain riches of the world⁴.] And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it. For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower. And above all this pray to the Most High, that He will direct thy wayⁱ in truth. Let reason go before every enterprize^j, and counsel before every action. *The countenance is* a sign of changing of the heart. Four manner of things appear: good evil, life and death^k: but the tongue^l ruleth over them continually. There is one that is wise^m and teacheth many, and yet is unprofitableⁿ to himself. [A skilful man hath taught many, and is sweet to his own soul⁵.] There is one that sheweth wisdom in words^o, and is hated: he shall be destitute of all food. For grace is not given him from the Lord; because he is deprived of all wisdom. Another is wise to himself; and the fruits of understanding are commendable in his mouth. [He that is master of his tongue shall be delivered from evil, and he that is wise in his own eyes, the same is a fool⁶.] A wise man instructeth his people^p; and the fruits of his understanding fail not. A wise man shall be filled with blessing; and all they that see him shall count him happy. The days of the life of man may be numbered^q; but the days of Israel^r are innumerable. A wise man shall inherit glory among his people, and his name shall be perpetual^s. My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it^t. For all things are not profitable for all men, neither hath every soul pleasure in every thing; [nor is every soul content with a little⁷.] Be not unsatiable in any dainty thing^u, nor too greedy upon meats: for excess of meats bringeth sickness, and

^{ll} Or, *stumble*.

⁴ Addition in Syriac and Arabic.

ⁱ PROV. 3. 6. JER. 10. 23.

^j PROV. 4. 25, 27. ch. 32. 19.

^{*} Omitted in some copies, which read, *Four things appear as a sign, &c.* In the Vulgate, *A wicked word shall change the heart.*

^k PROV. 4. 23, 24.

^l PROV. 18. 21. MATT. 12. 37.

^{ll} Or, *subtil*, as in ch. 22. 27.

^m CANT. 1. 6. ROM. 2. 21.

⁵ Addition in Vulgate.

^{ll} Or, *speaketh sophisticatedly*.

⁶ Addition in Syriac and Arabic.

ⁿ PROV. 15. 7.

^o JOB 14. 5. PS. 90. 10.

^p IS. 54. 10; 65. 22. JER. 31. 35—37; 33. 20—22.

^q PS. 112. 6. PROV. 3. 35. WISD. 8. 10.

^{ll} In Vulgate, *if it be wicked, give it no power.*

⁷ Addition in Syriac and Arabic.

^r ch. 31. 12, 17.

31 surfeiting will turn^s into choler. By surfeiting have many perished; but he that taketh heed prolongeth his life. s ch. 31. 20.

CHAPTER XXXVIII.

Concerning medicines, sickness, and the state of the labourer.

1 **H**ONOUR a physician with the honour due unto him for the uses which ye may have of him: for 2 the Lord hath created^a him. For of the Most High cometh healing, and he shall receive honour of the 3 king^b. The skill of the physician shall lift up his head: and in the sight of great men he shall be in 4 admiration. The Lord hath created medicines^c out of the earth; and he that is wise will not abhor them. 5 Was not the water made sweet with wood^d, that the 6 virtue thereof might be known? And He hath given men skill, that He^{||} might be honoured in His marvellous works. With such doth He^e heal men, and 8 taketh away their pains. Of such doth the apothecary make a confection [and ointments of health¹]; 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^f 10 unto the Lord, and He will make thee whole. Leave off from sin^g, and order thine hands aright, and cleanse 11 thy heart from all wickedness. Give a sweet savour, and a memorial of fine flour^h; and make a fat offering, 12 as not being^{||}. Then give place to the physician, for the Lord hath created him: let him not go from thee, 13 for thou hast need of him. There is a time when [thou must fall into their hands, and²] in their hands there is 14 good success. For they shall also prayⁱ unto the Lord, that He would prosper that, which they give for ease 15 and remedy to prolong life^{||}. 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^j, as if thou hadst suffered great harm thyself; and then cover^k his body according to the custom, and neglect not his burial, [and let wine and refreshment 17 be prepared^l for the mourners³.] Weep bitterly, and make great moan^m, and use lamentation, as he is

^a ver. 12.

^b 2 KIN. 8. 29.

^c 2 CHR. 16. 12.

^d 1 KIN. 4. 33.

Is. 38. 21.

EZEK. 47. 12.

^e EX. 15. 25, 26.

^{||} Or, *they*.

^f NUM. 12. 13.

^g 2 KIN. 20. 5.

Ps. 103. 3;

107. 20; 147. 3.

JER. 17. 14.

¹ Addition in

Vulgate.

See WISD.

16. 12, 13.

^{||} In the Vul-

gate, *the*

peace of God.

^f JOB 33. 19—

26.

Is. 38. 2.

JAMES 5. 15,

16.

^g JOHN 5. 14.

^h ch. 35. 2.

^{||} Or, *as one*

dead,

or, expecting

death.

² Addition in

Vulgate.

ⁱ JOB 33. 26.

^{||} Or, *for in-*

crease of

vital power.

In the

Vulgate, *for*

their conver-

sation.

^j ch. 12. 11.

EZEK. 24. 17.

1 THESS. 4.

13.

^k TOBIT 12. 13.

^l PROV. 31. 6, 7.

ECCLES. 12. 5.

JER. 16. 7.

TOBIT 4. 17.

³ Addition in

Syriac and

Arabic.

^m GEN. 23. 2;

50. 10.

2 SAM. 1. 11,

12; 3. 31, 32.

ACTS 8. 2.

worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness. For of heaviness^u cometh death, and the heaviness^o of the heart breaketh [the] strength [of the poor more than death⁴:] [and the sorrow of the heart boweth down the neck⁵.]

ⁿ ch. 30. 33.

^o Prov. 12. 25; 15. 13; 17. 22.

⁴ Addition in Syriac and Arabic.

⁵ Addition in Vulgate.

^u In Vulgate, *In withdrawing aside.*

^o In Vulgate, *the substance of the poor is according to his heart.*

^p 2 SAM. 12. 20—23.

ECCLES. 8. 3.

⁶ Addition in Syriac and Arabic.

^q Ps. 89. 48. ECCLES. 9. 12.

^u In Vulgate, *comfort him in the departing of his spirit.*

^r Ps. 144. 14. Prov. 14. 4. See also JOHN 7. 48, 49; above, ch. 7. 15.

^u Gr. *offspring of bulls.*

^o Or, *to make a life-like picture.*

* Omitted in some copies.

^u Gr. *renews his ears.* Some would read, *harasses, or, irritates.*

^s JER. 18. 3. WISD. 15. 7. ch. 33. 13.

In affliction also^u sorrow remaineth: and the life of the poor is the curse of the heart^u. Take no heaviness to heart: drive it away, and remember the last end. Forget it not, for there is no turning again^p: thou 21 shalt not do him good, but hurt thyself. [Give not thy heart to swearing: remember the punishment, and put away sin. Trust not in riches, for there is no hope in them; for as the bird of the air which flies about, and then finds rest, such are riches unto men; a delight to one, but sorrow to another⁶.] Remember my judgment: for thine^q also shall be so; yesterday for me, and to-day for thee. When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him^u.

The wisdom of a learned man cometh by opportunity 24 of leisure: and he that hath little business shall become wise. How can he get wisdom that holdeth the 25 plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours^r, and whose talk is of bullocks^u? He giveth his mind to make furrows; 26 and is diligent to give the kine fodder. So every carpenter and workmaster, that laboreth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery^u, and watch to finish a work: the smith also 28 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^u, 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: so doth the potter^s sitting at his 29 work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number; he fashioneth the clay with his arm, 30

and boweth down his strength before his feet, [and before his death his body is curved and bent⁷]; he applieth himself to lead it over^{||}; and he is diligent to
 31 make clean the furnace: all these trust to their hands:
 32 and every one is wise in his work. Without these cannot a city be inhabited: and they shall not dwell
 33 where they will, nor go up and down: they shall not be sought for in publick counsel, nor sit high in the congregation^t: 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
 34 found where parables are spoken. But they will maintain the state^{||} of the world^u, and all their desire^{||} is in the work of their craft.

⁷ Addition in Syriac and Arabic.

^{||} Or, to finish the glazing, or, smearing.

^t Is. 61. 5, 6.

^{||} Gr. the covenant of judgment, the rule or order by which they judge.

^{||} Or, fabric, or, social structure.

^u ECCLES. 5. 9.

^{||} Or, prayer.

CHAPTER XXXIX.

The labours of the wise, and the works of God.

1 **B**UT he that giveth his mind to the law of the Most High, and is occupied in the meditation^a thereof, will seek out^b the wisdom of all the ancient, and be
 2 occupied in prophecies. He will keep the sayings of the renowned men: and where subtil parables are, he
 3 will be there also^{||}. He will seek out the secrets of grave sentences, and be conversant in dark parables.
 4 He shall serve among great men^c, and appear before princes: he will travel through strange countries; for
 5 he hath tried the good and the evil^d among men. He will give his heart to resort early^e to the Lord that made him, and will pray before the Most High, and will open his mouth in prayer, and make supplication for
 6 his sins. When the great Lord will, he shall be filled with the spirit^f of understanding: he shall pour out wise sentences [as showers¹,] and give thanks unto the
 7 Lord in his prayer. He shall direct his counsel and
 8 knowledge, and in His secrets shall he meditate. He shall shew forth that which he hath learned, and shall
 9 glory^g in the law of the covenant of the Lord. Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial^h

^a Ps. 1. 2.

^b Is. 34. 16.

^{||} Or, he will enter into the intricacies of proverbs. See PROV. 1. 5, 6.

^c WISD. 8. 10, 11.

^d ECCLES. 7. 25, 29. ch. 34. 9; 51. 13.

^e Is. 26. 9.

^f WISD. 7. 7.

¹ Addition in Vulgate. See ch. 24. 30, 31.

^g JER. 9. 24.

^h Ps. 112. 6. PROV. 10. 7. WISD. 8. 13.

shall not depart away, and his name shall live from generation to generation. Nations shall shew forth his 10 wisdom, and the congregationⁱ shall declare his praise. If he die, he shall leave a greater name than a thou- 11 sand: and if he live, he shall increase it^{ll}. [If he shall desire it, he shall be praised amongst a thousand: if he hold his peace, amongst a few people².] Yet have I 12 more to say, which I have thought upon; for I am filled^j as the moon at the full, [or as one who is beside himself. By a voice He saith³,] Hearken unto me, ye 13 holy children^{ll}, and bud forth as a rose growing^k by the brook of the field^{ll}: and give ye a sweet savour as 14 frankincense^l, and flourish as a lily, send forth a smell, [and bring forth leaves in grace⁴,] and sing a song of praise, bless the Lord in all His works. Magnify His 15 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:

All the works of the Lord are exceeding good^m, and 16 whatsoever He commandeth shall be accomplishedⁿ in due season. And none may say, What is this? where- 17 fore^o is that? for at time convenient they shall all be sought out: at His commandment the waters^p stood as an heap, and at the words of His mouth the receptacles of waters^{ll}. At His commandment is done 18 whatsoever pleaseth^q Him; and none can hinder^{ll}, when He will save. The works of all flesh are^r before Him, 19 and nothing can be hid from His eyes. He seeth from 20 everlasting to everlasting; and there is nothing wonderful before Him. A man need not to say, What is this? 21 wherefore is that? for [all things shall be sought in their time^s, and⁵] He hath made all things for their uses. His blessing covered the dry land^t as a river, 22 and watered it as a flood. As He hath turned the 23 waters into saltness: so shall the heathen, [the nations that have not sought after Him⁶,] inherit His wrath. As [He turned the waters into a dry land, and the 24 earth was made dry, and] His ways are plain^u unto the holy; so are they stumblingblocks unto the wicked. For the good are good things created from the begin- 25 ning: so evil things for sinners^v. The principal things 26

ⁱ ch. 44. 15.^{ll} In the Vulgate, *If he rest, it shall be to his advantage.*² Addition in Syriac and Arabic.³ JOB 32. 18—20.

ch. 24. 32, 33.

⁴ Addition in Vulgate.^{ll} In the Vulgate, *fruits of God; like God's husbandry,* in 1 Cor. 3. 9.^k Ps. 1. 3.

JER. 17. 8.

^{ll} Some read, *waterbrook.*^l ch. 24. 14—16.⁴ Addition in Vulgate.^m GEN. 1. 31. ver. 33.

MARK 7. 27. 1 TIM. 4. 4.

ⁿ NUM. 23. 19.^o ROM. 9. 20.^p GEN. 1. 6—10.

Ps. 33. 6, 7.

^{ll} The Syriac adds, *At His commandment the sun rises and sets.*^q Ps. 135. 6.^{ll} In Vulgate, *there is no lack of power.*^r ch. 15. 18, 19; 17. 15, 19; 23. 19.⁶ ECCLES. 3. 11.⁵ Addition in Vulgate.^t GEN. 8. 3.⁶ Addition in Vulgate.^u PROV. 10. 29. HOS. 14. 9.^v ch. 40. 10.

for the whole use of man's life^w are water, fire, iron,
 and salt, flour of wheat, honey, milk, and the blood of
 27 the grape, and oil, and clothing. All these things are
 for good to the godly: so to the sinners they are
 28 turned^x into evil. There be spirits^y that are created
 for vengeance, which in their fury lay on sore strokes;
 in the time of destruction they pour out their force, and
 29 appease the wrath of Him that made them. Fire^z, and
 hail, and famine, and death, all these were created^a for
 30 vengeance; teeth of wild beasts^b, and scorpions, ser-
 pents^c, and the sword, punishing the wicked to destruc-
 31 tion. They shall rejoice in His commandment, and
 they shall be ready upon earth, when need is; and
 when their time is come, they shall not transgress His
 32 word. Therefore from the beginning I was resolved,
 and thought upon these things, and have left them in
 33 writing. All the works of the Lord are good^d: and
 34 He will give every needful thing in due season^e. So
 that a man cannot say, This is worse than that: for in
 35 time they shall all be well approved. And therefore
 praise ye the Lord with the whole heart and mouth,
 and bless the Name of the Lord.

^w ch. 29. 21.

^x WISD. 2. 6,
&c.; 16. 24,
25.

^y Ps. 104. 4.
WISD. 18. 15,
16.
REV. 15. 1.
& 16. 1.

^z ch. 7. 17.

^a ch. 40. 9.

HAB. 1. 12.

^b DEUT. 32. 24.

^c WISD. 16. 5.

^d Ps. 145. 17.

^e ECCLES. 7. 10.

CHAPTER XL.

The sorrows of human life, and their remedies.

1 GREAT travail^a 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^{||a}.
 2 Their imagination^b of things to come, and the day of
 death, trouble their thoughts, and cause fear of heart;
 3 from him that sitteth^c on a throne of glory, unto him
 4 that is humbled in earth and ashes; from him that
 weareth purple^d and a crown, unto him that is clothed
 5 with a linen frock^e. Wrath, and envy, trouble, and
 unquietness, fear of death^f, and anger, and strife, and
 in the time of rest upon his bed his night sleep, do
 6 change his knowledge. A little or nothing is his rest,
 and afterward he is in his sleep^{||b}, as in a day of keeping

^a GEN. 3. 19.

JOB 5. 6, 7.

ECCLES. 1. 3.

^{||a} Most copies
read, with
the Vulgate,
*the day of
their burial
in the mo-
ther of all.*
The Syriac
and Arabic
have, *until
they return
to the land
of the
living.*

^b JOB 15. 21;

18. 11.

WISD. 17. 11.

^c WISD. 7. 3.

^d MATT. 11. 8.

LUKE 16. 19.

^e ZECH. 13. 4. ^f DEUT. 28. 66. ^{||b} Or, *sleeps, broken rest, disturbed by dreams.*

^{ll} Or, *in the moment of his rescue.*
^l Is. 29. 7, 8. ch. 34. 2, 3. WISD. 18. 17, 19.
^h ECCLES. 2. 23. ch. 31. 1, 2.
¹ Addition in Syriac and Arabic.
ⁱ ch. 39. 25, 29, 30.
^j GEN. 6. 13; 7. 11.
^k ch. 41. 10.
^l ECCLES. 1. 7.
^m PROV. 17. 23. ECCLES. 7. 7.
ⁿ PROV. 10. 25.
² Addition in Syriac and Arabic.
^o ch. 4. 31; 29. 5.
³ Addition in Vulgate.
^p WISD. 4. 3, 5.
^{ll} In Vulgate, *sound.*
^q 2 SAM. 23. 6, 7. Is. 40. 24.
^r GEN. 41. 3. Rushes growing in soft mud, and thus easily plucked, NUM. 22. 4.
^{ll} In Syriac and Arabic, *withers.*
^{ll} Or, *a paradise in blessings.* See 2 COR. 9. 6.
⁴ Addition in Syriac and Arabic.
^s PROV. 12. 11. ECCLES. 5. 11. PHIL. 4. 11. 1 TIM. 6. 6.
^t Ps. 49. 11.
^u PROV. 19. 14.
^v ch. 32. 5, 6.
^{ll} In Syriac and Arabic, *the love of a friend.* ^w PROV. 16. 24. ^{ll} Gr. *the young green of the seed.*

watch, troubled in the vision of his heart, as if he were escaped out of a battle. When all is safe^{ll}, he awaketh^s, 7 and marvelleth that the fear was nothing. [He who trusts in a vision of the night is like a man escaping from his pursuers. If he conceives any delight in his soul, he awakes, and finds that he has nothing. All flesh bear their care with them, and riches drive^h away sleep¹.] Such things happen unto all flesh, both 8 man and beast, and that is sevenfold more upon sinners. Death, and bloodshed, strifeⁱ, and sword, calamities, 9 famine, tribulation, and the scourge; these things are 10 created for the wicked, and for their sakes came the flood^j. All things that are of the earth shall turn^k to 11 the earth again: and that which is of the waters doth return^l into the sea. All bribery^m and injustice shall be 12 blotted out: but true dealing shall endure for ever. The goods of the unjust shall be dried up like a river, 13 and shall vanish with noise, like a great thunderⁿ in rain, [or as floods that evaporate in light clouds².] While he openeth his hand^o he shall rejoice: so shall 14 transgressors come to nought, [and pine away in the end³.] The children of the ungodly shall not bring 15 forth many branches^p: but are^{ll} as unclean roots^q upon a hard rock. The weed^r growing upon every water 16 and bank of a river shall be pulled up^{ll} before all grass. Bountifulness is as a most fruitful garden^{ll}, and merci- 17 fulness endureth for ever. [The works of the righteous shall continue for ever; and he who cometh to them is as one that findeth a treasure⁴.] To labour, and to be 18 content with that a man hath^s, is a sweet life: but he that findeth a treasure is above them both. Children 19 and the building of a city^t continue a man's name: but a blameless wife^u is counted above them both. Wine 20 and musick^v rejoice the heart: but the love of wisdom^{ll} is above them both. The pipe and the psaltery make 21 sweet melody: but a pleasant tongue^w is above them both. Thine eye desireth favour and beauty: but 22 more than both corn while it is green^{ll}. A friend and 23 companion never meet amiss: but above both is a wife with her husband. Brethren and help are against time 24

- of trouble^x: but alms shall deliver^y more than them
 25 both. Gold and silver make the foot stand sure: but
 26 counsel is esteemed above them both. Riches and
 strength lift up the heart: but the fear of the Lord is
 above them both: there is no want^z in the fear of the
 Lord, and it needeth not to seek help. [The fear of
 God is better than all things; take hold of it, my son,
 and do not let it go, for there is nothing to be com-
 27 and is commended above all honour⁵.] The fear of the
 Lord is a fruitful garden^{||i}, and covereth him^{||j} above all
 glory.
- 28 My son, lead not a beggar's life; for better^a it is to
 die than to beg. [My son, refuse not him that asketh
 of thee. Be not ready to destroy life, but be ready to
 29 save life⁶.] The life of him that dependeth on another
 man's table is not to be counted for a life; for he pol-
 luteth himself with other men's meat: but a wise man
 30 well nurtured will beware thereof. Begging^b is sweet
 in the mouth of the shameless: but in his belly there
 shall burn a fire. [He that loveth pleasure hateth his
 own soul: and the man that hath knowledge of it shall
 find grief and pain of body⁷.]

^x ch. 6. 15, 16.
^y TOBIT 4. 10 ;
 12. 9.
 ch. 3. 30 ;
 29. 12, 13.

^z Ps. 34. 9.

⁵ Addition in
 Syriac and
 Arabic.

^{||i} Or, a *para-
 dise of bless-
 ing*, as ver.
 17.

^{||j} In Vulgate,
*they have
 covered it.*
 Others, *He
 covereth.*

^a JOB 15. 23.
 Ps. 59. 15 ;
 109. 10.
 LUKE 16. 3, ;
 21.

ch. 29. 24.

⁶ Addition in
 Syriac and
 Arabic.

^b PROV. 14. 23.

⁷ Addition in
 Syriac.

CHAPTER XLI.

On death, a good name, and shame.

- 1 **O** DEATH, how bitter is the remembrance of thee
 to a man that liveth at rest^a 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
 2 able to receive^b meat! O death, acceptable is thy sen-
 tence^c 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
 4 the sentence of the Lord over all flesh. And why art
 thou against the pleasure of the Most High? there is

^a ECCLES. 11.
 7. 8.
 LUKE 12. 19,
 20.

^{||} *Gr. free
 from dis-
 traction.*
 The word is
 found in
 1 Cor. 7. 35.
 WISD. 16. 11.

^b 2 SAM. 19.
 35.

^c Ps. 55. 4—8.
 JOB 3. 20—
 23 ; 7. 15, 16 ;
 10. 1 ; 14. 13.
 JER. 8. 3.

^{||} In old
 Latin, *wis-
 dom.* See
 ch. 3. 13.

|| Gr.
*accusing of
life.*

d ECCLES. 8.
12, 13.
WISD. 4. 7,
8, &c.

e WISD. 3. 16;
4. 6.

f JOB 27. 14.
HOS. 9. 16.

g JOB 21. 17,
19.
IS. 14. 21.
JER. 32. 18.

h ch. 40. 11.

i Addition in
Syriac and
Arabic.

i DEUT. 9. 14.
PS. 9. 5.
PROV. 10. 7.

j PROV. 22. 1.
ECCLES. 7. 1.

k PS. 103. 15
—18.

l ch. 20. 30.
WISD. 7. 13.
MATT. 25. 18,
25, 26.

m ch. 20. 31.

n EPH. 5. 12.

o IS. 54. 4.

2 TIM. 1. 8.
S. Gregory,
'Pastoral
Care,' ch. 7.

|| Some con-
jecture, of
*forgetful-
ness of God,*
&c.

p ch. 31. 14,
18; 37. 29.

2 Addition in
Syriac and
Arabic.

no inquisition || in the grave, whether thou have lived ten, or an hundred, or a thousand years^d. The children 5 of sinners are abominable children, and they that are conversant in the dwelling of the ungodly. The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach. The children will complain of an ungodly father, because they shall be reproached for^e his sake. Woe be unto you, 8 ungodly men, which have forsaken the law of the most high God! for if ye increase^f, it shall be to your destruction: and if ye be born, ye shall be born to a 9 curse: and if ye die, a curse^g shall be your portion. All that are of the earth^h shall turn to earth again: so 10 the ungodly shall go from a curse to destruction. [A woman that beareth children bringeth joy to her nation; but when an ungodly father dies, his righteous sons will not mourn for himⁱ.] The mourning of men 11 is about their bodies: but an ill nameⁱ of sinners shall be blotted out. Have regard to thy name^j; for that 12 shall continue with thee above a thousand great treasures of gold. A good life hath but few days^k: but a 13 good name endureth for ever. My children, keep discipline in peace: for wisdom that is hid^l, and a treasure that is not seen, what profit is in them both? A man 15 that hideth^m his foolishness is better than a man that hideth his wisdom. Therefore be shamefacedⁿ accord- 16 ing to my word: for it is not good to retain^o all shamefacedness; neither is it altogether approved in every thing. Be ashamed of whoredom before father and 17 mother: and of a lie before a prince and a mighty man; of an offence before a judge and ruler; of ini- 18 quity before a congregation and people; of unjust dealing before thy partner and friend; and of theft in 19 regard of the place where thou sojournest, and in regard of the truth^{||} of God and His covenant; and to lean with thine elbow^p upon the meat; and of scorn- ing to give and take; and of silence before them that 20 salute thee; [whoso is silent to them that salute him, is a great wrong doer: for if a man return not thy salutation, how shall he restore the pledge which thou entrustest to him²?] and to look upon an harlot; and 21

to turn away thy face from thy kinsman^a; or to take away a portion or a gift [and not to restore it³;] or to gaze upon another man's wife^r; or to be overbusy with his maid^s, and come not near her bed; or of upbraiding speeches before friends^t; and after thou hast given^u, upbraid not; or of iterating and speaking again^v that which thou hast heard; and of revealing of secrets. So shalt thou be truly shamefaced, and find favour before all men.

^a Is. 58. 7.
ch. 3. 12.
1 Tim. 5. 4.
³ Addition in Vulgate.
^r ch. 9. 7, 8.
^s ch. 9. 5.
^t ch. 22. 22.
^u ch. 20. 15.
^v ch. 19. 7;
27. 17.

CHAPTER XLII.

On false shame, and meditation on God's works.

1 **O**F these things be not thou ashamed, and accept
2 no person^a to sin thereby: of the law of the Most High, and His covenant; and of judgment to
3 justify the ungodly^{||}; of reckoning with^{||} thy partners and travellers; or of the gift of the heritage^{||} of friends;
4 of exactness of balance^b and weights; or of getting
5 much or little; and of merchants' indifferent^{||} selling; of much correction of children; and to make the side of an evil servant to bleed^c.
6 Sure keeping^{||} is good, where an evil wife is; and
7 shut up^{||}, where many hands are. Deliver all things in number and weight; and put all in writing^d that
8 thou givest out, or receivest in. 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 The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her
10 age; and being married, lest she should^e be hated: 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
11 is married, lest she should be barren. Keep a sure watch over a shameless daughter^f, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee

^a LEV. 19. 15.
DEUT. 16. 9.
ch. 4. 20; 20.
22. ver. 8.
^{||} Perhaps, a heathen, or godless person.
^{||} Or, conversing with.
^{||} Perhaps, dividing an inheritance with co-heirs.
^b LEV. 19. 36.
PROV. 11. 1.
^{||} Or, selling without profit. In the Vulgate, of the corruption of trade and of traders. Some conjecture, of difference of buying and trading, or profit in trade.
^c DEUT. 25. 3.
ch. 33. 24—26.
^{||} Gr. a seal.
^{||} Or, lock up [thy goods].
^d LUKE 16. 5—8.
^{||} Perhaps a doting elder in his second childhood, ch. 25. 2.
^e DEUT. 21. 15; 24. 3.
^f ch. 26. 10.

¹ Addition in Syriac and Arabic.

^g Prov. 6. 25, 27. ch. 25. 21.

² Added in most copies.

³ Addition in Syriac and Arabic.

^{ll} Or, *a woman doing a good turn.*

^h Ps. 74. 16. Jer. 31. 35. ch. 43. 2—4.

^{ll} In the Vulgate, *Hath not the Lord given, &c.*

ⁱ ch. 43. 27, 32. Job 26. 14; 36. 26.

⁴ Addition in Syriac and Arabic.

^{ll} Or, *the age.* See Job 24. 1.

^j Is. 41. 21; 45. 21.

^k Job 12. 22. Dan. 2. 22.

^l Job 42. 2. Is. 29. 15.

^m Ps. 139. 4. WISD. 1. 7—9.

ⁿ ch. 16. 27.

^o Eccles. 3. 11, 14.

^p Is. 40. 13. Job 36. 23.

⁵ Addition in Syriac and Arabic.

^q WISD. 13. 5. Job 36. 24.

^{ll} Some conjecture, *as flowers to look upon.* In Vulgate, *all that we can know is but as a spark.*

^r WISD. 11. 20.

^s Bar. 3. 22—34.

^t ch. 33. 14, 15. Eccles. 7. 14.

ashamed before the multitude. [Suffer her not to go out from the place of her habitation, nor to gad about from house to house. Open not thy mind to every man, nor multiply words amongst women¹.] Behold 12 not every body's beauty^g, and sit not in the midst of women. For from garments cometh a moth, and from 13 women [women's²] wickedness, [and jealousy one of another³.] Better is the churlishness of a man than 14 a courteous woman^{ll}, a woman, I say, which bringeth shame and reproach.

I will now remember the works of the Lord, and 15 declare the things that I have seen: In the words of the Lord are His works. The sun^h that giveth light 16 looketh upon all things, and the work thereof is full of the glory of the Lord. The Lord hath not given^{ll} 17 power to the saints to declareⁱ all His marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for His glory. [But unto them that fear Him He hath given power to stand before His Majesty⁴.] He seeketh out the 18 deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and He beholdeth the signs of the world^{ll}. He de- 19 clareth the things that are past, and for to come^j, and revealeth the steps of hidden things^k. No thought 20 escapeth Him^l, neither any word^m is hidden from Him. He hath garnishedⁿ the excellent works of His 21 wisdom, and He is from everlasting to everlasting: unto Him may nothing be added, neither can He be diminished^o, and He hath no need of any counsellor^p. [Power and wisdom are continually before Him, and He disposes all His works by proportion continually, and they praise Him in holiness⁵.] Oh how desirable^q 22 are all His works! and that a man may see even to a spark^{ll}. All these things live and remain for ever^r for 23 all uses, and they are all obedient^s. All things are 24 double one against another^t: and He hath made nothing imperfect. One thing establisheth the good of 25 another: and who shall be filled with beholding His glory?

CHAPTER XLIII.

The works of God.

1 **T**HE pride of the height, the clear firmament^{||}, the
 2 beauty of heaven^a, with his glorious shew; the
 sun when it appeareth, declaring at his rising a mar-
 3 vellous instrument^{||}, the work of the Most High: at
 noon it parcheth the country, and who can abide the
 4 burning heat^b thereof? A man blowing a furnace is in
 works of heat, but the sun burneth^c the mountains
 three times more; breathing out fiery vapours, and
 sending forth bright beams, it dimmeth the eyes.
 5 Great is the Lord that made it; and at His com-
 mandment it runneth hastily.
 6 He made the moon also to serve^{||} in her season for a
 7 declaration of times^d, and a sign^e of the world. From
 the moon is the sign^f of feasts, a light that decreaseth
 8 in her perfection^{||}. The month is called after her
 name, increasing wonderfully in her changing, being
 an instrument^{||} of the armies above, shining in the
 9 firmament of heaven; the beauty of heaven, the glory
 of the stars^g, an ornament giving light in the highest
 places of the Lord, [Who enlighteneth the world on
 10 high^h.] At the commandment of the Holy One they
 will stand in their order, and never faint in their
 11 watches^h. Look upon the rainbow^{||}, and praise Him
 that made it; very beautiful it is in the brightness
 12 thereof. It compasseth the heaven about with a glo-
 rious circle, and the hands of the Most High have
 13 bended it^{||}. By His commandment He maketh the
 snowⁱ to fall apace, and sendeth swiftly the lightnings^j
 14 of His judgment. Through this the treasures^k are
 15 opened: and clouds^l fly forth as fowls. By His great
 power He maketh the clouds firm, and the hailstones
 16 are broken small. At His sight the mountains are
 shaken^m, and at His will the south windⁿ bloweth.
 17 The noise of the thunder maketh the earth^o to tremble:

^{||} In the Vulgate, *the firmament on high in his beauty.*

^a JOB 37. 18. Ps. 19. 1. Is. 40. 26.

^{||} *lit., vessel, in the sense of a lamp, or vehicle of light. So ver. 8.*

^b Ps. 19. 4—6. ch. 42. 16.

^c JAMES 1. 11. REV. 16. 8.

^{||} Or, *the moon is amidst all.*

^d Ps. 104. 19. ^e ch. 42. 18.

^{||} Or, *until there is an end of it.*

^f Ex. 12. 2. NUM. 28. 11. ch. 33. 7—9.

^{||} Or, *vessel, that is, lamp, as in ver. 2, or a watch fire.*

^g JOB 26. 13. Ps. 8. 3.

¹ Addition in Vulgate.

^h BAR. 3. 34.

^{||} In the Greek, *bow*, as in GEN. 9. 13; not *iris*, or *rainbow*, as in REV. 4. 3.

^{||} Or, *displayed it.*

ⁱ JOB 37. 6. Ps. 147. 16, 17.

^j JOB 37. 3—5; 38. 35. Ps. 135. 7.

^k JOB 38. 22. JER. 10. 13. 51. 16.

^l JOB 26. 8;

ⁿ JOB 37. 17

36. 28, 29, 32; 37. 11. 16; 38. 34.

^m JOB 26. 10, 11. Ps. 104. 32.

^o Ps. 29. 8.

- P JOB 37. 9. so doth the northern storm^p and the whirlwind: as
 birds flying^{||} He scattereth the snow, and the falling
 down thereof is as the lighting of grasshoppers^{||}: the eye 18
 marvelleth at the beauty of the whiteness thereof, and
 the heart is astonished at the raining of it. The hoar- 19
 frost^q also as salt He poureth on the earth, and being
 congealed, it lieth on the top of sharp stakes^{||}. When 20
 the cold north wind bloweth, and the water is con-
 gealed into ice, it abideth upon every gathering to-
 gether of water, and clotheth the water as with a
 breastplate^r. It devoureth the mountains, and burneth 21
 the wilderness, and consumeth the grass as fire. A 22
 present remedy of all is a mist coming speedily: a dew
 coming after heat refresheth^{||}. [At His word the wind
 is still, and²⁾ by His counsel He appeaseth the deep^s, 23
 and planteth islands therein. They that sail on the 24
 sea^t tell of the danger thereof; and when we hear it
 with our ears, we marvel thereat. For therein be 25
 strange and wondrous works, variety of all kinds of
 beasts, [and of all living things³⁾,] and whales created^{||}.
 By Him the end of them^{||} hath prosperous success, and 26
 by His word all things consist. We may speak much, 27
 and yet come short: wherefore in sum, He is all^u.
 How shall we be able to magnify Him? for He is 28
 great above^v all His works. The Lord is terrible and 29
 very great^w, and marvellous is His power. When ye 30
 glorify the Lord, exalt Him^x as much as ye can; for
 even yet will He far exceed, [and His magnificence is
 wonderful. Blessing the Lord, exalt Him as much as ye
 can, for He is above all praise⁴.] And when ye exalt
 Him, put forth all your strength, and be not weary;
 for ye can never go far enough. Who^y hath seen Him, 31
 that he might tell us? and who can magnify Him as
 He is? There are yet hid greater things than these be, 32
 for we have seen but a few of His works^z. For the 33
 Lord hath made all things; and to the godly hath He
 given wisdom.
- || Or, *lighting upon the ground.*
 || Or, *descent of locusts.*
 q JOB 37. 10; 38. 29. Ps. 147. 17, 18. WISD. 5. 14.
 || Or, *becometh like the tops of thistles.*
 r JOB 37. 10; 38. 30.
 || In the Vulgate, *A dew that meeteth it, by the heat that cometh, shall overpower it.*
 3 Addition in Vulgate. Ps. 65. 7; 89. 7; 107. 29. MATT. 8. 26.
 t Ps. 107. 23, 24.
 3 Addition in Vulgate.
 || In Vulgate, *monstrous creatures of whales.*
 || Or, *the end is a prosperous voyage.*
 u JOB 37. 19, 20. ch. 42. 17.
 v WISD. 13. 3, 4.
 w JOB 36. 26. x JOB 36. 24.
 4 Addition in Vulgate. See NEH. 9. 5.
 y JOB 37. 19, 23.
 z JOB 26. 14.

CHAPTER XLIV.

The memory of the righteous.[THE PRAISE OF THE FATHERS¹.]

1 **L**ET us now praise famous men, and our fathers^a
 2 that begat us^a. The Lord hath wrought great
 glory * by them * through His great power from the
 3 beginning. Such as did bear rule in their kingdoms,
 men renowned for their power, giving counsel by their
 understanding, and declaring prophecies, [shewing forth
 4 in the prophets the dignity of prophets²;] leaders of
 the people^b by their counsels, and by their knowledge
 of learning meet for the people, wise and eloquent in
 5 their instructions, [and most holy words³:] such as
 found out musical tunes^b, and recited verses^c in writing:
 6 rich men furnished with ability, living peaceably in
 7 their habitations^d: all these were honoured in their
 8 generations, and were the glory of their times. There
 be of them^e, that have left a name behind them, that
 9 their praises might be reported. And some there be^f,
 which have no memorial; who are perished, as though
 they had never been; and are become^g as though they
 had never been born; and their children after them.
 10 But these were merciful men, whose righteousness^c
 hath not been forgotten^g.
 11 With their seed [shall good things continue, and
 their posterity³] shall continually remain a good in-
 heritance^d, and their children are within the covenant.
 12 Their seed standeth fast, and their children for their
 13 sakes. Their seed shall remain for ever, and their
 14 glory shall not be blotted out. Their bodies are^e
 buried in peace^f; but their name liveth for evermore^h.
 15 The people will tell of their wisdom^g, and the congrega-
 tion will shew forth their praise.
 16 Enoch pleased^h the Lord, and was translatedⁱ, being

¹ Title in the Greek.^a 1 MACC. 2. 51.^b Or, *in their generation.** Not in Greek or Vulgate. Some omit *through*, also.² Addition in Vulgate.^b In Vulgate, *ruling over the present people.*³ Addition in Vulgate.^b 1 SAM. 10. 5. 1 CHR. 25. 1.^c Or, *narratives in verse.* In Syriac and Arabic, *writers of proverbs.*^d Or rather, *men of might, dwelling securely in their possessions,* as in Syriac and Arabic. See LEV. 26. 6. The Vulgate adds, *studying beauty.*^e In Vulgate, *They that were born of them.*^f Or, *There are some, that is, the wicked.* See JOB 18. 17, 19; 20. 8, 9.^g Ps. 112.^e GEN. 25. 9; 50. 7, &c. JOSH. 24. 29, 30. TOBIT 14. 11.^f GEN. 15. 15. Ps. 37. 37. ² KIN. 22. 20. Is. 57. 2. WISD. 3. 3. ^h In Greek and Vulgate, *unto all generations.* ^g ch. 39. 10.Ps. 9. 5, 6; 34. 16. ECCLES. 2. 16; 9. 5. WISD. 4. 19. ch. 47. 23. ^h Or, *are born.*6, 9. PROV. 10. 7. ^h In Vulgate, *whose good deeds failed not.* ^d Is. 58. 14.9; 50. 7, &c. JOSH. 24. 29, 30. TOBIT 14. 11. ^f GEN. 15. 15. Ps. 37. 37. ² KIN. 22. 20. Is. 57. 2. WISD. 3. 3. ^h In Greek and Vulgate, *unto all generations.* ^g ch. 39. 10.^h GEN. 5. 24. WISD. 4. 10. ch. 49. 14. HEB. 11. 5. ⁱ The Vulgate adds, *into paradise.*

ⁱ GEN. 6. 9.
^j 2 PET. 2. 5.
 ||^j So the Syriac and Arabic. Others render it, *he became a propitiation.*

^k GEN. 7. 13.
 ||^k In Greek and Vulgate, *covenant of the world.*

^l GEN. 9. 11. Is. 54. 9.

||^l Gr. *multitude of nations.*

^m GEN. 17. 10, 11.

ⁿ 1 MACC. 2. 52.

||^m In Vulgate and Greek, *in temptation*; as in 1 MACC. 2. 52.

^o GEN. 22. 16—18.

||ⁿ The Vulgate adds, *and give him glory in his posterity.*

an example of repentance to all generations. Noah 17 was found perfectⁱ and righteous; in the time of wrath he was taken in exchange^j for the world^{||j}; therefore was he left as a remnant^k unto the earth, when the flood came. An everlasting covenant^{||k} was made with 18 him, that all flesh should perish no more by the flood^l.

Abraham was a great father of many people^{||l}: in 19 glory was there none like unto him; who kept the 20 law of the Most High, and was in covenant with Him: He established the covenant in his^m flesh; and when he was proved^{||m}, he was found faithful.ⁿ Therefore He 21 assured him by an oath^o, that He would bless the nations in his seed^{||n}, 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. With 22 Isaac^p did He establish likewise, for Abraham his father's sake the blessing of all men, and the covenant, and made it rest upon the head of Jacob, [whom He 23 called 'My son, My firstborn Israel'⁴.] He acknowledged him in His blessing, and gave him an heritage, and divided his portions; among the twelve tribes did He part them.

^p GEN. 26. 3—5. ⁴ Addition in Syriac and Arabic.

CHAPTER XLV.

The memory of the righteous, continued.

|| In Vulgate, *He preserved for him a man of mercy.*

^a EX. 11. 3.

|| Gr. *the glory of the saints.* So 'fair unto God' in ACTS 7. 20. In Syriac and Arabic, *He nourished him in blessings.*

^b ACTS 7. 22. ^c EX. 7. 11, 12. WISD. 17. 7. 2 TIM. 3. 8. ^d EX. 34. 6. ^e NUM. 12. 3, 7. HEB. 3. 2, 5.

AND He brought out of him a merciful man^{||}, which 1 found favour in the sight of all flesh, even Moses, beloved of God and men^a, whose memorial is blessed. He made him like to the glorious saints^{||}, and magni- 2 fied him, so that his enemies stood in fear of him. By 3 his words^b He caused the wonders to cease^c, and He made him glorious in the sight of kings, and gave him a commandment for His people, and shewed him part^d of His glory. He sanctified him *in his faithfulness*^e 4 and meekness, and chose him out of all men. He made 5

him to hear His voice^f, 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^g, and Israel His judgments.

6 He exalted Aaron, an holy man like unto him, even
7 his brother, of the tribe of Levi. An everlasting covenant He made with him, and gave him the priesthood^h among the people; He beautified him with comely
8 ornaments, and clothed him with a robe of glory. He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe,
9 and the ephod. And He compassed him with pomegranatesⁱ, and with many golden bells round about, that as he went there might be a sound^j, and a noise made that might be heard in the temple, for a memorial
10 to the children of His people; with an holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment^k, and
11 with Urim and Thummim^l; 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^l,
12 after the number of the tribes of Israel. He set a crown of gold upon the mitre, wherein was engraved Holiness^m, an ornament of honour, a costly work, the
13 desires of the eyes, goodly and beautiful. Before him there were none such, neither did ever any stranger put them on, but only his children and his children's
14 children perpetually. Their sacrifices shall be wholly
15 consumedⁿ every day twice continually. Moses consecrated him^o, and anointed him with holy oil^o: 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^p in His
16 Name^p. He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial^q, to make reconciliation for His people.
17 He gave unto him His commandments, and authority in the statutes of judgments, that he should teach^r Jacob the testimonies, and inform^s Israel in His laws.

^f Ex. 24. 18.^g Ex. 19. 7.
DEUT. 6. 1, 2.^h Ex. 23. 1, 2, 4.ⁱ Ex. 28. 33.^j Ex. 28. 35.^k Ex. 23. 15, 30.
WISD. 18. 24.^l In the Vulgate, *the woven work of a wise man endowed with judgment and truth.*^l Ex. 18. 17.^m Ex. 28. 36.ⁿ NUM. 28. 3, 4.^o In Greek and Vulgate, *filled his hands.* In Syriac and Arabic, *laid his hands upon him.*^o LEV. 8. 12.^p In the Vulgate, *to have praise, and to glorify His people.*^p NUM. 6. 23, 24.^q NUM. 17. 5.^q I SAM. 2. 28.^r DEUT. 17. 10, 11; 21. 5; 33. 10.^s Gr. *enlighten.*

- Strangers^{||} conspired together against him, and ma- 18
 ligned him^{||} in the wilderness, even the men that were
 of Dathan's and Abiron's side^s, and the congregation
 of Core, with fury and wrath.
- This the Lord saw, and it displeased Him, and in His 19
 wrathful indignation were they consumed: He did won-
 ders upon them, to consume them with the fiery flame.
 But He made Aaron more honourable^t, and gave him 20
 an heritage, and divided unto him the firstfruits of the
 increase; especially He prepared bread in abundance:
 for they eat of the sacrifices of the Lord^u, which He 21
 gave unto him and his seed. Howbeit in the land of 22
 the people he had no inheritance^v, neither had he any
 portion among the people: for the Lord Himself is
 his portion and inheritance. The third in glory is 23
 Phinees^w the son of Eleazar, because he had zeal in
 the fear of the Lord, [wherewith he burned against
 the Midianitish woman and the Israelite¹,] and stood
 up with good courage of heart when the people were
 turned back, and made reconciliation for Israel. There- 24
 fore 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: according to 25
 the covenant^x 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. God give you wisdom in 26
 your heart to judge His people in righteousness, that
 their good things be not abolished, and that their glory
 may endure for ever^{||}.
- ^{||} Or, *proud men*, according to one conjecture.
- ^{||} Or, rather, *envied him*, as in Ps. 106. 16, 17.
- ^s NUM. 16. 1, 31, 32.
- ^t 4 MACC. 2. 17.
- JUDE 11.
- ^u NUM. 17. 8; 18. 12, 13.
- ^v 1 COR. 9. 13.
- ^v DEUT. 12. 12.
- ^w NUM. 25. 11-13.
- ¹ MACC. 2. 26, 54.
- ¹ Addition in Syriac and Arabic.
- ^{||} The Syriac has, *that he should build him an altar*. The Arabic, *that it should be accounted to him for righteousness for ever*.
- ^x 2 SAM. 7. 12, &c.
- ^{||} Or, *throughout their generations*.

CHAPTER XLVI.

The memory of the righteous, continued.

- ^a NUM. 27. 18. DEUT. 34. 9. JOSH. 1. 2; 12. 7. 1 MACC. 2. 55.
- J**ESUS the son of Nave was valiant^a in the wars, 1
 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

2 their inheritance. How great glory gat he, when he
 did lift up his hands, and stretched out his sword^b
 3 against the cities! Who before him so stood to it? for
 4 the Lord Himself brought^c his enemies unto him. Did
 not the sun go back^{||a} by his means^d? and was not one
 5 day as long as two? He called upon the most high
 Lord, when the enemies pressed upon him on every
 6 side; and the great Lord heard him. And with hail-
 stones of mighty power^e He made the battle to fall
 violently upon the nations, and in the descent [of Beth-
 horon] he destroyed them that resisted, that the
 nations might know all their strength^{||b}, [and that it is
 not easy to fight against God¹,] because he fought in
 the sight of the Lord, 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 congregation^{||c}, and withheld the people from sin^f,
 and appeased the wicked murmuring, [and denounced
 the evil report of the land of promise which the spies
 8 had brought up².] And of six hundred thousand peo-
 ple^g on foot, they two [being appointed³] were pre-
 served to bring them into the heritage, even unto the
 9 land that floweth with milk and honey. The Lord
 gave strength also unto Caleb^h, which remained with
 him unto his old age: so that he entered^{||d} upon the
 high places of the land, and his seed obtained it for an
 10 heritage: that all the children of Israel might see that
 11 it is good to followⁱ the Lord. And concerning the
 judges^{||e}, every one by name^j, whose heart went not a
 whoring, nor departed from the Lord, let their memory
 12 be blessed. Let their bones flourish out of their place^k
 [like lilies⁴,] and let the name of them that were
 13 honoured be continued upon their children^{||f}. Samuel,
 the prophet of the Lord, beloved of his Lord, [from the
 time that he came forth from his mother's womb, and
 a Nazarite⁵,] established a kingdom, and anointed¹
 14 princes over his people. By the law of the Lord he
 judged the congregation, and the Lord had respect
 15 unto Jacob^{||g}. By his faithfulness he was found a true
 prophet^m, and by his word he was known to be faith-

^b JOSH. 8. 18,
26.

^c JOSII. 8. 14.

^{||a} In the
Vulgate,
*Was not the
sun stopped
in his
anger?*

^d JOSII. 10.
12—14.

^e JOSH. 10. 11.

^{||b} Or, *his
armament.*

¹ Addition
in Vulgate.

^{||c} Or, *the
enemy, as
in the
Vulgate
and many
Greek
copies.*

^f NUM. 13. 30;
14. 6—10.

¹ MACC. 2.
55, 56.

² Addition in
Syriac and
Arabic.

^g NUM. 26. 65.
DEUT. 1. 35,
36.

³ Addition
in Vulgate.

^h NUM. 14. 38.
JOSH. 14. 11.
1 MACC. 2. 56.

^{||d} Or, *went
up against.*

ⁱ JOSH. 14. 8, 9.

^{||e} In Syriac
and Arabic,
just men.

^j HEB. 11. 32.

⁴ Addition in
Syriac and
Arabic.

^k EZEK. 37. 12,
13.
ch. 49. 10.

^{||f} More
literally,
*their name
being re-
newed in the
children of
men of
renown.*

⁵ Addition in
Syriac and
Arabic.

¹ 1 SAM. 10. 1;
16. 13.

^{||g} In Syriac and Arabic, *as the Lord had commanded Jacob.* ^m 1 SAM. 3. 19, 20.

Addition in Vulgate. ful in vision [because he saw the God of light⁶.] He 16 called upon the mighty Lord, when his enemies pressed upon him on every side, when he offeredⁿ the sucking lamb^h. And the Lord thundered from heaven, and 17 with a great noise made His voice to be heard. And 18 he destroyed the rulers of the Tyrians^l, and all the princes of the Philistines. And before his long sleep^o 19 he made protestations in the sight of the Lord and His anointed, I have not taken any man's goods, so much as a shoeⁱ: and no man did accuse him. And after 20 his death he prophesied, and shewed the king his end^p, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

ⁿ 1 SAM. 7. 9, 10.
^h In Vulgate, a lamb without blemish.
^l Or, enemies, according to one conjecture.
^o Ps. 13. 3.
ⁱ Found in the LXX. version of 1 SAM. 12. 3. Perhaps derived from this passage. See GEN. 14. 23. P 1 SAM. 23. 18, 19.

CHAPTER XLVII.

The memory of the righteous, continued.

AND after him rose up Nathan^a to prophesy in the 1 time of David. As is the fat taken away^a from 2 the peace offering^b, so was David chosen^c out of the children of Israel. He played with lions as with kids^d, 3 and with bears as with lambs. Slew he not a giant, 4 when he was yet but young^e? 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? For he called^f upon the most high Lord; 5 and He gave him strength^g in his right hand to slay that mighty warrior, and set up the horn of His people. So the people^h honoured him with ten thousands^h, and 6 praised him in the blessings of the Lord, in that He gave him a crown of glory. For he destroyed the ene- 7 miesⁱ on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day^l. In all his works he praised^j the Holy One 8 most high with words of glory; with his whole heart he sung songs, and loved Him that made him: [and He gave him power against his enemies¹.] He set singers^k 9 also before the altar, that by their voices they might

^a 2 SAM. 7. 2, 3; 12. 1.
^b 1 CHR. 17. 1.
^h Or, separated, for its excellence, as is expressed in Syriac and Arabic.
^c LEV. 3. 1, 3, 6, 9, 10.
^d 1 SAM. 13. 14.
^e JUDG. 14. 6. 1 SAM. 17. 34.
^f 1 SAM. 17. 49—51.
^g 2 SAM. 22. 4—7.
^h 2 SAM. 22. 33—35.
ⁱ In Syriac and Arabic, the women.
^j 1 SAM. 18. 7.
^k 2 SAM. 5. 7; 8. 1, &c.
^l 1 MACC. 2. 57.
¹ In Vulgate, for ever.
^m 2 SAM. 22. 1, &c.
ⁿ 1 CHR. 16. 7, &c.
¹ Addition in Vulgate. k 1 CHR. 16. 4—6. 2 CHR. 29. 25, 26. Ps. 68. 24, 25.

make sweet melody, and daily sing praises in their
 10 songs. He beautified their feasts¹, and set in order the
 solemn times until the end [of his life²] that they
 might praise His holy name, [and magnify the holiness
 of God³] and that the temple might sound from morn-
 11 ing. The Lord took away his sins^m, and exalted his
 horn for ever: He gave him a covenant of kings, and a
 12 throne of glory in Israel. After him rose up a wise
 sonⁿ, and for his sake he [cast down all the power of
 13 his enemies⁴ and] dwelt^o at large. Solomon reigned
 in a peaceable time^p, and was honoured; for God made
 all quiet round about him, that he might build an
 house^q in His name, and prepare His sanctuary for ever.
 14 How wise wast thou^r in thy youth, and, as a flood,
 15 filled with understanding! Thy soul covered the whole
 16 earth, and thou filledst it with dark parables. Thy
 name went far^s unto the islands; [thou didst excel the
 kings in glory⁵,] and for thy peace thou wast beloved.
 17 The countries marvelled^t at thee for thy songs, and
 proverbs, and parables, and interpretations. [They
 desired to hear thy words, when thou didst expound
 18 thy wisdom in a book⁶.] By the name of the Lord
 God, which is called the Lord God [from Whom is the
 honour and glory⁷] of Israel, [wast thou called, and⁸
 thou didst gather gold as tin^u, and didst multiply
 19 silver as lead. Thou didst bow thy loins unto women^v,
 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^w, and
 21 wast grieved^{||^d} for thy folly. So the kingdom was
 divided^x, and out of Ephraim ruled a rebellious^{||^e} king-
 22 dom. But the Lord 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^{||^f}
 23 unto David^y. Thus rested Solomon with his fathers,
 and of his seed he left behind him Roboam^z, even the
 foolishness of the people^{||^g}, and one that had no under-
 standing, who turned away the people^a through his
 counsel. There was also Jeroboam the son of Nebat,

¹ Ps. 81, 2, 3.^{2,3} Additions
in Vulgate.^m 2 SAM. 12.
13.ⁿ 1 CHR. 29.
23—25.⁴ Addition in
Vulgate.^o 1 CHR. 23. 1;
23. 5.^p 1 CHR. 22.
9, 10.^q 1 KIN. 5. 4,
5.^r 1 KIN. 4. 29,
30.^s 1 KIN. 4. 34;
10. 1.⁵ Addition in
Syriac and
Arabic.^t 1 KIN. 4. 31,
32.⁶ Addition in
Syriac and
Arabic.^{7,8} Additions
in Syriac
and Arabic.^u 1 KIN. 10.
22, 27.^v 1 KIN. 11. 1,
&c.^w 1 KIN. 11.
9—13.^{||^d} Some read,
*I was
grieved.*^x 1 KIN. 12.
15—20.^{||^e} In the
Syriac and
Arabic,
idolatrous,
or,
heathenish.^{||^f} In Syriac
and Arabic,
*the chief
kingdom.*^y 1 KIN. 11. 43.^z 1 KIN. 11.
34, 36.^{||^g} Some con-
jecture,
*from the
seed of Am-
mon, a fool.*^a 1 KIN. 12.
10—14.
ch. 10. 3.

⁹ Addition in Syriac and Arabic.

^b 1 KIN. 12. 28—30.

^c 2 KIN. 17. 6, 18.

¹⁰ Addition in Vulgate.

who [shall have no memorial, in that he⁹] caused^b Israel to sin, and shewed Ephraim the way of sin: and 24 their sins were multiplied exceedingly, that they were driven out of the land. For they sought out all wickedness^c, till the vengeance came upon them, [and put an end to all their sins¹⁰.]

CHAPTER XLVIII.

The memory of the righteous, continued.

^a 1 KIN. 17. 1.

¹¹ ^a In Syriac and Arabic, like a furnace.

¹ Addition in Vulgate.

^b JAMES 5. 17.

^c 1 KIN. 18. 38. 2 KIN. 1. 10, 12.

² Addition in Syriac and Arabic.

¹¹ ^b Or, as if he were like.

^d 1 MACC. 2. 58.

^e 1 KIN. 17. 21, 22.

³ Addition in Syriac and Arabic.

^f 2 KIN. 1. 16.

⁴ Addition in Vulgate.

^g 1 KIN. 19. 8, &c.

^h 1 KIN. 19. 15, 16.

¹¹ ^c In Vulgate, for penance. But the old editions read power, (potentiam).

⁵ Addition in Arabic.

¹¹ In Vulgate, thee.

ⁱ 2 KIN. 2. 11. 1 MACC. 2. 58.

¹¹ ^d Or, in times to come.

⁶ Addition in Syriac and Arabic.

THEN stood up Elias the prophet^a as fire, and his 1 word burned like a lamp^{11a}. He brought a sore 2 famine upon them, and by his zeal he diminished their number, [and they that provoked him by their envy were made few, for they could not endure the commandments of the Lord¹.] By the word of the Lord he shut up^b 3 the heaven, and also three times brought down fire^c [upon the altar, and upon wicked men².] O Elias, how 4 wast thou honoured in thy wondrous deeds! and who may glory like^{11b} unto thee^d? Who didst raise up a 5 dead man^e from death, and his soul from the place of the dead, by the word of the Most High: [who didst cast down mighty ones from their thrones, and in thy temptation madest them hear thy rebukes³:] who 6 broughtest kings^f to destruction, and honourable men from their bed: [and brokest easily their power in 7 pieces⁴,] who heardest the rebuke of the Lord in Sinai^g, and in Horeb the judgment of vengeance: who anoint- 8 edst^h kings to take revenge^{11c}, [and to make war in the countries⁵,] and prophets to succeed after him¹¹: who 9 wast taken up in a whirlwind of fire, and in a chariot of fiery horsesⁱ: who wast ordained for reproofs in their 10 times^{11d}, [and art to go before the Lord Almighty before His day come⁶] to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son^j, and to restore^k the tribes of Jacob. Blessed are they that saw thee, and 11 slept^{11e} in love, [and were honoured with thy friendship⁷,] for we shall surely live. [We live only in our

^j MAL. 4. 5, 6. ^k MATT. 17. 11. Is. 49. 6. ^{11c} Most copies read, were adorned. ⁷ Addition in Vulgate.

- life, but after death our name shall not be such⁸.]
- 12 Elias it was, who was covered¹ with a whirlwind, [and received into the heavenly storehouse⁹]; and Eliseus was filled with his spirit, [whose mouth spoke of many miracles and temptations¹⁰]; whilst he lived, he was not moved with the presence^m of any prince, neither could any bring him into subjection, [for no man was
- 13 more powerful than he¹¹.] No word could overcome himⁿ, [neither was any secret hidden from him¹²]; and
- 14 after his death his body prophesied^o. He did wonders in his life, and at his death^p were his works marvellous. For all this the people repented not, neither departed they from their sins, till they were spoiled^q and carried out of their land, and were scattered through all the earth: yet there remained a small
- 16 people, and a ruler in the house of David: of whom some did that which was pleasing to God^r, and some
- 17 multiplied^f sins. Ezekias fortified^s his city, and brought in^t water^{ll} 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^u, and lifted up his hand [against them, and stretched out his hand¹³] against Sion, and boasted proudly.
- 19 Then trembled their hearts and hands, and they
- 20 were in pain, as women^v in travail. But they called upon the Lord^w which is merciful, and stretched out their hands toward Him: and immediately the Holy One^x heard them out of heaven. [He was not mindful of their sins, neither did He deliver them up to their enemies, but He purified them¹⁴,] and delivered
- 21 them by the ministry of Esay^{ll}. He smote the host of the Assyrians^y, and His angel destroyed them. For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had
- 23 commanded him. In his time the sun went backward^z, and he lengthened the king's life. He saw by an excellent spirit what should come to pass at the last,
- 25 and he comforted them that mourned in Sion. He shewed what should come to pass for ever, and secret things^{ll} or ever they came.

⁸ Addition in Vulgate.

¹ 2 KIN. 2. 11 15.

^{9,10} Additions in Syriac and Arabic.

^m 2 KIN. 3. 14.

¹¹ Addition in Vulgate.

ⁿ 2 KIN. 5. 26; 6. 12.

¹² Addition in Syriac and Arabic.

^o 2 KIN. 13. 21.

^p 2 KIN. 13. 14—19.

^q 2 KIN. 18. 11, 12.

^r In Syriac and Arabic, *repented, and turned from their iniquity.*

^t 2 KIN. 16. 2, &c.; 21. 1, &c.; 23. 26.

^s 2 CHR. 32. 5.

^t 2 KIN. 20. 20. 2 CHR. 32. 30.

^{ll} Or, *brought in the waters of Gihon.*

^u 2 KIN. 18. 13, 17.

Is. 36. 1.

¹³ Addition in Vulgate.

^v Ps. 48. 6. Is. 13. 8; 21. 3, 4.

^w 2 KIN. 19. 15. 2 CHR. 32. 20.

^x 2 KIN. 19. 20.

¹⁴ Addition in Vulgate.

^{ll} In Vulgate, *by the hand of Isaias the holy prophet.*

^y 2 KIN. 19. 35. 2 CHR. 32. 21. TOBIT 1. 18.

1 MACC. 7. 41. 2 MACC. 8. 19.

^z 2 KIN. 20. 10, 11. Is. 38. 8.

^{ll} In Syriac and Arabic *signs and temptations.*

CHAPTER XLIX.

The memory of the righteous, continued.

THE remembrance of Josias is like the composition ¹ of the perfume ^a that is made by the art of the apothecary: it is sweet as honey in all mouths, and as musick ^b at a banquet of wine. [The Lord for his innocence shielded him from temptation, and he put away childish things ¹.] He behaved himself upright-² ly ^{||a} in the conversion of the people, and took away ^c the abominations of iniquity. He directed his heart unto ³ the Lord; [in the days of wickedness he walked uprightly ²,] and in the time of the ungodly he established ^d the worship of God. All, except David and ⁴ Ezekias and Josias, were defective ^{||b}: for they forsook the law of the Most High, [and despised the fear of God ³;] even the kings of Juda failed ^{||c}. Therefore ⁵ He gave ^{||d} their power unto others, and their glory to a strange nation. They burnt ^e the chosen city of the ⁶ sanctuary, and made the streets desolate, according to the prophecy ^f of Jeremias. For they entreated him ^g ⁷ evil, who nevertheless was a prophet, sanctified ^h in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant. It was Ezekiel ⁱ who saw the glorious vision, which was ⁸ shewed him upon the chariot of the cherubims. For he ⁹ made mention of the enemies under the figure ^j of the rain ^{||e}, and directed ^{||f} them that went right. [He testified also to Job ^k that all his ways were righteous ⁴.] And of the twelve prophets let the memorial be blessed, and let their bones flourish ¹ again out of their place: for they ^m comforted Jacob, and delivered them by assured hope. How shall we magnify Zorobabel? ¹¹ even he was as a signet ⁿ on the right hand: so was ¹² Jesus the son of Josedec ^o: who in their time builded the house ^{||g}, and set up an holy temple to the Lord, which was prepared for everlasting glory. And a-¹³

^a CANT. 1. 3.

^b ch. 32. 6, 7.

¹ Addition in Syriac and Arabic.

^{||a} Or, he was prospered, or, directed aright, and so the Vulgate.

^c 2 KIN. 23. 4.

² CHR. 34. 3.

² Addition in Syriac and Arabic.

^d 2 CHR. 35.

1, &c.

1 ESD. 1, &c.

^{||b} Gr. transgressed a transgression.

³ Addition in Vulgate.

^{||c} Or, forsook Him.

^{||d} All the copies and versions have, *They gave*. See BAR. 4. 3.

2 CHR. 28. 21.

^e 2 KIN. 25. 9.

2 CHR. 36. 19.

^f JER. 37. 8.

^g JER. 38. 6.

^h JER. 1. 5, 10.

ⁱ EZEK. 1. 3, 4, 15.

^j EZEK. 13. 11;

38. 9, 16, 22.

^{||e} Or, in anger, according to one conjecture.

^{||f} Or, benefited.

^k EZEK. 14. 14.

⁴ Addition in Syriac and Arabic.

¹ ch. 46. 12. Is. 66. 14.

^m HAG. 2. 4. ZECH. 2. 10, &c.

ⁿ HAG. 2. 23.

^o HAG. 1. 12; 2. 2. ZECH. 3. 1—9. ^{||g} The Syriac and Arabic add, *and repaired the altar*.

mong the elect was Neemias, whose renown is great, who raised^p up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins^h 14 again. But upon the earth was no man created like 15 Enoch^q; for he was taken from the earth. Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people^r, whose bones were regarded *of the Lord*, [and after death they prophesied^s.]

16 Sem^s and Seth^t were in great honour among men, and so was Adam above every living thing in the creation.

uttered before death, GEN. 50. 25. ^s GEN. 11. 10. ^t GEN. 5. 3, 32.

^p NEH. 7. 1.

^h Or, *dwellings*.

^q ch. 44. 16.

^r GEN. 49. 24. 1 MACC. 2. 53.

* Omitted in Vulgate and most copies.

^s Addition in the Vulgate. See Ex. 13. 19.

HEB. 11. 22. His bones confirmed his prophecy

CHAPTER L.

The memory of the righteous; conclusion.

1 [THE chief of his brethren, and the crown^a of his people was¹] Simon the high priest, the son of Onias^a, who in his life repaired the house again^b, and 2 in his days fortified the temple: and by him was built from the foundation the double height, the high 3 fortress^c of the wall about the temple: in his days the cistern to receive water, being in compass as the sea^d, was covered with plates of brass^e: [and the wells of water flowed out, and they were filled as the sea above 4 measure²:] he took care of the temple^f that it should not fall, [and delivered it from destruction³,] and fortified the city against besieging: [he prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house 5 and the court⁴.] How was he honoured in the midst of the people in his coming out of the sanctuary^g, [and 6 appearing from beneath the tabernacle⁵!] He was as the morning star in the midst of a cloud, and as the 7 moon at the full^h: as the sun shining upon the temple of the Most High, and as the rainbowⁱ giving light in

^a ver. 12.

¹ Addition in Syriac and Arabic.

^a In Syriac and Arabic, *Simeon the son of Nethaniah*: probably *Simon the Just*, Josephus, *Ant.*, Book XII., c. 2. 4, B.C. 310.

^b Or, *renewed the foundations of the house*.

^c Or, *support*, by which it was propped.

^d Or, *laver, the brazen sea of the temple*, 1 KIN. 7. 23.

^e Or, *was molten from brass*.

² Addition in Vulgate.

^f In the Vulgate, and many Greek copies, *of his nation*. ³ Addition in Vulgate. ⁴ Addition in Vulgate. ^g Gr. *house of the veil*, probably *the holy of holies*. ⁵ Addition in Syriac and Arabic. ^h Gr. *full moon in the days*; the Syriac and Arabic add, *of Nisan*.

ⁱ Gr. *bow*, as in ch. 43. 12.

the bright clouds: and as the flower of roses in the 8
spring of the year, as lilies by the rivers of waters, and
as the branches of the frankincense tree in the time of
summer: as fire and incense in the censer, and as a 9
vessel of beaten gold set with all manner of precious
stones: and as a *fair* olive tree budding forth fruit, 10
and as a cypress tree which groweth up to the clouds.
When he put on the robe of honour, and was clothed 11
with the perfection of glory^{||j}, when he went up to the
holy altar, he made the garment of holiness^{||k} honour-
able. When he took the portions^{||l} out of the priests' 12
hands, he himself stood by the hearth of the altar, com-
passed with his brethren^{||m} round about, as a young
cedar in Libanus; and as palm trees compassed they
him round about. So were all the sons of Aaron in 13
their glory, and the oblations of the Lord in their
hands, before all the congregation of Israel. And 14
finishing the service at the altar, that he might adorn
the offering of the most high Almighty, he stretched 15
out his hand to the cup [to make a libation⁶,] and
poured of the blood of the grape^b, he poured out at the
foot of the altar a sweet smelling savour unto the most
high King of all. Then shouted the sons of Aaron, 16
and sounded the silver trumpets^{||n}, and made a great
noise to be heard, for a remembrance before the Most
High. Then all the people together hasted, and fell 17
down to the earth upon their faces to worship their
Lord God Almighty, the Most High. The singers^c 18
also sang praises with their voices, with great variety
of sounds^{||o} was there made sweet melody. And the 19
people besought the Lord, the Most High, by prayer
before Him that is merciful, till the solemnity of the
Lord was ended, and they had finished His service.
Then he went down, and lifted up his hands over the 20
whole congregation of the children of Israel, to give
the blessing of the Lord^{||p} with his lips, and to rejoice
in His Name. [And he repeated his prayer, willing to
shew the power of God⁷.] And they bowed them- 21
selves down to worship the second time, that they
might receive a blessing from the Most High. Now 22
therefore bless^d ye^{||q} the God of all, which only doeth

* Omitted in most Greek copies. See ch. 24. 14.

||j Gr. *boasting.* Perhaps, *festive joy.* See ch. 45. 8.

||k Some render, *the court of the temple,* or, *vestibule of the sanctuary.*

||l Or, *limbs,* of the victim.

||m Or, *the crown of his brethren.* See ver. 1. NUM. 17. 6.

⁶ Addition in Vulgate. See Num. 15. 10; 28. 14.

^b ch. 39. 26.

||n Or, *trumpets of beaten metal.* See NUM. 10. 8, 10.

^c 1 CHR. 16. 4. ch. 47. 9.

||o Or, *in the great house,* as in the Vulgate, and many Greek copies.

||p In Vulgate, *to give glory to God.*

⁷ Addition in Vulgate.

^d 1 CHR. 29. 20.

NEH. 9. 5. PS. 72. 18.

^q In Vulgate, *pray ye to.*

wondrous things everywhere, which exalteth our days from the womb, and dealeth with us according to His mercy: [Who governeth His people according to His Will, to give them wisdom of heart⁸;] He grant us joyfulnes of heart, and that peace may be in our days in Israel for ever: that He would confirm His mercy with us, and [that Israel may believe that the favour of God is with us, to⁹] deliver us at His time!

There be two manner of nations which my heart abhorreth, and the third is no nation: They that sit upon the mountain of Samaria¹¹, and they that dwell among the Philistines, and that foolish people that dwell in Sichem^e.

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. Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise. For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. [Above all things is the glory and majesty of God. Cleave to it, my son, and forsake it not¹⁰.] Blessed be the Lord for ever. Amen, Amen.

^{8, 9} Additions in Syriac and Arabic.

¹¹ The reading of the Vulgate, *Mount Seir*, is to be preferred. The Syriac and Arabic have, *dwellers at Gebal*. See *EZEK.* 27. 9.

^e *EZRA* 4. 19. *1 ESD.* 2. 16. *NEH.* 6. 1, &c.

¹⁰ Addition in Syriac and Arabic.

CHAPTER LI.

A thanksgiving, and an exhortation.

A PRAYER OF JESUS THE SON OF SIRACH¹.

I WILL thank Thee, O Lord and King, and praise Thee, O God my Saviour: I do give praise unto Thy Name: 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^a, and [in the sight of them that stood by¹] hast been mine helper against mine adversaries: and hast delivered me, according to the multitude of Thy mercies and greatness of Thy Name [from them that did roar, and²] from the teeth of them^b that were ready to devour me^c, and out of the hands of such as

¹ Title in the Greek.

^a *Ps.* 120. 2, 3.

¹ Addition in the Vulgate.

² Addition in the Vulgate.

^b *Ps.* 124. 6.

^c *Ps.* 54. 4.

sought after my life, and from the manifold afflictions which I had, [and from the gates of tribulation which compassed me about³;] from the choking of fire^d on 4 every side, and from the midst of the fire which I kindled not, [so that I was not burnt⁴;] from the depth 5 of the belly of hell^e, from an unclean tongue, and from lying words^f. By an accusation to the king from an 6 unrighteous tongue^g my soul drew near even unto death, my life was near to the hell^h beneath. They 7 compassed me on every side, and there was no man to help meⁱ: I looked for the succour of men, but there was none. Then thought I upon Thy mercy, O Lord, 8 and upon Thy acts of old^j, how Thou deliverest such as wait for Thee, and savest them out of the hands of the enemies. Then lifted I up my supplication^k from 9 the earth, and prayed for deliverance from death; [and Thou hast exalted my dwelling place upon the earth⁵.] I called upon the Lord, the Father of my Lord^{ll}, that 10 He would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I 11 will praise Thy Name continually, and will sing praise with thanksgiving; and so my prayer was heard: for 12 Thou savedst me from destruction, and deliveredst me^l from the evil time: therefore will I give thanks, and praise Thee, and bless Thy Name, O Lord.

When I was yet young, or ever I went abroad^m, I 13 desired wisdom openly in my prayer. I prayedⁿ for 14 her before the temple, and will seek her out even to the end. Even from the flower till the grape was ripe 15 hath my heart delighted in her: my foot went the right way, from my youth up sought^o I after her. I 16 bowed down mine ear a little, and received her, and gat much learning. I profited^p therein, therefore will 17 I ascribe the glory unto Him that giveth me wisdom. For I purposed to do after her, and earnestly I fol- 18 lowed that which is good; so shall I not be confounded. My soul hath wrestled with her, and [in 19 doing it I have been confirmed, for⁶] in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her. [My soul clave unto her, and I will not turn my face away from

³ Addition in the Vulgate.

^d PROV. 16. 27. JAMES 3. 5, 6.

⁴ Addition in the Vulgate.

^e JONAH 2. 2.

^f WISD. 1. 11.

^g PROV. 25. 18.

^h PS. 88. 3. ch. 34. 12.

ⁱ PS. 7. 2; 22. 11; 71. 10—12; 142. 4.

^j PS. 9. 10; 22. 4, 5; 77. 10—12. ch. 2. 10.

^k PS. 18. 5, 6.

⁵ Addition in Vulgate.

^{ll} In the Arabic, *my Father, the mighty Lord and Saviour*. But the Greek expresses the author's belief in the Messiah as Adonai, the Son of God, PS. 2. 4, 7. HEB. 1. 5.

^l ch. 2. 11.

^m ch. 34. 11, 12; 39. 4.

ⁿ WISD. 7. 7; 8. 21.

^o ch. 39. 5, 6.

^p WISD. 8. 17, 18.

⁶ ch. 33. 16.

⁶ Addition in Vulgate.

her; I applied my soul to follow after her, and I will never forget her. My hand opened her door; I searched her out, and apprehended her⁷.] 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 forsaken⁸. My heart was troubled in seeking her, [and my inward parts burned as a furnace with the desire to behold her⁸;] therefore have I gotten a good possession. The Lord hath given me a tongue^r for my reward, and I will praise Him therewith.

23 Draw near unto me^s, ye unlearned, and dwell in the 24 house of learning. Wherefore are ye slow, and what say ye of these things, seeing your souls are very 25 thirsty? I opened my mouth, and said, Buy her^t for 26 yourselves without money. Put your neck under the yoke^u, and let your soul receive instruction: she is hard at hand to find^v. [And he who gives his mind 27 to knowledge shall find her⁹.] Behold with your eyes, how that I have had but little labour^w, and have gotten 28 unto me much rest. Get learning with a great 29 sum of money^x, and get much gold by her. Let your soul rejoice in His mercy, and be not ashamed of His 30 praise. Work your work betimes^y, and in His time He will give you your reward^z. [Blessed be the Lord for ever, and praised be His Name from generation to generation¹⁰.]

⁷ Addition in Syriac.

⁸ PROV. 4. 6, 13.

⁸ Addition in Syriac. The paragraph is omitted in the Arabic, vv. 13 to 22.

^r IS. 50. 4.

^s PROV. 8. 5; 9. 4.

^t PROV. 23. 23.

^u ch. 6. 24, 25.

^v WISD. 6. 16. ch. 6. 19.

⁹ Addition in Syriac and Arabic.

^w WISD. 6. 14, 15. ch. 6. 19.

^x PROV. 4. 5, 7.

^y ch. 6. 18.

^z ch. 2. 8.

¹⁰ Addition in Syriac and Arabic.

ADDITIONS TO THE BOOKS OF
JOB, PSALMS, PROVERBS,
AND
LAMENTATIONS.

I.

*In JOB, CHAP. II., VER. 9, according to the
Greek text :*

AND when much time had passed, his wife said to
him,
How long wilt thou hold out, saying, Behold, I will
wait a little while, expecting the hope of my deli-
verance?
For, behold, thy memorial is perished from the earth,
Thy sons and daughters, the pangs and travails of my
womb,
Which I bore in vain with sorrows ;
And thou thyself sittest down to spend the nights in the
open air among the corruption of worms,
And I am a wanderer and a servant,
Going about from place to place, and from house to house,
Waiting for the setting of the sun,
That I may rest from my labours,
And from the overwhelming sorrows, which now beset me :
But speak some word to the Lord ^{||}, and die.

^{||} In the
Vulgate,
bless God.

II.

In JOB, CHAP. XLII., VER. 17, according to the

Greek text :

- And Job died, an old man, and full of days :
 And it is written that he shall rise again with those
 whom the Lord raiseth up.
 This man is interpreted out of the Syriac book,
 Having his abode in the land of Uz^a, on the borders of
 Idumea and Arabia ;
 And his name before was Jobab ;
 And he took an Arabian wife, and begat a son whose
 name was Ennon ;
 And he himself was the son of his father Zareth^b, one of
 the sons of Esau ;
 And of his mother Bossora ; so that he was the fifth
 from Abraham.
 And these are the kings who reigned in Edom, over
 which country he also ruled ;
 First, Balac^c the son of Beor^{||}, and the name of his city
 was Dennaba ;
 And after Balac, Jobab, who is called Job ;
 And after him Assom^d, who became the prince of the
 land of Theman ;
 And after him Adad, the son of Barad, who destroyed
 Madiam in the plain of Moab ;
 And the name of his city was Gethaim.
 And these were his friends who came to him :
 Eliphaz^e, the son of Sophan, of the sons of Esau, king of
 the Themanites ;
 Bildad (son of Amnon, son of Chobar), monarch^f of the
 Sauchians ;
 Sophar, king of the Minæans.
 (Theman, son of Eliphaz, prince of Idumæa ; this man is
 interpreted out of the Syriac book,
 Having his abode in the land of Uz, upon the borders of
 Euphrates ;
 And his name before was Jobab, and his father was
 Zareth, who came from the East.)

^a GEN. 36. 28.
1 CHR. 1. 42.

^b GEN. 36. 13.
1 CHR. 1. 37.

^c GEN. 36. 32,
33.
1 CHR. 1.
43, 44.

^{||} Or,
Semphor,
that is,
Zippor.

^d GEN. 36.
34, 35.
1 CHR. 1.
45, 46.

^e 1 CHRON. 1.
35.

^f TOBIT 2. 10
(Vulgate).

III.

THE 151ST PSALM.

This Psalm is found at the conclusion of the ancient Greek and Latin Psalters, and in some of them is followed by an Appendix of Hymns and Canticles, as enumerated below :

APPENDIX TO THE GREEK
PSALTER.

1. The 151st Psalm.
2. Hymn I. The Song of Moses in Exodus (EX. xv. 1—19).
3. Hymn II. The Song of Moses in Deuteronomy (DEUT. xxxii. 1—43).
4. Hymn III. The Prayer of Hannah the mother of Samuel (1 SAM. ii. 1—10, and JER. ix. 23, 24).
5. Hymn IV. The Prayer of Isaiah (IS. xxvi. 9—20).
6. Hymn V. The Prayer of Jonah (JONAH ii. 3—10).
7. Hymn VI. The Prayer of Habakkuk (HAB. iii. 2—19).
8. Hymn VII. The Prayer of Hezekiah (IS. xxxviii. 10—20).
9. Hymn VIII. The Prayer of Manasseh.
10. Hymn IX. The Prayer of Azarias (DAN. iii. 26, &c., in the Greek text).
11. Hymn X. The Hymn of our Fathers (or the Song of the Three, DAN. iii. 52, &c., in the Greek text).
12. Hymn XI. The Prayer of Mary the Mother of God (S. LUKE i. 46—54).

APPENDIX TO THE LATIN
PSALTER.

1. The 151st Psalm.
2. Canticle I. (IS. chap. xii.).
3. Canticle II. The Song of Hezekiah (IS. xxxviii. 10—20).
4. Canticle III. The Song of Hannah (1 SAM. ii. 1—10).
5. Canticle IV. The Song of Moses (EX. xv. 1—19).
6. Canticle V. The Song of Habakkuk for ignorances (HAB. iii. 2—19).
7. Canticle VI. The Song of Moses for the Sabbath (DEUT. xxxii. 1—43).
8. Canticle VII. The Song of the Three Children (DAN. iii., LXX.).
9. Canticle VIII. The Song of Mary the Virgin, the most glorious Mother of God (S. LUKE i. 46—54).
10. Canticle IX. The Song of Simeon (S. LUKE ii. 29—32).
11. Canticle X. The Song of Zacharias (S. LUKE i. 68—79).
12. Canticle XI. The *Quicumque*, or Creed of Athanasius.

· APPENDIX TO THE GREEK
PSALTER.

13. Hymn XII. The Prayer of
Simeon (S. LUKE ii. 29—32).
14. Hymn XIII. The Prayer of
Zacharias (S. LUKE i. 68—
79).
15. Hymn XIV. The Morning
Hymn.
Glory to God in the high-
est, &c.
We praise Thee, we bless
Thee, &c.
O Lord, the only begotten
Son, &c.
For Thou only art holy, &c.
Every day I will bless Thee,
And I will praise Thy Name
for ever,
World without end^a.
Vouchsafe, O Lord, that this
day
We may be kept without sin.
Blessed art Thou, O Lord
God of our fathers,
And exalted and glorified
be Thy Name for ever.
Amen^b.
Blessed art Thou, O Lord;
teach me Thy statutes^c
(*three times*).
Lord, Thou hast been our
refuge from one generation
to another^d.
I said, Lord, be merciful unto
me,
Heal my soul, for I have sin-
ned against Thee^e.
O Lord, I flee unto Thee:
Teach me to do Thy will, for
Thou art my God^f.
For with Thee is the well of
life.
In Thy light we shall see light.
Continue forth Thy loving-
kindness to them that know
Thee^g.

APPENDIX TO THE LATIN
PSALTER.

13. Canticle XII. The *Te Deum
Laudamus*, or the Song of
S. Ambrose and S. Augusti-
ne.

^a Ps. 145. 2.

^b DAN. 3*.
(Song of the
Three) 23.

^c Ps. 119. 12.

^d Ps. 90. 1.

^e Ps. 41. 4.

^f Ps. 143. 9, 10.

^g Ps. 36. 9, 10.

[These Hymns and Canticles were added, as having a place in the Hours and other Offices of Devotion in the Christian Church. The 151st Psalm is quoted in the Breviary (5th Week after Pentecost), though not included in the ancient commentaries on the Psalter.]

PSALM CLI.

[TITLE.] This Psalm is a genuine one of David, though excluded from the number, written when he had fought alone with Goliath.

- 1 I was little among my brethren,
And youngest in my father's house,
^a 2 SAM. 7. 8. I kept my father's sheep ^a.
- ^b 1 SAM. 16. 18. 2 My hands formed ^b an instrument of music,
And my fingers tuned a psaltery.
- 3 And who shall declare me to my Lord?
The Lord Himself, He shall hear me,
- 4 He sent forth His angel,
And took me from my father's sheep.
- ^c 1 SAM. 16. 13.
Ps. 89. 20. And He anointed me ^c with the oil of His anointing.
- ^d 1 SAM. 16. 7.
Ps. 147. 10. 5 My brethren were fair and tall,
But the Lord delighted not in them ^d.
- ^e 1 SAM. 17. 43. 6 I went forth to meet the Philistine,
And he cursed ^e me by his idols.
- ^f 1 SAM. 17. 51. 7 But I drew the sword ^f that was beside him,
And cut off his head,
And I took away the reproach from the sons of Israel.

ADDITIONS TO THE BOOK OF PROVERBS.

I.

In CHAP. VI., VER. 6.

- ^a ECCLUS. 11. 3. Or go to the bee ^a,
And learn how laborious she is;
And how excellent is the labour wherein she is engaged:
Whose labours kings and private men use for health;
And she is desired and respected by all;
Even though she is weak in power,
She is advanced by honouring wisdom.

II.

In CHAP. IX., VER. 12.

He that stays himself upon falsehoods^a, seeks to rule the winds^b,
 And the same man seeks to overtake birds^c in their flight;
 For he has forsaken the ways of his own vineyard^d,
 And has caused the axles of his own husbandry to go astray;
 And he goes through a dry desert^e,
 And a land appointed^{||} to drought;
 And he gathers barrenness^f with his hands.

^a PROV. 25. 14.
^b ECCLES. 11. 4.
^c ECCLES. 27. 19.
^d PROV. 30. 19.
^d PROV. 24. 30, 31.
^e WISD. 5. 7.
^{||} Or, *extended*.
^f MICAH 6. 15.

III.

In CHAP. XV., VER. 27.

By alms and by faithful dealings^a sins are purged away;
 But by the fear of the Lord every one departs from evil.

^a TOBIT 4. 10; 12. 9.

IV.

In CHAP. XVIII., VER. 22.

He who putteth away a good wife, putteth away good things;
 But he who retaineth an adulteress^a, is foolish and ungodly.

^a JER. 3. 1.
 ECCLES. 7. 19, 26; 25. 16, 19, 26.

V.

In CHAP. XXIV., VER. 22.

A son that keeps the commandment shall escape destruction:
 For such an one has fully received it.
 Let no falsehood be spoken by the king from the tongue;
 Yea, let no falsehood proceed from his tongue.
 The king's tongue is a sword^a, but not one of flesh;
 And whosoever shall be given up to it shall be destroyed:
 For if his wrath^b should be provoked, he destroys men with cords,
 And devours men's bones, and burns them up as a flame,
 So that they are not even fit to be eaten by the young eagles.
 My son, reverence my words,
 And receive them, and repent.

^a ECCLES. 28. 18.
^b PROV. 16. 14; 19. 12; 20. 2.

VI.

In CHAP. XXVII., VER. 20.^a ECCLES. 14.
8, 9, 10; 31.13.^b WISD. 17. 1.^c ECCLES. 19.
10—12.

He who fixes his eye^a is an abomination to the Lord,
 And undisciplined^b men are unbridled in their tongue^c.

ADDITION TO THE LAMENTATIONS OF
 JEREMIAH.

Short Preface in the Greek text.

And it came to pass, after Israel was taken captive
 and Jerusalem made desolate, that Jeremias sat weep-
 ing, and lamented with this lamentation over Jerusalem,
 and said,

ALEPH. How does the city that was filled with people
 sit solitary! (*and the rest*).

BARUCH.

INTRODUCTION.

THE Book of Baruch was placed among the Prophetical Books in the old English Bibles, in the place which it occupies in the Vulgate, after *The Lamentations of Jeremiah*, and before *The Prophecy of Ezekiel*. It consists of two distinct parts, the first of which (chapters i. to v.) bears the title '*Baruch*' in the Greek Bibles; the second (chapter vi.) has the title '*Epistle of Jeremias*.' But in the Vulgate the whole is reckoned as one book, described as the '*Prophecy of Baruch*.' In the Syriac the book is called '*The Second Epistle of Baruch the Scribe*,' and it is thus connected with *The First Epistle of Baruch*, a separate treatise addressed to the nine and a half tribes beyond the Euphrates, which is probably a much later work, and forms the introduction to the longer treatise called '*The Apocalypse of Baruch*.' In most Greek editions the *Book of Baruch* and the *Epistle of Jeremias* are found as separate treatises, the former being placed before the Lamentations, and the latter after them.

The description of the book as '*The Prophecy of Baruch*,' or even less accurately '*Baruch the Prophet*,' does not answer to its contents. The book itself is rather a hortatory Epistle to the Jews in Jerusalem, in which certain prophetic sayings are recited, than a separate announcement of a prophetic character. The captives are

represented as receiving the words of Jeremiah, conveyed to them through Baruch, and exhorting their brethren in Judea to submit to the Divine chastisements, and to obey the call of the prophet. It may also be observed that Jewish tradition distinctly denies Baruch's prophetic character. The Rabbi Azariah, in the Meor E-nayim, says: 'Baruch, which is received by Christians, is not received by us.' Immanuel Aboab says: 'Wise men of old say that Baruch, the son of Neriah, the disciple of Jeremiah, was a most perfect man both in practice and theory, and thus he merited the gift of prophecy: but even he could not attain to it, whilst he dwelt in the Holy Land, because the times were evil: and when he complained much that he was disappointed of his hope, the Lord ordered the prophet to reprove him for his ambition' (JER. xlv. 1, &c.). He adds that the Jews attach no value to the Book of Baruch or to the Epistle annexed to it. With reference to the latter, he considered that it was too indulgent to the sin of idolatry to possess any authority, referring perhaps to verses 69, 73 of the Epistle of Jeremias.

The book represents Baruch as having come to Babylon, with the letter to the captives given in the xxixth chapter of Jeremiah; before the destruction of Jerusalem, but after the captivity of Jeconiah.

The captives upon hearing the letter, fast and pray, and send offerings to the temple, accompanied by an Epistle to their brethren, in which the destruction of the city and sanctuary is anticipated, having been already predicted by the prophet, together with the seventy years' duration of the captivity (JER. xxix. 10, 17, &c.) There was a letter subsequently sent by the hand of Seraiah (JER. li. 59), who was probably the brother of Baruch. This letter contained the prediction of the fall of Babylon. But as the author of 'Baruch' conceived that the temple was still standing, and its worship maintained (chap. i. 7, 8, 10), he must have had in view the former letter (JER. xxix.), of which he supposed Baruch to be the bearer, as well as of the letter sent in reply. It seems therefore to be no sufficient objection to the author's narrative, that Baruch was subsequently with Jeremiah in Jerusalem and Egypt. His supposed visit to Babylon was for a temporary purpose, and when that was accomplished he returned. The liberty permitted to the captives, and the presence of Jechonias at the assembly by the river Sud, have been alleged as improbable circumstances: also that certain vessels of silver were returned to the land of Judea for use in the temple: but on the other hand, JER. xxix. 5, 6, shews that the captives formed a colony in Babylonia, and were not kept under restraint: it is not impossible that Jechonias, though subsequently imprisoned, might have shared this liberty at the beginning of the exile. Thus it is conceivable that the author inserted certain traditions concerning Baruch, one of which was that he accompanied Elasah and Gemariah in the mission recorded in JER. xxix. The

restoration of the vessels seems to be contradicted by JER. xxvii. 16.

The Epistle, which is said to have been sent to the remnant at Jerusalem, is a compilation from the Prophetical Books. The confession of sins in chaps. i. 15—22; ii. 1—20, is taken from DAN. ix. 7—18. The threatenings of Divine judgment in chap. ii. 21—26, from JER. xxvii. 12, 13; xxv. 9—11; viii. 1, 2; xxxvi. 30. The promises of restoration in chap. ii. 30—35, from JER. xxiv. 5—7; xxx. 3; xxxii. 37—40. Chapter iii. 1—8 is a prayer for mercy. Then follows an exhortation to Israel, chaps. iii. 9—27 and iv. 1—5, to consider the great treasure of wisdom committed to them in the Law of God, and their unpeakable privileges as God's firstborn, possessing the signs of His presence in the midst of them. They are invited to consider the greatness of the universe, the house of God (iii. 24), as increasing the marvel of the Divine condescension in imparting to Israel, the smallest and weakest of the nations, the knowledge of the truth, which others, the great, the wise and the mighty, had sought in vain. God had even shewn Himself upon earth and conversed with men, appearing to them in His sanctuary, and condescending to be enquired of by them. This passage, chap. iii. 35—37, was quoted by a long array of Christian authors, dating from the earliest times, as a prophecy of the Incarnation. Such an application is agreeable to the general tenor of Scripture, in which the signs of the Divine presence in the ancient sanctuary of Israel are proved to have a true relation to the presence of the Godhead in the tabernacle of flesh, and the temple of Christ's body (ZECH. ii. 10; S. JOHN i. 14). From chap. iv. 6 to 29, Jerusalem is represented

as a sorrowing widow bereaved of her children, uttering a pathetic lamentation over them. This is partly derived from the Lamentations of Jeremiah, and partly from the prophecies of Isaiah. (Compare 2 Esd. x.) The lamentation ends with words of hope and comfort, also derived from the Prophets. Then follows an address to Jerusalem, from chap. iv. 30 to the end of chap. v., in which the joy of restoration is expressed in the sublime language of several prophecies of Isaiah, of which it is a paraphrase. The future ruin of Babylon is also anticipated, chap. iv. 32—35.

The 'Epistle of Jeremias' differs both in subject and style from the Book of Baruch, and must be regarded as a separate Apocryphal treatise by another author. It is a series of denunciations of idols and their worshippers, each concluding with the words, 'they are no gods: therefore fear them not.' This Epistle is conceived to be sent to Babylon, the rest of the Book of Baruch being a letter from Babylon. It is partly based upon JER. x. 1—15, where the prophet exhorts the house of Israel not to be dismayed at the signs of heaven or to learn the vain customs of the heathen.

An early Christian work, *The Apostolical Constitutions*, asserted that the Book of Baruch was read by the Jews on the great Day of Atonement, together with the Lamentations of Jeremiah (*Apost. Const.*, Lib. V., ult). If there was any such practice, it was probably restricted to a few Hellenistic Jews, by whom the book was held in special estimation. Fabricius compared the reading by certain Jews of 'traditions,' which is mentioned with censure in the Laws of Justinian. On the other hand, Jerome, in his Preface to the Commentary on Jere-

miah, says that he did not think it right to comment on Baruch, because it was not read by the Hebrews; and he spoke in terms of censure of the Epistle which falsely bore the name of Jeremiah. It is also apparently excluded from some of the important Catalogues of the Old Testament Scriptures, viz. those of Melito, Origen, S. Gregory Nazianzen, and S. Epiphanius: although some have contended that it is sometimes included as a part of the prophecies of Jeremiah. It has been much used and commented upon: commentaries on Jeremiah frequently including the Book of Baruch, which was regarded as the teaching of Jeremiah, written down by his scribe and disciple.

The Book of Baruch (excluding the Epistle of Jeremy) bears marks of an early date, and a Hebrew original, although the versions which we possess are all of them evidently based upon the Greek. It has been conjectured that it was originally compiled in the latter period of the Persian monarchy, when 'on occasion of revolt against their oppressors, the Babylonian Jews did not share in the struggles or hopes of their brethren at Jerusalem.' But there are signs of Alexandrian authorship, and points of contact with the teaching of Philo in the exhortation to Israel which begins at chap. iii. 9; and those who claim the earliest date for the beginning of the book, would place this part later, considering the Greek translator as a compiler from two or more ancient documents.

The Greek Baruch appears to be an earlier treatise than the two other Apocryphal works connected with the name of Baruch,—the *Apocalypse of Baruch*, and the Ethiopic work entitled, *The Rest of the Words of Baruch*. In *The Apocalypse*, the idea of future rewards and

punishments is very prominent; and the vengeance which is expected to overtake the enemies of God, is in the world to come. The Greek Baruch, on the other hand, speaks only of national and temporal hopes, and its language on death is nearer to that of *Ecclesiasticus* than to the teaching of *Wisdom* or *The Maccabees* (see chap. ii. 17). Perhaps the most probable conclusion is, that the original Baruch was an early work, and that it was translated, together with the prophecies of Jeremiah, by an Alexandrian Jew, and thus came to be annexed to the Book of Lamentations, and regarded as a part of the collection of the sayings of Jeremiah. The author's purpose was evidently to encourage the Jews in a time of national trouble and perplexity, by leading them to reflect on the past glory of the Law, and the yet greater glory of the sayings of the prophets concerning their future. It is a sacred book of prayer and meditation, well adapted for domestic or synagogue use, though not worthy to take the place of the Canonical Scriptures.

The Epistle of Jeremy bears marks of a later date, and a Greek

original. It was probably written in Egypt as a paraphrase upon some of the warnings against idolatry in the prophets, with a view to confirm the Jews in their adhesion to the true religion in the midst of the various forms of heathenism which surrounded them. Their position as exiles from the land of their fathers was parallel to that of their ancestors in Babylon, whilst the mixed population of Alexandria would combine Eastern forms of superstition with the paganism of Greece and Egypt. The duration of the Babylonish captivity, for 'seven generations' instead of seventy years, may imply that in the author's opinion the restoration of Israel from that captivity was yet future, the return under Zorobabel being accounted as a partial or incomplete termination to the exile.

For a fuller illustration of *Baruch* and the *Epistle of Jeremy*, and especially for the points of contact with the Syriac Epistle to the nine and a half tribes, the reader is referred to the Notes in the *Commentary on the Apocrypha* published by the Christian Knowledge Society.

BARUCH:

IN VULGATE,

THE PROPHECY OF BARUCH;

IN THE SYRIAC,

THE SECOND EPISTLE OF BARUCH THE SCRIBE.

CHAPTER I.

The Epistle sent from Babylon to Jerusalem.

1 **A**ND these are the words of the book, which Baruch
the son of Nerias^a, the son of Maasias^b, the son of
Sedecias, the son of Asadiah, the son of Chelcias, wrote
2 in Babylon, in the fifth year, and in the seventh day of
the month, what time as the Chaldeans took Jerusa-
3 lem^c, and burnt it with fire. And Baruch did read the
words of this book^d in the hearing of Jechonias the son
of Joachim king of Juda, and in the ears of all the peo-
4 ple that came to hear the book^{||}, 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
5 unto the highest, even of all them that dwelt at Baby-
6 lon by the river Sud. Whereupon they wept, fasted,
and prayed before the Lord. They made also a collec-
7 tion of money according to every man's power: and
they sent it to Jerusalem unto Joachim the high priest^e,
the son of Chelcias, son of Salom, and to the priests, and
to all the people which were found with him at Jerusa-
8 lem, at the same time when he received the vessels^f of
the house of the Lord, that were carried out of the
temple, to return them into the land of Juda, the tenth
day of the month Sivan^g, namely, silver vessels, which

^a JER. 36. 4—
6, 32; 45. 2
—5.

^b JER. 51. 59.

^c JER. 39. 1, 2;
52. 12, 13.

^d JER. 51. 60,
61. See also
JER. 29. 1,
&c.

^{||} lit., *came
to the book.*
See ESTH.
14. 5.

^e See 2 KIN.
25. 18.

^f 2 KIN. 24. 13.
2 CHR. 36. 10.
1 ESD. 2. 10,
&c.

^g ESTH. 8. 9.

^h 2 CHR. 36. 9, 10.
 JER. 22. 24, 25.
^{||} Perhaps *hostages*.
¹ Addition in Vulgate.
ⁱ DEUT. 14. 24—26.
^{||} Or, *mincha*, that is, *the meat offering*, of flour, oil, and incense. See LEV. 2. 1, 2. JER. 17. 26.
^j JER. 29. 7.
¹ ESD. 6. 31.
¹ MACC. 7. 33.
^k DEUT. 11. 21. PS. 72. 5; 89. 29.
^l EZEK. 31. 6. DAN. 4. 12, 21.
^m JER. 29. 4—6.
^{||} Or, *to make it known*.
^{||} *lit., days of season*. Some think *the sabbaths* are meant. See HOS. 9. 5; 12. 9.
ⁿ NEH. 9. 33, 34. DAN. 9. 7, 8.
^{||} Or, *for the things whereby we have sinned*.
² Addition in Vulgate.
^{||} Or, *set before us*, as in DAN. 9. 10.
^o 1 ESD. 8. 74—76.
^{||} Or, *have trifled*, or, *made light of His word*. In the Vulgate, *being scattered abroad we departed from hearing His voice*.
 Sedecias the son of Josias king of Juda had made, after 9
 that Nabuchodonosor king of Babylon had carried away
 Jechonias^h, and the princes, and the captives^{||}, and the
 mighty men, and the people of the land, from Jerusa-
 lem, and brought them [bound¹] unto Babylon. And 10
 they said, Behold, we have sent you moneyⁱ to buy you
 burnt offerings, and sin offerings, and incense, and pre-
 pare ye manna^{||}, and offer upon the altar of the Lord
 our God; and pray for the life^j of Nabuchodonosor 11
 king of Babylon, and for the life of Balthasar his son,
 that their days may be upon earth as the days of hea-
 ven^k: and the Lord will give us strength, and lighten 12
 our eyes, and we shall live under the shadow^l of Nabu-
 chodonosor king of Babylon, and under the shadow of
 Balthasar his son, and we shall serve them many days^m,
 and find favour in their sight. Pray for us also unto 13
 the Lord our God, for we have sinned against the Lord
 our God; and unto this day the fury of the Lord and
 His wrath is not turned from us. And ye shall read 14
 this book which we have sent unto you, to make confes-
 sion^{||} in the house of the Lord, upon the feasts and
 solemn days^{||}. And ye shall say, To the Lord our God 15
 belongeth righteousnessⁿ, 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, and to our 16
 kings, and to our princes, and to our priests, and to our
 prophets, and to our fathers: for^{||} we have sinned before 17
 the Lord, [and have not believed Him, nor put our trust
 in Him²,] and [we have] disobeyed Him, and have not 18
 hearkened unto the voice of the Lord our God, to walk
 in the commandments that He gave us openly^{||}: since 19
 the day that the Lord brought our forefathers out of
 the land of Egypt, unto this present day^o, we have been
 disobedient unto the Lord our God, and we have been
 negligent^{||} in not hearing His voice. Wherefore the 20
 evils cleaved^p unto us, and the curse^q, which the Lord
 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. Nevertheless we have not hearkened 21

^p DEUT. 29. 20. JER. 42. 16.

^q DAN. 9. 11. 2 MACC. 7. 18.

unto the voice of the Lord our God, according unto all
 22 the words of the prophets, whom He sent unto us: but
 every man followed the imagination of his own wicked
 heart^r, to serve^{||} strange gods, and to do evil in the
 sight of the Lord our God.

^r 2 ESD. 3. 20,
 21, 26.

^{||} *lit., to work,
 or, labour
 for.*

CHAPTER II.

Prayer of the Jews in Babylon.

1 **T**HEREFORE the Lord hath made good His word^a,
 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
 2 Juda, to bring upon us great plagues, such as never
 happened^b under the whole heaven^{||}, as it came to
 pass in Jerusalem, according to the things that were
 3 written in the law of Moses; that a man should eat the
 flesh^c 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^d, to be as
 a reproach and desolation^e among all the people round
 5 about, where the Lord hath scattered them. Thus we
 were cast down, and not exalted^{||}, because we have sin-
 ned against the Lord our God, and have not been
 6 obedient unto His voice. To the Lord our God apper-
 taineth righteousness^f: but unto us and to our fathers
 7 open shame, as appeareth this day. For all these
 plagues^g are come upon us, which the Lord hath pro-
 8 nounced against us. Yet have we not prayed before
 the Lord^h, that we might turn every one from [his
 most evil ways and from^l] the imaginations of his
 9 wicked heartⁱ. Wherefore the Lord watched^j over
 us for evil^{||}, and the Lord hath brought it upon us:
 for the Lord is righteous in all His works which He
 10 hath commanded us. Yet we have not hearkened unto
 His voice, to walk in the commandments of the Lord,
 11 that He hath set before us. And now, O Lord God of
 Israel, that hast brought Thy people out of the land of
 Egypt with a mighty hand^k, and high arm, and with
 signs, and with wonders, and with great power, and hast
 12 gotten Thyself a Name^l, as appeareth this day: O Lord

^a DAN. 9. 12,
 14.
 ZECH. 1. 6.

^b LAM. 1. 12;
 2. 13.

^{||} *In the Sy-
 riac, under
 the sun up-
 on all the
 earth.*

^c LEV. 26. 29.
 DEUT. 28.
 53, 57.
 LAM. 2. 20;
 4. 10.

^{||} *In the Vul-
 gate, under
 the hand of
 all the
 kings.*

^d 2 KIN. 24. 2.

^e IS. 43. 28.
 JER. 25. 38;
 44. 6, 22.
 MIC. 1. 6; 3.
 12.

^{||} *Gr. beneath
 and not
 above, as in
 DEUT. 28. 43,
 44.*

^f ch. 1. 15.

^g DAN. 9. 11,
 12.

ch. 1. 20.

^h DAN. 9. 13,
 &c.

^l Addition in
 Vulgate.

ⁱ ch. 1. 22.

^j JER. 1. 11;
 31. 28; 44. 27.

^{||} *lit., watched
 over evils.*

^k DAN. 9. 15.

^l NEH. 9. 10.

our God, we have sinned, we have done ungodly, we have dealt unrighteously in ^{||} all Thine ordinances. Let Thy ¹³ wrath turn from us ^m: for we are but a few ⁿ left among the heathen, where Thou hast scattered us. Hear our ¹⁴ prayers, O Lord, and our petitions, and deliver us for Thine own sake, and give us favour in the sight of them ^o which have led us away: that all the earth may ¹⁵ know ^p that Thou art the Lord our God, because Israel and his posterity is called ^q by Thy Name. O Lord, ¹⁶ look down from Thine holy house ^r, and consider us: bow down Thine ear, O Lord, to hear us. Open Thine ¹⁷ eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies ^{||}, will give unto the Lord neither praise ^s nor righteousness: but ¹⁸ the soul that is greatly vexed [and sorrowful for the greatness of the evil ²,] which goeth stooping ^t and feeble, and the eyes that fail, and the hungry ^u soul, will give Thee praise and righteousness, O Lord. There- ¹⁹ fore we do not make our humble supplication [for mercy ³] before Thee ^{||}, O Lord our God, for the righteousness of our fathers, and of our kings. For Thou ²⁰ hast sent out Thy wrath and indignation upon us, as Thou hast spoken by Thy servants the prophets, saying, Thus saith the Lord, Bow down your shoulders to ²¹ serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers. But if ye will not ²² hear the voice of the Lord, to serve ^v the king of Babylon, I will cause [you ⁴] to cease out of the cities of ²³ Juda, and from without Jerusalem, [and I will take away from you ⁵] the voice of mirth, and the voice of joy, the voice of the bridegroom ^w, and the voice of the bride: and the whole land shall be desolate of inhabitants. But we would not hearken unto Thy voice, to ²⁴ serve the king of Babylon: therefore hast Thou made good the words that Thou spakest by Thy servants the prophets, namely, that the bones ^x of our kings, and the bones of our fathers, should be taken out of their places. And, lo, they are cast out to the heat of the day ^y, and ²⁵ to the frost of the night, and they died in great miseries by famine ^z, by sword, and by pestilence ^{||}. And the ²⁶ house which is called by Thy Name hast Thou laid

^{||} Or, *against*.
See DAN. 9. 5.

^m DAN. 9. 16, &c.

ⁿ DEUT. 28. 62.
IS. 1. 9; 6. 13.
JER. 42. 2.
VER. 29.

^o PS. 106. 46.
EZRA 9. 9.
DAN. 1. 9.
ESTH. 12. 4, 5.

^p IS. 37. 20.

^q DAN. 9. 19.

^r DEUT. 26. 15.
IS. 63. 15.

^{||} lit., *the dead in Hades, whose breath is taken from their inward parts.*

^s IS. 38. 18, 19.
ECCLES. 17. 27, 28.

² Addition in the Vulgate.

^t EZRA 9. 6.
LUKE 18. 13.

^u LEV. 16. 29.
DAN. 9. 3.

³ Addition in the Vulgate.

^{||} lit., *cast down our misery before Thee, as in DAN. 9. 18, 20.*

^v JER. 27. 1—11.

^{4, 5} Additions in the Vulgate.

^w JER. 7. 34;
16. 9; 25. 10.

^x JER. 8. 1, 2.

^y JER. 36. 30.

^z JER. 32. 24, 36.

^{||} In the Vulgate, *in banishment.*

waste, as it is to be seen this day, for the wickedness
 27 of the house of Israel and the house of Juda. O Lord
 our God, Thou hast dealt with us after all Thy good-
 ness, 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
 29 children of Israel, saying, If ye will not hear My voice,
 surely this very great multitude ^{||} shall be turned ^a into
 a small number among the nations, where I will scatter
 30 them. For I knew that they would not hear Me, be-
 cause it is a stiffnecked people: but in the land of
 their captivities ^b they shall remember themselves ^{||},
 31 and shall know that I am the Lord their God: for I
 will give them an heart ^c, [and they shall understand ⁶,]
 32 and ears to hear, and they shall praise Me ^d in the land
 of their captivity, and think upon My Name, and return
 33 from their stiff neck and from their wicked deeds: for
 they shall remember the way of their fathers ^e, which
 34 sinned before the Lord. And I will bring them again ^f
 into the land which I promised with an oath unto their
 fathers, Abraham, Isaac, and Jacob, and they shall be
 lords of it: and I will increase them, and they shall
 35 not be diminished. And I will make an everlasting
 covenant ^{||} with them ^g to be their God, and they shall
 be My people: and I will no more drive ^h My people
 Israel out of the land that I have given them.

^{||} lit., *swarm*.

^a DEUT. 4. 27;
28. 62, 64.

^b LEV. 26. 32.
1 KIN. 8. 47.

^{||} lit., 'return
to their own
heart.' See
JER. 8. 6.

LUKE 15. 17.

^c JER. 24. 7;
33. 7—9.

⁶ Addition in
Vulgate and
Syriac.

^d 3 MACC. 6. 15.

^e PS. 78. 8.
EZEK. 20. 18.
ZECH. 1. 4—
6.

^f JER. 16. 15.

^{||} In the Vul-
gate, *an-
other cove-
nant, which
shall be
everlasting*.

^g IS. 55. 3;
61. 8.

JER. 32. 37—
41.

^h LAM. 4. 22.

CHAPTER III.

God's condescension to Israel.

1 **O** LORD Almighty, God of Israel, the soul in an-
 guish, the troubled spirit ^a, crieth unto Thee.
 2 Hear, O Lord, and have mercy; * for Thou art merci-
 ful: and have pity upon us, because we have sinned
 3 before Thee. For Thou endurest for ever ^b, and we
 4 perish utterly ^{||}. O Lord Almighty, Thou God of Is-
 rael, hear now the prayers of the dead Israelites ^{||}, and
 of their children, which have sinned before Thee, and

^a PS. 61. 2;
143. 4.

TOBIT 3. 1.

* Omitted in
many Greek
copies.

^b PS. 77. 7—
10; 102. 24
—27.

^{||} In the Vul-
gate, *shall
we perish
everlast-
ingly?*

^{||} Or, *the dead of Israel*, the captives who were "cut off" from their nation. See EZEK. 37. 11, 21, & ver. 11, below.

not hearkened unto the voice of Thee their God: for the which cause these plagues cleave unto us. Re-
 member not the iniquities of our forefathers^c: but think upon Thy power^{||} and Thy Name^d now at this time. For Thou art the Lord our God, and Thee, O 6
 Lord, will we praise. And for this cause Thou hast 7
 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. Behold, 8
 we are yet this day in our captivity, where Thou hast scattered us, for a reproach and a curse, and to be sub-
 ject to payments^{||}, according to all the iniquities of our fathers, which departed from the Lord our God.

Hear, Israel, the commandments of life: 9

Give ear to understand wisdom.

How happeneth it, Israel, that thou art in thine ene- 10
 mies' land,

That thou art waxen old^e in a strange country, that thou art defiled^f with the dead,

That thou art counted with them that go down into 11
 the grave?

Thou hast forsaken the fountain^g of wisdom. 12

For if thou hadst walked in the way of God, 13

Thou shouldest have dwelled in peace^h for ever.

Learn where is wisdom, where is strength, where is 14
 understanding;

That thou mayest know also where is length of days,
 and life,

Where is the light of the eyesⁱ, and peace.

Who hath found out her place? 15

Or who hath come into her treasures^j?

Where are the princes of the heathen become, 16

And such as ruled the beasts upon the earth;

They that had their pastime with the fowls of the 17

air,

And they that hoarded up silver,

And gold, wherein men trust,

And made no end of their getting?

For they that wrought in silver^{||}, and were so careful^k, 18

And whose works are unsearchable^{||},

^c LAM. 5. 7.

^{||} lit., *hand*.

^d JOSH. 7. 9.
 EZEK. 20. 14.

^{||} Or, *we are converted from the iniquity, or, have put it from our heart*.

^{||} lit., *for debt*, which is taken to mean *guilt*, in the Versions. Or it may be, *the oppression of creditors*. See DEUT. 28. 44.

^e PS. 78. 33;
 90. 9.

^f HOS. 9. 3.

^g JER. 2. 13.
 ECCLES. 24. 1, 23.

^h PS. 81. 13,
 14.
 IS. 48. 18.

ⁱ PROV. 3. 1, 2;
 9. 11.

^j JOB 28. 12,
 15, 16.
 PROV. 3. 14,
 15; 8. 10, 11.
 WISD. 7. 8, 9,
 11, 12, 14.

^{||} Or, *amassed wealth*.

^k ECCLES. 5.
 13, 14.

^{||} Gr. *there is finding of their works*; perhaps, *their concealed treasures*.

- 19 They are vanished¹ and gone down to the grave,
And others^m are come up in their steads.
- 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, [and erred
from it¹.]
- 22 It hath not been heard of in Chanaanⁿ,
Neither hath it been seen in Themanⁿ.
- 23 The Agarenesⁿ that seek [the²] wisdom [that is²]
upon earth,
The merchants of Meranⁿ and of Theman,
The authors of fables, and searchers out of under-
standing;
None of these have known^o the way of wisdom,
Or remember her paths.
- 24 O Israel, how great is the house^p of God!
And how large is the place^q of His possession!
- 25 Great, and hath none end;
High, and unmeasurable.
- 26 There were the giants^r famous from the beginning,
That were of so great stature, and so expert in war.
- 27 Those did not the Lord^s choose,
Neither gave He the way of knowledge unto them:
- 28 But they were destroyed, because they had no wis-
dom,
And perished through their own foolishness.
- 29 Who hath gone up into heaven^t, and taken her,
And brought her down from the clouds?
- 30 Who hath gone over the sea^u, and found her,
And will bring her for pure^v gold?
- 31 No man knoweth her way^w,
Nor thinketh of her path.
- 32 But He that knoweth all things knoweth her^x,
And hath found her out with His understanding:
He that prepared the earth for evermore
Hath filled it^y with [cattle and³] 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^z, and rejoiced:
When He calleth them, they say^a, Here we be;

¹ WISD. 5. 13,
14.
^m ECCLES. 2.
18, 19.

¹ Addition in
Syriac.

ⁿ Perhaps
*Tyre and
Sidon* are
meant. See
GEN. 10. 15.

ⁿ JER. 49. 7,
20.

HAB. 3. 3.
Targum of
Jonathan
on DEUT.
33. 2.

ⁿ Or, *sons of
Agar, or,
Ishmael-
ites.*

² Additions
in Vulgate

ⁿ In JOSH. 13.
4, *Mearah*

that is be-
side Sidon.

^o PS. 147. 19,
20.

^p DEUT. 10.
14, 15.

¹ KIN. 8. 27.
PS. 24. 1.

^q JOB 41. 11.
PS. 50. 12.

ECCLES. 16.
18.

^r WISD. 14. 6.
ECCLES. 16.
7.

³ MACC. 2. 4.

^s 1 SAM. 16. 7.

^t DEUT. 30.
12, 13.

ROM. 10. 6, 7.
^u JOB 28. 13
—15.

^v WISD. 7. 9.
^w JOB 28. 12.

^x JOB 28. 23,
24.

^y ECCLES. 16.
29, 30.

³ Addition in
Vulgate.

^z ECCLES. 43.
10.

^a JOB 38. 35.
JUDITH 9. 6.

And so with cheerfulness they shewed light unto Him
that made them.

This is our God, 35

^b Is. 45. 21, 22. And there shall none ^b other be accounted of in com-
^c ECCLUS. 17. parison of Him.

^d DEUT. 33. 5. He hath found out all the way of knowledge, 36

Is. 5. 1. And hath given it ^c unto Jacob His servant,
ECCLUS. 45. 1. And to Israel His beloved ^d.

^e See Ex. 24. 10; 29. 43, 45. Afterward did He shew Himself ^e upon earth, 37
PROV. 8. 31.
JOHN 1. 14. And conversed with men.

CHAPTER IV.

Words of hope and consolation to Israel.

^a ECCLUS. 24. 23. **T**HIS is the book ^a of the commandments of God, 1

And the law that endureth for ever:

All they that keep it shall come to life;

But such as leave it shall die.

Turn thee, O Jacob, and take hold of it: 2

^b Ps. 119. 105. Walk ^b in the presence of the light thereof, * that thou
PROV. 6. 23. * mayest be illuminated *.

^{*} Not found in the Greek. Give not thine honour ^c to another, 3
The Syriac and Vulgate have, *walk in the way by the splendour of its light.*
Nor the things that are profitable to thee unto a
strange nation.

O Israel, happy are we ^d; 4

For things that are pleasing to God are made known
unto us.

^c DEUT. 32. 21. Be of good cheer, my people, the memorial ^{||} of Israel. 5
ECCLUS. 49. 5.

^d DEUT. 4. 7, 8; 33. 29. Ye were sold ^e to the nations, not for your destruction: 6
ROM. 3. 1, 2; 9. 4, 5. But because ye moved God to wrath, ye were delivered
unto the enemies.

^{||} That is, *remnant.* For ye provoked Him that made you 7

^e DEUT. 32. 30. By sacrificing unto devils ^f, and not to God.

JUDITH 7. 25. Ye have forgotten the everlasting God, that brought 8
^f DEUT. 32. 17. you up;

1 COR. 10. 20. And ye have grieved Jerusalem, that nursed you.

Ps. 106. 37, 38. For when she saw the wrath of God coming upon you, 9
she said,

^g ver. 14, 24. Harken, O ye that dwell about Sion ^g:

God hath brought upon me great mourning;

For I saw the captivity of my sons and daughters, 10

- Which the Everlasting brought upon them.
- 11 With joy did I nourish them^h;
But sent them away with weeping and mourning.
- 12 Let no man rejoice over me, a widowⁱ, and forsaken of many,
Who for the sins of my children am left desolate^j;
Because 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 righteousness.
- 14 Let them that dwell about Sion come,
And remember ye the captivity of my sons and daughters^k,
Which the Everlasting hath brought upon them.
- 15 For He hath brought a nation upon them from far,
A shameless^l nation, and of a strange language,
Who neither revered^m old man, nor pitied child.
- 16 These 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 enemiesⁿ.
- 19 Go your way, O my children, go your way:
For I am left desolate^o.
- 20 I have put off the clothing of peace,
And put upon me the sackcloth^p of my prayer:
I will cry unto the Everlasting in my days^q.
- 21 Be of good cheer, O my children, cry unto the Lord,
And He shall deliver you from the power and hand^r
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 our Saviour.
- 23 For I sent you out with mourning and weeping:
But God will give you to me again with joy and gladness^s for ever.

^h LAM. 2. 22.
HOS. 9. 12.

ⁱ LAM. 1. 1.
² ESD. 10. 7.
27.
^j IS. 49. 21.

^k 2 ESD. 10.
21, 22.

^l DEUT. 28. 50.
^m 2 CHR. 36.
17.
³ MACC. 4. 5.

ⁿ 2 ESD. 10.
24.

^o IS. 3. 36.
LAM. 1. 16.

^p IS. 3. 24.
LAM. 2. 10.
JUDITH 8. 4.
5.
ESTH. 14. 2.

^q That is,
the days of my mourning,
IS. 60. 20.

^r In the Vulgate,
out of the hand of the princes your enemies.
In Syriac,
of the mighty.

^s JER. 31. 9,
13; 50. 4.

- Like as now the neighbours^r of Sion have seen your 24
 captivity :
- So shall they see shortly your salvation from our God,
 Which shall come upon you with great glory,
 And brightness of the Everlasting.
 My children, suffer patiently the wrath that is come 25
 upon you from God :
- For thine enemy hath persecuted thee ;
 But shortly thou shalt see his destruction,
 And shalt tread^s upon his neck.
- My delicate ones^t have gone rough ways, 26
 And were taken away as a flock caught^u of the enemies.
 Be of good comfort, O my children, and cry unto God: 27
 For ye shall be remembered of Him that brought
 these things upon you^l.
- For as it was your mind to go astray from God, 28
 So, being returned, seek Him^v ten times more.
 For He that hath brought these plagues upon you 29
 Shall bring you everlasting joy again with your sal-
 vation.
- Take a good heart, O Jerusalem: 30
- For He that gave thee that name^{ll} will comfort thee.
 Miserable are they that afflicted thee, 31
 And rejoiced^w at thy fall.
 Miserable^x are the cities which thy children served^y: 32
 Miserable is she that received thy sons.
- For as she rejoiced at thy ruin, 33
 And was glad of thy fall :
 So shall she be grieved for her own desolation^z.
 For I will take away the rejoicing of her great multitude, 34
 And her pride shall be turned into mourning.
- For fire^a shall come upon her from the Everlasting, 35
 long to endure ;
- And she shall be inhabited of devils^b for a great time.
 O Jerusalem, look about thee toward the east^c, 36
 And behold the joy that cometh unto thee from God.
 Lo, thy sons come, whom thou sentest away, 37
 They come gathered together from the east to the
 west,
- By the word of the Holy One^d,
 Rejoicing in the glory of God.
- ^r PS. 137. 7.
 JER. 48. 27—
 29.
 EZEK. 25. 3,
 8.
- ^s JOSH. 10. 24.
 PS. 60. 12.
- ^t IS. 3. 16, &c.
 JER. 2. 25.
 LAM. 4. 5.
 EZEK. 12. 11,
 12.
 MIC. 1. 16.
- ^u JER. 12. 7.
 EZEK. 34. 5.
 JOHN 10. 12.
- ^v Or, *that led
 you away ;
 that is, to
 Babylon.*
- ^w ROM. 6. 13,
 19.
- ^{ll} Or, *He that
 named thee,
 claiming
 thee as His
 own. See
 PS. 132. 13.
 IS. 45. 4.*
- ^x PS. 137. 7, 8.
- ^y IS. 47. 6.
 ZECH. 1. 15.
- ^z IS. 47. 1, 8, 9.
- ^a IS. 13. 19.
 JER. 49. 18 ;
 50. 40.
- ^b IS. 13. 20, 21,
 LXX.
 REV. 18. 2.
- ^c IS. 41. 2
 ch. 5. 5.
- ^d IS. 43. 5, 6 ;
 49. 12, 18 ;
 60. 4.
 TOBIT 14. 5.

CHAPTER V.

The joyful return of the captives.

- 1 **P**UT off, O Jerusalem^a, the garment of thy mourning and affliction,
And put on the comeliness of the glory that cometh from God for ever^{ll}.
- 2 Cast about thee a double garment^{ll} of the righteousness which cometh from God;
And set a diadem^b on thine head of the glory of the Everlasting.
- 3 For God will shew thy brightness^c unto every country under heaven.
- 4 For thy name shall be called of God for ever,
The peace of righteousness^d, and The glory of God's worship^{ll}.
- 5 Arise, O Jerusalem, and stand on high^e,
And look about^f 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^g with glory,
As children of the kingdom^{ll}.
- 7 For God hath appointed that every high hill, and banks of long continuance^{ll}, should be cast down^h,
And valleys filledⁱ up, to make even the ground,
That Israel may go safely in the glory of God.
- 8 Moreover even the woods^j 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^k
With the mercy and righteousness that cometh from Him.

^a Is. 52. 1, 2.^{ll} Or, *the everlasting glory which thou hast from God.*^{ll} Or, *a folding-mantle.*
See 1 SAM. 15. 27; 28. 14.^b ZECH. 3. 5.
WISD. 18. 24.^c Is. 60. 2.^d JER. 33. 16.^{ll} Or, *the glory of godliness, or, piety.*^e Is. 40. 9.
^f ch. 4. 36.^g Is. 66. 20.
^h 1 ESD. 4. 47;
5. 2.
TOBIT 14. 5.^{ll} Or, *like the throne of a kingdom.*^{ll} Gr. *everlasting hills*, as in GEN. 49. 26.^h ZECH. 4. 7.ⁱ Is. 40. 4.^j Is. 35. 1, 2;
41. 19; 55. 12, 13.^k Is. 4. 6.

THE EPISTLE OF JEREMY¹.CHAPTER VI².*On the idols of Babylon.*

A COPY of an epistle, which Jeremy sent unto them 1
 which were to be led captives^a into Babylon by
 the king of the Babylonians, to certify them, as it was
 commanded him of God.

Because of the sins which ye have committed be- 2
 fore God, ye shall be led away captives into Ba-
 bylon by Nabuchodonosor king of the Babylonians.
 So when ye be come unto Babylon, ye shall remain 3
 there many years, and for a long season, namely,
 seven generations^{||}: and after that I will bring
 you away peaceably from thence. Now shall ye see 4
 in Babylon gods of silver, and of gold, and of wood,
 borne upon shoulders^b, which cause the nations to fear.
 Beware therefore that ye in no wise be like to 5
 strangers^c, neither be ye afraid of them, when ye see
 the multitude before them and behind them, worship-
 ping them. But say ye in your hearts, O Lord, we 6
 must worship Thee^d. For Mine angel^e is with you, 7
 and I Myself caring for your souls. As for their 8
 tongue, it is polished by the workman, and they them-
 selves are gilded and laid over with silver^f; yet are
 they but false, and cannot speak^g. And taking gold, 9
 as it were for a virgin that loveth to go gay^{||}, they
 make crowns for the heads of their gods. Sometimes 10
 also the priests convey from their gods gold and silver,
 and bestow it upon themselves. Yea, they will give 11
 thereof to the common harlots^h, and deck them as men
 with garments, being gods of silver, and gods of gold,
 and wood. Yet cannot these gods save themselves 12
 from rust and moths, though they be covered with
 purple raiment. They wipe their faces because of the 13
 dust of the temple, when there is much upon them.
 And he that cannot put to death one that offendeth 14
 him holdeth a sceptre, as though he were a judge of

¹ Title in the
 Greek and
 Syriac.

² Title in the
 Vulgate.

^a 2 KIN. 25.
 5-7.

^{||} An error
 for *seven*
decades,
 corrected in
 the Syriac,
 which has
seventy
years. See
 JER. 25. 11,
 12.

^b IS. 46. 1.
 JER. 10. 5.

^c JER. 10. 1,
 2, &c.

^d DAN. 3. 18;
 6. 10; 14. (B.
 & DR.) 4, 5,
 25.

^e IS. 43. 2.
 DAN. 3. 25;
 6. 22.

^f JER. 10. 9.

^g 1 KIN. 18. 26.
 1 COR. 12. 2.

^{||} Or,
is fond of
ornaments,
 JER. 2. 32.

^h ver. 43,
 below.

15 the country. He hath also in his right hand a dagger
and an ax: but cannot deliver himself from war and
16 thieves. 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
18 of dust through the feet of them that come in. 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
19 robbers. They light them candles, yea, more than for
20 themselves, whereof they cannot see oneⁱ. 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^j; and when they eat them and their clothes, they
21 feel it not. Their faces are blacked through the
22 smoke that cometh out of the temple. Upon their
bodies and heads sit^{||} bats, swallows, and birds, and the
23 cats also. 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
25 did they feel it. The things wherein there is no
26 breath are bought for a most high price. They are
borne upon shoulders^k, having no feet, whereby they
27 declare unto men that they be nothing worth. They
also that serve them are ashamed: for if they fall to
the ground at any time^l, they cannot rise up again of
themselves: neither, if one set them upright, can they
move of themselves^m: neither, if they be bowed down,
can they make themselves straight: but they set gifts
28 before them, as unto dead men. 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 poorⁿ and impotent they give nothing of
29 it. Menstruous women and women in childbed eat^o
their sacrifices: by these things ye may know that they
are no gods: fear them not.

^{||} In the
Syriac, *their
arms are
stretched
out, as of
those under
sentence of
death.*

^{||} In the
Vulgate,
*Or like a
dead man
carried to
the grave.*

ⁱ WISD. 15. 15.

^{||} Or, *licked
by worms
and ser-
pents.*

^j WISD. 15. 8.

^{||} Gr. *fly.*
In Vulgate
*Owls and
other birds
fly upon
their bodies.*

^k JER. 10. 5.
ver. 4,
above.

^l 1 SAM. 5. 3, 4.

^m IS. 41. 7.
WISD. 13. 15,
16.

^{||} Or, *get a
profit by
selling
them.*

^{||} Or, *pickle.*
See TOBIT
6. 4.

ⁿ DEUT. 14.
28, 29.

^o LEV. 12. 4.

For how can they be called gods? because women 30
 set meat before^{ll} the gods of silver, gold, and wood.
 And the priests sit in their temples, having their 31
 clothes rent^p, and their heads and beards shaven, and
 nothing upon their heads. They roar and cry^q before 32
 their gods, as men do at the feast when one is dead.
 The priests also take off their garments, and clothe 33
 their wives and children. Whether it be evil that one 34
 doeth unto them, or good, they are not able to recom-
 pense^r it: they can neither set up a king^s, nor put him
 down. In like manner, they can neither give riches 35
 nor money: though a man make a vow unto them, and
 keep it not, they will not require it^t. They can save 36
 no man from death, neither deliver the weak^u from the
 mighty. They cannot restore a blind man^v to his 37
 sight, nor help any man in his distress. They can 38
 shew no mercy to the widow, nor do good to the father-
 less. Their gods of wood, and which are overlaid with 39
 gold and silver, are like the stones^w that be hewn out
 of the mountain: they that worship them shall be
 confounded. How should a man then think and say 40
 that they are gods, when even the Chaldeans them-
 selves dishonour them? Who if they shall see one dumb 41
 that cannot speak, they bring him, and intreat Bel that
 he may speak, as though he were able to understand.
 Yet they cannot understand this themselves, and leave 42
 them: for they have no knowledge. The women also^{ll} 43
 with cords about them, sitting in the ways, burn bran
 for perfume^{ll}: 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. Whatsoever is done among them is false: 44
 how may it then be thought or said that they are
 gods?

They are made of carpenters and goldsmiths^x: they 45
 can be nothing else than the workmen will have them
 to be. And they themselves that made them can 46
 never continue long; how should then the things that
 are made of them be gods? For they left lies and re- 47
 proaches to them that come after. For when there 48
 cometh any war or plague upon them, the priests con-

^{ll} In the Syriac, *shape them to be gods, &c.*

^p EZEK. 8. 14. WISD. 14. 15.

^q 1 KIN. 18. 26—28. WISD. 14. 28.

^r IS. 41. 23.

^s JER. 18. 7—10.

DAN. 4. 3, 35, 37.

^t WISD. 14. 29, 30.

^u WISD. 13. 18, 19.

^v JOHN 10. 21.

^w IS. 42. 17, 18.

^{ll} That is, the devotees of Mylitta, the Babylonian Venus, called Succoth-Benoth in 2 KIN. 17. 30.

^{ll} In the Vulgate, *burn olive stones, or, cheese condiment.*

Some kind of fumigation is meant which the harlots applied to their bodies. (So Grotius.)

^x IS. 44. 12, 13. WISD. 13. 10; 15. 9.

sult with themselves, where they may be hidden^y with
 49 them. How then cannot men perceive that they be no
 gods, which can neither save themselves from war, nor
 50 from plague? For seeing they be but of wood, and
 overlaid with silver and gold, it shall be known here-
 51 after that they are false: and it shall manifestly appear
 to all^z nations and kings that they are no gods, but the
 works of men's hands, and that there is no work of God
 52 in them. Who then may not know that they are no
 gods?
 53 For neither can they set up a king in the land, nor
 54 give rain^a unto men. Neither can they judge their
 own cause, nor redress a wrong, being unable: for they
 55 are as crows^{||} between heaven and earth. 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 burn-
 56 ed^b asunder like beams. Moreover they cannot with-
 stand 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
 58 robbers. Whose gold, and silver^c, and garments where-
 with they are clothed, they that are strong do take,
 and go away withal: neither are they able to help
 59 themselves. Therefore it is better to be a king that
 sheweth his power, or else a profitable vessel in an
 house^d, 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
 60 pillar of wood in a palace, than such false gods. For
 sun, moon, and stars^e, being bright, and sent to do their
 61 offices, are obedient. In like manner the lightning
 when it breaketh forth is easy to be seen; and after the
 62 same manner the wind bloweth in every country. And
 when God commandeth the clouds^f to go over the
 63 whole world, they do as they are bidden. And the fire
 sent from above to consume hills and woods doeth as it
 is commanded: but these are like unto them neither in
 64 shew^g nor power. Wherefore it is neither to be sup-
 posed nor said that they are gods, seeing they are able

^y GEN. 31. 34,
 35.
 WISD. 15. 17.

^z TOB. 14. 6.
 WISD. 14.
 13, 14.

^a JER. 14. 22.
 ZECH. 10. 1,
 2.

^{||} Crows or
 ravens were
 probably
 proverbial
 for lethargy
 and croak-
 ing.

^b DEUT. 7. 5.
 2 KIN. 19.
 17, 18.
 1 CHR. 14. 12.

^c DEUT. 7. 25,
 26.

^d WISD. 14.
 1, &c.

^e WISD. 13.
 8—10.

^f ZECH. 10. 1,
 2.

^g JER. 10. 11,
 13, 14.

neither to judge causes, nor to do good unto men. Knowing therefore that they are no gods, fear them 65 not.

For they can neither curse nor bless kings: neither 66
 can they shew signs in the heavens^h among the 67
 heathen, nor shine as the sun, nor give light as the
 moon. The beasts are better than they: for they can 68
 get under a covert, and help themselves. It is thenⁱ 69
 by no means manifest unto us^{||} that they are gods:
 therefore fear them not.

For as a scarecrow in a garden^{||} of cucumbers keep- 70
 eth nothing: so are their gods of wood, and laid over^j
 with silver and gold. And likewise their gods of wood, 71
 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^k into the dark.
 And ye shall know them to be no gods by the bright 72
 purple^l that rotteth upon them: and they themselves
 afterward shall be eaten^{||}, and shall be a reproach in
 the country. Better therefore is the just man that 73
 hath none idols: for he shall be far from reproach.

^h JER. 10. 2.

ⁱ Is. 41. 23.

^{||} Or, *There is no manner of appearance.*

^{||} Such was the Roman deity, Priapus. See also Is. 65. 3.

^j Is. 40. 19, 20. ver. 50, 55, 57.

^k Is. 2. 20; 30. 22; 31. 7.

^l WISD. 13. 14.

^{||} That is, *by rottenness or decay.*

ADDITIONS TO DANIEL.

INTRODUCTION.

IN the additions to the Book of Daniel, the Apocrypha of the English Bible follows the arrangement of the Vulgate. Hence the first addition consists of *The Prayer and Thanksgiving of Azarias and The Song of The Three Holy Children*, which form part of chap. iii. in the Vulgate; the second is *The History of Susanna*, which forms chap. xiii. in the Vulgate; and the third is *The Narrative of Bel and the Dragon*, or chap. xiv. in the Vulgate. In many Greek copies, however, the arrangement was different. The History of Susanna formed an introduction to the book, being prefixed to chap. i. The Prayer of Azarias and The Song of the Three are sometimes found in the Appendix of Canticles to the Greek Psalter: whilst the narrative of Bel and the Dragon has a title which plainly distinguishes it as the work of another author, though annexed to the Hebrew-Chaldee Book of Daniel.

The Book of Daniel is supposed to have been the latest production of the Alexandrian translators of the Old Testament into Greek. The older Greek version of the book shews that the translator took great liberties with the original, so that in many instances it is a paraphrase rather than a translation. Thus Dr. Pusey observes (*Lectures on Daniel*, p. 376), 'that a considerable interval must have elapsed

'between the writing of the Book of Daniel and its translation into Greek: for this is evident both from the additions, which are admitted to have been contemporary with the Septuagint Version, and the character of the translation itself.' It is thus probable that the additions were made by the Greek translator, and taken by him from traditions or fragments of other works. The chief authority which we possess concerning them is the Preface of S. Jerome to his commentary on Daniel: in which, amongst other important statements, it is asserted that the Church had rejected the Septuagint Version of Daniel and the additions in favour of that of Theodotion.

It has been through the Greek Version of Theodotion that the additions have been chiefly known. This forms the basis of the Vulgate, Syriac, and Arabic versions. It differs considerably from the Septuagint, both by additions and omissions. (In the text given below, the clauses peculiar to the LXX. are marked as '*Additions in the Greek*'*.) There is also a second Syriac version of The History of Susanna, from the edition of Heraclius, in which it bears the title, 'The Book of the Child Daniel.' In this account Daniel is described as a boy of twelve. In a Nestorian catalogue of books, 'Bel and the Dragon' is described as

'the lesser Daniel,' perhaps, with a similar meaning. But in the Septuagint it is called a part 'of the prophecy of Habakkuk the son of Jesus, of the tribe of Levi,' and Daniel is apparently a youthful priest or Levite, and is thus distinguished from the prophet of the same name, who was of the tribe of Juda. The 'History of Susanna' is also called 'The Judgment of Daniel.' In the Arabic it is said to be the 'First Section of the Prophet Daniel.'

The integrity of the Greek copies of the Prophet Daniel was disputed in very early times. Africanus, in his controversy with Origen, rejected the two narratives of 'Susanna' and 'Bel and the Dragon' as fabulous. Origen defended the truth of the stories, without asserting their Canonical authority. Africanus objected that it was incredible that Joacim the husband of Susanna should have been so rich and powerful in the captivity; or that the Jewish captives should have had the power to condemn their own criminals. Origen replied that the Jews who were carried captives to Babylon were not plundered; that some of them were rich and powerful; that they had the same rights, with respect to their own laws, which were afterwards conceded to them by the Romans. Africanus also urged that the Story of Susanna must have been by a Greek author, since it is in the Greek language that the paronomasia is found between *σχίνος* a mastick tree, and *σχίζειν* to cleave, and between *πίνος* a holm tree, and *πίειν* to saw (such as an English author might have made, if Daniel had said to one who replied 'Under a yew tree,' 'The angel has the command to *hew* thee in two'). Origen, however, thought that there might have been a similar play on

the words in the Hebrew or Chaldee, and that the Greek translator only invented new names of trees to continue it. (Thus the Syriac has 'pomegranate' instead of 'mas-tick'.)

The next controversy was occasioned by the assault of the pagan author Porphyry upon the prophetic character of the Book of Daniel. In his Twelfth Book against Christianity he argued that Daniel was written in the time of Antiochus Epiphanes: that the writer spoke correctly of the events up to his own time, but that after that period his predictions were not verified. To this Eusebius of Cæsarea, Apollinarius, and Methodius wrote replies. One of Porphyry's arguments was derived from the History of Susanna, in which the names of the trees indicate a Greek origin. Eusebius and Apollinarius answered that the two narratives of Susanna and Bel were not contained in the Hebrew book, but were 'a part of the prophecy of Habakkuk the son of Jesus, of the tribe of Levi.' In the Septuagint 'the youth Daniel,' who was in favour with the king of Babylon, appears as of the tribe of Levi, and not of Judah: hence it was suspected that the Greek translator of Daniel had confounded two persons of the same name, viz. Daniel the prophet, and Daniel the priest, of the sons of Ithamar (Ezra viii. 2).

S. Jerome, after referring to this controversy, mentions that he had, in his recension of the Latin version of Daniel, marked these portions as not being in the Hebrew, and pleaded the authority of Eusebius and other learned authors, who said that these passages were not accepted by the Hebrews, and that they were not bound, in replying to Porphyry, to defend that which did not possess the authority of Scripture.

Theodoret, in his Commentary upon Daniel, makes no reference to these insertions, and Nicephorus placed the History of Susanna among the Apocryphal Books. On the other hand, many ancient writers quote the History of Susanna with commendation, and a remarkable allegorical application of it was made by S. Hippolytus in the third century. Origen quoted it repeatedly in his commentaries; and those who argue for the position given to the additions in the Canon of the Council of Trent, refer to Clement of Alexandria, Tertullian, S. Cyprian, S. Basil, S. Ambrose, Rufinus, S. Gregory Nazianzen, and S. Chrysostom, by whom it was used or cited. The destruction of the Dragon is also mentioned by S. Chrysostom as typical of the victory over death, and as one of 'the Scriptures' according to which Christ rose again on the third day. But the contents of the two narratives, as they appear in all the versions which remain of them, are such as to present insuperable difficulties to the theory that they were originally parts of the Prophecy of Daniel.

The *Prayer of Azarias* and *The Song of the Three* have been chiefly known through the use of them as Canticles in the daily Offices of the Church. Most critics hold that they were originally written in Hebrew or Aramaic. In the Hymns and Offices of the Eastern Church the 'Three Holy Children' occupy a prominent place: S. John Damascene introduced them in one of his odes on the Resurrection; S. Cosmas of Jerusalem in his Stichera on the Transfiguration (See Neale's Hymns of the Eastern Church, pp. 44, 75, 81); and this was partly due to the frequent use of the Canticle in the Offices, as we find it at the

end of the Alexandrian Psalter. The Prayer begins with a confession of the sins of the nation, which seems to be founded upon DAN. ix. The cruelty and tyranny of Nebuchadnezzar are referred to in strong terms; but the references to the cruelty of the Chaldean conquerors which are found in several of the prophets would seem to justify the expressions used here. The objection that the song shews a 'want of adaptation to the circumstances' of the Jewish martyrs is of little weight. Such an adaptation would be expected in a spurious rather than in a genuine document. The prayer regards the deliverance of the three as a type of God's promised mercies to their nation, who were now as of old likened to the bush that burned but was not consumed: whilst the praise is gathered out of the Psalms, and contemplates the Universe as the Temple of God, in which His priests and Levites could still minister to Him, though the Sanctuary at Jerusalem was desolate. There is nothing even improbable in the tradition which it embodies, that Nebuchadnezzar's attention was aroused by the sound of a hymn of praise proceeding from the furnace, and that the song was a recitation of the glories of the Creation, gathered out of the Psalms, which were the consolation of the Jewish exiles, and the ordinary expression of their devotions. The title, 'Hymn of the Fathers,' which appears in the Alexandrian Psalter, may have been wrongly transferred from ECCLUS. xlv.

The object of the *Story of Susanna* is expressed in the conclusion in the Septuagint. It was to shew how, when the elders or aged men of Israel had corrupted their ways, God would raise up witnesses to His truth and righteousness from

amongst their *young* men. So Samuel had reproved Eli and his sons, and Jeremiah and Ezekiel were called in childhood to the prophetic office. According to one of the versions, the youth Daniel was a boy of twelve. Wickedness proceeds from the aged, who had grown old in vices, and wisdom and just judgment from the boy. The narrative is probably apocryphal, intended to inculcate a moral lesson, without strict regard to historical facts. The name 'Daniel' has the appearance of an apocryphal disguise, as it denotes the judgment of God. One of the Syriac versions represents Susanna as living in holy widowhood, apart from her husband; but the other recensions represent her as an exemplary wife and matron. It has been conjectured that the story may have been written to direct attention to certain faults in the procedure of the Sanhedrim, which had resulted in unjust sentences, based on the evidence of two witnesses without examination, in cases where collusion might be suspected.

The history of *Bel and the Dragon* is even more clearly apocryphal, and improbable in its details. Its title in the Septuagint described it as an extract from the Prophecy of Habakkuk, whilst the person named *Daniel* is said to be of the tribe of Levi. It is, however, generally supposed that it is a corrupted version of the story of the deliverance of the prophet Daniel from the den of lions. This may have been connected by a tradition with an attack upon the idol worship of

Babylon under the dynasty of the Medes and Persians. The temple of Bel was a colossal structure, and it is scarcely conceivable that Daniel should have been the destroyer of it. It may, however, have suffered some degradation or profanation in the earlier times of the Persian monarchy, before it was plundered and destroyed by Xerxes on his return from Greece. It is also contended that the worship of a live monster or serpent, such as the Dragon is described to have been, was unknown in Babylon; and this feature throws suspicion upon the story, as having its probable origin in Egypt. The object of the writer was, like that of the author of BAR. vi. (the Epistle of Jeremy), to contrast the true religion with the impostures and frauds of the promoters of idol worship. The device for consuming the wine and food prepared for Bel, appears to have been a common one. Thus S. Chrysostom (or the author of the Homily on S. Peter and Helias in Vol. II. of his works) says that he had often witnessed such a device with his own eyes: 'In the idol altars there are certain openings underneath, and below a secret pit or hollow, and the practisers of the fraud descend into the pit, and thus make fire come up from below into the altar, so that the common people are deceived, and think the fire comes from heaven. Hence Helias said to the priests of Baal, "put no fire under;" and he himself poured water upon his altar, to prove that there could be no such contrivance there.'

THE SONG OF THE

THREE HOLY CHILDREN^{||},

Which followeth in the third Chapter of Daniel after this place,—*fell down bound into the midst of the burning fiery furnace.*—Ver. 23. That which followeth is not in the Hebrew, to wit, *And they walked*—unto these words, *Then Nebuchadnezzar*—ver. 24^{||}.

^{||} In some Greek copies the title is, *The Song of the Three*, or, *The Hymn of our Fathers*, the first part having the separate title, *The Prayer of Azarias*.

- 1 [AFTER this manner then prayed Ananias, Azarias, and Misael, and sang praises to the Lord, when the king commanded that they should be cast into the furnace¹.] And they walked [in their bonds²] in the midst of the fire, praising God, and blessing the Lord.
- 2 Then Azarias stood up, and prayed on this manner; and opening his mouth [he gave thanks to the Lord with his companions³] in the midst of the fire^a [of the furnace, which the Chaldeans had made exceeding hot^b, and they⁴] said,
- 3 Blessed art Thou, O Lord God of our fathers^c: Thy Name is worthy to be praised and glorified for ever-
- 4 more: for Thou art righteous^d 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.
- 5 In all the things that Thou hast brought upon us, and upon the holy city^e of our fathers, even Jerusalem, Thou hast executed true judgment: for according to truth and judgment didst Thou bring all these things
- 6 upon us because of our sins. For we have sinned and
- 7 committed iniquity, departing from Thee. In all things have we trespassed, and not obeyed Thy commandments, nor kept them, neither done as Thou hast com-
- 8 manded us^f, that it might go well with us. Wherefore all that Thou hast brought upon us, and every-

See above, 'Additions to the Psalter.' In the Syriac the title is, *The Prayer of the Companions of Ananias*. In the Arabic, *The Song of Azarias*.

^{||} According to the Vulgate.

¹ Introduction in the most approved Greek text.

² Addition in Syriac.

^{3, 4} Additions in the most approved Greek text.

^a 1 MACC. 2. 59.

HEB. 11. 34.

^b DAN. 3. 19. ver. 23. below.

^c 1 CHR. 29. 18.

^d DAN. 9. 14.

BAR. 2. 6, 9.

^e TOBIT 13. 9. ECCLES. 36. 13.

^f BAR. 4. 1.

- thing that Thou hast done to us, Thou hast done in true judgment. And Thou didst deliver us^g into the hands of lawless^h enemies^h, most hateful forsakers of God^h, and to an unjust king, and the most wicked in all the world. And now we cannot open our mouths, we are become a shame and reproachⁱ to Thy servants, and to them that worship Thee. Yet deliver us not up wholly, for Thy Name's sake, neither disannul Thou Thy covenant^j: 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; to whom Thou hast spoken and promised, that Thou wouldest multiply their seed as the stars of heaven^k, and as the sand that lieth upon the sea shore. For we, O Lord, are become less^l than any nation, and be kept under this day in all the world because of our sins. Neither is there at this time prince, or prophet^m, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrificeⁿ before Thee, and to find mercy. Nevertheless in a contrite heart and an humble spirit let us be acceptedⁿ. Like as in the burnt offerings of rams and bullocks, and like as in ten thousands^o of fat lambs: so let our sacrifice, [the offering of our soul^p] be [more excellent] in Thy sight this day, [that it may be a propitiation before Thee^q,] and grant that we may wholly go after Thee: for they shall not be confounded that put their trust in Thee. And now we follow Thee with all our heart^p, we fear Thee, and seek Thy face. Put us not to shame: but deal with us after Thy lovingkindness, and according to the multitude of Thy mercies. Deliver us also according to Thy marvellous works^q, and give glory to Thy Name, O Lord: and let all them that do Thy servants hurt be ashamed; and let them be confounded in all their^r power and might, and let their strength be broken; and let them know^r that Thou art Lord, the only God, and glorious over the whole world.
- [And when they had cast the three all at once into the furnace, which was heated to seven times its usual heat, then those who had cast them in were above them⁷.] And the king's servants, that put them in,
- ^g ESTH. 14. 6.
^h That is, *heathen*, to whom the Law was unknown. See ROM. 2. 12.
^h HAB. 1. 13, 14.
² ESD. 3. 28, 29, & 4. 23, 24.
^h Gr. *apostates*.
ⁱ BAR. 2. 4. & 3. 8.
^j 2 KIN. 13. 23. EK. 32. 13. 1 SAM. 12. 22. EZEK. 20. 9. ECCCLUS. 36. 8.
^k ECCCLUS. 44. 21.
^l DEUT. 28. 62. IS. 10. 22. JER. 42. 2. BAR. 2. 13.
^m PS. 74. 9. AMOS 8. 11. 1 MACC. 9. 27. & 4. 46.
ⁿ Or, *place of firstfruits*, as in Vulgate.
^o IS. 57. 16; 66. 1, 2.
^o MIC. 6. 6, 7, &c.
^p ⁵ ⁶ Additions in Syriac. See 2 MACC. 7. 37, 38.
^q TOBIT 13. 6, 7.
^q ECCCLUS. 36. 6, 7.
^r In Vulgate, *in all Thy might*.
^r 2 KIN. 19. 19. PS. 88. 17, 18. ECCCLUS. 36. 17.
⁷ Addition in most approved Greek copies.

- ceased not to make the oven hot with rosin^{||}, pitch, tow,
 and small wood, [which they kindled beneath them⁸ :]
 24 so that the flame streamed forth above the furnace
 25 forty and nine cubits. And it passed through, and burn-
 26 ed those Chaldeans it found about the furnace. But
 the angel of the Lord^{||} came down into the oven to-
 gether with Azarias and his fellows^{||}, and smote the
 27 flame of the fire out of the oven; and made the midst
 of the furnace as it had been a moist whistling wind^{||},
 so that the fire touched them not at all⁸, neither hurt
 28 nor troubled them. Then the three, as out of one
 mouth, praised, glorified, and blessed God in the fur-
 nace, saying^{||},
 29 Blessed art Thou, O Lord God of our fathers :
 And to be praised and exalted above all for ever.
 30 And blessed is Thy glorious and holy name :
 And to be praised and exalted above all for ever.
 31 Blessed art Thou in the temple of Thine holy glory :
 And to be praised and glorified above all for ever.
 32 Blessed art Thou that beholdest the depths[†],
 And sittest upon the cherubims^u :
 And to be praised and exalted above all for ever.
 33 Blessed art Thou on the glorious throne^v of Thy king-
 dom :
 And to be praised and glorified above all for ever.
 34 Blessed art Thou in the firmament^w of heaven :
 And above all to be praised and glorified for ever.
 35 O all ye works^x of the Lord, bless ye the Lord :
 Praise and exalt Him above all for ever.
 36 O ye heavens^y, bless ye the Lord :
 Praise and exalt Him above all for ever.
 37 O ye angels^z of the Lord, bless ye the Lord :
 Praise and exalt Him above all for ever.
 [O ye hosts of the Lord, bless ye the Lord :
 Praise and exalt Him above all for ever⁹.]
 38 O all ye waters that be above the heaven^a, bless ye the
 Lord :
 Praise and exalt Him above all for ever.
 [O all ye that fear the Lord^b, bless the Lord :
 Praise and exalt Him above all for ever¹⁰.]
 39 O all ye powers of the Lord, bless ye the Lord :

^{||} Gr.
naphtha, a
species of
bituminous
clay. Some
render it by
sulphur, or,
brimstone.

⁸ According
 to some
 Greek
 copies.

^{||} In Syriac,
angel of
dew.

^{||} In Syriac,
Hananiah
and Misael.

^{||} lit., *a wind*
of dew,
hissing
through it.

⁸ Is. 43. 2.
 1 MACC. 2. 59.
 HEB. 11. 34.

^{||} The Arabic
 adds here
 the title,
Song of the
Three Chil-
dren.

[†] DAN. 2. 22.

^u 2 KIN. 19.
 15.

PS. 18. 10.

^v JER. 17. 12.

^w NEH. 9. 6.

^x PS. 103. 22 ;
 145. 10.

^y PS. 148. 4.

^z PS. 103. 20,
 21 ; 148. 2.

⁹ Addition in
 Syriac.

^a GEN. 1. 7.
 PS. 148. 4.

^b PS. 135. 20.
 & 115. 11, 13.

¹⁰ Addition
 in Syriac.

	Praise and exalt Him above all for ever.	
^c Ps. 148. 3.	O ye sun and moon ^c , bless ye the Lord :	40
	Praise and exalt Him above all for ever.	
	O ye stars of heaven, bless ye the Lord :	41
	Praise and exalt Him above all for ever.	
	O every shower and dew, bless ye the Lord :	42
	Praise and exalt Him above all for ever.	
In Vulgate <i>O ye spirits of God.</i> In Syriac, <i>O ye water and wind.</i>	O all ye winds , bless ye the Lord :	43
	Praise and exalt Him above all for ever.	
	O ye fire ^d and heat, bless ye the Lord :	44
	Praise and exalt Him above all for ever.	
^d Ps. 148. 8.	* O ye winter and summer, bless ye the Lord :	45
* Omitted in some Greek copies. The Syriac has here, <i>O ye souls of the righteous, bless, &c.</i>	* Praise and exalt Him above all for ever.	
	* O ye dews and storms of snow ^e , bless ye the Lord :	46
	* Praise and exalt Him above all for ever*.	
	O ye nights and days, bless ye the Lord :	47
^e Ps. 148. 8.	Praise and exalt Him above all for ever.	
	O ye light and darkness, bless ye the Lord :	48
	Praise and exalt Him above all for ever.	
	[O ye cold and heat, bless ye the Lord :	
	Praise and exalt Him above all for ever .]	
Addition in the Sy- riac.	O ye ice and cold , bless ye the Lord :	49
	Praise and exalt Him above all for ever.	
In the Vul- gate, <i>snow.</i>	O ye frost and snow , bless ye the Lord :	50
In the Vul- gate, <i>cold.</i>	Praise and exalt Him above all for ever.	
	O ye lightnings and clouds, bless ye the Lord :	51
	Praise and exalt Him above all for ever.	
	O let the earth bless the Lord :	52
	Praise and exalt Him above all for ever.	
^f Ps. 148. 9. Is. 44. 23 ; 49. 13.	O ye mountains ^f and little hills, bless ye the Lord :	53
Addition in the Syriac.	Praise and exalt Him above all for ever.	
	[O all ye herbs of the field, bless ye the Lord :	
^g Ps. 148. 9. Is. 55. 12.	Praise and exalt Him above all for ever .]	
In the Syriac, <i>O all ye foun- tains and wells.</i>	O all ye things ^g that grow on the earth, bless ye the Lord :	54
	Praise and exalt Him above all for ever.	
	O ye fountains , bless ye the Lord :	55
	Praise and exalt Him above all for ever.	
Gr. <i>sea.</i>	O ye seas and rivers, bless ye the Lord :	56
^h Ps. 148. 7, 10.	Praise and exalt Him above all for ever.	
In Syriac, <i>Ye fish and all reptiles of the sea.</i>	O ye whales ^h and all that move in the waters , bless	57
	ye the Lord :	

- Praise and exalt Him above all for ever.
- 58 O all ye fowls of the air, bless ye the Lord :
Praise and exalt Him above all for ever.
- 59 O all ye beasts and cattleⁱ, bless ye the Lord : i Ps. 148. 10.
Praise and exalt Him above all for ever.
[O all ye creeping things of the earth, bless ye the
Lord :
- Praise and exalt Him above all for ever¹³.] 13 Addition
in the
Syriac.
j Ps. 148. 12.
- 60 O ye children of men^j, bless ye the Lord :
Praise and exalt Him above all for ever.
- 61 O Israel^k, bless ye the Lord : k Ps. 115. 9 ;
118. 2 ; 135.
19.
Praise and exalt Him above all for ever.
- 62 O ye priests^l of the Lord, bless ye the Lord : l Ps. 115. 10 ;
118. 3 ; 135.
19.
Praise and exalt Him above all for ever.
- 63 O ye servants^m of the Lord, bless ye the Lord : m NUM. 8. 10,
11.
1 CHR. 15.
16 ; 16. 4.
2 CHR. 5. 12 ;
7. 6.
Ps. 118. 1.
& 135. 20.
Praise and exalt Him above all for ever.
- 64 O ye spirits and soulsⁿ of the righteous, bless ye the
Lord : n Ps. 104. 33 ;
146. 1, 2.
See also
Ps. 6. 5 ;
115. 17.
ECCLUS. 17.
27, 28.
BAR. 2. 17.
Praise and exalt Him above all for ever.
- 65 O ye holy^o and humble men of heart, bless ye the
Lord : o Ps. 132. 16 ;
149. 5.
Praise and exalt Him above all for ever.
- 66 O Ananias, Azarias, and Misael, bless ye the Lord : p Ps. 49. 15.
Hos. 13. 14.
Praise and exalt Him above all for ever :
For He hath delivered us from hell^p,
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.
- 67 O give thanks unto the Lord^q, because He is gracious : q 1 CHR. 16.
34.
For His mercy endureth for ever.
- 68 O all ye that worship^r the Lord, bless the God of gods^s, r Ps. 118. 4.
s Ps. 136. 2, 3.
Praise Him, and give Him thanks :
For His mercy endureth for ever.

Then follows in the Greek of DANIEL iii. 24 [91]:

‘And Nabuchodonosor [heard them singing praises,
and¹⁴] was astonished.’

¹⁴ Omitted
in the Chal-
dee and
Vulgate.

HISTORY OF SUSANNA¹¹,

Set apart from the beginning of *Daniel*, because it is not in the Hebrew, as neither the Narration of *Bel and the Dragon*.

[WHEN Daniel was twelve years old¹,] there dwelt 1 a man in Babylon, called Joacim: and he took 2 a wife, whose name was Susanna, the daughter of Chelcias¹¹ [the priest²,] a very fair woman, and one that [was wise and³] feared^a the Lord. Her parents also 3 were righteous, and taught their daughter [wisdom⁴] according^b to the law of Moses.

Now Joacim was a great rich man, and had a fair 4 garden¹¹ joining unto his house: and to him resorted the Jews; because he was more honourable than all others, [and there was a Synagogue at his house⁵.]

[For a few days Susanna dwelt with her husband, 5 but the rest of her time she spent in widowhood, and was employed night and day in the worship of God⁶.] The same year [there] were appointed [Amid and Abid⁷] two of the ancients of the people to be judges, such as the Lord spake of^c, that wickedness came from Babylon from ancient judges, who seemed to govern the people, [and minister in the temple⁸.] These kept 6 much at Joacim's house: and all that had any suits in law came unto them [from other cities⁹.] Now 7 when the people departed away at noon, Susanna went into her husband's garden [with her maids¹⁰] to walk. And the two elders saw her^d going in every day [at 8 evening¹¹,] and walking; so that [each without the knowledge of the other was smitten with her beauty and¹²] their lust was inflamed toward her. And they 9 perverted their own mind^e, and turned away their eyes, that they might not look unto heaven^f, nor remember [God, or His¹³] just judgments. And albeit they both 10

¹¹ In the Vulgate, DAN. 13. In one of the Syriac Versions, the *Book of the Child Daniel*. In the Arabic, *First Section of the Prophecy of Daniel*.

¹ Addition in the Syriac*.

¹¹ In the Syriac, *Helkana*.

^{2, 3} Additions in the Syriac*.

^a PROV. 31. 30. ECCLES. 26. 1-3.

⁴ Addition in the Syriac*.

^b DEUT. 6. 6, 7. ECCLES. 7. 23.

¹¹ In Vulgate, *orchard*, or, *fruit garden*.

⁵ Addition in the Syriac*.

^{6, 7} Additions in the Syriac*.

^c JER. 29. 22, 23.

⁸ Addition in Syriac.

⁹ Addition in the Greek*.

¹⁰ Addition in Syriac.

^d ECCLES. 9. 8; 42. 12.

¹¹ Addition in the Greek*.

¹² Addition in the Syriac*.

^e JOB 12. 17, 20, 24.

PROV. 6. 32, 33.

^f JOB 24. 15. ECCLES. 23. 18, 19.

¹³ Addition in the Syriac*.

were wounded with her love^g, yet durst not one shew another his grief, [nor did the woman know of this thing¹⁴.] For they were ashamed to declare their lust, that they desired to have to do with her. Yet they watched diligently from day to day to see her. And the one said to the other^h, Let us now go home: for it is dinner time. So when they were gone out, they parted the one from the other, and turning back again they came to the same place; [and when the day dawned, as they went, zealous who should be the first to appear in her presence, and speak to her, they betrayed themselves. And, behold, she was walking as was her wont, and when one of the elders came, behold, the other was there already. And then the one said to the other for the sake of proving him, Why didst thou go out at day break, and not take me for thy companion¹⁵?] And after that they had asked one another the cause, [being ashamed of having dealt deceitfully the one with the other¹⁶.] they [sat down and revealed to one another their insane and mischievous desire, and¹⁷] acknowledged their lust: then appointed they a time both together, when they might find her alone. [And they said, Let us go to her¹⁸.] And it fell out, as they watched a fit time, she went in as before^{ll} with two maids only; and she was desirous to wash herself in the garden: for it was hot. And there was no body there save the two elders, that had hid themselves, and watched her. Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash meⁱ. And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid. Now when the maids were gone forth, the two elders rose up, and ran unto her, saying, Behold, the garden doors are shut, that no man can see us^j, and we are in love with thee; therefore consent unto us, and lie with us. If thou wilt not, we will bear [false¹⁹] witness against thee [before the people²⁰.] that a young man was with thee: and therefore thou didst send away thy maids from thee.

^g PROV. 6. 27, 29.

¹⁴ Addition in the Greek *.

^h Ps. 64. 5, 7.

¹⁵ Addition in the Greek *.

^{16, 17} Additions in Syriac.

¹⁸ Addition in the Greek *.

^{ll} lit., as *yesterday and the day before*. So Ex. 4. 10.

ⁱ Ex. 2. 5.

^j JOB 24. 15. PS. 64. 5. ECCLES. 23. 18.

¹⁹ Addition in Syriac.

²⁰ Addition in the Syriac *.

- 21 Addition in the Greek *. Then Susanna [the daughter of Juda²¹] sighed, and 22 said, I am straitened on every side: for if I do this thing, it is death^k unto me, [which is threatened to me by God, if I defile the bed of my husband Joacim²²;] and if I do it not, I cannot escape [a miserable death at²³] your hands [together with the evil report which becomes not my rank, and I shall leave a disgrace to my whole family through the false witness of wicked men, who add to the affliction and sorrow of Israel by making them the scorn of the heathen²⁴.] It is better for me to fall into your hands, [and to die 23 unjustly through you²⁵] and not do it, than to sin in the sight of the Lord^l. [For He will never forget that I trust in Him to deliver me from your hands²⁶.] With that Susanna cried with a loud voice [at the 24 affliction that came upon her through those lascivious men²⁷:] and the two elders cried out against her. Then ran the one, and opened the garden door. So 25 26 when the servants of the house heard the cry in the garden, they rushed in at a privy door [with much people²⁸] to see what was done unto her. [And they 27 enquired of the elders what that cry meant²⁹. And when the whole family of Susanna was gathered together, the elders began to testify unjust things against her³⁰: and they added to their sins by uttering impure words, and saying³¹, As we passed outside the garden, and were looking in to see it, we saw Susanna companying with a young man; and we ran to lay hold of them, but could not take the young man, because he was stronger than we³².] But when the elders had declared their matter, the servants [and maids and the whole family of Susanna³³] were greatly ashamed: for there was never such a report made of Susanna. [And they cast chains upon Susanna, and she was in prison three days³⁴.]
- [And after three days an assembly was called, and the 28 thrones were set, and unjust judges sat to condemn Susanna³⁵.] And it came to pass the next day, when the people were assembled to her husband Joacim, [to make inquisition concerning Susanna, that, if she had in truth done this wickedness, and had defiled her hus-
- 21 Addition in the Greek *.
- ^k LEV. 20. 10. DEUT. 22. 22. JOHN 8. 5.
- 22 Addition in Syriac.
- 23 Addition in Syriac.
- 24 Addition in Syriac.
- 25, 26 Additions in Syriac.
- ^l GEN. 39. 9. PS. 51. 4.
- 27 Addition in Syriac.
- 28 Addition in the Syriac *.
- 29 Addition in the Syriac *.
- 30 Addition in Syriac.
- 31 Addition in the Syriac *.
- 32 Addition in Syriac.
- 33 Addition in the Syriac *.
- 34 Addition in the Syriac *.
- 35 Addition in the Syriac *.

band's bed, she might die³⁶,] the two elders came also full of mischievous imagination against Susanna to put her to death; and said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent. So she came with her father and mother, her children^m, and all her kindred. Now Susanna was a very delicate woman, and beauteous to behold: [but she was more modest than all women, and she was veiledⁿ in her exceeding great modesty³⁷.] And these wicked men commanded to uncover her face, (for she was covered,) that they might be filled with her beauty. Therefore [Susanna wept greatly, and³⁸] her friends, and all that saw her wept.

Then the two elders stood up in the midst of the people, and laid their hands^o upon her head, [and said, We saw this woman companying with a certain young man³⁹.] And she weeping [in the bitterness of her soul for that which had happened to her⁴⁰,] looked up toward heaven; for her heart trusted in the Lord. 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. Then a young man, who there was hid, came unto her, and lay with her. Then we that stood in the corner of the garden, seeing this wickedness, ran unto them. 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. But having taken this woman, we asked who the young man was, but she would not tell us; these things do we testify.

Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death, [saying, He that committeth adultery is worthy to die by stoning. And at the ninth hour Susanna was delivered up to be cast down headlong from the place whence adulteresses were wont to be cast. And many gathered together to the sight⁴¹.]

Then Susanna [three times lifting up her heart wept and prayed within herself: and she⁴²] cried out with a loud voice, and said, O Everlasting God, that knowest the secrets, and knowest all things before they be:

³⁶ Addition in Syriac.

^m Ps. 127. 4, 5

ⁿ GEN. 24. 65.
RUTH 3. 15.
CANT. 5. 7.

³⁷ Addition in Syriac.

³⁸ Addition in the Syriac*.

^o LEV. 24. 14.
DEUT. 17. 6, 7.

³⁹ Addition in Syriac.

⁴⁰ Addition in Syriac.

⁴¹ Addition in the Syriac*.

⁴² Addition in the Greek*

Thou knowest that they have borne false witness 43
against me, and, behold, I must die; whereas I never
did such things as these men have maliciously invented
against me. And the Lord heard her voice. 44

Therefore when she was led to be put to death, [an 45
angel of the Lord appeared, and as he had been com-
manded, gave a wise spirit to a young man, namely to
Daniel⁴³. And] the Lord raised up the holy spirit of
a young youth^p, [a boy of twelve years⁴⁴] whose name
was Daniel: who cried with a loud voice, I am clear 46
from the blood of this woman; [forasmuch as she is
innocent of this foul offence⁴⁵.] Then all the people 47
turned them toward him, and said, What mean these
words that thou hast spoken? So he standing in the 48
midst of them [prophesied and⁴⁶] said, [Hear the word
of the Lord, and hearken unto the word of His prophet,
and judge the righteous judgment of the Lord, and
condemn not the innocent. Give true judgment, lest
the Lord send upon you the fury of His wrath. For
His vengeance is terrible, and ye are not able to bear
it⁴⁷.] Are ye such fools, ye sons of Israel, [that ye
judge not true judgment, and trifle with justice, in⁴⁸]
that without examination or knowledge of the truth ye
have condemned a daughter of Israel? Return again to 49
the place of judgment: for they have borne false wit-
ness against her. Wherefore all the people [greatly 50
wondered, and⁴⁹] 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.
[And they brought a chair out of the treasury for
Daniel. And Daniel began to judge those wicked
judges. Then they loosed Susanna from her chains.
And Daniel said, I will not sit upon a chair to judge
Susanna, but I will stand upon my feet⁵⁰.]

Then said Daniel unto them, Put these two aside one 51
far from another, and I will examine them, [as the Lord
shall enable me, and I will prove that they have wick-
edly borne false witness against Susanna. And the
assembly separated them⁵¹.] So when they were put 52
asunder one from another, [Daniel said to the assembly,
Now consider not that these men are elders, and say

⁴³ Addition
in the
Greek *.

^p Ps. 8. 2.
Is. 28. 9.

⁴⁴ Addition
in the
Syriac *.

⁴⁵ Addition
in the
Syriac *.

⁴⁶ Addition
in the
Syriac *.

⁴⁷ Addition
in the
Syriac *.

⁴⁸ Addition
in the
Syriac *.

⁴⁹ Addition
in the
Syriac *.

⁵⁰ Addition
in the
Syriac *.

⁵¹ Addition
in Syriac *.

of them, they will not bear false witness, but judge them according to that which ye shall hear⁵².] And he called one of them, and said unto him, O thou that art waxen old in wickedness^q||, now thy sins which
 53 thou hast committed aforetime are come to light^{||}: for thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty^r go free; albeit the Lord saith^s, The innocent and righteous shalt
 54 thou not slay. Now then, if thou hast seen her, tell me [before this whole assembly⁵³,] Under what tree sawest thou them companying together? Who answered, Under
 55 a mastick tree^{||}. 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^{||}
 56 thee in two [from head to foot⁵⁴.] 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, [that she
 58 should submit to it⁵⁵.] Now therefore tell me [before this whole assembly⁵⁶,] Under what tree [and in what part of the garden⁵⁷] didst thou take them companying together? Who answered, Under an holm tree. [And the whole assembly crying out together with a loud voice praised God the revealer of secrets, Who rendereth to the innocent according to his innocence, and recompenseth the wrongdoer by returning his evil
 59 upon his own head⁵⁸.] Then said Daniel unto him, Well; thou hast also lied against thine own head: [and thou hast spoken iniquity before God concerning the guiltless one, having a desire by this wrong to shed innocent blood. But now thine evil shall come upon thine own head, as it is written in the Law of Moses⁵⁹:] for the angel of God waiteth with the sword to cut thee^{||} in two [from head to foot⁶⁰,] that he may destroy
 60 you^{||}. With that all the assembly cried out with a loud voice, and praised God, Who saveth them that
 61 trust in Him. And they arose against the two elders,

in Syriac *. || In the Greek *, until the people shall destroy thee to cut thee in two.

52 Addition in the Greek *.
 q EZEK. 23. 43.

|| lit., *grown old of evil days*.

|| Or, *have come upon thee*. See NUM. 32. 23. Is. 3. 11.

r Ps. 81. 2. PROV. 18. 5. Is. 28. 7.

s Ex. 23. 7. DEUT. 27. 25. PROV. 17. 15, 26.

53 Addition in the Syriac *.

|| So called from the toothpicks which were made from it.

|| Gr. *σχίζειν*, to cleave, a paronomasia upon *σχίσιος*, a mastick tree.

54 Addition in the Syriac *.

|| In Syriac *, *when they would not yield to you*.

55 Addition in the Greek *.

56 Addition in the Syriac *.

57 Addition in the Greek *.

58 Addition in Syriac *.

59 Addition in Syriac *.

|| Gr. *πρίν*, to saw, a paronomasia upon *πρίνος*, a holm tree.

60 Addition

^t DEUT. 19. 19.
 PROV. 19. 5;
 26. 27.
 ECCLES. 27.
 25, 26.

⁶¹ Addition
 in Greek*.

⁶² Addition
 in Syriac*.

⁶³ Addition
 in Syriac*.

⁶⁴ Addition
 in Greek*.

for Daniel had convicted them of false witness by their own mouth: and according to the law of Moses^t they⁶² did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. [And they led them away, and cast them down a steep place. Then the angel of the Lord passed fire through the midst of them, and⁶¹] thus the innocent blood was saved the same day. Therefore Chelcias and his wife⁶³ praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her. [And all the people praised God, the children also of Susanna praised Him, because the name of corruption was removed from them⁶².] From that day forth was Daniel had in great reputation in the sight of the people, [and he increased in favour with the family of Susanna, and the whole congregation of Israel, and continually executed judgment and justice among the people, and the fame of his glorious deeds, and of the secret and hidden things which he searched out, was proclaimed by the whole nation⁶³.] [Therefore the young men of Jacob are beloved for their simplicity: and we should regard our strong young men as sons: for young men are disposed to godliness, and there shall be in them the spirit of knowledge and prudence for ever⁶⁴.]

THE HISTORY OF THE DESTRUCTION

OF

BEL AND THE DRAGON. ||

|| Title in the LXX., *Part of the Prophecy of Habbacuc the son of Levi, of the tribe of Levi.* In the Vulgate the title is, DAN. 14. In the Arabic, *The twelfth vision: the history of the idol Bel.*

* Omitted in the LXX. and Vulgate.

1, 2 Additions in the Greek *.

^a EZRA 8. 2.

|| Or, *was the king's guest*; in the Syriac, *honoured as the king's equal.*

^b JER. 50. 2; 51. 44. DAN. 4. 8. BAR. 6. 41.

^c BAR. 6. 20.

^d ECCLES. 30. 19.

3, 4 Additions in the Greek *.

1 * **A**ND king Astyages was gathered to his fathers, and
* Cyrus of Persia received his kingdom.*
2 And [there was a certain priest whose name was ¹]
Daniel ^a, [son of Abal, who ²] conversed with the king^{||},
and was honoured above all his friends.
3 Now the Babylonians had an idol, called Bel ^b, and
there were spent upon him every day twelve great
measures of fine flour, and forty sheep, and six vessels
4 of wine. 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
5 Bel? Who answered and said, Because I may not wor-
ship idols made with hands, but the living God, Who
hath created the heaven and the earth, and hath sove-
6 reignty over all flesh. Then said the king unto him,
Thinkest thou not that Bel is a living God? seest thou
7 not how much he eateth and drinketh every day? Then
Daniel smiled, and said, O king, be not deceived: for
this is but clay within ^c, and brass without, and did
8 never eat ^d or drink anything. 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,
9 ye shall die. But if ye can certify me that Bel devour-
eth them, then Daniel shall die: for he hath spoken blas-
phemy against Bel. [But they answered, It is Bel
himself, who eateth it ³.] And Daniel said unto the
king, Let it be according to thy word. [If I shall not
shew that it is not Bel who eateth these things, Let
me die, and all that are with me ⁴.]

Now the priests of Bel were threescore and ten, 10
 beside their wives^e and children [and little ones⁵.]
 And the king went with Daniel into the temple of Bel.
 So Bel's priests said, Lo, we go out: but thou, O king, 11
 set on the meat, and make ready the wine, and shut
 the door fast, and seal^f it with thine own signet^h; and 12
 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.

And they little regarded it: for under^g the table 13
 they had made a privy entrance, whereby they entered
 in continually, and consumed those things, [and carried
 away the residue⁶.]

So when they were gone forth, the king set meats 14
 before Bel, [and filled the vessels with wine according
 to the custom⁷.] Now Daniel had commanded his ser-
 vants to bring ashes, and those they strewed through-
 out all the temple in the presence of the king alone.
 [And Daniel said, Thou seest, O king, how these things
 are placed. Seal now the doors of the temple as soon
 as it is shut. And the thing which he said pleased the
 king⁸.] Then went they out, and shut the door, and
 sealed it with the king's signet, [and with the signet
 of certain priests of high rank⁹,] and so departed.
 Now in the night came the priests with their wives 15
 and children, as they were wont to do, and did eat and
 drink up all, [both the meats, and also the wine¹⁰.] In 16
 the morning betime the king arose, and Daniel with
 him. [And Daniel said, Ye priests, look at your seals
 whether they remain; and thou too, O king, see whe-
 ther anything hath happened that thou disapprov-
 est¹¹.] And the king said, Daniel, are the seals whole? 17
 And he said, Yea, O king, they be whole. [And they
 found the seal as it was, and they loosened the seal¹².]
 And as soon as he had opened the door, the king looked 18
 upon the table, and [seeing that all the meats were
 consumed, and that the tables were empty, he¹³] cried
 with a loud voice, Great art thou, O Bel, and with
 thee is no deceit at all. Then laughed Daniel, and 19
 held the king that he should not go in, and said,
 Behold now the pavement, and mark well whose foot-

^e BAR. 6. 23,
29, 33.

⁵ Addition in
Vulgate.

^f DAN. 6. 17.

^h Or, *ring*.
See JER. 22.
24.

HAG. 2. 23.
TOBIT 1. 22.
ECCLES. 49.
11.

¹ MACC. 6. 15.

⁶ 1 KIN. 18. 25,

'Put no fire
under.' *S.*
Chrysostom

says that
such decep-
tions were
common in
idol tem-
ples, *Hom.*
in Petrum
et Heliam,
Opp. (Ben.
Ed.), Vol.
II., p. 880.

⁶ Addition in
Syriac.

⁷ Addition in
the Syriac.

The Greek*
also has,
wine was
mixed, and
placed be-
fore Bel.

⁸ Addition in
the Greek*.

⁹ Addition in
the Greek*.

See DAN. 6.
17.

¹⁰ Addition
in the
Greek*.

¹¹ That is,
whether
any impos-
ture has
been prac-
tised.

¹² Addition
in the
Greek*.

¹³ Addition
in the
Greek*.

20 steps are these. And the king said, I see the footsteps
of men, women, and children. And then the king was
21 angry, and [he went to the house in which the priests
abode, and found the meats prepared for Bel, and the
wine, and he¹⁴] took the priests with their wives and
children, who shewed him the privy doors, where they
came in, and consumed such things as were upon the
22 table. Therefore the king [drove them out of the
temple of Bel, and¹⁵] slew them, and [the provision
which he had given to them he gave unto Daniel, and
he¹⁶] delivered Bel^h into Daniel's power, who destroyed
him and his templeⁱ. [END OF DANIEL¹⁷.]

14 Addition
in the
Greek *.

15, 16 Addi-
tions in the
Greek *.

h JER. 50. 2 ;
51. 44, 47, 52.

i JER. 43. 12,
13.

17 Addition
in the
Syriac.

[HISTORY OF THE DRAGON¹⁸.]

18 Title in
Syriac and
Arabic.

23 And in that same place there was a great dragon,
24 which they of Babylon worshipped. 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
25 that he is no living god: therefore worship him. Then
said Daniel unto the king, I will worship the Lord my
26 God: for He is the living God. But give me leave, O
king, and I shall slay this dragon without sword or
27 staff. The king said, I give thee leave. Then Daniel
took [thirty pounds of¹⁹] pitch, and fat, and hair, and
did seethe them together, and made lumps^{||} thereof:
this he put in the dragon's mouth, [and the dragon
swallowed them²⁰;] and so the dragon [on eating
them²¹] burst in sunder: and Daniel [shewed it to the
king, and²²] said, Lo, these are the gods ye worship.

19 Addition
in Greek *.

|| Or, *cakes*.

20 Addition
in Syriac.

21, 22 Addi-
tions in
Greek *.

28 When they of Babylon heard that, they took great
indignation, [and all they from the region round about
were gathered against Daniel²³,] 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
29 priests to death. So they came to the king, and said,
Deliver us Daniel, or else we will destroy thee and
30 thine house. Now when the king saw that they press-
ed him sore, [he called his counsellors together, and
said, I give up Daniel to destruction. And²⁴] being
31 constrained, he delivered Daniel unto them: who cast
him into the lions' den [into which they that conspired

23 Addition
in Greek *.

24 Addition
in Greek *.

²⁵ Addition
in Greek*.

²⁶ Addition
in Greek*.
'Bodies'
sometimes
denotes
'slaves' or
'hirelings,'
as in 2 MACC.
8, 11, and
REV. 18. 13.
So 'souls' is
used in
EZEK. 17. 13.
GEN. 12. 5.

²⁷ Addition
in Greek*.
See TOBIT
1. 18.

^{28, 29, 30} Additions in the
Greek*.

^j EZEK. 8. 3.

^{||} In the Syriac, by the strength of the Holy Spirit. In the Arabic, his own spirit consenting.

^k Ps. 9. 10.

^{31, 32} Additions in Greek*.

³³ Addition in the Greek*.

¹ DEUT. 4. 35.
Is. 45. 6.

^m JER. 37. 17.

ⁿ DAN. 6. 24;
13*. 62.

³⁴ Addition in the Vulgate. See DAN. 6. 26
27.

against the king were wont to be cast²⁵;) where he was six days. And in the den there were seven lions, and ³² they had given them every day two carcasses, [being the bodies of persons condemned to death²⁶,] and two sheep: which then were not given to them, to the intent they might devour Daniel, [and that he might find no burial²⁷.]

Now [it came to pass on the sixth day that²⁸] there ³³ 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, [with a bottle of mixed wine²⁹.] But the angel of the ³⁴ Lord said unto Habbacuc, [the Lord God commandeth thee thus³⁰,] Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den. And ³⁵ Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is. Then the angel of the ³⁶ Lord took him by the crown, and bare him by the hair of his head^j, and through the vehemency of his spirit^{||} set him in Babylon over the den. And Habbacuc cried, ³⁷ saying, O Daniel, Daniel, take the dinner which God hath sent thee. And Daniel said, Thou hast remem- ³⁸ bered me, O God: neither hast Thou forsaken^k them that seek Thee and love Thee. So Daniel arose, and ³⁹ did eat: and the angel of the Lord set Habbacuc in his own place [whence he had taken him³¹,] again immediately, [and the Lord remembered Daniel³².]

Upon the seventh day the king went to bewail Da- ⁴⁰ niel: and when he came to the den, he [stooped down and³³] looked in, and, behold, Daniel was sitting. Then ⁴¹ cried the king with a loud voice, saying, Great art Thou, O Lord God of Daniel, and there is none¹ other beside Thee. And he drew him out^m, and cast those ⁴² that were the cause of his destructionⁿ into the den: and they were devoured in a moment before his face. [Then the king said, Let all the inhabitants of the whole earth fear the God of Daniel; for He is the Saviour, working signs and wonders in the earth; Who hath delivered Daniel out of the lions' den³⁴.]

THE PRAYER OF MANASSES.

INTRODUCTION.

THIS prayer is found in the old editions of the Vulgate at the end of the Second Book of Chronicles. Its natural position in the English Bible would therefore have been at the beginning of the Apocrypha, or before the two books of Esdras. It is, however, found in this place, or next before the Maccabees, in the older English Versions.

In the reformed Vulgate the Prayer of Manasses is placed with the Esdrases among the Apocrypha, as a work excluded from the Canon of Scripture as decreed by the Council of Trent. There is reason, however, to suspect that this exclusion was due to a mistake; for in the introduction to some of the later editions of the Vulgate, it is wrongly asserted that the Prayer was not extant in Greek; and this assertion is repeated by Dupin, and assigned as the reason why the Prayer, together with the Fourth Book of Esdras, was not accounted canonical. But the Prayer is found in several copies of the Septuagint, where it is inserted in 2 CHR. xxxiii. It is also one of the Canticles annexed to the Psalter in the Alexandrian manuscript of the Bible. Thus it possesses neither more nor less authority than the Prayer of Azarias, and the Song of the Three Children, and should have been included in the same category.

It is a penitential prayer, of great beauty and eloquence, and

thoroughly Scriptural in its teaching. The author, whose date and circumstances there is no evidence to determine, seems to have had no other purpose except to set forth the mercies of God, from which even the worst offenders against His laws were not excluded, if they sought them by the way of true repentance. In order to a deep self abasement the suppliant measures his guilt, not only by the requirements of God's law, but by a comparison of his own course of impiety with the lives of the saints and friends of God, Abraham, Isaac, and Jacob, who needed no such repentance.

The history of Manasseh's captivity is given in 2 CHR. xxxiii. 11—13. His captor was probably Esarhaddon, the son and successor of Sennacherib; and the royal prisoner was carried, not to Nineveh, but to Babylon. This remarkable statement is confirmed by the inscriptions, which shew that Esarhaddon, like his grandfather, Sargon, took the title of King of Babylon, and that he also built himself a palace in Babylon. The event was thus characteristic of the reign of Esarhaddon as distinct from that of any other of the Assyrian kings (*Rawlinson*). The chronicler says, that 'the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the

'kings of Israel. His prayer also, 'and how God was intreated of him, and all his sins and his trespass, . . . before he was humbled: behold they are written among the sayings of Hosai.' These records having been lost, or only preserved in part by an imperfect tradition, some devout Jew endeavoured to restore the prayer from such fragments as remained, or to frame such a petition as might have been used by such a penitent. Its use by the Christian Church is evident from the Apostolical Constitutions, and from its place amongst the Canticles at the end of the Psalter.

It may also be observed that the example of Manasseh was not unfrequently alleged by early Christian writers as by far the most astounding instance of the Divine mercy which the Old Testament affords: the mercy exceeding in proportion to the foregoing guilt the indulgence extended to Ahab, or to the Ninevites. It is thus urged against the error of Montanism by S. Jerome in his letter to Oceanus; and in his commentary on Ecclesiastes he tells us that the Jews cited it in illustration of the words, 'There be wicked men, to whom it happeneth according to the work of the righteous,' whilst the unusual severity by which Nadab and Abihu perished in the act of sacrificing to God, was accounted as an instance of the contrary: 'There be just men, unto whom it happeneth according to the work of the wicked' (ECCLES. vii. 15, and viii. 14). S. Jerome also supposed that Manasseh named his son Amon, or '*faith*,' in remembrance of the faith whereby he obtained mercy from God.

A writer, *Victor Tunensis*, in the appendix to S. Ambrose, in a book on Penitence, dwells at some length

on Manasseh's repentance, but does not mention the prayer.

The prayer was probably known to S. Chrysostom, with whom this, like other instances of the Divine mercy, was a favourite subject of discourse. Thus, in his book '*ad Theodorum lapsum*,' which the Benedictine Editors place at the beginning of his works, he says, 'Next to Ahab is Manasses, who surpassed all in his madness and tyranny; for when he had overthrown the worship of the Law, and had closed the temple, and had caused the error of idolatry to flourish, and had become more impious than all that were before him, yet when he afterwards repented, he was ranked among the friends of God. But had he looked only upon the greatness of his own iniquities, and had despaired of his return and change, he would have missed all that he afterwards obtained: but now instead of *looking at the exceeding greatness of the sins which he had committed, he had regard to the infinite extent of the tender mercy of God, and thus he burst the bonds of the devil, and arose, and contended in prayer, and finished a good race.*' In the parts italicized the author may have had in his mind the prayer to which the name of Manasseh is annexed. One of the longer prayers ascribed to S. Chrysostom, and placed at the end of his works, is partly based upon the penitential language of this prayer. The ninth verse is quoted in the Breviary Offices for the Fifth and Sixth Weeks after Pentecost. Bishop Andrewes introduced the greater part of it into his Devotions, and has thus made it familiar to many.

The division of the text given below is that of Breittinger, in his edition of Grabe's Septuagint.

THE
PRAYER OF MANASSES,

KING OF JUDAH,

WHEN HE WAS HOLDEN CAPTIVE IN BABYLON||.

- 1 **O** LORD Almighty, [Who dwellest^a in the heavens¹,]
God of our fathers,
Abraham, Isaac, and Jacob,
2 And of their righteous seed ;
Who hast made heaven and earth, with all the ornament^{||} thereof ;
3 Who hast bound the sea^b by the word of Thy commandment ;
Who hast shut up the deep, and sealed it by Thy terrible and glorious Name ;
4 Whom all men^{||} fear, and tremble before Thy power ;
5 For the majesty of Thy glory^c cannot be borne,
And Thine angry threatening toward sinners is importable^{||} ;
6 But Thy merciful promise is unmeasurable and unsearchable^d ;
7 For Thou art the Most High Lord,
Of great compassion, longsuffering, very merciful^e,
And repentest of the evils^{||} of men.
* Thou, O Lord, according to Thy great goodness hast
* promised repentance and forgiveness to them
* that have sinned against Thee :
* And of Thine infinite mercies hast appointed repentance unto sinners, that they may be saved.*
8 Thou therefore, O Lord, that art the God of the just,
Hast not appointed repentance to the just,
As to Abraham, and Isaac, and Jacob, which have not sinned against Thee,

|| In some Greek copies found in 2 CHR. 33 ; in the Alexandrian Edition, as the Eighth Canticle at the end of the Psalter ; in the old editions of the Vulgate, placed at the end of the Chronicles.

^a 2 Macc. 3. 39.

¹ Addition in the Greek.

|| Or, *host*. See GEN. 2. 1, LXX.

^b JOB 38. 8—11. PROV. 8. 27, 29. JER. 5. 22.

|| In the Greek, *all things*.

^c PS. 104. 1 ; 145. 5.

|| Or, *insupportable*, or, *invincible*, as in 2 Macc. 1. 13 ; 8. 5.

^d PS. 147. 5. IS. 40. 23.

^e EX. 34. 6. NUM. 14. 18. PS. 145. 8. ECCLES. 2. 11.

|| That is, *afflictions*, as in JOEL 2. 13.

* Omitted in some copies.

- ^f WISD. 12. 10, 19. But Thou hast appointed repentance ^f unto me that am a sinner :
- ^g JOB 40. 12. For I have sinned above the number of the sands ^g of 9 the sea.
- * Omitted in some copies. * My transgressions, O Lord, are multiplied,*
My transgressions are multiplied :
- ^h PS. 38. 4. And I am not worthy to behold and see the height of heaven ^h for the multitude of mine iniquities.
EZRA 9. 6.
- ⁱ 2 CHR. 33. 11. I am bowed down with many iron bands ⁱ, 10
- ² Addition in the Greek. That I cannot lift up mine head [for my sins ²,] neither
^j PS. 88. 8. have ^j any release : 10
- For I have provoked Thy wrath,
And done evil before Thee :
- * Omitted in some copies. * I did not Thy will, neither kept I Thy command-
* ments :* 10
- ^k 2 KIN. 21. 2 ; I have set up abominations ^k, and have multiplied
23. 12, 24. offences ^l.
|| Or, *provocations*, as in 2 KIN. 23. 26.
- Now therefore I bow the knee of mine heart, beseech- 11
ing Thee of grace ^l.
- || Or, *supplicating for the goodness that is of Thee.* I have sinned, O Lord, I have sinned, 12
And I acknowledge mine iniquities : 12
- Wherefore, I humbly beseech Thee, 13
Forgive me, O Lord, forgive me,
And destroy me not with mine iniquities.
Be not angry with me for ever, by reserving evil for me ;
Neither condemn me into the lower parts of the earth.
For Thou art the God, even the God of them that repent ;
- * Omitted in some copies. And in me Thou wilt shew * all * Thy goodness : 14
For Thou wilt save me, that am unworthy, according to Thy great mercy.
Therefore I will praise Thee for ever all the days of 15
my life :
For all the powers of the heavens do praise Thee,
And Thine is the glory for ever and ever. Amen.

THE FIRST BOOK OF MACCABEES.

INTRODUCTION.

THE First and Second Books of Maccabees are found in all the old Latin Bibles, and in the versions made from them. There are also two other books extant in Greek, and found in the manuscripts of the Septuagint; and a Fifth Book extant in Arabic. These five books are by different authors, and differ widely in style and character. The first and second books have been more generally known and received in the Church than the other three. They are sometimes placed at the end of the historical portion of the Old Testament Canon, next before the Psalter; sometimes after the prophets, as the latest of the sacred writings of the Synagogue which obtained any authority in the Christian Church.

The name 'Maccabees' is given to the books from the designation of Judas Maccabæus, the third son of Mattathias, and the first leader of the Jews in their efforts to shake off the Macedonian yoke. He and his brethren were afterwards known as the seven Maccabees. The Rabbinical derivation of the name is from the initial letters of Ex. xv. 11, 'Who is like unto Thee among the gods, O Lord?' There is, however, no evidence to shew that these words were inscribed on the Maccabæan banner. Another conjecture is, that it was derived from the final letters of Abraham, Isaac, and Jacob. Others derive it from a word signifying 'hammer,' as expressing valour, and success in war. The family and descendants of Mattathias

were also known as Asmoneans, a name traced either to the place Heshbon in Josh. xv. 27, or to an illustrious ancestor, named Chasmon, in Josephus, 'Asamoneus.'

The First Book of Maccabees is a history of the valiant struggles of the Jews against their Macedonian oppressors, Antiochus Epiphanes and his successors. It begins with the death of Alexander the Great, and the partition of his empire. The reign of Seleucus was followed by those of Antiochus the Great, and Seleucus Philopator, whose brother Antiochus Epiphanes, who had been a hostage at Rome, succeeded him, B.C. 175. After describing his insatiable ambition, and his invasion of Egypt, the book briefly recounts his acts of cruelty to the Jews, and the apostasy of many of the nation into heathenism. Then it is related how Mattathias, of the village of Modin, shewed his zeal for the Law, and gathered round him a band of patriots. The valiant deeds of his son Judas Maccabæus are then related: his successive victories over the Greek generals Apollonius, Seron, Nicanor, Gorgias, and Lysias; his deliverance of Gilead, his capture of Jerusalem, and the purifying of the temple. After the death of Antiochus Epiphanes, the war still continued; Lysias nearly crushed the Jews with overpowering numbers and a great array of elephants, when he was called away to oppose Philip. The escape of Demetrius Soter from Rome, and

his successes against Eupator and Lysias, are next related: and in connexion with this the victory of Judas over Bacchides and Nicanor. After negotiating an alliance with Rome, Judas fell in another battle with Bacchides. His dead body was given up to his brothers, and honourably buried in his father's tomb at Modin, where a stately sepulchre was afterwards erected, which was still to be seen in the fourth century of the Christian era (Williams, *Holy City*, Vol. I., p. 96). Judas was succeeded in the high priesthood and supreme command by his brother Jonathan, who gained many victories over Bacchides, and by a prudent alliance with the pretender Alexander Bala against Demetrius obtained some honours and exemptions for himself and his people. But during the ascendancy of the son of Alexander, he was taken prisoner by treachery and basely murdered by Tryphon. His brother Simon then became high priest. He freed his people altogether from the Macedonian yoke after 170 years of bondage, and completed the work of liberation by the destruction of the tower at Jerusalem which had been a thorn in the side of the nation since its erection by Antiochus Epiphanes. A short time of peace followed, and is described in 1 Macc. xiv. 8, &c. The alliance with Rome and Sparta was also renewed. But at length Simon fell a victim to the treachery of the enemies. His successor was John, surnamed Hyrcanus, who ruled for twenty-nine years, and performed many valiant exploits against the Idumeans, Samaritans, and others. For an account of these the author of the book refers to the 'Chronicles of his high priesthood.' Thus the book extends over a period reaching from the death of Alexander the Great to the first year of

the Pontificate of John Hyrcanus: though it is chiefly the narrative of the events of forty years of Jewish history, B.C. 175 to 135.

Upon the general character of the book, Dr. Pusey says (*Lectures on Daniel*, p. 367): 'The First Book of Maccabees is generally allowed to be an accurate record. There are signs of this in the connexion of the persecution of the Jews with the expedition into Egypt; in the frequent dates assigned to the events; in the agreement of the facts with other histories of the period. In chap. viii. 23—32, there is the reply of the Senate of Rome given, evidently a document of Latin origin. It is a proof of the antiquity of the work that the simple unsuspecting trust reposed by Judas in the Roman people is such as would never have been expressed at the later period, when Rome's wider dominion and more extended ambition became the terror of the nations. Besides his admiration of the Roman character, the author shews a minute acquaintance with facts, places, and customs, such as would be expected in one who was nearly contemporary with the matters related. The elephants with their Indian drivers, the use of the "blood of grapes and mulberries" to excite them (chap. vi. 34, 37); the clasp of gold (chap. x. 89), and the permission to drink in gold (chap. xi. 58), are instances of this.'

Amongst the remarkable features of the book, may be noticed the character of Mattathias, and his zeal in slaying the apostate, thus imitating Phinehas the son of Eleazar (chap. ii. 24—26); the self sacrifice of Eleazar in slaying the elephant in battle (chap. vi. 43), an exploit commended by S. Ambrose in his work '*De Officiis*,' and compared by others with the last

act of Samson, who was one of those who 'died in faith' (HEB. xi. 32); the question which arose as to the lawfulness of warlike operations on the sabbath, which were justified at the time by the law of necessity (chap. ii. 40), but in later times by the example of the compassing of Jericho for seven days consecutively in the wars of Joshua; the expectation of a prophet to arise who should give them special instructions concerning the stones of the altar (chap. iv. 46). Upon the last point Bishop Wordsworth observes, 'The Hebrew Church in those days had no prophet. The Divine presence and glory, and the Urim and Thummim had been withdrawn. She was left alone, and yet not alone, for she had the Holy Scriptures of the Old Testament.'

Some critics, whilst admitting the general accuracy of the narrative, have pointed out some minor errors and inaccuracies: in some places it is said that numbers are exaggerated, as in chaps. iv. 14, 24; v. 44; vi. 47; vii. 46. In chap. vi. 37, however, where each elephant is charged with the burden of two and thirty strong men, it is thought that there has been a mistake of the Greek translator in reading the original, which had 'two or three' (*Pusey*). The story about Alexander the Great and his partition of his empire, has no confirmation elsewhere. The Spartans are represented as being related by descent to the Jews. An error is also found in the time when Antiochus VI. is said to have been slain by Tryphon. Thus it has been argued that though the narrative is of a high character, it is not entirely free from errors and imperfections (*Dr. Bissell*).

The Greek edition of the book, which forms the basis of the other versions, is generally supposed to be a translation of a Hebrew or Ara-

maic original. According to Eusebius (*Hist. Eccl.*, VI. 25), Origen spoke of the book as bearing the title '*Sarbeth Sarbanai El*,' or 'The Sceptre of the Prince of the Sons of God.' Jerome, in his *Prologus Galeatus*, says, 'The First Book of Maccabees I found in Hebrew, the second is Greek.' The Latin Version was made from the Greek, before the time of Jerome. The obscure words 'At Saramel,' in chap. xiv. 28, indicate an error in the translation, where the original had 'Simon the high priest and prince of the people of God;' in chap. vi. 1, 'Elam,' or 'Persia,' is called a 'city,' which has the appearance of an error in translation. Dr. Pusey says, 'There are other minute expressions, which seem to me on the whole indicative of a translation' from Aramaic into Greek. From ch. xvi. 24 it has been inferred that the author made use of certain public records or chronicles of the Jewish nation, to which he refers for a continuation of the narrative where his book ends.

The date of the book is fixed with great probability about B.C. 125, during the high priesthood of John Hyrcanus. The language used about the Romans is such as could not have been employed in the days of Pompey, or at the time when Rome was a terror to the East. Dr. Pusey, arguing for a date before, rather than after the death of John Hyrcanus, says: 'It is probable that the walls of Jerusalem were rebuilt shortly after the death of Antiochus Sidetes, B.C. 127, when the Macedonian yoke was cast off. The wars were ended soon after, and a long peace was secured by the civil wars then raging amongst their heathen enemies.' Whatever the author refers to as contained in the chronicles of Hyrcanus falls in the period before B.C. 125.

The First Book of Maccabees has

been highly valued by the Christian Church, as forming a most important chapter in the sacred history and the preparation for the Gospel. In the seventeenth century, when the practice of printing the Bible without the Apocrypha first arose, Dr. T. Jackson wrote: 'This book, though apocryphal, did not deserve to be left out of the new impressions and binding up of our Bible.' The Breviary for October devotes three weeks to this book, including the following portions in its lections: chap. i. 1—15; 16—28; chap. ii. 1—10; 14—16; 19—30; 49—69; chap. iii. 1—12; 27, 28; 42—60; chap. iv. 36—51; 52—61; chap. v. 1—13; 55—67; chap. vi. 1—13; chap. vii. 1—17; chap. viii. 1—4; 17—27; chap. ix. 1—20; 28—40; chap. xii. 1—12; chap. xiii. 1—19; chap. xiv. 16—27; chap. xvi. 14—24. Connected with these lections there are extracts from S. Chrysostom on Ps. xlv., S. Jerome's Commentary on Daniel x. and xi., S. Ambrose *De Officiis*, and S. Augustine *On the City of God*, Book XVIII., chap. 45. The use of the book is for the sake of the sacred history contained in it, and its reference to prophecy, and not as a martyrology or commemoration of saints. In this aspect its value differs from that which has been assigned to the Second Book.

S. Jerome, in his Commentary on Daniel xi., ver. 21 to the end, draws a distinction between the application of that prophecy to Antiochus Epiphanes and to the Antichrist who was yet to come. Porphyry and his followers argued that the whole passage had its counterpart in the history of the oppressor of the Jews in the Maccabæan times. S. Jerome says, that 'we hold that it is a prediction of the Antichrist who is to proceed from Babylon, and overcome the king of Egypt,

'and afterwards to be terrified by the power of Rome.' The Jews supposed that there was a further fulfilment in the sufferings of their nation in the times of Vespasian and Titus. The Christian view was that Antiochus was a type of Antichrist, and that as the predictions of Christ's kingdom were typically fulfilled in Solomon, so those of the Antichrist had a typical fulfilment in Antiochus. 'As Antiochus Epiphanes was suddenly cut off by the hand of God in the midst of his career of furious rage against the Church of God, so will Antichrist perish' (*Bp. Wordsworth*).

S. Chrysostom, in commenting on Psalm xlv., maintains that it is a prediction of the events which happened in the times of the Maccabees. S. Jerome referred the prophecy in ZECH. ix. 14, 15, to the wars of Judas: it was in the victory over Antiochus that the Lord went out valiant to battle, made His power appear as lightning, and extended His bow over Judæa. Dr. T. Jackson also compared ZECH. ix. 6, 7, with the narrative in 1 MACC. x., xi., and xiii., inferring from this 'that non-canonical books are found useful for the right understanding of canonical.' The dying speech of Mattathias has also been alleged as a valuable testimony to the antiquity and authority of the Book of Daniel, especially to the deliverance from the furnace and the den of lions (*Pusey*).

These are some of the chief uses of the book, in addition to its testimony to the special Providence which directed the career of the Jewish nation even in its darkest periods; and to the eminent virtues of Mattathias and his sons, which shone the more conspicuously from the contrast which they presented to the meanness and treachery of their enemies.

THE FIRST BOOK OF THE

MACCABEES.

CHAPTER I.

The persecution of the Jews under Antiochus Epiphanes.

1 **A**ND it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim^{||}, had smitten^a Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece, and made many wars, and won many strong holds, and slew^{||} the kings of the earth, 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. And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him. And after these things he fell sick, and perceived that he should die. Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted^b 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^c upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them^d 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.

^{||} Or, Chittim, JER. 2. 10. EZEK. 27. 6.
^a DAN. 7. 6; 8. 5—7; 11. 3. Josephus, ANT. XI. 8. 3.

^{||} Or, put to death, that is, after vanquishing them in battle.

^b DAN. 7. 6; 8. 8, 22; 11. 4.

^c Josephus, ANT. XI. 8. 7.

^d DAN. 8. 9—12; 23—25; 11. 21, &c.

- B.C. 174. In those days went there out of Israel wicked men^e, 11
 who persuaded many, saying, Let us go and make a
 covenant^f with the heathen that are round about us:
 for since we departed from them we have had much
 sorrow. So this device pleased them well. Then cer- 12
 tain of the people were so forward herein, that they 13
 went to the king, who gave them licence^g to do after
 the ordinances of the heathen: whereupon they built a 14
 place of exercise^h at Jerusalem according to the customs
 of the heathen^h: and made themselves uncircumcised^h, 15
 and forsook the holy covenant, and joined themselves
 to the heathen, and were sold^h to do mischief.
- Now when the kingdom was established before An- 16
 tiochus, he thought to reign over Egyptⁱ, that he
 might have the dominion of two realms. Wherefore 17
 he entered into Egypt with a great multitude, with
 chariots, and elephants, and horsemen, and a great
 navy^h, and made war against Ptolemee king of Egypt: 18
 but Ptolemee was afraid of him, and fled; and many
 were wounded to death^h. Thus they got the strong 19
 cities in the land of Egypt, and he took the spoils
 thereof.
- And after that Antiochus had smitten Egypt, he 20
 returned again^h in the hundred forty and third year,
 and went up^j against Israel and Jerusalem with a
 great multitude, and entered proudly into the sanc- 21
 tuary^k, and took away the golden altar, and the
 candlestick of light, and all the vessels thereof, and 22
 the table of the shewbread, and the pouring vessels^h,
 and the vials, and the censers^h of gold, and the veil,
 and the crowns, and the golden ornaments that were
 before the temple, all which he pulled off^h. He took 23
 also the silver and the gold, and the precious vessels:
 also he took the hidden treasures which he found. And 24
 when he had taken all away, he went^l into his own
 land, having made a great massacre, and spoken very
 proudly.
- Therefore there was great mourning in Israel, in 25
 every place where they were; so that the princes and 26
 elders mourned, the virgins^m and young men were
 made feeble, and the beautyⁿ of women was changed.
- ^e Josephus, Ant. XI. 8. 2.
^f EX. 34. 12, 15, 16.
 DEUT. 13. 6, 7, 13.
 JUDG. 2. 2.
^g 2 MACC. 4. 7-9.
^h Or, *gymnasium*.
^h 2 MACC. 4. 12.
^h Or, *foreskins*.
 See 4 MACC. 5. 1.
 1 COR. 7. 18.
^h In the Syriae, *delighted*.
 See 1 KIN. 21. 20.
 B.C. 160.
ⁱ 2 MACC. 5. 1.
 Josephus, Ant. XII. 5. 2.
^h Or, *force*, or, *expedition*.
^h *lit., fell wounded*.
^h *For fear of the Romans*. See Josephus, Ant. XII. 5. 3.
^j DAN. 8. 11-14.
 2 MACC. 5. 11-14.
^k DAN. 11. 31.
 2 MACC. 5. 15, 16.
^h Or, *cups for drink offerings*.
 PS. 116. 13.
 ZECH. 1. 15.
^h Or, *little mortars*.
^h In the Vulgate, *broke in pieces*.
^l 2 MACC. 5. 21.
^m LAM. 1. 4.
ⁿ IS. 3. 24.

27 Every bridegroom^o took up lamentation, and she that
 28 sat in the marriage chamber was in heaviness. The
 land also was moved^p for the inhabitants thereof,
 and all the house of Jacob was covered with con-
 fusion.

29 And after two years fully expired the king sent his
 chief collector of tribute^{||} unto the cities of Juda, who
 30 came unto Jerusalem with a great multitude, 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
 31 much people of Israel. And when he had taken the
 spoils of the city, he set it on fire, and pulled down the
 32 houses and walls thereof on every side. But the
 women and children took they captive, and possessed
 33 the cattle. Then builded they the city of David with
 a great and strong wall, and with mighty towers, and
 34 made it a strong hold for them. And they put therein
 a sinful nation, wicked men, and fortified themselves
 35 therein. They stored it also with armour and victuals,
 and when they had gathered together the spoils of Je-
 rusalem, they laid them up there, and so they became
 36 a sore snare: for it was a place to lie in wait against
 37 the sanctuary, and an evil adversary^{||} to Israel. Thus
 they shed^q innocent blood on every side of the sanc-
 38 tuary, and defiled it: 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
 39 children left her. Her sanctuary was laid waste like a
 wilderness, her feasts^r were turned into mourning, her
 40 sabbaths into reproach, her honour into contempt. As
 had been her glory^s, so was her dishonour increased,
 and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole king-
 42 dom, that all should be one people, and every one
 should leave his laws: so all the heathen agreed ac-
 43 cording to the commandment of the king. Yea, many
 also of the Israelites consented to his religion, and
 44 sacrificed unto idols, and profaned the sabbath. For
 the king had sent letters by messengers unto Jerusalem

^o JER. 7. 34 ;
 16. 9.
 BAR. 2. 23.
^p IS. 24. 1,
 3, 4.

B.C. 168.

^{||} Called
 Apollonius
 in 2 MACC. 5.
 24.
 Josephus,
 Ant. XII. 5.
 4.

^{||} In the Vul-
 gate, *devil*.
^q PS. 79. 3.

^r LAM. 1. 7.
 AMOS 8. 10.
 TOBIT 2. 6.
 2 MACC. 6. 6.
^s DEUT. 28. 63.

and the cities of Juda, that they should follow the strange laws of the land, and forbid burnt offerings, 45 and sacrifice ^t, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: and pollute the sanctuary and holy people: 46 set up altars, and groves, and chapels of idols, and 47 sacrifice swine's flesh ^u, and unclean beasts: that they 48 should also leave their children ^v uncircumcised, and make their souls abominable ^w with all manner of uncleanness and profanation: to the end they might for- 49 get the law, and change all the ordinances. And 50 whosoever would not do according to the commandment of the king, he said, he should die ^x. In the 51 selfsame manner wrote he to his whole kingdom, and appointed overseers ^y over all the people, commanding the cities of Juda to sacrifice, city by city.

Then many of the people were gathered unto them, 52 to wit, every one that forsook the law; and so they committed evils in the land; and drove the Israelites 53 into secret places ^z, even wheresoever they could flee for succour ^{ll}.

Now the fifteenth ^{ll} day of the month Casleu, in the 54 hundred forty and fifth year, they set up the abomination of desolation ^a upon the altar, and builded idol altars throughout the cities of Juda on every side; and burnt incense at the doors of their houses, and 55 [sacrificed ^l] in the streets. And when they had rent 56 in pieces the books of the law which they found, they burnt them with fire. And wheresoever was found 57 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. Thus did they by their 58 authority unto the Israelites every month, to as many as were found in the cities.

Now the five and twentieth day of the month they 59 did sacrifice upon the idol altar, which was upon ^{ll} the altar of God. At which time according to the com- 60 mandment they put to death certain women, that had caused their children to be circumcised ^{ll}. And they 61 hanged ^b the infants about their necks, and rifled their houses, and slew them that had circumcised them.

^t DAN. 8. 11.
² MACC. 6. 6.

^u Is. 65. 4.

^v Below, ver. 60.
² MACC. 6. 10.

^w LEV. 11. 23;
20. 25.

^x ² MACC. 6. 9.

^y ² MACC. 5. 22.

^z ² MACC. 5. 27; 6. 11.
HEB. 11. 38.

^{ll} In the Vulgate, even into the secret places of fugitives.
B.C. 168.

^{ll} Or, twenty-fifth, as some conjecture. See ² MACC. 10. 5.

^a DAN. 9. 27; 11. 31; 12. 11.
MATT. 24. 15.
MARK 13. 14.

^l Addition in the Vulgate.

^{ll} Or, over against.

^{ll} Or, had circumcised their children.

^b ² MACC. 6. 10.

- 62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. ^c2 MACC. 6. 19. HEB. 11. 35.
- 63 Wherefore they chose rather to die ^c, that they might not be defiled with meats, and that they might not ^d 2 MACC. 7. 1, &c.
- 64 profane the holy covenant: so then they died ^d. And ⁴ MACC. 8. 9, 10.
- there was very great wrath ^e upon Israel. ^e LUKE 21. 23.

CHAPTER II.

Exploits of Mattathias.

- 1 **I**N those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in [the mountains of¹] Modin ^a.
- 2 And he had five sons, Joannan, called Caddis: Simon, 3 called Thassi: Judas, who was called Maccabeus: 4 Eleazar, called Avaran^{||}: and Jonathan, whose surname was Apphus.
- 6 And when he saw ^{||} the blasphemies that were committed in [the people of²] Juda and Jerusalem, he 7 said ^{||}, Woe is me! wherefore was I born ^b to see this misery of my people, and [the ruin³] of the holy city, and to dwell there, when it was delivered into the hand of the enemy ^c, and the sanctuary into the hand 8 of strangers? Her temple is become as a man without glory ^{||}. Her glorious vessels are carried away into captivity, her infants ^{||} are slain in the streets, her 9 young men ^d with the sword of the enemy. What nation hath not had a part in her kingdom, and gotten of 11 her spoils ^e? All her ornaments ^f are taken away; of 12 a free woman she is become a bondslave. And, behold, our sanctuary, even our beauty ^{||} and our glory, is laid 13 waste ^g, and the Gentiles have profaned it. To what 14 end therefore shall we live any longer? Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.
- 15 In the mean while ^h the king's officers ^{||}, such as compelled the people to revolt ^{||}, came into the city Modin, to make them [that were fled thither to⁴] sacrifice [and to burn incense, and to depart from the

B.C. 168.

¹ Addition in Vulgate.^a ch. 9. 19; 13. 25, 30; 16. 4.² MACC. 13. 14.

Josephus, Ant. XII. 6. 1.

^{||} Or, *Abaron*. ^{||} In the Vulgate, *these men saw*.² Addition in the Vulgate.^{||} In Vulgate, *Mattathias said*.^b NUM. 11. 15. JER. 15. 10; 20. 14.³ Addition in the Greek.^c PS. 44. 13—15.^{||} Or, *was as a man of glory or renown*.

So the Syriac, and some Greek copies.

^{||} In the Vulgate, *her old men*.^d LAM. 2. 21. ch. 1. 61.^e PS. 44. 10.^f IS. 3. 18, 26.^{||} Or, *excellency*, as in Ps. 47. 4.^g IS. 64. 10, 11.^h 1 MACC. 1. 44. ² MACC. 6. 1. Josephus, Ant. XII. 6. 2. ^{||} In the Vulgate, *they that were sent from king Antiochus*. ^{||} Or, *apostatize*. See ch. 1. 44. ver. 25, below. ⁴ Addition in the Vulgate. ² MACC. 6. 1.

⁵ Addition in the Vulgate.
^{6, 7} Additions in the Vulgate.

law of God⁵]. And when many of Israel [consented 16 and⁶] came unto them, Mattathias also and his sons came together, [and stood firm⁷.] Then answered the 17 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: now therefore come thou first, and fulfil the king's 18 commandment, like as all the heathen 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 children shall be honoured with silver and gold, and many rewards¹¹. Then Mattathias answered and spake with a loud 19 voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: yet will I and my sons and my brethren 20 walk in the covenant of our fathers. God forbid that 21 we should¹¹ forsake the lawⁱ and the ordinances. We 22 will not^j hearken to the king's words, to go from our religion, either on the right hand, or the left^k, [neither will we sacrifice and transgress the commandments of our law to go another way⁸.]

¹¹ lit., *messages*, or, *presents sent out*, like the portions in 1 Esd. 9. 51.

¹¹ Or, *Be it far from us to forsake*. So Matt. 16. 22.

ⁱ DEUT. 40. 20, 21.

^j DAN. 3. 18.

^k DEUT. 5. 32.

⁸ Addition in the Vulgate.

Now when he had left speaking these words, there 23 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. Which thing when Mattathias saw, 24 he was inflamed with zeal^l, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew^m him upon the altar. Also the king's commissioner, who com- 25 pelled men to sacrifice, he killed at that time, and the altar he pulled down. Thus dealt he zealously for the 26 law of God, like as Phinees didⁿ unto Zambri the son of Salom. And Mattathias cried throughout the city 27 with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him^o follow me. So he and his sons fled^p into the mountains, and 28 left all that ever they had in the city. Then many 29 that sought after justice and judgment went down into the wilderness, to dwell there: both they, and 30

^l NEH. 13. 25, 28.

Ps. 69. 9;

119. 139.

^m 1 KIN. 18.

40.

DEUT. 13.

6-15.

S. Cyprian, Exhortation to Martyrdom, ch. 5.

ⁿ NUM. 25. 7,

8.

Origen on

ROM. 10. 2.

^o EX. 32. 26.

Ps. 94. 16.

^p 2 MACC. 5.

27.

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^q that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down^r into the secret places in the wilderness, [and that many were gone after them^o,] they pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day^s. And they said unto them, Let that which ye have done hitherto suffice^t; come forth, and do according to the commandment of the king, and ye shall live. But they said, We will not come forth, neither will we do the king's commandment, to profane^u the sabbath day. So then they gave them the battle with all speed. Howbeit they^v answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; but said, Let us die^w all in our innocency^x: heaven and earth shall testify for us, that ye put us to death wrongfully. So they rose up against them in battle on the sabbath, and they slew^y them, with their wives and children, and their cattle, to the number of a thousand people^z.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore. And one of them said to another^{aa}, 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. At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day^{ab}, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places. Then came there unto him a company of Assideans^{ac}, who were mighty men of Israel, even all such as were voluntarily devoted unto the law. Also all they that fled for persecution joined themselves unto them, and were a stay unto them. So they joined their forces, and smote sinful^{ad} men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour. Then Mattathias and his friends went round about, and pulled down the altars: and

^q ch. 1. 33, 34.

^r ch. 1. 53.

^o Addition in the Vulgate.

^s LAM. 1. 7.

^t Or, *satisfy you*, as in NUM. 16. 7. LXX.

^u Ex. 34. 24. Josephus, Ant. XII. 6. 2.

^v Ex. 16. 29. NEH. 13. 17—19.

^w 2 Macc. 6. 31; 7. 2, 5, 40; 14. 42.

^x Or, *simplicity*, ver. 60, below.

^y Ps. 44. 11, 22.

^z 2 Macc. 6. 11. Rom. 8. 36.

^{aa} Suffocated by the enemy in the caves in which they took refuge, according to Josephus, Ant. XII. 6. 2. See HEB. 11. 37.

^{ab} lit., *a man spake to his neighbour*, as in GEN. 11. 3.

^{ac} See JOSH. 6. 15, 16, which is quoted by Tertullian as an instance of the relaxation of the Law in time of war. See also MATT. 24. 20.

^{ad} ch. 7. 13.

2 Macc. 14. 6.

^{ae} ch. 1. 34.

GAL. 2. 15.

|| Or, *by force*.
In Vulgate;
they did
valiantly.

|| Or, *children*
of pride.

|| Or, *yielded*
not the horn
to the ene-
mies. See
ECCUS. 47.
5, 11.

^a Josephus,
Ant. XII.
6. 3.

^b Is. 51. 19, 20.

^c JUDG. 12. 3.

^d 2 MACC. 7. 37.

^e GEN. 22. 9,

10,

WISD. 10. 5.

ECCUS. 44.

20.

JUDITH 9. 26.

^f GEN. 15. 6.

^g WISD. 10. 13.

^h 4 MACC. 2.

2, 3.

ⁱ GEN. 41. 40.

^j NUM. 25. 13.

ECCUS. 45.

23, 24.

ver. 26,

above.

^k NUM. 32. 12.

DEUT. 1. 38.

JOSH. 14. 8.

ECCUS. 46. 1.

^l DEUT. 1. 36.

ECCUS. 46.

7.

^m JOSH. 14. 13,

14.

ECCUS. 46.

9.

ⁿ 1 SAM. 24. 6;

26. 9.

^o 2 SAM. 7. 16.

ECCUS. 47.

11.

^p 1 KIN. 19.

10, 14.

ECCUS. 48. 1.

^q 2 KIN. 2. 11.

ECCUS. 48.

4, 9.

^r DAN. 3. 16—

18.

^s DAN. 6. 22.

^t ECCUS. 2. 10.

|| Or, *fail in*

strength.

^u Is. 51. 12, 13.

^v Ps. 37. 35. 36.

what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly^{||}. They pursued also after the proud men^{||}, and the work 47 prospered in their hand. So they recovered the law 48 out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph^{||}.

Now when the time drew near that Mattathias 49 should die^a, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction^b, and the wrath of indignation: now therefore, my sons, 50 be ye zealous for the law, and give your lives^c for the covenant of your fathers. Call to remembrance what 51 acts our fathers did in their time; so shall ye receive great honour and an everlasting name. Was not Abra- 52 ham found faithful in temptation^d, and it was imputed unto him for righteousness^e? Joseph in the time of his 53 distress kept the commandment^f, and was made lord of Egypt^g. Phinees our father in being zealous^h and fer- 54 vent obtained the covenant of an everlasting priest- hood. Jesusⁱ for fulfilling the word was made a judge 55 in Israel. Caleb for bearing witness^j before the con- 56 gregation received the heritage^k of the land. David 57 for being merciful^l possessed the throne of an ever- lasting^m kingdom. Elias for being zealousⁿ and fer- 58 vent for the law was taken up into heaven^o. Ananias, 59 Azarias, and Misael, by believing were saved^p out of the flame. Daniel for his innocency^q was delivered 60 from the mouth of lions. And thus consider ye through- 61 out all ages, that none that put their trust^r in Him shall be overcome^{||}. Fear not then the words of a sin- 62 ful man^s: for his glory shall be dung and worms. To 63 day he shall be lifted up, and to morrow he shall not be found^t, because he is returned into his dust, and his thought^u is come to nothing. Wherefore, ye my sons, 64 be valiant, and shew yourselves men^v in the behalf of the law; for by it shall ye obtain glory. And, behold, 65 I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you. As for Judas Maccabeus^w, he hath been mighty 66 and strong, even from his youth up: let him be your

^u Ps. 146. 3, 4.

^v Ps. 27. 14; 31. 24.

^w Josephus, Ant. XII. 6. 4.

- 67 captain, and fight the battle of the people. Take also
 unto you all those that observe ^x the law, and avenge ^x Ps. 119. 79.
 68 ye the wrong of your people. Recompense ^y fully the ^y Jer. 50. 29.
 heathen, and take heed to the commandments of the
 law.
- 69 So he blessed them, and was gathered to his fathers. B.C. 166.
 70 And he died in the hundred forty and sixth year, and ^z Ecclus. 38.
 his sons buried him in the sepulchres of his fathers at 17.
 Modin, and all Israel made great lamentation ^z for him. ch. 9. 19—
 21; 12. 52;
 13. 25, 26.

CHAPTER III.

The valiant acts of Judas Maccabæus.

- 1 **T**HEN his son Judas ^a, called Maccabeus, rose up in ^a 2 Macc. 8.
 2 his stead. And all his brethren helped him, and 1, &c.
 so did all they that held with his father ^{||}, and they Josephus,
 3 fought with cheerfulness the battle of Israel. So he Ant. XII.
 gat his people great honour, and put on a breastplate 6. 4.
 as a giant, and girt his warlike harness ^{||} about him, and ^{||} Or, *joined*
 he made battles, protecting the host ^{||} with his sword. *themselves*
 4 In his acts he was like a lion ^b, and like a lion's whelp *to his fa-*
 5 roaring for his prey. For he pursued the wicked, and *ther.*
 sought them out, and burnt up ^c those that vexed his ^{||} Or, *armour.*
 6 people. Wherefore the wicked shrunk for fear of him, ^{||} Or, *camp.*
 and all the workers of iniquity were troubled, because ^b See GEN. 49.
 7 salvation prospered in his hand. He grieved also many 9.
 kings, and made Jacob glad with his acts, and his me- 2 Macc. 11.
 8 morial ^d is blessed for ever. Moreover he went through 11. A lion
 the cities of Juda, destroying the ungodly out of them, was the en-
 9 and turning away wrath from Israel: so that he was sign of Judas
 renowned unto the utmost part of the earth, and he or Judah.
 received ^{||} unto him such as were ready to perish. ^c JUDG. 9. 20.
 Ps. 21. 9.
 10 Then Apollonius ^e gathered the Gentiles together, Is. 10. 17, 18.
 and a great host out of Samaria, to fight against Israel. ch. 5. 5, 44.
 11 Which thing when Judas perceived, he went forth to 2 Macc. 8. 6.
 meet him, and so he smote him, and slew him: many ^d Ecclus. 45.
 12 also fell down slain ^{||}, but the rest fled. Wherefore 1; 49. 10.
 Judas took their spoils, and Apollonius' sword also, ^{||} Or, *gather-*
 13 and therewith he fought all his life long. Now when *ed.*
 Seron, a prince of the army of Syria, heard say that ^e ch. 2. 29.
 Judas had gathered unto him a multitude and company Josephus,
 Ant. XII. 7.
 1.
- ^{||} Or, *wound-*
ed. See
 JUDITH 2. 8.
 ch. 1. 19; 8.
 10.

of the faithful to go out with him to war; he said, I 14
 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. So he made 15
 him ready to go up, and there went with him a mighty
 host of the ungodly to help him^{ll}, and to be avenged of
 the children of Israel. And when he came near to the 16
 going up of Bethhoron^f, Judas went forth to meet him
 with a small company: who, when they saw the host 17
 coming to meet them, said unto Judas, How shall we
 be able, being so few, to fight against so great a multi-
 tude and so strong, seeing we are ready to faint with
 fasting all this day? Unto whom Judas^g answered, It 18
 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^h with a great multitude, or a small company:
 for the victory of battle standeth not in the multitude 19
 of an hostⁱ; but strength cometh from heaven. They 20
 come against us in much pride and iniquity to destroy
 us, and our wives and children, and to spoil us: but 21
 we fight^j for our lives and our laws. Wherefore the 22
 Lord Himself will overthrow them before our face: and
 as for you, be ye not afraid of them. Now as soon as 23
 he had left off speaking, he leapt^{ll} suddenly upon them,
 and so Seron and his host was overthrown before him.
 And they pursued them from the going down of Beth- 24
 horon unto the plain, where were slain about eight
 hundred men of them; and the residue fled into the
 land of the Philistines.

Then began the fear of Judas and his brethren, and 25
 an exceeding great dread, to fall upon the nations round
 about them: insomuch as his fame came unto the king, 26
 and all nations talked of the battles of Judas. Now 27
 when king Antiochus^k heard these things, he was full
 of indignation: wherefore he sent and gathered to-
 gether all the forces of his realm, even a very strong
 army. He opened also his treasure^l, and gave his 28
 soldiers pay for a year, commanding them to be ready
 whensoever he should need them. Nevertheless, when 29
 he saw that the money of his treasures failed, and that
 the tributes in the country were small, because of the

^{ll} Or, a host^s
 of the wick-
 ed, and
 strong suc-
 cours.

^f JOS. 10. 10,
 11.

^g 2 MACC. 8.
 16, &c.

^h 1 SAM. 14. 6.
 2 CHR. 14. 11.
 JUDITH 9. 11.

ⁱ PS. 33. 16;
 44. 6.

^j NEH. 4. 14.
 JUDITH 16. 5.
 2 MACC. 8.
 21.
 3 MACC. 1.
 23.

^{ll} Or, rushed.

^k Josephus,
 Ant. XII. 7.
 2.

^l DAN. 11. 24.

dissension and plague, which he had brought upon the land in taking away the laws which had been of old time; 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^m that were before him. Wherefore, being greatly perplexed in his mind, he determined to go into Persiaⁿ, there to take the tributes of the countries, and to gather much money. 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: and to bring up his son Antiochus, until he came again. 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: to wit, that he should send an army against them, to destroy^o and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place; and that he should place strangers in all their quarters, and divide their land by lot.

So the king took the half of the forces that remained, and departed^p from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries^q.

Then Lysias^q chose Ptolemee the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends: 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. So they went forth with all their power, and came and pitched by Emmaus in the plain country. And the merchants of the country, hearing the fame of them, took silver and gold^r very much, with servants^s, 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.

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

^m DAN. 11. 24.
Josephus,
Ant. XII. 7.
2.
ⁿ ch. 6. 1, 2.

^o JUDITH 2.
7-9.

^p DAN. 8. 14.
ch. 1. 20.

^q Or, *upper
coasts*, as in
ACTS 19. 1.
^q 2 MACC. 8.
10, &c.
Josephus,
Ant. XII. 7.
3.

^r 2 MACC. 8.
11, 25.

^s Some read
*chains and
fettors*; and
so the
Syriac.

|| *lit., a man to his neighbour, as in ch. 2. 40.*

|| *Or, low condition.*

^s ver. 21.
NEH. 4. 14.

^t JUDITH 4.
9—13.

|| *Or, children of strangers.*

^u 1 SAM. 7. 5.

^v JUDITH 4.
10, 11.

|| *In the Vulgate, searched for the likeness of their idols. In the Syriac, because of the heathen who compelled them to do after their manner.*

^w NUM. 6. 5.
LAM. 4. 7.

^x JUDITH 9.
11.

^y 2 MACC. 8.
13.

^z DEUT. 20. 5,
6, 7, 8.
JUDG. 7. 3.

utterly abolish them; they said one to another^{||}, Let 43 us restore the decayed estate^{||} of our people, and let us fight^s for our people and the sanctuary.

Then was the congregation gathered together^t, that 44 they might be ready for battle, and that they might pray, and ask mercy and compassion. Now Jerusalem 45 lay 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. Wherefore the Israelites assembled themselves together, 46 and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed^u aforetime in Israel. Then they fasted^v that day, and put on 47 sackcloth, and cast ashes upon their heads, and rent their clothes, and laid open the book of the law, 48 wherein the heathen had sought to paint the likeness of their images^{||}. They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites^w they stirred up, who had accomplished their days.

Then cried they with a loud voice toward heaven, 50 saying, What shall we do with these, and whither shall we carry them away? For thy sanctuary is trodden 51 down and profaned, and thy priests are in heaviness, and brought low. And, lo, the heathen are assembled 52 together against us to destroy us: what things they imagine against us, thou knowest. How shall we 53 be able to stand against them, except Thou^x, O God, be our help? Then sounded they with trumpets, and 54 cried with a loud voice.

And after this Judas ordained captains over the peo- 55 ple, even captains over thousands, and over hundreds, and over fifties, and over tens. But as for such^y as 56 were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return^z, every man to his own house, according to the law.

So the camp removed, and pitched upon the south 57 side of Emmaus. And Judas said, Arm yourselves, 58

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^a against us to destroy us and our sanctuary: for it is better for us to die^b in battle, than to behold the calamities of our people and our sanctuary. Nevertheless, as the will^c of God is in heaven, so let him do.

^a Ps. 83. 3, 4, 12.
 JUDITH 9. 8, 13.
^b ch. 2. 7;
 9. 10.
^c 2 SAM. 10. 12; 15. 26.

CHAPTER IV.

The cleansing of the Sanctuary.

1 **T**HEN took Gorgias^a five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; 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.

^a Josephus, Ant. XII. 7. 4.

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, while as yet the forces were dispersed from the camp. 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 said he, These fellows flee from us. 6 But as soon as it was day, Judas shewed himself^b in the plain with three thousand men, who nevertheless had neither armour nor swords^{||} to their minds. 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.

^{||} lit., *sons of the fortress.*

8 Then said Judas to the men^c that were with him, Fear ye not their multitude, neither be ye afraid of their assault. Remember how our fathers^d were delivered in the Red sea, when Pharaoh pursued them with an army. Now therefore let us cry unto heaven^{||}, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day: that so all the heathen may know^e that there is one who delivereth and saveth Israel.

^b 1 SAM. 14. 6, 11, 12.
^{||} In Syriac, *having nothing except shields and swords.*
^{||} Or, *that it was strong, and the men armed in coats of mail.*

12 Then the strangers^{||} lifted up their eyes^f, and saw 13 them coming over against them. Wherefore they went

^c 2 MACC. 8. 18—20.
 Josephus, Ant. XII. 7. 3. Above, ch. 3. 18.
^d Ps. 77. 11—15.
 Is. 51. 9, 10.
^{||} In Syriac, *unto Him that dwelleth in heaven.*
^e 2 KIN. 19. 19.
 Is. 52. 10.
 JUDITH 9. 14.
^{||} In the Syriac, *Philistines.*
^f Josephus, Ant. XII. 7. 4.

out of the camp to battle; but they that were with Judas sounded their trumpets. So they joined battle, 14 and the heathen being discomfited fled into the plain. Howbeit all the hindmost of them were slain with the 15 sword: for they pursued them unto Gazera^g, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon^h a three thousand men. This done, Judas returned again with his host from 16 pursuing them, and said to the people, Be not greedy 17 of the spoils, inasmuch as there is a battle before us, 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 boldlyⁱ take the spoils. As Judas was yet speaking these words, there 19 appeared a part of them looking out of the mountain: who^j when they perceived that the Jews had put their 20 host to flight, and were burning the tents; for the smoke that was seen declared what was done: when 21 therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, they fled every one into the land of 22 strangers^k. Then Judas returned to spoil the tents^l, 23 where they got much gold, and silver, and blue silk, and purple of the sea, and great riches. After this 24 they went home, and sung a songⁱ of thanksgiving, and praised the Lord in heaven: because it^h is good, because his mercy endureth for ever. Thus Israel had 25 a great deliverance that day.

Now all the strangers^h that had escaped came and 26 told Lysias^j what had happened: who, when he heard 27 thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass. The next year therefore following Lysias^k 28 gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them. So they came into Idumea, and pitched their 29 tents at Bethsura^l, and Judas met them with ten thousand men. And when he saw that mighty army, he 30 prayed and said, Blessed art Thou, O Saviour of Israel, Who didst quell^h the violence of the mighty man by

^g ch. 13. 53; 15. 23, 35.

^h Or, *towards, or, about.*

ⁱ Or, *with safety.*

^j That is, *Gorgias and his host.*

^k In the Syriac, *the Philistines.*

^h 1 SAM. 17. 52, 53.

^l CHR. 20. 25. JUDITH 15. 11.

ⁱ JUDITH 15. 13; 16. 1.

^h Or, *He is good.* See 2 CHR. 5. 13; 7. 3.

^j In Syriac, *Philistines.*

^k Josephus, Ant. XII. 7. 5.

^l 2 MACC. 11. 1—12.

^l JOSH. 15. 58. The Vulgate has Bethoron.

the hand of Thy servant David^m, and gavest the host of strangersⁿ into the hands of Jonathan the son of Saulⁿ, and his armourbearer; shut up this army in the hand of Thy people Israel, and let them be confounded in their powerⁿ and horsemen: make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction: cast them down^o with the sword of them that love Thee, and let all those that know^p Thy name praise Thee with thanksgiving. 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' soldiersⁿ, 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^q and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary^r. Upon this all the host assembled themselves together, and went up into mount Zion. And when they saw^s the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest^t, or in one of the mountains, yea, and the priests' chambers^u pulled down; they rent their clothes^u, and made great lamentation, and cast ashes upon their heads, 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^v, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law: who cleansed the sanctuary, and bare out the defiled stones^w into an unclean place. And when as they consulted what to do with the altar of burnt offerings, which was profaned; they thought it best^w to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, and laid up the stones in the mountain of the temple

^m 1 SAM. 17. 50, 51.

ⁿ Or, *the camp of the Philistines.*

ⁿ 1 SAM. 14. 13, 14.

ⁿ Or, *in their host.*

^o JUDITH 9. 14.

^p PS. 9. 10; 40. 16; 70. 4.

ⁿ Or, *and how Judas's men had taken courage, or, had been emboldened.*

^q 2 MACC. 10. 1—3. Josephus, Ant. XII. 7. 6.

^r DAN. 8. 14.

^s IS. 64. 10, 11. ch. 1. 38, 39. PS. 79. 1. JER. 12. 7—11.

^t MIC. 1. 6; 3. 12.

^u Or, *chambers adjoining the temple.* See 1 KIN. 6. 5. 1 CHR. 9. 26, 27.

NEH. 13. 4—9.

EZEK. 41. 6.

^w 2 MACC. 10. 25.

^v ch. 1. 34.

^w Or, *stones of abomination.* See ch. 1. 54.

^w Or, *a good counsel came into their minds.*

^w EZRA 2. 63.

NEH. 7. 65.

^x MAL. 4. 5.
ch. 9. 27; 14.
41.

^y EX. 20. 25.

DEUT. 27. 5.

JOSH. 8. 31.

|| Or, *they*
built up the
holy places.

|| In Vulgate,
sanctified
the temple
and the
courts.

^z EX. 40. 24, 25.

^a EX. 40. 29.

^b EX. 40. 26, 27.

^c EX. 40. 22, 23.

|| Or, *hung up.*

^d EX. 40. 21, 33.

^e DAN. 8. 14.

ch. 3. 37.

2 MACC. 10. 5.

|| Or, *lutes.*

|| In the
Syriac, *Him*
that dwell-
eth in
heaven,
Who had
smoothed
and pre-
pared their
way.

^f 2 MACC. 10.
6.

|| Or, *peace*
offerings.
See Ps. 116.
13.

^g Josephus,
Ant. XII. 7.
7.

^h 2 MACC. 10.
8.

JOHN 10. 22.

ⁱ ch. 1. 31.

in a convenient place, until^w there should come a prophet^x to shew what should be done with them. Then they took whole stones^y according to the law, 47 and built a new altar according to the former; and 48 made up the sanctuary^{||}, and the things that were within the temple, and hallowed^{||} the courts. They 49 made also new holy vessels, and into the temple they brought the candlestick^z, and the altar of burnt offerings^a, and of incense^b, and the table. And upon the 50 altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. Furthermore they set the 51 loaves^c upon the table, and spread out^{||} the veils^d, and finished all the works which they had begun to make. Now on the five and twentieth day of the ninth month, 52 which is called the month Casleu, in the hundred forty and eighth year^e, they rose up betimes in the morning, and offered sacrifice according to the law upon the new 53 altar of burnt offerings, which they had made. Look, 54 at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns^{||}, and harps, and cymbals. Then all the peo- 55 ple fell upon their faces, worshipping and praising the God of heaven, Who had given them good success^{||}. And so they kept the dedication of the altar^f eight 56 days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance^{||} and praise. They decked also the forefront of the temple with 57 crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the 58 people, for that the reproach of the heathen was put away.

Moreover Judas^g and his brethren with the whole 59 congregation of Israel ordained, that the days of the dedication^h 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. At that time also they builded up the 60 mount Sionⁱ with high walls and strong towers round about, lest the Gentiles should come and tread it

61 down^j, as they had done before. And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

^j IS. 5. 5; 63. 18.
JER. 12. 10.

CHAPTER V.

The wars of Judas and Simon.

1 **N**OW when the nations round about^a heard that the altar was built, and the sanctuary renewed as
2 before, it displeas^b them very much. Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

^a Josephus, Ant. XII. 8. 1.

^b NEH. 4. 1, 2

3 Then Judas fought against the children of Esau in Idumea at Arabattine^{||}, because they besieged Israel: and he gave them a great overthrow, and abated their
4 courage^{||}, and took their spoils. Also he remembered the injury of the children of Bean^{||}, who had been a snare and an offence unto the people, in that they lay
5 in wait for them in the ways. He shut them up therefore in the towers, and encamped against them, and destroyed them utterly^{||}, and burned^c the towers of that place with fire, and all that were therein.

^{||} In the Vulgate, *Acrabathane*. Josephus, Jewish War III. 3.

^{||} Or, *straitened them*; or, *subdued*, as in JUDG. 8. 28. & 11. 33. Syriac, *scattered*.

^{||} Perhaps the same as *Betane* in JUDITH 1. 9.

^{||} lit., *devoted them to destruction*. See NUM. 21. 2, 3. 1 SAM. 15. 3.

^c 2 MACC. 10. 16, 17.

^d 2 MACC. 10. 24; 12. 2.

^{||} In Vulgate, *Gazer*. See JOSH. 10. 33; 13. 11, 13; 16. 3.

^{||} lit., *and her daughters*. So NUM. 21. 25, 32. JOSH. 17. 11. JUDG. 11. 26, 'Cities with their daughter-towns.'

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people,
7 with Timotheus^d their captain. So he fought many battles with them, till at length they were discomfited
8 before him; and he smote them. And when he had taken Jazar^{||}, 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
10 fortress of Dathema, and sent letters unto Judas and his brethren, The heathen that are round about us are
11 assembled together against us to destroy us: and they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands,
13 for many of us are slain: yea, all our brethren that

|| In Vulgate,
Tubin. So
Tob in
JUDG. 11. 3.
2 MACC. 12.
17.

^e JOB 1. 16—
18.

^f TOBIT 1. 2.
MATT. 4. 15.

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.

While these letters were yet reading^e, behold, there 14 came other messengers from Galilee with their clothes rent, who reported on this wise, and said, They of 15 Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles^f, are assembled together against us to consume us.

Now when Judas and the people heard these words, 16 there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them. Then said 17 Judas unto Simon^g 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. So he left Joseph the son of 18 Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it. Unto 19 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. Now unto Simon were given three thousand men to go 20 into Galilee, and unto Judas eight thousand men for the country of Galaad. Then went Simon into Galilee, 21 where he fought many battles with the heathen, so that the heathen were discomfited by him. And he 22 pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took. And those that were in Galilee, 23 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.

^h Josephus,
Ant. XII. 8
3.

|| Or, *men of*
Nebajoth,
GEN. 25. 13,
15.
IS. 60. 7.

|| Or, *Bostra*.

Judas Maccabeus also and his brother Jonathan^h 24 went over Jordan, and travelled three days' journey in the wilderness, where they met with the Nabath- 25 ites^{||}, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad: and how that many of 26 them were shut up in Bosora^{||}, and Bosor, and Alema,

Casphor, Maked, and Carnaimⁱ; all these cities are
 27 strong and great: 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
 28 them all in one day. 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
 29 spoils, and burned the city with fire. From whence
 he removed by night, and went till he came to the
 30 fortress. 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:
 31 for they assaulted them. 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^j this day for your bre-
 33 thren. So he went forth behind them in three com-
 panies, who sounded their trumpets, and cried with
 34 prayer^k. 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
 35 of them that day about eight thousand men. This
 done, Judas turned aside to Maspha^l; and after he
 had assaulted it, he took it, and slew all the males
 therein, and received the spoils thereof, and burnt it
 36 with fire. From thence went he, and took Casphon^l,
 Maged, Bosor, and the other cities of the country of
 Galaad.

37 After these things gathered Timotheus another
 host^m, and encamped against Raphon beyond the
 38 brookⁿ. 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
 39 great host. 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
 40 this Judas went to meet them. 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

ⁱ GEN. 14. 5.
 DEUT. 1. 4.
 JOSH. 13. 12.

^j NEH. 4. 14.
 ch. 3. 21, 43.

^k 2 MACC. 10.
 25, 26.

^l In the
 Syriac,
Ulam,
 1 CHR. 7. 16,
 17. Mizpeh
 in Gilead is
 mentioned
 in JUDG. 10.
 17.

^m 2 MACC. 12.
 13.

ⁿ Josephus,
 Ant. XII. 8.
 4.

^o Gr. *torrent*,
 as in
 JUDITH 2. 24.

shall not be able to withstand him; for he will mightily prevail against us: but if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him. 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. 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. 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.

|| Or, *officers who mustered the host.* See 2 KIN. 25. 19. JER. 52. 25.

|| That is, *idol temple, or, fane.*
ⁿ ver. 26, above.

^o Josephus, Ant. XII. 8. 5.

|| Or, *baggage,* JUDITH 2. 7.

|| Or, *Ephraim,* JOSH. 15. 9. 2 CHR. 13. 19. 2 MACC. 12. 27. In Syriac, *Ophra,* JUDG. 6. 11.

^p DEUT. 2. 26 —28; 20. 10, 11.

|| Or, that they should *array themselves for battle,* every man in the place where he was.

|| Or, *arrayed themselves.*

^q JUDITH 1. 8.

|| Or, *the hindmost.* See DEUT. 25. 17, 18. IS. 35. 3, 4.

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. 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. Then they of the city shut them out, and stopped up the gates with stones. 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. Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was. 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: 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. After this went they over Jordan into the great plain before Bethsan. And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea. So they went up to

mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan^q were in
the land of Galaad, and Simon his brother in Galilee
56 before Ptolemais, Joseph the son of Zacharias, and
Azarias, captains of the garrisons, heard of the valiant
57 acts and warlike deeds which they had done. Where-
fore they said, Let us also get us a name, and go fight
58 against the heathen that are round about us. So when
they had given charge unto the garrison that was with
59 them, they went toward Jamnia. 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 ^hJudea: and
there were slain^r that day of the people of Israel about
61 two thousand men. Thus was there a great overthrow^s
among the children of Israel, because they were not
obedient unto Judas and his brethren, but thought to
62 do some valiant act. Moreover these men came not
of the seed of those, by whose hand deliverance was
63 given unto Israel. Howbeit the man Judas and his
brethren were greatly renowned in the sight of all
Israel, and of all the heathen, wheresoever their name
64 was heard of; insomuch as the people assembled unto
65 them with joyful acclamations. Afterward went Ju-
das^t 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^u of it, and burned the towers thereof
66 round about. 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
68 fight unadvisedly. 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.

^q Josephus,
Ant. XII.
8. 6.

^r DAN. 11. 33
—35.

^s NUM. 14. 44,
45.
DEUT. 1. 42,
43.

^t Josephus,
Ant. XII.
8. 6

^{||} lit., *daugh-
ters*, as ver.
8, above.

^u OBAD. 18, 19.

CHAPTER VI.

Death of Antiochus Epiphanes.

^a Josephus,
Ant. XII.
9. 1.

|| Or, *upper
coasts,*
ch. 3. 37.
ACTS 19. 1.

|| Or, *in
Elymais.*

^b DAN. 11. 43.

^c 2 MACC. 9. 2.

^d ch. 1. 1.

ABOUT that time king Antiochus^a travelling through 1
 A the high countries^{||} heard say, that Elymais^{||} in
 the country of Persia was a city greatly renowned for
 riches^b, silver, and gold; and that there was in it a 2
 very rich temple^c, wherein were coverings of gold, and
 breastplates, and shields, which Alexander^d, son of
 Philip, the Macedonian king, who reigned first among
 the Grecians, had left there. Wherefore he came and 3
 sought to take the city, and to spoil it; but he was
 not able, because they of the city, having had warning
 thereof, rose^e up against him in battle: so he fled, and 4
 departed thence with great heaviness, and returned to
 Babylon.

^e 2 MACC. 9. 3.
DAN. 11. 44,
45.

^f DAN. 11. 31.
ch. 1. 54.

^g 2 MACC. 9.
5, 6.

Moreover there came one^e who brought him tidings 5
 into Persia, that the armies, which went against the
 land of Judea, were put to flight: and that Lysias, 6
 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 destroy-
 ed: also that they had pulled down the abomination^f, 7
 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. Now 8
 when the king heard these words, he was astonished^g
 and sore moved: whereupon he laid him down upon
 his bed, and fell sick for grief, because it had not be-
 fallen him as he looked for. And there he continued 9
 many days: for his grief was ever more and more, and
 he made account that he should die. Wherefore he 10
 called for all his friends, and said unto them, The sleep
 is gone from mine eyes, and my heart faileth for very
 care. And I thought with myself, Into what tribula- 11
 tion 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. But now I remember the evils that I 12
 did at Jerusalem^h, and that I took all the vessels of

|| Or,
pleasant.

^h DAN. 11. 26.
ch. 1. 21, &c.
2 MACC. 9. 16.

gold and silver that were therein, and sentⁱ to destroy
13 the inhabitants of Judea without a cause. I perceive
therefore that for this cause^j these troubles are come
upon me^l, and, behold, I perish through great grief
in a strange land.

14 Then called^k he for Philip^l, one of his friends, whom
15 he made ruler over all his realm, and gave him the
crown, and his robe, and his signet, to the end he
should bring up his son Antiochus, and nourish him
16 up for the kingdom. So king Antiochus died there^l
in the hundred forty and ninth year.

17 Now when Lysias^m 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
18 called Eupator. About this time they that were in the
towerⁿ shut up the Israelites round about the sanc-
tuary, and sought always their hurt, and the strength-
19 ening of the heathen. Wherefore Judas, purposing to
destroy them, called all the people together to besiege
20 them. So they came together, and besieged them in
the hundred and fiftieth year, and he made mounts for
shot^o against them, and other engines.

21 Howbeit certain of them that were besieged got
forth, unto whom some ungodly men of Israel joined
22 themselves: and they went unto the king, and said,
How long will it be ere thou execute judgment, and
23 avenge our brethren? We have been willing to serve
thy father, and to do as he would have us^o, and to
24 obey his commandments; 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
25 slew, and spoiled our inheritance. Neither have they
stretched out their hand against us only, but also
26 against all their borders. And, behold, this day are
they besieging the tower at Jerusalem, to take it: the
27 sanctuary also and Bethsura^p have they fortified. Where-
fore if thou dost not prevent them quickly, they will
do greater things than these, neither shalt thou be
able to rule^o them.

28 Now when the king^q heard this, he was angry, and
gathered together all his friends, and the captains of

ⁱ ch. 1. 57.

^j 2 Macc. 9.
28.

^l In the Vul-
gate, *found
me out*. See
NUM. 32. 23.

B.C. 164.

^k Josephus,
Ant. XII.
9. 2.

^l 2 Macc. 5.
32; 9. 29.

^l That is, *at
or near
Babylon*.
Polybius,
Lib. 31. c. 11.

^m 2 Macc. 10.
10, &c.

ⁿ Josephus,
Ant. XII.
9. 3.

B.C. 163.

^o Or, *batter-
ing slings,
or, shooting
towers,
spots chosen
for plant-
ing the
battering
rams*. See
JER. 32. 24.

Cotton
refers to
Polybius,
Lib. 9. c. 41.
^o ch. 5. 22, 44,
51.

^p ch. 4. 61.

^o Or,
restrain.

^q Josephus,
Ant. XII.
9. 4.

|| *lit., reins.*

|| Or, *mercenaries.*

|| That is, *their engines.*
See JOSH. 11. 6.
PS. 46. 9.
EZEK. 39. 9,
10. ch. 9. 67.

|| 3 MACC. 5. 10.

|| Or, *there were arrayed 500 chosen horsemen.*

|| Or, *These, wherever the beast was, were there before the time.*

|| In Josephus, *archers.* The number *two and thirty* being excessive, may be introduced by error from ver. 30, above.

|| Or, *wings.*
¹ Addition in Vulgate.

² Addition in Vulgate.

|| Or, *in the valleys,* as in some copies.

|| Or, *with caution.*

his army, and those that had charge of the horse^{||}. There came also unto him from other kingdoms, and 29 from isles of the sea, bands of hired soldiers^{||}. So that 30 the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle. These went 31 through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them^{||} with fire, and fought valiantly.

Upon this Judas removed from the tower, and pitched 32 in Bathzacharias, over against the king's camp. Then the king rising very early marched fiercely with 33 his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets. And 34 to the end they might provoke^r the elephants to fight, they shewed them the blood of grapes and mulberries. Moreover they divided the beasts among the armies, 35 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^{||}. These 36 were ready at every occasion: wheresoever the beast was^{||}, and whithersoever the beast went, they went also, neither departed they from him. And upon the 37 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. As for the remnant of the 38 horsemen, they set them on this side and that side at the two parts^{||} of the host [with trumpets to stir up the army¹,] giving them signs what to do, and [to hasten them forward that stood thick together in the legion thereof²,] being harnessed all over amidst the ranks^{||}.

Now when the sun shone upon the shields of gold and 39 brass, the mountains glistened therewith, and shined like lamps of fire. So part of the king's army being 40 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
- 42 great and mighty. 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
- 44 was upon him, put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name^{||}: 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
- 46 him on both sides. Which done, he crept under the elephant, and thrust him under^{||}, and slew him: whereupon the elephant fell down upon him, and there he
- 47 died^s. 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^t went up to Jerusalem to meet them, and the king pitched his tents against
- 49 Judea, and against mount Sion. 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^u to the land.
- 50 So the king took Bethsura, and set a garrison there
- 51 to keep it. As for the sanctuary, he besieged it many days: and set there artillery^{||} with engines and instruments to cast fire and [engines to cast³] stones [and javelins⁴,] and pieces^{||} to cast darts and slings.
- 52 Whereupon they also made engines against their engines, and held them battle a long season^{||}. 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
- 54 of the store;) 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^v heard say, that Philip, whom

^{||} Or, *armour*.

^{||} Or, *son of Savaran*.
Or, *Avaran*.
See ch. 2. 5.

^{||} Or, *an everlasting name*. See Is. 56. 5.

^{||} Gr. *phalanx*.
In some copies, *valley*.

^{||} In Vulgate, *fell by him*.
In Syriac, *fled from his face*.

^{||} In Syriac, *striking his belly with the sword*.

^s JUDGE. 16. 30.

^t Josephus, Ant. XII. 9. 5.

^u LEV. 25. 1—7; 26. 34, 35.
2 CHR. 36. 21.

^{||} Or, *battering slings*.
3, 4 Additions in the Vulgate.

^{||} Gr. *scorpions*.
^{||} Gr. and *fought for many days*.

^{||} Some read, *the sanctuary, or, holy places*.

^{||} Or, *escaped*.

^v Josephus, Ant. XII. 9. 6.

^w ver. 15,
above.

|| Or, *take upon him the affairs of the kingdom.*

Antiochus the king, while he lived, had appointed to bring up his son Antiochus^w, that he might be king, was returned out of Persia and Media, and the king's 56 host also that went with him, and that he sought to take unto him the ruling of the affairs ||. Wherefore 57 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: now therefore let us be friends with these men, 58 and make peace with them, and with all their nation; and covenant with them, that they shall live after 59 their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

|| Or, *the proposal was acceptable in the sight of the king.*

^x Josephus,
Ant. XII.
9. 7.

So the king and the princes were content ||: wherefore 60 he sent unto them to make peace; and they accepted thereof. Also the king^x and the princes made 61 an oath unto them: whereupon they went out of the strong hold. Then the king entered into mount Sion; 62 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. Afterward departed 63 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 ||.

|| Josephus adds, that he took Philip prisoner, and put him to death.

CHAPTER VII.

Wars of Judas with Bacchides and Nicanor.

B.C. 162.

^a 2 Macc. 14.
1, &c.
Josephus,
Ant. XII.
10. 1.

|| Where he had been detained by the Senate as a hostage, according to Polybius, 31. 19, 23.

|| *Tripolis,*

according to Josephus. || Or, *the house of the kingdom of his fathers, that is, Antioch.*

|| Or, *captains,* as in Syriac.

IN the hundred and one and fiftieth year^a Demetrius 1 the son of Seleucus departed from Rome ||, and came up with a few men unto a city of the sea coast ||, and reigned there. And as he entered into the palace of 2 his ancestors ||, so it was, that his forces || had taken Antiochus and Lysias, to bring them unto him. Wherefore, 3 when he knew it, he said, Let me not see their faces. So his host slew them. Now when Demetrius 4 was set upon the throne of his kingdom, there came 5

unto him all the wicked and ungodly men of Israel, having Alcimus^b, who was desirous to be high priest, for their captain: 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. 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.

^b 2 Macc. 14. 7.

Then the king chose Bacchides^c, a friend of the king, who ruled beyond the flood^{||}, and was a great man in the kingdom, and faithful to the king. 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. So they departed, and came with a great power into the land of Judea^d, where they sent messengers to Judas and his brethren with peaceable words deceitfully. But they gave no heed to their words; for they saw that they were come with a great power. Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice. Now the Assideans^e were the first among the children of Israel that sought peace of them: 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. So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends. Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote, The flesh^f of Thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them. 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. 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^g, he cast them into the great pit^{||}. Then committed he the country to

^c Josephus, Ant. XII. 10. 2.

^{||} Or, *the great river*, the Euphrates. His province was Mesopotamia.

^d Josephus, Ant. XII. 10. 3.

^e ch. 2. 42.

^f Ps. 79. 2, 3.

^g JER. 41. 7.

^{||} Or, *by the great well*, as in the Syriac.

|| Or, *troops*. Alcimus, and left with him a power^{||} to aid him: so Bacchides went to the king. But Alcimus contended 21
 || Or, *strove to maintain his high priesthood*. for the high priesthood^{||}. And unto him resorted all 22
 such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel. Now when Judas saw all the mischief that 23
 Alcimus and his company had done among the Israelites, even above the heathen, he went out into all the 24
 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. On the other side, 25
 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^h to the king, and said all the worst of them that he could^{||}.

^h 2 MACC. 14. 26.

|| Or, *accused them of many crimes*.

ⁱ 2 MACC. 14. 12. & 15. 1, &c.

Josephus, Ant. XII. 10. 4.

|| Called by Josephus, 'his most intimate and faithful friend, who had fled from Rome with him.'

|| Josephus, however, ascribes the victory to Nicanor.

^j Josephus, Ant. XII. 10. 5.

^k EZRA 6. 10.

|| In the Greek, *defiled*, perhaps by spitting on them.

|| In the Greek, *peace*. So JUDG. 8. 9. 1 KIN. 22. 27.

Then the kingⁱ sent Nicanor^{||}, one of his honourable 26
 princes, a man that bare deadly hate unto Israel, with commandment to destroy the people. So Nicanor came 27
 to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying, Let there be no battle between me and you; I 28
 will come with a few men, that I may see you in peace. He came therefore to Judas, and they saluted one 29
 another peaceably. Howbeit the enemies were prepared to take away Judas by violence. Which thing 30
 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. Nicanor also, when he saw that 31
 his counsel was discovered, went out to fight against Judas beside Capharsalama: where there were slain of 32
 Nicanor's side^{||} about five thousand men, and the rest fled into the city of David.

After this went Nicanor^j up to mount Sion, and 33
 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^k that was offered for the king. But he mocked them, and 34
 laughed at them, and abused^{||} them shamefully, and spake proudly, and sware in his wrath, saying, Unless 35
 Judas and his host be now delivered into my hands, if ever I come again in safety^{||}, I will burn up this house:

36 and with that he went out in a great rage. Then the
 37 priests entered in, and stood before the altar and the
 38 temple, weeping, and saying, Thou, O Lord, didst choose
 this house^l to be called by Thy name, and to be a house
 of prayer and petition for Thy people: be avenged^m 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 Bethhoronⁿ, where an host out of Syria met
 40 him. But Judas pitched in Adasa^o with three thou-
 41 sand men, and there he prayed, saying, O Lord, when
 they that were sent from the king of the Assyrians
 blasphemed^p, Thine angel went out, and smote an hun-
 42 dred fourscore and five thousand of them. Even so
 destroy Thou this host before us this day, that the rest
 may know that he hath spoken blasphemously against
 Thy sanctuary^q, and judge Thou him according to his
 43 wickedness. So the thirteenth day of the month Adar^r
 the hosts joined battle: but Nicanor's host was dis-
 comfited, and he himself was first slain in the battle.
 44 Now when Nicanor's host saw that he was slain, they
 45 cast away their weapons, and fled^s. Then they pur-
 sued after them a day's journey, from Adasa unto
 Gazera, sounding an alarm after them with their
 46 trumpets^t. 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
 47 was left. 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
 48 away^u, and hanged them up toward Jerusalem^v. For
 this cause the people rejoiced greatly, and they kept
 49 that day a day of great gladness. Moreover they or-
 dained to keep yearly this day^w, being the thirteenth
 50 of Adar. Thus the land of Juda was in rest^x a little
 while.

^l DEUT. 12. 5,
11, 14.
Is. 56. 7.

^m JUDITH 9.
8, 13.

ⁿ 2 MACC. 15.
1, &c.

^o 2 MACC. 15.
27.

^p 2 KIN. 19. 35.
Is. 37. 36.
ECCLUS. 48.
21.

2 MACC. 8. 19.
& 15. 22, 23.

^q JUDITH 9. 13.

^r 2 MACC. 15.
26—28.

^s 1 SAM. 17. 51.
JUDITH 15. 2.

^t JUDITH 15. 5.

^{||} Or, *out-
flanked
them. In
the Vulgate,
pushed
them with
horns.*

Syriac, *blew
after them
with horns.*
See JUDITH
15. 5. Ps. 44.
5, LXX.

^{||} Or, *turned
against one
another.*
See JUDG. 7.
22.

1 SAM. 14. 16,
20.

EZEK. 38. 21.
ZECH. 14. 13

^u JUDITH 14. 1.

^v 1 SAM. 17.
54.

2 MACC. 15.
30—33.

^w JUDITH 16.
25 (Vulgate).

2 MACC. 15.
36.

^x ch. 9. 57.
& 14. 4.

CHAPTER VIII.

Judas in league with the Romans.

- N**OW Judas had heard of the fame of the Romans^a, 1 that they were mighty and valiant^b 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; and that they were men of great 2 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; and what they had done in the country 3 of Spain^{||}, for the winning of the mines of the silver and gold which is there; and that by their policy and 4 patience they had conquered^c 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 5 year: beside this, how they had discomfited in battle 5 Philip, and Perseus, king of the Citims^{||}, with others that lifted up themselves against them, and had overcome them: how also Antiochus the great king of Asia, 6 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; and 7 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^{||}, and the country of India, and Media, and Lydia, and 8 of the goodliest countries, which they took of him, and gave to king Eumenes^{||}: moreover how the Grecians 9 had determined to come and destroy them; and that 10 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: it was told 11
- ^a Josephus, Ant. XII. 10. 6.
- ^b DAN. 7. 7, 19.
- ^{||} Or, *willingly agree to all things that are requested of them.*
- ^{||} Conquered by Cneius Manlius, B.C. 189. Others suppose that the Gauls of Italy are referred to.
- ^{||} In the Punic wars with Carthage.
- ^c DAN. 2. 40; 7. 23.
- 2 ESD. 12. 11 —13.
- ^{||} Or, *Cetæans; that is, the Macedonians, conquered in the battle of Pydna, B.C. 167.*
- ^{||} The battle of Magnesia, B.C. 189.
- ^{||} Or, *a portion of his territory.*
- ^{||} *Son of Attalus king of Pergamus.*

him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any
 12 time resisted them; but with their friends and such as
 relied upon them they kept amity^d: and that they had
 conquered kingdoms both far and nigh, insomuch as all
 13 that heard of their name were afraid of them: also
 that, whom they would help to a kingdom, those reign;
 and whom again they would, they displace: finally,
 14 that they were greatly exalted: yet for all this none of
 them wore a crown, or was clothed in purple, to be
 15 magnified thereby: 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
 17 neither envy nor emulation among them. In con-
 sideration 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
 18 amity and confederacy with them, and to intreat them
 that they would take the yoke from them; for they
 saw that the kingdom of the Grecians did oppress
 19 Israel with servitude. They went therefore to Rome,
 which was a very great journey, and came into the
 20 senate, where they spake and said, 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 con-
 21 federates and friends. So that matter pleased the
 22 Romans well. 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
 23 them a memorial of peace and confederacy: Good suc-
 cess be to the Romans, and to the people of the Jews,
 by sea and by land for ever: the sword also and
 24 enemy be far from them. If there come first any war
 upon the Romans or any of their confederates through-
 25 out all their dominion, the people of the Jews shall
 help them, as the time shall be appointed, with all

^d Virgil, *Æ-*
neid, VI. 854.
 S. Augus-
 tine, Preface
 to the 'City
 of God.'

^{||} The Roman
 consuls.

their heart: neither shall they give any thing unto 26
 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. In the 27
 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:
 neither shall victuals be given to them that take part 28
 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. According 29
 to these articles did the Romans make a covenant with
 the people of the Jews. Howbeit if hereafter the one 30
 party or the other shall think meet to add or diminish
 any thing, they may do it at their pleasures, and what-
 soever they shall add or take away shall be ratified.
 And as touching the evils that Demetrius doeth to the 31
 Jews, we have written unto him, saying, Wherefore
 hast thou made thy yoke heavy upon our friends and
 confederates the Jews? If therefore they complain any 32
 more against thee, we will do them justice, and fight
 with thee by sea and by land.

CHAPTER IX.

Death of Judas Maccabæus.

B.C. 161.

^a Josephus,
Ant. XII.
11. 1.^{||} Or, *sent
again;*
lit., *added
to send.*^{||} Or, *the right
wing,* as in
ver. 12.^{||} In the
Syriac,
*Gilead.*Some con-
jecture,
Galilee.^{||} Perhaps,
Arbattis, as
in ch. 5. 23.^{||} Or, *they
marched the army to Jerusalem.*

FURTHERMORE when Demetrius ^a heard that 1
 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: who went forth by the way that leadeth to 2
 Galgala ^{||}, and pitched their tents before Masaloth,
 which is in Arbela ^{||}, and after they had won it, they
 slew much people. Also the first month of the hun- 3
 dred fifty and second year they encamped before ^{||}
 Jerusalem: from whence they removed, and went to 4
 Berea, with twenty thousand footmen and two thou-
 sand horsemen. Now Judas had pitched his tents at 5

Eleasa^{ll}, 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^{ll} out of the host, insomuch as there abode 7 of them no more but eight hundred men. 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 8 them together. Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if 9 peradventure we may be able to fight with them. But they dehorted^{ll} 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 10 we are but few. Then Judas said, God forbid that I should do this thing^b, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain^{ll} our honour.

11 With that the host^c of Bacchides removed out of their tents, and stood^{ll} over against them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that 12 marched in the foreward^{ll} were all mighty men. As for Bacchides, he was in the right wing: so the host^{ll} drew near on the two parts, and sounded their trumpets. They also of Judas' side, even they sounded their 13 trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till 14 night. 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, [and he and his 15 companions charged them with all their might¹,] who discomfited the right wing, and pursued them unto the 16 mount Azotus^{ll}. 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 17 at the heels from behind: whereupon there was a sore battle, insomuch as many were slain^{ll} on both 18 parts. Judas also was killed, and the remnant fled. 19 Then Jonathan and Simon took Judas their brother^d, and buried him in the sepulchre of his fathers in Modin.

^{ll} Or, *Adasa*, ch. 7. 40. In Josephus, *Bethzetho*, or, *Bezeth*, ch. 7. 19.

^{ll} Or, *deserted*, or, *melted away*, as in 1 SAM. 14. 16.

^{ll} Or, *they repelled him*. In Syriac, *they turned away from him*.

^b NEH. 6. 11. ch. 3. 59.

^{ll} Or, *leave behind a stain on our honour*.

^c Josephus, Ant. XII. 11. 2.

^{ll} Or, *was arrayed for battle*.

^{ll} Or, *the van*, or, *front ranks*.

^{ll} Gr. *phalanx*.

¹ Addition in the Syriac.

^{ll} Or, *Aza*, as in Josephus. Or, *the heights of the mountains*.

^{ll} lit., *fell wounded*. See 1 SAM. 17. 52.

^d Josephus, Ant. XII. 11. 2.

^e ch. 2. 70 ;
12. 52 ; 13. 26.

^f 2 SAM. 1. 25,
27.

^g 1 KIN. 22.
45.

^h Josephus,
Ant. XIII.
1. 1.

^{||} Or, *come
forth from
their hiding
places.*

^{||} Or, *surren-
dered to
Bacchides.*

^{||} Or, *insult-
ed them.*

ⁱ ch. 4. 46.

^j Josephus,
Ant. XIII.
1. 2.

^{||} Or, *Tekoah,*
2 SAM. 14. 2.
2 CHR. 20. 20.
JER. 6. 1.

^{||} Or, *over.*

^k Josephus,
Ant. XIII.
1. 3.

^l ch. 2. 38.
below, ver.
43.

^m ch. 5. 35.

^{||} Or, *lend
them their
equipage.*

ⁿ NUM. 21. 30.

Moreover they bewailed him^e, and all Israel made 20
great lamentation for him, and mourned many days,
saying, How is the valiant man fallen^f, that delivered 21
Israel! As for the other things^g concerning Judas and 22
his wars, and the noble acts which he did, and his
greatness, they are not written: for they were very
many.

Now after the death of Judas^h the wicked began to 23
put forth their heads^{||} in all the coasts of Israel, and
there arose up all such as wrought iniquity. In those 24
days also was there a very great famine, by reason
whereof the country revolted, and went with them^{||}.
Then Bacchides chose the wicked men, and made them 25
lords of the country. And they made enquiry and 26
search for Judas' friends, and brought them unto
Bacchides, who took vengeance of them, and used
them despitefully^{||}. So was there a great affliction in 27
Israel, the like whereof was not since the time that a
prophetⁱ was not seen among them.

For this cause all Judas' friends^j came together, and 28
said unto Jonathan, Since thy brother Judas died, we 29
have no man like him to go forth against our enemies,
and Bacchides, and against them of our nation that are
adversaries to us. Now therefore we have chosen thee 30
this day to be our prince and captain in his stead, that
thou mayest fight our battles. Upon this Jonathan 31
took the governance upon him at that time, and rose
up instead of his brother Judas. But when Bacchides 32
gat knowledge thereof, he sought for to slay him.
Then Jonathan, and Simon his brother, and all that 33
were with him, perceiving that, fled into the wilderness
of Thecoe^{||}, and pitched their tents by the water of
the pool Asphar. Which when Bacchides understood, 34
he came near to^{||} Jordan with all his host^k upon the
sabbath day^l. Now Jonathan had sent his brother 35
John, a captain of the people, to pray his friends the
Nabathites^m, that they might leave with them^{||} their
carriage, which was much. But the children of 36
Jambri came out of Medabaⁿ, and took John, and all
that he had, and went their way with it. After this 37
came word to Jonathan and Simon his brother, that

the children of Jambri made a great marriage^o, and were bringing the bride from Nadabatha with a great train^{||}, as being the daughter of one of the great
 38 princes of Chanaan. Therefore they remembered John their brother, and went up, and hid themselves under
 39 the covert of the mountain: 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,
 40 and instruments of musick, and many weapons. 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,
 41 and they took all their spoils. Thus was the marriage turned into mourning, and the noise of their melody
 42 into lamentation. So when they had avenged fully the blood of their brother, they turned again to the marsh^p of Jordan.

43 Now when Bacchides^q heard hereof, he came on the sabbath day^r unto the banks of Jordan with a great
 44 power^{||}. Then Jonathan said to his company, Let us go up now and fight for our lives, [against our enemies²] for it standeth not with us to day, as in time
 45 past: for, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, [and the banks³,] the marsh likewise and wood, neither
 46 is there place^s for us to turn aside. Wherefore cry^t ye now unto heaven, that ye may be delivered from the
 47 hand of your enemies. With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him. Then Jonathan and they that were with him leapt into Jordan, and swam over unto the farther bank^{||}: howbeit the other^{||}
 49 passed not over Jordan unto them. 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, Pharathon^{||}, and Taphon^{||}, these did he

^o Josephus, Ant. XIII. 1. 4.

^{||} Or, *armed escort.*

^{||} Or, *there was a noise, and a great train of baggage.*

^{||} According to Josephus, *four hundred.*

^p 1 CHR. 12. 15. JER. 12. 5; 49. 19.

^q Josephus, Ant. XIII. 1. 5.

^r ver. 34.

^{||} Or, *army.*

² Addition in Vulgate.

³ Addition in Vulgate.

⁵ Ps. 142. 4, 5.

^t 2 CHR. 13. 14; 20. 12.

^{||} That is, *the west bank.*

^{||} That is, *their enemies.*

^{||} In Josephus, *two thousand.* Some read *three thousand.*

^{||} Or, *Pirathon,* JUDG. 12. 15.

^{||} In Josephus, *Tekoa,* as in ver. 33.

strengthen with high walls, with gates, and with bars. And in them he set a garrison, that they might work malice upon Israel. He fortified also the city Bethsura^u, and Gazara, and the tower, and put forces in them, and provision of victuals. Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

Moreover in the hundred fifty and third year, in the second month, Alcimus^v commanded that the wall^w of the inner court of the sanctuary should be pulled down; he pulled down also the works^x of the prophets. And as he began to pull down, even at that time was Alcimus plagued^y, 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. So Alcimus died at that time with great torment.

Now when Bacchides^z saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest^a two years.

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. So they went and consulted with him. 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. Wherefore they^{||} took of the men of the country, that were authors of that mischief, about fifty persons, and slew them. 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. Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea. Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war. But Jonathan left his brother Simon in the city, and went forth himself into the country, and with

^{||} Or, *wage war.*

^u ch. 4. 29.

^v Josephus, Ant. XII. 10. 6.

^w 1 KIN. 6. 36.
^x CHR. 4. 9.
EZEK. 40. 44
—47.

^x EZRA 5. 1, 2.
HAG. 1. 1, 2.
1 ESD. 6. 1, 2.

^y 2 CHR. 21. 14, 15, 18;
26. 19.

^z 2 Macc. 9. 5, 6, 18.

^a ch. 7. 5, 6.

^a ch. 7. 50.

2 CHR. 20. 29, 30.

B.C. 158.

^{||} Or, *design.*

^{||} Some refer this to Jonathan; others, with Josephus, to Bacchides.

^{||} Or, *Bethalaga*, Josephus, Ant. XIII. 1. 5.

^{||} Or, *breaches.*

66 a certain number^{||} went he forth. And he smote Odo-
 67 narkes and his brethren, and the children of Phasiron
 and came up with his forces, Simon and his company went
 out of the city, and burned up^b the engines of war,
 68 and fought against Bacchides, who was discomfited
 by them, and they afflicted him sore: for his counsel
 69 and travail^{||} was in vain. 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 [with the rest^d] into
 70 his own country. Whereof when Jonathan had know-
 ledge, he sent ambassadors unto him, to the end he
 should make peace with him, and deliver them the
 71 prisoners. Which thing he accepted, and did accord-
 ing to his demands, and sware unto him that he would
 72 never do him harm all the days of his life. When there-
 fore he had restored unto him the prisoners that he
 had taken aforetime out of the land of Judea, he re-
 turned and went his way into his own land, neither
 73 came he any more^c into their borders. Thus the sword
 ceased^d from Israel: but Jonathan dwelt at Machmas,
 and began to govern^{||} the people; and he destroyed
 the ungodly men out of Israel.

^{||} Or, *small number.*

b ch. 6. 31.

^{||} Or, *enterprise.*

^d Addition in the Vulgate.

^c 2 KIN. 6. 23.

^d Hos. 2. 18.

^{||} lit., *judge*, as in 1 SAM. 7. 15, &c.

CHAPTER X.

Negotiations with Alexander and Demetrius.

1 **I**N the hundred and sixtieth year^a Alexander, the
 son of Antiochus surnamed Epiphanes^{||}, went up
 and took Ptolemais: for the people had received him,
 2 by means whereof he reigned there. Now when king
 Demetrius heard thereof, he gathered together an ex-
 ceeding great host, and went forth against him to
 3 fight. Moreover Demetrius sent letters unto Jonathan
 4 with loving words, so as he magnified him. For said
 he, Let us first make peace with him, before he join
 5 with Alexander against us: else he will remember all
 the evils that we have done against him, and against
 6 his brethren^{||} and his people. Wherefore he gave him

B. C. 153.

^a Josephus, Ant. XIII. 2. 1.

^{||} Or, *Alexander Epiphanes, son of Antiochus.* In Syriac, *son of Antiochus Epiphanes, son of Antiochus.* According to some authorities, an impostor who pretended to be Epiphanes, as

the son of Epiphanes. But this Alexander, named *Balas*, took the title Epiphanes, as appears from ancient coins (*Pusey*). ^{||} In Vulgate and Syriac, *his brother.*

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.

Then came Jonathan to Jerusalem, and read the 7 letters in the audience of all the people, and of them that were in the tower: who were sore afraid, when 8 they heard that the king had given him authority to gather together an host. Whereupon they of the tower 9 delivered their hostages unto Jonathan, and he delivered them unto their parents. This done, Jonathan 10 settled himself^{||} in Jerusalem, and began to build and repair the city. And he commanded the workmen to 11 build the walls and the mount Sion round about with square stones for fortification; and they did so. Then 12 the strangers, that were in the fortresses which Bacchides had built, fled away; insomuch as every man 13 left his place, and went into his own country. Only at 14 Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

Now when king Alexander^b had heard what pro- 15 mises 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, he said, Shall we find such another 16 man? now therefore we will make him our friend and confederate. Upon this he wrote a letter, and sent it 17 unto him, according to these words, saying, King Alex- 18 ander to his brother Jonathan sendeth greeting: We 19 have heard of thee, that thou art a man of great power, and meet to be our friend. Wherefore, now this 20 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. So in the seventh month of the hundred and 21 sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

Whereof when Demetrius heard^c, he was very 22

^{||} Or, *be his confederate.*

^{||} Or, *dwelt.*

^b Josephus, Ant. XIII. 2. 2.

^{||} Or, *to be of one mind with us.*

^c Josephus, Ant. XIII. 2. 3.

23 sorry, and said, What have we done, that Alexander
 hath prevented us^{||} in making amity with the Jews
 24 to strengthen himself? I also will write unto them
 words of encouragement^{||}, and promise them dignities
 25 and gifts, that I may have their aid. He sent unto
 them therefore to this effect: King Demetrius unto
 26 the people of the Jews sendeth greeting: Whereas ye
 have kept covenants with us, and continued in our
 friendship, not joining yourselves with our enemies,
 27 we have heard hereof, and are glad. Wherefore now
 continue ye still to be faithful unto us, and we will
 well recompense you for the things ye do in our be-
 28 half, and will grant^d you many immunities^{||}, and give
 29 you rewards^{||}. And now do I free you, and for your
 sake I release all the Jews, from tributes, and from
 30 the customs of salt^e, and from crown taxes^{||}, 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 Judea, nor of the three
 governments^{||} which are added thereunto out of the
 country^{||} of Samaria and Galilee, from this day forth
 31 for evermore. Let Jerusalem also be holy and free,
 with the borders thereof, both from tenths and tri-
 32 butes^{||}. 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
 33 choose to keep it. Moreover I freely set at liberty
 every one^{||} of the Jews, that were carried captives
 out of the land of Judea into any part of my kingdom,
 and I will that all my officers remit the tributes even
 34 of their cattle. 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 free-
 35 dom for all the Jews in my realm. Also no man shall
 have authority to meddle with them^{||}, or to molest
 36 any of them in any matter. I will further, that there
 be enrolled among the king's forces about thirty thou-
 sand men of the Jews, unto whom pay shall be given
 37 as belongeth to all the king's forces. And of them

^{||} Or, *anticipated us.*

^{||} Or, *words of request, inviting or soliciting their alliance.*

^d 1 ESP. 4. 49, 50. & 8. 22.

^{||} Or, *exemptions.*

^{||} Or, *presents.*

^e ch. 11. 35.

^{||} Or, *golden crowns, offered yearly to the kings by their tributaries.*

See ch. 13. 37, 39.

2 MACC. 14. 4. JUDITH 3. 7.

^{||} Or, *provinces.*

^{||} Gr. *Samaritis.* The third province was *Peræa*, ch. 11. 34.

^{||} Or, *let its tithes and customs be remitted, or, reserved for itself.*

^{||} Gr. *every soul,* GEN. 12. 5.

^{||} Or, *exact from them,* LUKE 3. 13.

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. And concerning the 38 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. As for 39 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. Moreover I give 40 every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining. And all 41 the overplus^{||}, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple. And beside this, the five 42 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. And whosoever 43 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. For the building also 44 and repairing of the works of the sanctuary expences shall be given^f of the king's accounts^{||}. Yea, and for 45 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.

Now when Jonathan and the people heard these 46 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. But with Alexander they were well pleased, 47 because he was the first that entreated of true peace^{||} with them, and they were confederate with him always.

Then gathered king Alexander^g great forces, and 48

^{||} Or, *provinces.*

^{||} Or, *arrears.*
Syriac, 'all that is due from me.'

^{||} Or, *which I received.*

^{||} Gr. *borders, or, precincts.*

^f 1 ESD. 8. 18.

^{||} Or, *revenues.*
Syriac, 'king's house.'

^{||} Or, *the chief author of overtures of peace.*

^g Josephus, Ant. XIII. 2. 4.

49 camped over against Demetrius. 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: 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
53 our country; for after I had joined battle with him, both he and his host was discomfited by us, so that
54 we sit in the throne of his kingdom: 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
55 to thy dignity. 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
56 of their kingdom. 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
57 to thee according to thy desire. So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and
58 second year: 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^h had written unto Jonathan, that he should come and meet him. 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 himⁱ in purple: and they
63 did so. Also he made him sit by himself, and said unto his princes, Go with him into the midst of the

^{||} Surnamed
Philomtor

^h Josephus,
Ant. XIII.
4. 2.

^{||} Usually put
in the LXX.
for the
Hebrew,
'Sons of
Belial.'
DEUT. 13. 13,
&c.
ch. 15. 3, 21.

^{||} Or, *transgressors of the law.*
ⁱ ZECH. 3. 4, 5.

city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause. Now when his accusers 64 saw that he was honoured according to the proclamation, and clothed in purple, they fled all away. So 65 the king honoured him, and wrote him among his chief friends, and made him a duke^{ll}, and partaker of his dominion^{ll}. Afterward Jonathan returned to Jeru- 66 salem with peace and gladness.

^{ll} Or, *captain*.

^{ll} Or, *ruler of a district*.

B. C. 148.

^{ll} Demetrius Nicator, son of Demetrius Soter.

^j Josephus, Ant. XIII. 4. 3.

^{ll} Or, *was much troubled*.

^{ll} This was the son of Apollonius mentioned in 2 MACC. 2. 5.

^{ll} Or, *in thy forces*.

^{ll} In the Vulgate, *strength of war*.

^{ll} Or, *pebble*.

^k Josephus, Ant. XIII. 4. 4.

^{ll} Or, *opened the gates to him*.

Furthermore in the hundred threescore and fifth 67 year came Demetrius^{ll} son of Demetrius out of Crete^j into the land of his fathers: whereof when king Alex- 68 ander heard tell, he was right sorry^{ll}, and returned into Antioch. Then Demetrius made Apollonius^{ll} the 69 governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying, Thou alone 70 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? Now therefore, if thou trustest in thine own strength^{ll}, 71 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^{ll}. Ask and learn who I am, and the rest 72 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. Wherefore now thou shalt not be able to abide 73 the horsemen and so great a power in the plain, where is neither stone nor flint^{ll}, nor place to flee unto.

So when Jonathan^k heard these words of Apol- 74 lonius, 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. And 75 he pitched his tents against Joppe: but they of Joppe shut him out of the city, because Apollonius had a garrison there. Then Jonathan laid siege unto it: 76 whereupon they of the city let him in^{ll} for fear: and so Jonathan won Joppe. Whereof when Apollonius 77 heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that jour-

neyed, and therewithal drew him forth ^{||} into the plain, because he had a great number of horsemen, in whom he put his trust. Then Jonathan followed after him to Azotus, where the armies joined battle. Now Apollonius had left [in the camp¹] a thousand horsemen in ambush. 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. But the people stood still, as Jonathan had commanded them: and so the enemies' horses ^{||} were tired. Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent,) who were discomfited by him, and fled. The horsemen also, being scattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety. 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. Thus there were burned and slain with the sword well nigh eight thousand men. 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 ^{||}. After this returned Jonathan and his host unto Jerusalem, having many spoils. Now when king Alexander heard these things, he honoured Jonathan yet more, 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 Accaron¹ with the borders thereof in possession.

^{||} Or, *went forth.*

¹ Addition in the Vulgate.

^{||} In Greek, *their horses.*

^{||} Or, *honour.*

^{||} Or, *clasp.*

¹ See ZECH. 9. 5—7, which is taken by Dr. T. Jackson as a prophecy of this event.

CHAPTER XI.

Further exploits of Jonathan.

1 **AND** the king of Egypt^a gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get 2 Alexander's kingdom, and join it to his own. Whereupon he took his journey into Syria in peaceable manner ^{||}^a, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to

B. C. 146.

^a Josephus, Ant. XIII. 4, 5. See also DAN. 11. 5, 8, 9.

^{||}^a Gr. *with peaceable words.*

^b Gr. to meet him.

^c Or, he set in them forces to be a garrison.

^d Or, to make him odious.

^e Or, honour.

^b Josephus, Ant. XIII. 4. 6.

^f A seaport near the mouth of the Orontes.

^c Compare DAN. 11. 6.

^g Josephus says that his life was attempted by Antiochus.

^h Or, coveted.

ⁱ Or, was estranged from Alexander.

^d Josephus, Ant. XIII. 4. 7.

^j Or, at that time.

^e Josephus, Ant. XIII. 4. 8.

^k Or, to seek protection there.

B. C. 145.

^l Or, prevailed.

^m Of wounds received in the battle (ver. 15), according to Josephus.

do ^b, because he was his father in law. Now as Ptole- 3
mee entered into the cities, he set in every one of them
a garrison of soldiers to keep it ^c. And when he came 4
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. Also they told the king whatsoever Jona- 5
than had done, to the intent he might blame him ^d:
but the king held his peace. Then Jonathan met the 6
king with great pomp ^e at Joppe, where they saluted
one another, and lodged. Afterward Jonathan, when 7
he had gone with the king to the river called Eleu-
therus, returned again to Jerusalem.

King Ptolemee ^b therefore, having gotten the domi- 8
nion of the cities by the sea unto Seleucia ^f upon the
sea coast, imagined wicked counsels against Alexander.
Whereupon he sent ambassadors unto king Demetrius, 9
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: for I 10
repent that I gave my daughter ^c unto him, for he
sought to slay me ^g. Thus did he slander him, because 11
he was desirous of ^h his kingdom. Wherefore he took 12
his daughter from him, and gave her to Demetrius,
and forsook ⁱ Alexander, so that their hatred was
openly known.

Then Ptolemee entered ^d into Antioch, where he set 13
two crowns upon his head, the crown of Asia, and of
Egypt. In the mean season ^j was king Alexander in 14
Cilicia, because those that dwelt in those parts had
revolted from him. But when Alexander heard of 15
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.

So Alexander fled ^e into Arabia, there to be de- 16
fended ^k; but king Ptolemee was exalted ^l: for Zab- 17
diel the Arabian took off Alexander's head, and sent
it unto Ptolemee. King Ptolemee also died ^m the third 18
day after, and they that were in the strong holds were

19 slain one of another. By this means Demetrius reigned ^{||*n*} 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

21 it. Then certain ungodly persons ^{||*o*}, who hated their own people, went unto the king, and told him that

22 Jonathan besieged the tower. Whereof when he heard, he was angry, and immediately removing ^{||*p*}, he came to Ptolemais, and wrote unto Jonathan, that he should

not lay siege to the tower, but come and speak with

23 him ^{||*q*} at Ptolemais in great haste. Nevertheless Jonathan, when he heard this, commanded to besiege it

24 still: and he chose certain of the elders of Israel and the priests, and put himself in peril; and took silver

and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found

25 favour in his sight. And though certain ungodly men of the people had made complaints against him, yet

26 the king entreated him as his predecessors ^{||*r*} had done before, and promoted him in the sight of all his friends,

27 and confirmed him in the high priesthood ^f, and in all the honours that he had before, and gave him pre-

28 eminence among his chief friends. Then Jonathan desired the king, that he would make Judea free from

tribute, as also the three governments ^{||*s*}, with the country of Samaria; and he promised him three hundred

29 talents. 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: We send you

31 here a copy of the letter which we did write unto our cousin ^{||*t*} Lasthenes concerning you, that ye might see

32 it. King Demetrius ^g unto his father Lasthenes sendeth greeting: We are determined to do good to the people

33 of the Jews, who are our friends, and keep covenants ^{||*u*} with us, because of their good will toward us. Where-

34 fore we have ratified unto them the borders of Judea, with the three governments of Apherema ^{||*v*} and Lydda ^h

and Ramathem ^{||*w*}, that are added unto Judea from the country of Samaria, and all things appertaining unto

^{||*n*} Or, *became king*, taking the title of Nicator, Josephus, Ant. XIII. 4. 9.

^{||*o*} Or, *transgressors of the law*, as in ch. 10. 61, and ver. 25, below.

^{||*p*} Or, *having decamped*. The word is found again in JUDITH 16. 21.

^{||*q*} Or, *for an interview*.

^{||*r*} That is, Alexander Balas and Philometor. ^f ch. 10. 20; 14. 38, ver. 57.

^{||*s*} Or, *provinces*.

^{||*t*} Or, *kinsman*.

^g Josephus, Ant. XIII. 4. 9.

^{||*u*} Or, *observe just dealing*.

^{||*v*} Called *Ephraim* in 2 CHR. 13. 19.

JOHN 11. 54. ^h ACTS 9. 32, 35, 38. In 1 CHR. 8. 12, *Lod*.

^{||*w*} Perhaps the same as *Arinathea* in JOHN 19. 38.

them, for all such as do sacrifice in Jerusalem, instead of the paymentsⁱ which the king received of them yearly aforetime out of the fruits of the earth and of trees. And as for other things that belong unto us, 35 of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes^z, which are due unto us, we discharge them of them all for their relief^y. And nothing hereof shall be revoked from this time 36 forth for ever. Now therefore see that thou make a 37

ⁱ NEH. 5. 3, 4; 9. 37.

^z Or, *crowns that were presented to us*. See JUDITH 8. 7. ch. 10. 29.

^y Or, *freely*.

After this, when king Demetrius saw^j that the land 38 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^z from the isles of the heathen: wherefore all the forces of his fathers hated him. Moreover 39 there was one Tryphon^a, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue^b the Arabian, that brought up Antiochus the young son of Alexander, and lay sore upon him^c to deliver him this 40 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.

^z Or, *enlisted as mercenaries*.

^a This was Diodotus, who assumed the name of Tryphon.

^b In the Syriac and Josephus, *Malchus*; Vulgate, *Emalchuel*.

^c Or, *pressed him much*.

^j Josephus, Ant. XIII. 5. 2.

ⁱ Josephus, Ant. XIII. 5. 3.

In the mean time Jonathan^k sent unto king Deme- 41 trius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel. So Demetrius sent unto Jona- 42 than, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve. Now therefore thou shalt do 43 well, if thou send me men to help me; for all my forces are gone from me. Upon this Jonathan sent 44 him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming. Howbeit they that were of the city^l 45 gathered themselves together into the midst of the city, to the number of an hundred and twenty thou-

46 sand men, and would have slain the king. Wherefore
 the king fled into the court ^d, but they of the city kept
 47 the passages of the city, and began to fight. 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
 48 thousand. Also they set fire on the city, and gat
 49 many spoils that day, and delivered the king. So
 when they of the city saw that the Jews had got the
 city as they would, their courage was abated: where-
 fore they made supplication to the king, and cried,
 50 saying, Grant us peace, and let the Jews cease from
 51 assaulting us and the city. 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 Jeru-
 52 salem, having great spoils. So king Demetrius sat on
 the throne of his kingdom, and the land was quiet
 53 before him. Nevertheless he dissembled in all that
 ever he spake ^e, 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 crown-
 55 ed. Then there gathered unto him all the men of war,
 whom Demetrius had put away, and they fought against
 56 Demetrius, who turned his back and fled. Moreover
 Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus ^m wrote unto Jona-
 than, saying, I confirm thee in the high priesthood,
 and appoint thee ruler over the four ⁿ governments,
 58 and to be one of the king's friends. Upon this he sent
 him golden vessels to be served in ^o, and gave him
 leave to drink in gold, and to be clothed in purple,
 59 and to wear a golden buckle. His brother Simon also
 he made captain from the place called The ladder ^h of
 Tyrus unto the borders of Egypt.

60 Then Jonathan ⁿ 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

^d Or, *palace*.

^e Or, *he proved false to all his promises*.

B.C. 144.
^m Josephus, Ant. XIII. 5. 4.

ⁿ That is, *the three mentioned in verse 34, and Ptolemais*. See ch. 10. 39.

^o Or, *a service of gold*.

^h In the Vulgate and Syriac, *borders*. The Ladder was a mountain near Ptolemais, mentioned by Josephus, Jewish War, II. 17.

ⁿ Josephus, Ant. XIII. 5. 5.

when he came to Ascalon, they of the city met him honourably ^{||ⁱ}. From whence he went to Gaza [°], but 61 they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them. Afterward, when they of Gaza made 62 supplication unto Jonathan, he made peace with them ^{||^j}, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

Now when Jonathan ^p heard that Demetrius' princes 63 were come to Cades ^{||^k}, which is in Galilee, with a great power, purposing to remove him out of the country ^{||^l}, he went to meet them, and left Simon his brother in 64 the country. Then Simon encamped against Bethsura, 65 and fought against it a long season, and shut it up: but they desired to have peace with him ^{||^m}, which he 66 granted them, and then put them out from thence, and took the city, and set a garrison in it.

As for Jonathan and his host ^q, they pitched at the 67 water of Gennesar ^r, from whence betimes in the morning they gat them to the plain of Nasor ^{||ⁿ}. And, be- 68 hold, the host of strangers ^{||^o} met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him. So when they 69 that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled; insomuch 70 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. Then Jonathan rent his clothes, 71 and cast earth upon his head ^s, and prayed. After- 72 wards turning again to battle, he put them to flight, and so they ran away. Now when his own men that 73 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. So there were slain of 74 the heathen ^{||^p} that day about three thousand men: but Jonathan returned to Jerusalem.

^{||ⁱ} Or, *with honours.*

[°] ZECH. 9. 5.

^{||^j} lit., *gave them the right hand.*
See ch. 13.
45, 50.

² MACC. 4. 34.
GAL. 2. 9.

^p Josephus,
Ant. XIII.
5. 6.

^{||^k} Or, *Ke-
desh Naph-
tali,* JUDGES
4. 6, 10.

^{||^l} Or, *from
his office.*

^{||^m} Or, *to re-
ceive his
right hand.*
See ver. 62.

^q Josephus,
Ant. XIII.
5. 7.

^r LUKE 5. 1.

^{||ⁿ} Vulgate
and Syriac,
Asor.

^{||^o} Or,
Philistines.

^s JOS. 7. 6.
1 SAM. 4. 12.

^{||^p} Or, *Philis-
tines,* as in
ver. 68.

CHAPTER XII.

The league of Jonathan with the Lacedemonians.

1 **N**OW when Jonathan^a saw that the time served
 him, he chose certain men, and sent them to
 Rome, for to confirm and renew the friendship that
 2 they had^b with them. He sent letters also to the
 Lacedemonians, and to other places, for the same pur-
 3 pose. 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 renew the friendship, which ye had with them,
 4 and league, as in former time. Upon this the Romans
 gave them letters unto the governors of every place,
 that they should bring them into the land of Judea
 5 peaceably. And this is the copy of the letters which
 Jonathan wrote to the Lacedemonians:

6 Jonathan the high priest, and the elders of the na-
 tion, 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^{||^a}, who reigned then among
 you, to signify that ye are our brethren, as the copy
 8 here underwritten doth specify^{||^b}. At which time Onias
 entreated^{||^c} the ambassador^{||^d} that was sent honourably,
 and received the letters, wherein declaration was made
 9 of the league and friendship. 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^c,
 10 have nevertheless attempted to send unto you for the
 renewing of brotherhood and friendship, lest we
 should become strangers unto you altogether: for
 11 there is a long time passed since ye sent unto us. We
 therefore at all times without ceasing, both in our
 feasts, and other convenient days^{||^e}, do remember^d you
 in the sacrifices which we offer^e, and in our prayers, as
 reason is, and as it becometh us to think upon our bre-
 12 thren: and we are right glad of your honour. As for
 13 ourselves, we have had great troubles and wars on

^a Josephus,
Ant. XIII.
5. 8.

^b ch. 8. 1, 23.

^{||^a} Or, *Arius*,
as in Jose-
phus, Ant.
XIII. 5. 8.

^{||^b} Or, as in
the copy
submitted
to you.

^{||^c} Or, *enter-
tained*.

^{||^d} His name
was Demo-
teles, ac-
cording to
Josephus.

^c Ps. 119. 49
—52.

BAR. 4. 4.
ROM. 15. 4.

^{||^e} Meaning
the sab-
baths and
new moons,
JUDITH 8. 6.

^d 2 TIM. 1. 3.

^e BAR. 1. 10—
13.
HEB. 5. 1, 3.

every side, forsomuch as the kings that are round about us have fought against us. Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars: for we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot. 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. We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood. Wherefore now ye shall do well to give us an answer thereto.

And this is the copy of the letters which Areus king of the Lacedemonians sent to Onias the high priest, greeting: It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham: now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity. 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.

Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore, he removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country. 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. 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. 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. Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning. Then Jonathan pursued after them, but overtook them not:

^f Ps. 54. 4, 7;
118. 7—9.

^{ll} Or,
humbled.

^{ll} Or, *which*
Arius sent
to Onias.

^g 1 KIN. 22. 4.
2 KIN. 3. 7.

^h Josephus,
Ant. XIII.
5. 10.

^{ll} Or,
Hamath,
NUM. 34. 8.
JOSH. 13. 5.
^{ll} Or, *invade.*

^{ll} Josephus
adds, *and*
fled. This
was a stratagem
often
resorted to
in ancient
warfare.

31 for they were gone over the river Eleutherus. Wherefore Jonathan turned to the Arabians, who were called Zabadeans ^{||*k*}, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so

33 passed through all the country. Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned

34 aside to Joppe, and won it. 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 Jonathanⁱ home again, and calling the elders of the people together, he consulted with

36 them about building strong holds in Judea, 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 ^{||*l*}, that men

37 might neither sell nor buy in it. 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 ^{||*m*}, and they repaired that which was called

38 Caphenatha. Simon also set up Adida ^{||*n*} in Sephela ^{||*o*}, and made it strong with gates and bars.

39 Now Tryphon^j went about to get the kingdom of Asia, and to kill ^{||*p*} Antiochus the king, that he might

40 set the crown upon his own head. 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,

41 and came to Bethsan ^k. Then Jonathan went out to meet him with forty thousand men chosen for the

42 battle, and came to Bethsan. Now when Tryphon saw that Jonathan came with so great a force, he durst

43 not stretch his hand against him; but received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to

44 be as obedient unto him, as to himself. Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us ^{||*q*}?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to

^{||*k*} In Josephus, *Nabatheans*, as in ch. 5. 25.

ⁱ Josephus, *Ant.* XIII. 5. 11.

^{||*l*} Or, *have no communication*, its supplies from the city being cut off. See below, ch. 13. 49—51.

^{||*m*} Or, *and he approached the wall of the brook towards the east.*

^{||*n*} Or, *Hadid*, *NEH.* 7. 37. *EZRA* 2. 33.

^{||*o*} Or, *the plain*, *JUDITH* 1. 8.

^j Josephus, *Ant.* XIII. 6. 1.

^{||*p*} lit., *to stretch forth his hand against*. See below, ch. 13. 31. ^k ch. 5. 52.

^{||*q*} Or, *threatening us*.

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. So Jonathan believing him 46 did as he bade him, and sent away his host, who went into the land of Judea. And with himself he retained 47 but three thousand men, of whom he sent ^{ll} two thousand into Galilee, and one thousand went with him.

^{ll} Or, *left*.

^l Josephus, Ant. XIII. 6. 2.

Now as soon as Jonathan^l entered into Ptolemais, 48 they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword. Then sent Tryphon an host of footmen and horsemen 49 into Galilee, and into the great plain, to destroy all Jonathan's company. But when they knew that 50 Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight. They therefore that fol- 51 lowed upon them, perceiving that they were ready to fight for their lives, turned back again. Whereupon 52 they all came into the land of Judea peaceably, and there they bewailed^m Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation. Then all the heathen 53 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 memorialⁿ from among men.

^m ch. 9. 20.

ⁿ DEUT. 32. 26.
Ps. 83. 4.

CHAPTER XIII.

The death of Jonathan, and the exploits of his brother Simon.

^a Josephus, Ant. XIII. 6. 3.
Above, ch. 2. 65; 9. 62.

NOW when Simon^a heard that Tryphon had 1 gathered together a great host to invade the land of Judea, and destroy it, and saw that the people was 2 in great trembling and fear, he went up to Jerusalem, and gathered the people together, and gave them ex- 3 hortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws^b and the sanctuary, the battles also

^b ch. 2. 50, 64.

4 and troubles which we have seen, by reason whereof
 all my brethren are slain for Israel's sake, and I am
 5 left alone. Now therefore be it far from me, that I
 should spare mine own life in any time of trouble: for
 6 I am no better than my brethren. Doubtless I will
 avenge my nation, and the sanctuary, and our wives,
 and our children: for all the heathen are gathered to
 7 destroy us of very malice. Now as soon as the people
 8 heard these words, their spirit revived ^{||^a}. And they
 answered with a loud voice, saying, Thou shalt be ^{||^b}
 our leader instead of Judas and Jonathan thy brother.
 9 Fight thou our battles, and whatsoever thou command-
 10 est us, that will we do. So then he gathered together
 all the men of war, and made haste to finish the walls ^c
 11 of Jerusalem, and he fortified it round about. Also
 he sent Jonathan the son of Absalom ^d, and with him
 a great power, to Joppe: who casting out them that
 were therein remained there in it.

12 So Tryphon ^e removed from Ptolemais with a great
 power to invade the land of Judea, and Jonathan was
 13 with him in ward. But Simon pitched his tents at
 14 Adida, over against the plain ^{||^c}. Now when Tryphon
 knew that Simon was risen up instead of his brother
 Jonathan, and meant to join battle with him, he sent
 15 messengers unto him, saying, Whereas we have Jo-
 nathan thy brother in hold, it is for money that he is
 owing unto the king's treasure, concerning the business
 16 that was committed unto him ^{||^d}. Wherefore now send
 an hundred talents of silver, and two of his sons for
 hostages, that when he is at liberty he may not revolt
 17 from us, and we will let him go. Hereupon Simon,
 albeit he perceived that they spake deceitfully unto
 him, yet sent he the money and the children, lest per-
 adventure he should procure to himself great hatred of
 18 the people: who might have said, Because I sent him
 not the money and the children, therefore is Jonathan
 19 dead. So he sent them the children and the hundred
 talents: howbeit Tryphon dissembled, neither would
 he let Jonathan go.

20 And after this came Tryphon to invade the land, and
 destroy it, going round about by the way that leadeth

^{||^a} Or, *was
 rekindled,
 GEN. 45. 27.*
^{||^b} Or, *Thou
 art.*

^c ch. 12. 36.

^d ch. 11. 70.

^e Josephus,
 Ant. XIII.
 6. 4.

^{||^c} Or,
*Sephela,
 ch. 12. 38.*

^{||^d} Or, *on ac-
 count of the
 office which
 he held.*

¶^e Or, *Dora* (Josephus); in the south of Judea.

¶^f Or, *over against him*, threatening his flank.

¶ Josephus, Ant. XIII. 6. 5.

¶ 2 SAM. 23. 20.

¶^g In the Vulgate, *came not*.

¶^h In Josephus, *Basca*; or, *Bezek*, as some conjecture.

¶ eh. 9. 20; 12. 52.

¶ⁱ Or, *polished*, 1 ESD. 6. 9.

B. C. 143.

¶ Josephus, Ant. XIII. 7. 1.

¶^j By means of a pretended surgical operation, according to Livy and Josephus.

¶ Josephus, Ant. XIII. 6.

¶^k lit., *all his doings were robberies*.

unto Adora^e: but Simon and his host marched against him^f in every place, wheresoever he went.

Now they that were in the tower sent^f messengers 21 unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals. Wherefore Tryphon made ready all his 22 horsemen to come that night: but there fell a very great snow^g, by reason whereof he came not. So he departed, and came^g into the country of Galaad. And 23 when he came near to Bascama^h, he slew Jonathan, who was buried there. Afterward Tryphon returned 24 and went into his own land.

Then sent Simon, and took the bones of Jonathan 25 his brother, and buried them in Modin, the city of his fathers. And all Israel made^h great lamentation for 26 him, and bewailed him many days. Simon also built 27 a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewnⁱ stone behind and before. Moreover he set up seven 28 pyramids, one against another, for his father, and his mother, and his four brethren. And in these he made 29 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. This is the sepulchre which he made at Modin, and it 30 standeth yet unto this day.

Now Tryphonⁱ dealt deceitfully with the young 31 king Antiochus, and slew^j him. And he reigned in his 32 stead, and crowned himself king of Asia, and brought a great calamity upon the land.

Then Simon^j built up the strong holds in Judea, 23 and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein. Moreover Simon chose men, and sent to king Deme- 24 trius, to the end he should give the land an immunity, because all that Tryphon did was to spoil^k. Unto 35 whom king Demetrius answered and wrote after this manner:

King Demetrius unto Simon the high priest, and 36 friend of kings, as also unto the elders and nation of

37 the Jews, sendeth greeting: The golden crown, and the
scarlet robe^l, 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
38 immunities which we have granted. And whatsoever
covenants we have made with you shall stand; and
the strong holds, which ye have builded, shall be your
39 own. As for any oversight or fault committed unto
this day, we forgive it, and the crown tax^k also, which
ye owe us: and if there were any other tribute paid
40 in Jerusalem, it shall no more be paid. And look who
are meet among you to be in our court^{l^m}, let them be
41 enrolled, and let there be peace betwixt us. Thus the
yoke of the heathen was taken away from Israel in
42 the hundred and seventieth year. Then the people of
Israel began to write^l in their instruments and con-
tracts, In the first year of Simon the high priest, the
governor and leader of the Jews.

43 In those days Simon camped against Gaza^{lⁿ}, and
besieged it round about; he made also an engine of
war^{l^o}, and set it by the city, and battered a certain
44 tower, and took it. And they^{l^p} that were in the engine
leaped into the city; whereupon there was a great
45 uproar in the city: 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,
46 beseeching Simon to grant them peace^{l^q}. And they
said, Deal not with us according to our wickedness^{l^r},
47 but according to thy mercy. So Simon was appeased
toward them^{l^s}, 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
48 songs and thanksgiving. Yea, he put all uncleanness
out of it, and placed such men there as would keep the
law, and made it stronger^{l^t} than it was before, and
49 built therein a dwellingplace for himself. 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 dis-
tress for want of victuals, and a great number of them
50 perished through famine. Then cried they to Simon,

l^l Or, palm
branch.
Or, robe em-
broïdered
with palms.
See 2 MACC.
14. 4.

k See ch. 10.
29.

l^m Or, body
guard.

l ch. 14. 27.

lⁿ Or,
Gazara,
as in ch. 14.
7; 15. 28;
16. 1.

Josephus.
Ant. XIII.
6. 7.

l^o lit., city-
destroyer.
In the
Syriac,
great towers
of wood.

l^p In the
Syriac, the
warriors.

l^q lit., the
right hand
as in ver. 50,
& ch. 11. 62.
66.

l^r Or, evil
deeds.

l^s Or, was
moved

l^t In the
Syriac
built a
tower in it.

|| ^ulit., *to receive their right hands*, ver. 45, above.

|| ^e In Syriac, *with joy and songs and hosannas*.

¹ Addition in Syriac. See above, ch. 1. 33—36.

|| ^v According to Josephus, this was done by lowering the adjoining hill, on which the tower had stood.

^m ch. 16. 1.

beseeking him to be at one with them ^u: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions: and 51 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 ^v, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel, [and the strangers had ceased to war against Israel.¹] He ordained also that that day 52 should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger ^w than it was, and there he dwelt himself with his company. And when Simon saw that John his son 53 was a valiant man, he made him captain of all the hosts; and he dwelt in Gazara ^m.

CHAPTER XIV.

The good deeds of Simon.

B. C. 141.

^a Josephus, Ant. XIII. 7. 7.

|| ^a Or, *gather forces*, as in the Syriac.

|| ^b More generally known as the *Parthian* kingdom.

NOW in the hundred threescore and twelfth year 1 king Demetrius ^a gathered his forces together, and went into Media, to get him help ^a to fight against Tryphon. But when Arsaces, the king of Persia ^b and 2 Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive: who went and smote the host of Demetrius, and took 3 him, and brought him to Arsaces, by whom he was put in ward.

As for the land of Judea, that was quiet all the days 4 of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well. And as he was honourable in all his 5 acts, so in this, that he took Joppe for an haven, and made an entrance to the isles ^c of the sea, and enlarged 6 the bounds of his nation, and recovered ^d the country, and gathered together a great number of captives, and 7 had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither

|| ^c Or, *ships*, as in the Syriac.

|| ^d Or, *made himself master of the country*.

8 was there any that resisted him. Then did they till
 their ground in peace, and the earth^b gave her in-
 9 crease, and the trees of the field their fruit. The
 ancient men sat all in the streets, communing together
 of good things, and the young men put on glorious and
 10 warlike apparel^{||c}. 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
 11 world. He made peace in the land, and Israel rejoiced
 12 with great joy: for every man sat under his vine^c
 and his fig tree, and there was none to fray^{||f} them:
 13 neither was there any left in the land to fight against
 them: yea, the kings themselves were overthrown in
 14 those days. 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 per-
 15 son he took away. 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,
 18 and the cities therein: 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
 20 Jerusalem. And this is the copy of the letters that
 the Lacedemonians sent; The rulers of the Lacedemo-
 nians, with the city, unto Simon^d the high priest, and
 the elders, and priests, and residue of the people of
 21 the Jews, our brethren, send greeting: The ambassadors
 that were sent unto our people certified us of your
 glory and honour: wherefore we were glad of their
 22 coming, 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 friend-
 23 ship they had with us. And it pleased the people to
 entertain the men honourably, and to put the copy of
 their ambassage in publick records, to the end the
 people of the Lacedemonians might have a memorial

^b Ps. 85. 12.
 Is. 4. 2.
 EZER. 34. 27.

^{||c} In the
 Syriac, were
 gloriously
 apparelled,
 not with
 robes of
 war.

^c Is. 36. 16.
 ZECH. 3. 10.

^{||f} Or, make
 them
 afraid.

^d ch. 12. 6.

thereof: furthermore we have written a copy thereof unto Simon the high priest.

After this Simon sent Numenius to Rome with a 24 great shield of gold of a thousand pound weight, to confirm the league with them. Whereof when the 25 people heard, they said, What thanks shall we give to Simon and his sons? For he and his brethren and the 26 house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty ^{||*g*}. So then they wrote it in tables of brass, 27 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, at Saramel ^{||*h*} in the great congregation of the priests, 28 and people, and rulers of the nation, and elders of the country, were these things notified unto us. Foras- 29 much 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: (for after 30 that Jonathan, having gathered his nation together, and been their high priest, was added to his people, their enemies purposed to invade their country, that 31 they might destroy it, and lay hands on the sanctuary: at which time Simon rose up, and fought for his nation, 32 and spent much of his own substance, and armed the valiant men of his nation, and gave them wages, 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: moreover he fortified Joppe, which 34 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.) The 35 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

^{||*g*} Or, *they decreed him liberty.*

^{||*h*} Or, *Asaramel, supposed to be the hall of Millo, in 1 KIN. 9. 24. Others take it to be a corrupt reading of Jerusalem, or, Israel. Others conjecture, Simon the high priest, the prince of the people of God.*

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. 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^e, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place: but he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem. King Demetrius also confirmed^f him in the high priesthood according to those things, and made him one of his friends, and honoured him with great honour. For he had heard say, that the Romans^g had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably; 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^h; 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; 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 purpleⁱ, and wear gold: 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^{||ⁱ} in the country without him, or to be clothed in purple, or wear a buckle of gold^j: and whosoever should do otherwise, or break any of these things, he should be punished. Thus it liked all the people to deal with Simon, and to do as hath been said.

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. So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass^{||^j} of the sanctuary in a conspicuous place; also

^e ch. 1. 23—
36; 6. 18, 26;
9. 53; 10. 7,
9, 32; 13. 49.

^f ch. 10. 20;
11. 57.

^g ch. 8. 20;
12. 3.

^h EZRA 2. 63.
NEH. 7. 65.
ch. 4. 46.
& 9. 27.

ⁱ ch. 10. 20,
89; 11. 58.

^{||ⁱ} Or, *bring together a concourse of people.*
^j ch. 10. 89.

^{||^j} Or, the *enclosure of the sanctuary*, which is, perhaps wrongly, rendered 'garment of holiness' in ECCLES. 50. 12.

that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

CHAPTER XV.

Proceedings of Antiochus.

B. C. 140.
^a Josephus,
 Ant. XIII.
 7. 2.

MOREOVER Antiochus^a son of Demetrius the 1
 king sent letters from the isles of the sea unto
 Simon the priest and prince of the Jews, and to all the
 people; the contents whereof were these: King An- 2
 tiochus to Simon the high priest and prince of his
 nation, and to the people of the Jews, greeting: Foras- 3
 much as certain pestilent^b men have usurped the
 kingdom of our fathers, and my purpose is to challenge
 it^{||^a} again, that I may restore it to the old estate, and
 to that end have gathered a multitude of foreign
 soldiers together^{||^b}, and prepared ships of war; my 4
 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: now there- 5
 fore I confirm unto thee all the oblations^{||^c} which the
 kings before me granted thee, and whatsoever gifts
 besides they granted. I give thee leave also to coin 6
 money^{||^d} for thy country with thine own stamp. And 7
 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. And if any thing 8
 be, or shall be, owing to the king, let it be forgiven
 thee from this time forth for evermore^{||^e}. Furthermore, 9
 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 through-
 out the world.

^b 1 SAM. 2. 12.
 & 10. 27,
 LXX.
 ch. 10. 61.
 ver. 21,
 below.

^{||^a} ^a Or, *assert
 my claim
 to it.*

^{||^b} ^b Or,
*mustered a
 great army.*

^{||^c} ^c Or, *im-
 munities.*
 The word
 elsewhere
 denotes
 'peace-
 offerings.'

^{||^d} ^d In the
 Syriac, *to
 decide ques-
 tions, and
 make laws.*

^{||^e} ^e In the
 Greek, *for
 all time.*

B. C. 139.

In the hundred threescore and fourteenth year went 10
 Antiochus into the land of his fathers: at which time
 all the forces came together unto him, so that few were
 left with Tryphon^e. Wherefore being pursued by king 11
 Antiochus, he fled unto Dora, which lieth by the sea
 side: for he saw that troubles came upon him all at 12

^c ch. 11. 39,
 56; 12. 39,
 49; 13. 1, 34.

13 once ^{||j}, and that his forces had forsaken him. Then
 camped Antiochus against Dora, having with him an
 hundred and twenty thousand men of war, and eight
 14 thousand horsemen. And when he had compassed the
 city round about, and joined ships close to the town ^{||g}
 on the sea side, he vexed the city by land and by sea,
 neither suffered he any to go out or in ^d.

^{||j} Or, *were gathered together upon him.*

^{||g} Or, *the ships approached and attacked the town.*

^d ch. 13. 49. ver. 25. below. JOSII. 6. 1.

^{||h} Probably, Lucius Calpurnius Piso, Consul B.C. 139.

^{||i} Surnamed Physeon, brother to Philometor.

^e ch. 14. 24.

15 In the mean season came Numenius and his company
 from Rome, having letters to the kings and countries;
 16 wherein were written these things: Lucius ^{||h}, consul of
 the Romans unto king Ptole mee ^{||i}, greeting: 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
 18 Jews: and they brought a shield ^e of gold of a thou-
 sand pound. We thought it good therefore to write
 19 unto the kings and countries, that they should do them
 no harm, nor fight against them, their cities, or
 20 countries, nor yet aid their enemies against them. 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 ac-
 22 cording to their own law. The same things wrote he
 likewise unto Demetrius the king, and Attalus ^{||j}, to
 23 Ariarathes, and Arsaces, and to all the countries, and
 to Sampsames, and the Lacedemonians, and to Delus,
 and Myndus, and Sicyon, and Caria, and Samos, and
 Famphyllia, and Lycia, and Halicarnassus, and Rhodus,
 and Phaselis, and Cos, and Side, and Aradus, and
 24 Gortyna, and Cnidus, and Cyprus, and Cyrene. And
 the copy hereof they wrote to Simon the high priest.

^{||j} King of Pergamus. Ariathes was king of Cappadocia; Arsaces of Parthia.

25 So Antiochus the king ^f camped against Dora the
 second day, assaulting it continually, and making
 engines, by which means he shut up Tryphon, that he
 26 could neither go out nor in ^g. At that time Simon sent
 him two thousand chosen men to aid him; silver also,
 27 and gold, and much armour. Nevertheless he would
 not receive them, but brake all the covenants which he
 had made with him afore, and became strange unto
 28 him. Furthermore he sent unto him Athenobius, one

^f Josephus. Ant. XIII. 7. 3.

^g ver. 14.

||^k Or, *treat*.
In the
Syriac,
charging
him secretly
what he
should do.
h ch. 10. 75;
12. 33, 34;
14. 9, 34.

||^l Or, *except*.

||^m Or, *the*
chest with
the vessels
of gold and
silver. See
JUDITH 12. 1.

||ⁿ Or, *re-*
tinue, or,
array of
attendants.

ⁱ DEUT. 11. 24.
JOSH. 1. 3;
14. 9.

||^o Or, *claim*
possession
of.

^j ver. 10, 25.

||^p In the Vul-
gate, *Gedor*.
In Syriac,
Hebron.

^k ch. 4. 15;
5. 58; 10. 69.

of his friends, to commune ||^k with him, and say, Ye withhold Joppe and Gazara^h, with the tower that is in Jerusalem, which are cities of my realm. The 29 borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom. Now therefore deliver the cities 30 which ye have taken, and the tributes of the places, whereof ye have gotten dominion without ||^l the borders of Judea: or else give me for them five hundred 31 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.

So Athenobius the king's friend came to Jerusalem: 32 and when he saw the glory of Simon, and the cupboard of gold and silver plate ||^m, and his great attendance ||ⁿ, he was astonished, and told him the king's message. Then answered Simon, and said unto him, 33 We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathersⁱ, which our enemies had wrongfully in possession a certain time. Wherefore we, having 34 opportunity, hold ||^o the inheritance of our fathers. And 35 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; but 36 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. In the mean time fled Tryphon^j by 37 ship unto Orthosias.

Then the king made Cendebeus captain of the sea 38 coast, and gave him an host of footmen and horsemen, and commanded him to remove his host toward Judea: 39 also he commanded him to build up Cedron ||^p, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon. So Cen- 40 debeus came to Jammia^k, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them. And when he had built up 41 Cedron, he set horsemen there, and an host of footmen,

to the end that issuing out they might make outroads ^{||^g} upon the ways of Judea, as the king had commanded him.

^{||^g} Or, *incursions*; or, *forays*. See JUDITH 15. 4.

CHAPTER XVI.

Death of Simon and his sons.

- 1 **T**HEN came up John ^{||} from Gazara, and told Simon
 2 his father what Cendebeus had done. 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 ^a of Israel; and things have prospered
 so well in our hands ^b, that we have delivered
 3 Israel oftentimes. 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 Cen-
 5 debeus, and rested that night at Modin ^c. 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
 6 water brook ^{||} betwixt them. 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
 7 passed through after him. That done, he divided his
 men, and set the horsemen in the midst of the foot-
 men: for the enemies' horsemen were very many.
- 8 Then sounded they with the holy ^{||} trumpets: where-
 upon Cendebeus and his host were put to flight, so
 that many of them were slain, and the remnant gat
 9 them to the strong hold. At that time was Judas
 John's brother wounded; but John still followed after
 them, until he came to Cedron, which Cendebeus had
 10 built. So they fled even unto the towers in the fields
 of Azotus ^d; 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.

^{||} Afterwards high priest, and surnamed Hyrcanus. See ch. 13. 53.

^a ch. 14. 26.

^b ch. 3. 6; 14. 36.

^{||} Or, *in the full vigour of life*.

^c ch. 2. 1; 13. 25, 30.

^{||} Or, *torrent*.

^{||} The word 'holy' is omitted in the Syriac and in some Greek copies. See NUM. 10. 9. JOSH. 6. 4, &c. 1 SAM. 13. 3.

^d ch. 10. 84.

^o Josephus,
Ant. XIII.
7. 4.

Moreover in the plain of Jericho was Ptolemeus^o the 11
son of Abubus made captain, and he had abundance of
silver and gold: for he was the high priest's son in 12
law. Wherefore his heart being lifted up, he thought 13
to get the country to himself, and thereupon consulted
deceitfully against Simon and his sons to destroy them.
Now Simon was visiting the cities that were in the 14
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:^{||} where the son of Abubus re- 15
ceiving them deceitfully into a little hold, called
Docus^{||}, which he had built, made them a great ban-
quet: howbeit he had hid men there. So when Simon 16
and his sons had drunk largely^f, 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. In which doing he 17
committed a great treachery, and recompensed evil for
good.

B. C. 135.

^{||} Or, *Sebat*,
the eleventh
month, an-
swering to
our January
or February.
See ZECH. 1.
7.

^{||} In the Vul-
gate, *Doch*.
In Josephus,
Dagon.

^f 2 SAM. 13. 28.

Then Ptolemee wrote these things, and sent to the 18
king, that he should send him an host to aid him, and
he would deliver him the country and cities [and 19
tributes¹.] 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^{||}. And others he sent to take Jerusalem, 20
and the mountain of the temple. 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. Hereof when he heard, he was sore 22
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^{||}.

¹ Addition in
the Vulgate.

^{||} lit., *cap-
tains of
thousands*.

^{||} Or, *presents*.

^{||} Or, *destroy
him*.

^g ch. 9. 22.

As concerning the rest^g of the acts of John, and his 23
wars, and worthy deeds which he did, and the building
of the walls which he made, and his doings, behold, 24
these are written in the chronicles^{||} of his priesthood,
from the time he was made high priest after his father.

^{||} lit., *book of
the days*.

THE SECOND BOOK OF MACCABEES.

INTRODUCTION.

THE Second Book of Maccabees differs widely in character from the First Book. It is not a continuous narrative or chronicle of events, but rather a collection of documents and incidents of the period of the Maccabees, which the author or compiler has interspersed with moral and religious reflections, and exhortations to his countrymen. The treatise thus has a more distinctly Apocryphal character than the First Book: the avowed object of the writer being to inculcate lessons of devotion, piety, and patriotism, and not to be accounted as an accurate historian, giving an exact record of the period.

The book bears the character of a compilation, consisting of several disconnected documents or fragments. It begins with two letters from the Jews of Jerusalem to their countrymen in Egypt. Two dates are given, the first, the 169th year of the Seleucian era, or B.C. 144, during the reign of Demetrius; and the second, the 188th year of the Seleucian era, or B.C. 125. According to one punctuation, which is followed by the Vulgate, these were the dates of the two letters. But in the text which is generally preferred, the later date is given to the first letter, whilst the second is left undated. The other date is then assigned to an earlier letter, which had given an account of the Jews' oppressed condition in the

reign of Demetrius, and the calamitous consequences of the treachery of Jason. In the letter which is now given, the Jews speak of the restoration of the temple service, and the revival of the hopes of the nation; and they invite their brethren in Egypt to partake of their joy, and to join them in the observance of the new feast of dedication.

The second letter relates the death of Antiochus Epiphanes, connecting it with the spoiling of the temple of Nanea, and not ascribing it, as in chapter ix. below, to a heaven-sent plague. Then follows a marvellous story about the discovery of the holy fire, and the concealment of the ark, tabernacle, and altar of incense in Mount Pisgah by the Prophet Jeremiah. This letter is addressed to Aristobulus, the preceptor of King Ptolemy, and contains a second invitation to the Jews in Egypt to observe the feast of dedication. It has been conjectured that these letters were introduced by the author as favourable to his aim in the book, which was to exalt the honour of the temple at Jerusalem, by reminding his readers of the Divine interventions for its protection against enemies and spoilers, and thus to strengthen the allegiance of the Jews of Alexandria to the great centre of their nation. A temple had been founded at Leontopolis in Egypt; but it is

not certain that the promoters of this rival centre of worship had at any time succeeded in drawing away the bulk of the Jews settled in Egypt from their devotion to the temple at Jerusalem; but there may have been a tendency to a schism at one time, which the author of the Second Book of Maccabees may have desired to avert. The genuineness of the second letter is, however, much suspected by critics, chiefly on account of the marvels which it relates. On the other hand, it is observed that no king is mentioned, as might be expected in a letter belonging to the period when the Jews of Judæa were free from foreign yoke.

The author next gives his preface to the main part of the work, which is said to be abridged from the Five Books of Jason the Cyrenian. The author, however, adds other matter, which was not derived from that source, especially the last four chapters: these are misplaced fragments, which differ from Jason's account in some points, as in the numbers of the host of Lysias in chap. xiii. 2, compared with chap. xi. 2. Those authors who have upheld the Canonical authority of the book, argue (1) that there is no evidence that Jason was, as their opponents pretended, a pagan author; (2) that abridgments are found in the acknowledged Canonical Scriptures, as in the Books of Kings and Chronicles. But the author or compiler appears to disclaim any such authority, and modestly to submit his work to the judgment of his readers (chap. xv. 38). There were, doubtless, Jews settled in Cyrene as well as in Egypt, in the second century before Christ; and to both the memory of the martyrs for the ancient Law would be equally precious.

The events contained in the book

belong to a shorter period than that covered by 1 Maccabees. The author begins earlier, in the reign of Seleucus, B.C. 175; and concludes with the death of Nicanor, B.C. 161; and says nothing of the death of Judas, and the subsequent achievements of his brethren, which occupy the greater part of the former treatise. The story of Heliodorus and his attempt to rob the temple, is given as an example of Divine protection, when the priests and people were faithful. Then the base treachery and apostasy of Jason and Menelaus are recorded, as accounting for the withdrawal of that protection, and the miseries and calamities which followed. These sad events are ushered in by apparitions in the sky, similar to those which Josephus describes in his *Jewish War*. Then the history is given of the martyrdom of Eleazar, and the heroism of the seven youths, who were tortured one by one, and put to death with great refinement of cruelty, by the tyrant Antiochus Epiphanes. Then follow the exploits of Judas Maccabeus, the cleansing of the temple, and the institution of the feast of dedication. The history of the martyrdoms has been highly esteemed by Jews and Christians, both on account of the noble sentiments which it contains, and the example of fortitude and endurance which it exhibits. The manifest reference to it in the Epistle to the Hebrews, has given it a special value and importance in the estimation of Christian authors.

The concluding portion contains some incidents in the wars of Judas against the Idumeans, and the Greek generals Timotheus, Lysias, and Gorgias. Then follows a brief period of tranquillity. But upon the accession of Demetrius, the war is revived, and a victory is gained

over Nicanor, which is commemorated by a festival kept on the 13th day of the month Adar.

The book is to be commended rather for its general tone and spirit, than for its accuracy in detail. In the estimate of the numbers engaged in battle, the author shews great looseness of statement, and a tendency to exaggerate: and he is not always consistent with himself. This renders him less credible when he relates supernatural occurrences, such as apparitions of horses and riders in the air, or the vision of Heliodorus in the temple. On the other hand, the aim which he set before him was to acknowledge the hand of God in all that happened to his nation, and to ascribe their victories to the arm of the Almighty, and not to their own skill or fortitude. At every crisis there is the mention of prayer and humiliation: and each manifestation of heaven-sent aid is an answer to prayer. His words are words of deep faith, and not of mere credulity or love of the marvellous.

The dream in which Judas Maccabeus is said to have seen Jeremiah and Onias praying for the people, and the sacrifices which he offered for the sins of the Jews who had fallen in battle with the spoils of the idols upon them, have been much urged in controversy in later times: some finding in them a Scriptural authority for the intercession of saints, and prayers for the dead; and others making these passages an objection to the soundness of the writer, or to his general credibility. It appears, however, that the writer's idea of the sacrifice of Judas was his own, rather than that of Judas himself. For he, as high priest, was making an atonement for the sin of the people generally, and not for the individual souls of the slain. The appearance

of Jeremiah giving him a sword of gold, was but a dream, from which the author makes no distinct inference as to the state of the dead. The fallen Jews had perished in their sins: the author, in full hope of a resurrection and a future life, praises the act of Judas, as expressing such a hope, together with a charitable presumption that those who were slain had repented, and sought mercy from God. As for the suicide of Razis, S. Augustine argued that his patriotism and fidelity were praised, but that his last act was simply recorded, and not commended as an example.

But whilst some grave exceptions are made to the historical value of the book, and to the soundness of the author's judgment on some points of belief, his general tone is deserving of the highest commendation. He sees the hand of God everywhere, in all the reverses and calamities as well as the triumphs of the Hebrew nation. He relates in no measured terms the grievous sins and apostasy which preceded the persecution, and this with no spirit of animosity against the priesthood (a wild conjecture in which some critics have indulged), but with a true feeling of penitence and humiliation. He exhorts his people to regard their calamities as a merciful chastisement to check the nation in their evil course, before the measure of their iniquity is filled up. Even the sufferings of the martyrs are regarded as vicarious, and it is said that in them the wrath of the Almighty, justly brought upon all their nation, is to cease (chap. vii. 38).

In its influence upon the Christian Church, no part of the Apocrypha has been so widely and deeply felt as the narrative of the sufferings of the martyrs in chaps. vi. and vii. of this book. Bishop Bull says of

it: 'As to the truth of the history, it was never questioned in the Jewish Church, as appears from Josephus and their other writers. And it is moreover confirmed by the Divine author of the Epistle to the Hebrews, who manifestly refers to it, chap. xi. 35, where, discoursing of the faith and patience of the saints before Christ, he mentions some who were tortured, not accepting deliverance; that they might receive a better resurrection.'

The earliest treatise composed in the praise of the martyrs is the book bearing the title of the *Supremacy of Reason over Pain*. This work is classed with the writings of Josephus, to whom some early authors ascribed it; it also appears in two of the earliest manuscripts of the Septuagint, with the title, 'Fourth Book of Maccabees.' It is an enlargement of 2 Macc. vii. But Christian authors went even further, in the honours which they heaped upon the mother and her seven noble sons. Panegyrics are found in the works of S. Cyprian, S. Ambrose, S. Chrysostom, S. Gregory Nazianzen, S. Augustine, and many others. A Latin poem of four hundred hexameter lines, ascribed by some to Marius Victorinus Afer, of the fourth century, commemorated their triumphs. A basilica was erected in their honour at Antioch, the city which bore the name of their persecutor. (*S. Augustine*.) Then an annual commemoration of them was instituted, which was observed throughout the Church on the 1st of August. Thus they shared all the honours of Christian martyrs; and the antiquity of the observance is inferred from their being included even in the most scanty Kalendars and Martyrologies (*Bollandus*); and also from the statement of S. Ambrose about the Valentinians,

who interrupted a procession of monks, who were going, according to ancient custom, to the celebrity of the Maccabæan martyrs (*Epistle* 40).

S. Gregory Nazianzen, S. Chrysostom, and S. Augustine defend the Church's claim to enrol them in her catalogue of martyrs, against those who demurred to the observance on the ground that they died not for Christ, but for the Law of Moses: 'If they were such before Christ, what would they have been with the example of His Cross before them? But none of those who were made perfect before His Advent, attained to this honour without some faith in Christ. His Word, though not yet proclaimed openly, was secretly revealed to the pure in heart. Let them not be despised because they were before the Cross, but rather praised and honoured because they were conformed to it.' 'Some weak persons, being led astray by the Church's enemies, refuse to these saints the rank of martyrs, because they shed their blood not for Christ, but for the Law and its decrees, especially those relating to unclean meats. But I regard them as more illustrious than other martyrs. For when the gates of brass were as yet not broken, nor the bars of iron severed, when sin was in power, and the fortress of Satan in full strength, and the way of such virtue had not become a beaten path, they entered the conflict. Moses and Elijah fled for their lives, Abraham for fear of death denied Sarah, Peter was overcome by fear in the hall: not so the seven youths. Death was not yet overcome. But it was the dawn of the day of the Sun of righteousness. If they died for the Law, Who gave the Law? Who was present with Israel in the

'desert? That Rock was Christ. The giver of the New Covenant was also the giver of the Old (JER. xxxi.)' 'Christ being about to die made them martyrs. Think not that they were not Christians, though the name was not yet made known. They could not confess Christ openly, for the name of Christ was not yet revealed; yet they died for the name of Christ veiled in the Law: for what is the Old Testament but the New Testament veiled; what is the New Testament but the Old Testament revealed? If ye believed Moses, He said, ye would have believed Me, for he wrote of Me. If Moses wrote of Christ, then they who died for Moses, laid down their lives for Christ.' But high as is their praise of the youths, their chief admiration is reserved for the mother, who makes seven sacrifices, and endures seven martyrdoms, thus exhibiting a faith exceeding that of Abraham sevenfold. If Abraham devoted his son, accounting that God was able to raise him from the dead, did not she devote seven, seeing them die one by one a lingering death of torture, and still maintain her hope of the resurrection? 'That mother was blessed among mothers, who in one day migrated with all her offspring to the glory of the heavenly kingdom; anticipating the precept of the Gospel, Whoso loveth son or daughter more than Me is not worthy of Me.' 'She stood and faced the tyrant with unshaken constancy, and overcame him: whilst he kindled a furnace, she had the virtue of the spirit; whilst he set an army in motion, she had the help of angels; she looked down upon the tyrant, and looked up to Him that reigns above. She looked down on the tortures, and counted the prizes in heaven. She beheld the punish-

ment that was present, but thought upon the immortality that was future.'

The manner in which the mother met her own death is not described in the Second Book of Maccabees. The author of the Latin poem conceived that she died in an ecstasy of joy; expiring in the arms of her friends:

*'Dum puer ista gerit, solverunt gaudia
matrem:
'Jamque ut erat laxata malis, jam voce
negata
'Suspirans, interque manus collapsa suorum
'Concidit exanimis, resolutaque membra
quiescunt;
'Sic ipsa et nati sanctorum in parte recepta
est.'*

Others say, that without waiting for the executioner to approach, she cast herself upon the blazing pile, and so died (see 4 Macc. 17. 1; and so the Greek Menæa for August 1).

These encomiums and observances were soon followed by a crop of legends and fancies concerning the martyrs and their remains. First, the scene of their martyrdom, which, according to Josephus, took place at Jerusalem, was transferred to Antioch. This theory appears in S. Jerome and S. Augustine: 'Before the times of the revelation of grace, these martyrs were proved by manifold torments, and found faithful. Antiochus, the most cruel predecessor of Antichrist, expelled them from their country, and in his blind hatred of the truth, caused them to consecrate the heathen soil with the effusion of their sacred blood.' This opinion came to be generally accepted, the basilica at Antioch claiming to be close to the actual scene of their martyrdom.

Next, the martyrs, who are anonymous in the Books of Maccabees and in the Fathers, received names. There are two catalogues,

besides variations in the orthography of the names :

I. In the Greek *Mæna* for August 1 :

1. ABIM.
2. ANTONIUS.
3. GOURIAS.
4. ELEAZAR.
5. EUSEBONAS.
6. ALIM.
7. MARCELLUS.

With their mother Solomonis, and their preceptor Eleazar. (Some substitute Samonas for Alim, and add the name of their father, Archippus.)

II. In Erasmus's enlarged Latin version of *The Supremacy of Reason* :

1. MACHABÆUS.
2. ABER.
3. MACHIRI.
4. JUDAS.
5. ACHAS.
6. ARETH.
7. JACOB.

With their mother Solomona, and Eleazar the priest, their preceptor.

The Martyrologies on the 1st of August generally speak of the church erected to their honour at Antioch, where it was supposed that their bones were preserved. According to one legend, these sacred relics were removed to Rome to the Church of S. Peter ad Vincula, with whose festival their commemoration coincides. It is said that Lyons and Paris claimed to possess them. Another story related that they were transferred from Antioch to Constantinople, and thence to Cologne, where there was a convent dedicated to the holy Maccabees, which was said in the time of Erasmus to preserve their heads in golden vases. In allusion to this, Erasmus, in his preface to the Latin edition of the *Supremacy of Reason*, exhorted the citizens of Cologne to imitate the virtues of those whose relics they professed to retain. These legends were connected with the sacred buildings which were named from the Maccabees in different countries of Europe. These, together with the

annual commemoration of the martyrs, must have given their memory a special prominence in the early and mediæval Church. In the later Roman Calendar they are somewhat overshadowed by the commemoration on the same day of S. Peter ad Vincula.

The Second Book of Maccabees has also a place in the service books. Extracts from the epistle with which it begins, occur in some Missals for the Saturday in the Lenten Ember Week (chap. i. 23, and verses 2—5.). In the Roman Breviary, the following portions are read in the latter part of October : chap. i. 1—6, 18—22; ii. 1—9; iii. 1—12, 23—29, 32—34; iv. 1—11; v. 1—10; vi. 1—12; vii. 7—42; viii. 10—19, 21—28; ix. 1—10; x. 1—5, 24—32; xv. 7—19.

S. Hippolytus, in the second century, referred to the Jews going in the procession of Bacchus, carrying the thyrsus, and crowned with ivy, as illustrating the 'mark of the beast' upon the forehead and right hand, spoken of in the Revelation of S. John.

The original language of the Second Book of Maccabees was certainly Greek; and it was probably compiled by an Alexandrian Jew, who lived either during the Pontificate of John Hyrcanus, or soon afterwards. It is supposed that he was not acquainted with the First Book. There are two ancient versions,—the Latin, contained in the Vulgate, and the Syriac: both appear to be based upon the Greek, although the Syriac is loose and paraphrastic, and generally less concise than the Vulgate.

THE SECOND BOOK OF THE
MACCABEES.

CHAPTER I.

A letter from the Jews of Jerusalem to their brethren.

1 **T**HE 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
3 faithful servants; and give you all an heart to serve
Him, and to do His will, with a good courage^{||^a} and a
4 willing mind; and open your hearts in His law and
5 commandments, and send you peace, and hear your
prayers, and be at one with you^{||^b}, and never forsake
6 you in time of trouble. And now we be here praying
7 for you. What time as Demetrius reigned, in the hun-
dred 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^a and his
company revolted from the holy land and kingdom^{||^c},
8 and burned the porch^{||^d}, and shed innocent blood: then
we prayed unto the Lord, and were heard; we offered
also sacrifices and fine flour, and lighted the lamps^b,
9 and set forth the loaves. And now see that ye keep
the feast of tabernacles^c in the month Casleu^d.
10 In the hundred fourscore and eighth year^{||^e}, the peo-
ple that were at Jerusalem and in Judea, and the
council, and Judas, sent greeting and health unto Aris-
tobulus, king Ptolemeus' master^{||^f}, who was of the stock
of the anointed priests, and to the Jews that were in

^{||^a} lit., *great heart.*

^{||^b} Or, *be reconciled to you.*

^a ch. 4. 7.

^{||^c} In the Syriac, *were sent from the kingdom to the holy land.*

^{||^d} Or, *gate.*

^b 1 MACC. 4. 50, 51.

^c LEV. 23. 34.

^d 1 MACC. 1. 54; 4. 52, 53. ch. 10. 5.

^{||^e} These words are by some connected with ver. 9, as part of the date of the letter. So ch. 11. 38.

^{||^f} He was a teacher in philosophy to Ptolemy VII., surnamed Physcon.

Egypt: insomuch as God hath delivered us from great 11
 ||^g Or, *as though we had been.* The 'king' was Antiochus Epi-
 phanes. 1. 2 Additions in Vulgate. ||^h lit., *caused to boil over.*
 3 Addition in the Syriac. ||ⁱ Or, *Diana*, as some think. See 1 Macc. 6. 2.
 perils, we thank him highly, as having been ||^g in battle
 against a king. For he [made numbers of men swarm 12
 out of Persia, and¹] cast ||^h them out that fought [against
 us²] within the holy city. For [when the king came 13
 to us to make war against the holy city, He drove him
 away; and³] when the leader was come into Persia,
 and the army with him that seemed invincible, they
 were slain in the temple of Nanea ||ⁱ by the deceit of
 Nanea's priests. For Antiochus, as though he would 14
 marry her, came into the place, and his friends that
 were with him, to receive money in name of a dowry.
 Which when the priests of Nanea had set forth, and 15
 he was entered with a small company into the compass
 of the temple, they shut the temple as soon as Antiochus
 was come in: and opening a privy door of the 16
 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.
 Blessed be our God in all things, who hath delivered 17
 up the ungodly.

Therefore whereas we are now purposed to keep the 18
 purification of the temple upon the five and twentieth
 day of the month Casleu^e, 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. For when 19
 our fathers were led into Persia, the priests that were
 then devout took the fire of the altar^f privily, and hid
 it in an hollow place ||^j of a pit without water ||^k, where
 they kept it sure, so that the place was unknown to all
 men. Now after many years, when it pleased God, 20
 Neemias, being sent from the king of Persia, did send
 of the posterity of those priests that had hid it to the
 fire: but when they told us they found no fire, but
 thick water; then commanded he them to draw it up, 21
 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. When 22
 this was done, and the time came that the sun shone,

^e LEV. 23. 24,
 27, 34.
 NUM. 29. 1.
 1 MACC. 4. 59.
 ch. 2. 16.

^f LEV. 6. 13;
 9. 24.
 NUM. 16. 46.

||^j Or, *valley.*
 ||^k lit., *having a waterless place or portion.*
 Perhaps, 'partially dry.'

which afore was hid in the cloud, there was a great fire
 23 kindled, so that every man marvelled. And the priests
 made a prayer whilst the sacrifice was consuming, I
 say, both the priests, and all the rest, Jonathan begin-
 ning, and the rest answering thereunto, as Neemias
 did.

24 And the prayer was after this manner; O Lord,
 Lord God, Creator of all things, Who art fearful and
 strong, and righteous, and merciful, and the only and
 25 gracious King, the only giver of all things, the only
 just, almighty, and everlasting, Thou that deliverest
 Israel from all trouble, and didst choose the fathers,
 26 and sanctify them: Receive^g the sacrifice for Thy
 whole people Israel, and preserve Thine own portion,
 27 and sanctify it. Gather^h those together that are scat-
 tered from us, deliver them that serve among the hea-
 then [that are unclean and reprobate⁴,] look upon them
 that are despised and abhorred, and let the heathen
 28 know that Thou art our God. Punishⁱ them that
 29 oppress us, and with pride do us wrong. Plant Thy
 people again^j in Thy holy place, as Moses hath
 30 spoken. And the priests sung psalms of thanksgiving
 31 [until the sacrifice was consumed⁵.] Now when the
 sacrifice was consumed, Neemias commanded the water
 32 that was left to be poured on the great stones^{||^l}. When
 this was done, there was kindled a flame: but it was
 consumed by the light that shined from the altar^{||^m}.
 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^{||ⁿ},
 and that Neemias had purified the sacrifices therewith.
 34 Then the king, inclosing the place, made it holy^{||^o}, after
 35 he had tried the matter. And the king [when he had
 proved it, gave the priests many goods and divers pre-
 sents, and he⁶] took many gifts, and bestowed thereof
 on those whom he would gratify, [and distributed
 36 them to them with his own hand⁷.] And Neemias
 called this thing Naphthar^{||^p}, which is as much as to
 say, a cleansing: but many men call it Nephi.

^g ECCLES. 36.
12.

^h ECCLES. 36.
11.

⁴ Addition in
the Syriac.

ⁱ ECCLES. 36.
7, 9, 10.

^j DEUT. 30.
3, 5.

ch. 2. 18.

⁵ Addition in
the Vulgate.

^{||^l} In the
Syriac, he
command-
ed the resi-
due of the
water to be
left, and the
place to be
surrounded
by great
stones.

^{||^m} In the
Syriac, the
light of the
fire on the
altar was
consumed.

^{||ⁿ} In the
Syriac,
thick water,
as in ver. 20.

^{||^o} Or, made a
temple.

⁶ Addition in
the Vulgate.

⁷ Addition in
the Vulgate.

^{||^p} Some sup-
pose that
the sub-
stance call-
ed 'naph-
tha' is re-
ferred to,
from its
igniting
under the
rays of the
sun.

CHAPTER II.

The letter, continued.

IT is also found in the records, that ^{||^a} Jeremy the 1 prophet commanded them that were carried away to take of the fire, as it hath been signified ^a, [and how he gave a charge to them that were carried into captivity, and declared and enjoined it to them that should come after ¹.] And how that the prophet, hav- 2 ing given them the law, charged them not to forget the commandments of the Lord, and that they should not err ^b in their minds, when they see images of silver and gold, with their ornaments. And with other such 3 speeches exhorted he them, that the law should not depart from their hearts. It was also contained in the 4 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 ^c, where Moses climbed up, and saw the heritage of God. And when 5 Jeremy came thither, he found an hollow ^{||^b} cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those 6 that followed him came to mark the way [and the place ²,] but they could not find it. Which when 7 Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather His people ^{||^c} again together, and receive them unto mercy ^{||^d}. Then shall the Lord shew them these 8 things, and the glory of the Lord shall appear, and the cloud also, as it was shewed ^d under Moses, and as when Solomon desired that the place might be honourably ^{||^e} sanctified. [For he treated wisdom in a 9 magnificent manner, and ³] it was also declared, that he being wise [spake, and according to the wisdom that was in him he ⁴] offered ^e the sacrifice of dedication, and of the finishing of the temple. And as when 10 Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices ^f [and oblations ⁵:] even so prayed Solomon also ^g, and the fire came down from heaven, and consumed the [sacrifices and ⁶] burnt

^{||^a} In Syriac and Vulgate, *the records of Jeremy the prophet.*
^a ch. 1. 19.

¹ Additions in Syriac and Vulgate.

^b JER. 10. 1—5.
BAR. 6. 4.

^c NUM. 27. 12; 33. 47.
DEUT. 3. 27; 32. 49; 34. 1.

^{||^b} lit., *a house of a cave.*

² Addition in Vulgate and Syriac.

^{||^c} Or, *the congregation of the people.*

^{||^d} Or, *be merciful to them.*

^d EX. 34. 5.
1 KIN. 8. 10, 11.

² CHR. 5. 13, 14; 7. 1. 2.
EZEK. 10. 3, 4; 43. 5.

^{||^e} In the Vulgate, *to the great God.*

^{3, 4} Additions in the Vulgate.

^e 1 KIN. 8. 62, &c.

^f LEV. 9. 23, 24.

⁵ Addition in Syriac.

^g 2 CHR. 7. 1.

⁶ Addition in the Syriac.

11 offerings. And Moses said, Because the^h [he-goat of
the⁷] sin offering was not to be eaten, it was con-
12 sumed. So [likewise] Solomon kept [the dedication⁸]
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
14 concerning the holy gifts [and sacrifices⁹.] In like
manner also Judas gathered together all those things
that were lost^l by reason of the war we had, and they
15 remain with us. Wherefore if ye have need thereof,
16 send some to fetch them unto you. Whereas we then
are about to celebrate the purification, we have written
unto you, and ye shall do well, if ye keep the same
17 days. We hope also, that the God^{llg} that delivered all
his people, and gave them all an heritage, and the
18 kingdom, and the priesthood, and the sanctuary, as he
promised in the law, will shortly^{llh} have mercy upon us,
and gatherⁱ us together out of every land^j under hea-
ven 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 bre-
thren, and the purification of the great [and renown-
20 ed¹⁰] temple, and the dedication of the altar, and the
wars against Antiochus Epiphanes, and Eupator his
21 son, 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^{lli}
the whole country, and chased barbarous multitudes
22 [who assailed them with fury and madness¹¹,] and re-
covered again the temple renowned all the world over,
and freed the city, and upheld the laws which were
going down^{llj}, the Lord being gracious unto them with
23 all favour: all these things [which happened¹²,] I say,
being declared^{llk} by Jason of Cyrene in five books, we
24 will assay^{lll} to abridge in one volume^{llm}. For consider-
ing the infinite number^{lln} [and the multitude of books¹³],
and the difficulty which they find that desire to look^{llo}
into the narrations of the story, for the variety^{llp} of the
25 matter, we have been careful [with much labour to ex-

^h LEV. 10.
16, 17.

⁷ Addition in
the Syriac.

⁸ Addition
in Vulgate.

⁹ Addition in
Syriac.

^{ll} Or,
dispersed.

^{llg} In the
Greek, *It is
God Who
delivered
&c.*

^{llh} Or, *He it
is, in Whom
we hope
that He
will shortly,
&c.*

ⁱ DEUT. 30.
3, 5.

ch. 1. 29.

^j Ps. 107. 2.
3; 106. 47.

EZEK. 39.
27, 28.

¹⁰ Addition
in Syriac.
Compare
ver. 22.

^{ll} Or,
*overran. lit.,
spoiled.*

¹¹ Addition
in Syriac. .

^{llj} Or,
*well-nigh
abolished.*

¹² Addition
in Syriac.

^{llk} In Vulgate,
comprised.

^{lll} In the
Syriac, *It is
my care,
with great
labour.*

^{llm} Or,
treatise.

^{lln} Or, *mass
of the
numbers.*

¹³ A dition
in Vulgate
and Syriac.

^{llo} Or, *enter
deeply into
the nar-
ratives:
lit., be
involved in.*

^{llp} Or,
abundance.

¹⁴ Addition
in Syriac.

pound these matters briefly but in order¹⁴], 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. Therefore to us, that have taken upon us this painful 26 labour of abridging, it was not easy, but a matter of sweat and watching, [and with much labour and weariness we have digested and abridged it:¹⁵] even as it is 27 no ease unto him that prepareth a banquet, and seeketh the benefit¹⁶ of others: yet for the pleasuring¹⁷ of many we will undertake gladly this great pains [and anxiety and undergo this trouble¹⁶:] [therefore let us be excused from writing to you of all the things that are related¹⁷,] leaving to the author the exact handling of 28 every particular, and labouring to follow the rules of an abridgement [according to the plan proposed¹⁸]. For as the master builder of a new house must care for 29 the whole building; but he that undertaketh to set it out¹⁸ and paint it, must seek out fit things for the adorning thereof: even so I think it is with us. [For to col- 30 lect all that is to be known, and to put the discourse in order¹⁹,] 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: but to use brevity, and 31 avoid much labouring of the work¹⁹, is to be granted to him that will make an abridgement. Here then will 32 we begin the story: [and let this be enough in the way of preface²⁰;] 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.

¹⁵ Addition
in the
Syriac.

¹⁶ Or, *satisfaction*.

¹⁷ Or, *to earn the gratitude*.

¹⁶ Addition
in Syriac.

¹⁷ Addition
in Syriac.

¹⁸ Addition
in the
Vulgate.

¹⁸ lit., *to burn in, or paint in encaustic*.

¹⁹ Addition
in the
Vulgate.

¹⁹ Or, *elaboration of details*.

²⁰ Addition
in the
Vulgate.

CHAPTER III.

Attempt of Heliodorus upon the Temple.

^a 4 Macc. 3.
20.

^{1, 2} Additions
in the
Vulgate.

^{1a} Or, *presents*, as in 1 Macc. 2. 18. But in the Syriac, *offerings*.

NOW when the holy city was inhabited with all 1 peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness, it came to pass that even the kings 2 themselves^a [and the princes¹] did honour the place [as worthy of the highest honour²,] and magnify the temple with their best gifts^{1a}; insomuch that Seleucus 3

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
 5 priest about disorder^{||b} in the city. And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor^{||c} of Celosyria and
 6 Phenice, and told him that the treasury in Jerusalem was full of infinite^{||d} sums of money, so that the multitude of their riches^{||e}, 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^b came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer^{||f}, 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,
 9 but indeed to fulfil the king's purpose. And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence^{||g} was given of the money, and declared wherefore he came, and asked if these things were so
 10 indeed. Then the high priest told him that there was such money^{||h} laid up for the relief of widows and fatherless children: and that some of it belonged to Hircanus son of Tobias^c, a man of great dignity, and not as that wicked Simon had misinformed^{||i}: the sum whereof in all was four hundred talents of silver, and
 12 two hundred of gold: and that it was altogether impossible^{||j} 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,
 13 honoured over all the world. 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
 15 agony^{||k} throughout the whole city. But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a

^{||b} In some copies, *about the office of œdile, or controller of markets.* In the Syriac, *through aid given to the iniquity practised in the city.*

^{||c} Or, *captain of the host.*

^{||d} lit., *unspeakable.*

^{||e} Or, *profits.*

^b 4 MACC. 4. 8. DAN. 11. 20.

^{||f} Or, *who had the charge over his affairs.*

^{||g} Or, *information.*

^{||h} Or, *that these were sums, or deposits.*

^c Josephus, Ant. XII. 4.

^{||i} Or, *falsely stated.*

^{||j} Or, *not to be thought of.*

^{||k} Or, *agitation.*

^d Ex. 22. 7,
&c.

law^{ll} concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept. Then whoso had looked the high 16 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. For the man 17 was so compassed with fear and horror^{ll} of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart. Others ran 18 flocking out of their houses to the^{llm} general supplication, because the place^{lln} was like to come into contempt. And the women^e, girt with sackcloth under 19 their breasts, abounded^{ll} in the streets, and the virgins that were kept in^{llp} ran, some to the gates, [some to Onias³,] and some to the walls, and others looked out of the windows. And all, holding their hands^f 20 toward heaven, made supplication. Then it would 21 have pitied a man^{llq} to see the falling down of the multitude of all sorts, and the fear of the high priest, being in such an agony. They then called upon the Al- 22 mighty Lord to keep the things committed of trust safe and sure for those that had committed them. Nevertheless Heliodorus executed that which was de- 23 creed^{llr}.

Now as he was there present^g himself with his guard 24 about the treasury, the Lord of spirits^{lls}, and the Prince of all power, caused a great apparition^{llt} [and the Spirit of the Almighty God gave a great evidence of His presence⁴,] so that all that presumed to come in with him were astonished at the power of God, and [falling down they⁵] fainted, and were sore afraid. For there 25 appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering^{llu} [and glorious in his vesture and apparel⁶,] 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. Moreover two other young men 26 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. And Heliodorus fell suddenly 27

^{ll} Or,
shuddering.

^{llm} Or, *to pray in the general supplication.*

^{lln} In the Syriac, *temple.*

^e 3 Macc. 1.
18.

4 Macc. 4. 9.

^f Or, *gathered in crowds.*

^{llp} Or,
shut up.

^g Addition in Vulgate.

^f Ps. 28. 2;
134. 2.

Is. 1. 15.

^{llq} Or, *it was pitiful to see the promiscuous falling down of the multitude.*

^{llr} Or, *he had resolved on.*

⁴ Macc. 4. 10.

^{lls} Or,
our fathers.

^{llt} In the Syriac, *a miracle and a great revelation.*

⁴ Addition in Vulgate.

⁵ Addition in the Vulgate.

^{llu} Or,
trappings of great beauty.

⁶ Addition in the Syriac.

unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter [and carried him out into the court⁷]. 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: for he by the hand of God was cast down^h [subdued by the power of the truth⁸,] and lay speechless without all hope of life. But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the Most High to grant him his lifeⁱ, who lay ready to give up the ghost. So the high priest^j, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice^{ll} ^v for the health of the man. 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, inasmuch as for his sake the Lord hath granted thee life: and seeing that thou hast been scourged from heaven^{ll} ^w, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more. So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king. Then testified^k he to all men the works of the great God, which he had seen with his eyes. And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said, 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. For he that dwelleth in heaven hath his eye^l on that place, and defendeth it; and he beateth and destroyeth them that come

⁷ Addition in the Syriac.

^h 3 MACC. 2.
22.
⁴ MACC. 4.
11.

⁸ Addition in the Syriac.

ⁱ 3 MACC. 2. 23.

^j 4 MACC. 4. 13.

^{ll} Or, *peace offering.*

^{ll} In Vulgate and Syriac, *by God.*

^k 4 MACC. 4. 14.

^l 1 KIN. 9. 3.
2 KIN. 19. 34.
PS. 46. 5, 6,
7; 48. 2;
125. 1, 2.
IS. 27. 3;
54. 17.
EZEK. 43. 7.

to hurt it. And the things concerning Heliodorus, and 40
the keeping of the treasury, fell out on this sort.

CHAPTER IV.

The foul deeds of Jason and Menelaus.

ⁿ 4 Macc. 4. 1.

^{||} ^a In Vulgate, *incited Heliodorus to do those things.*

^{||} ^b Or, *was the guardian of his own countrymen.*

^b 4 Macc. 4. 2.

^{||} ^c Or, *was maddened. In the Syriac, vehemently espoused his cause.*

^c 4 Macc. 4. 15, 16, 17, 18.

^{||} ^d Or, *intrigued for the high priesthood.*

^{||} ^e Or, *at an interview.*

^{||} ^f Or, *a gymnasium.*

See 1 Macc. 1. 11—15.

^{||} ^g lit., *a place for youths*; that is, for wrestling and other athletic contests.

See 1 Cor. 9. 24—27.

^{||} ^h That is, *to confer on them the privileges of citizens of Antioch.*

¹ Addition in Syriac.

^{||} ⁱ Or, *heathen usages.*

^{||} ^j Or, *favours granted by kings, as in the Syriac.*

^d 1 Macc. 8. 17.

THIS Simon ^a now, of whom we spake afore, having 1
been a bewrayer of the money, and of his country, 2
slandered Onias, as if he had terrified Heliodorus ^{||} ^a, 3
and been the worker of these evils. Thus was he bold 4
to call him a traitor, that had deserved well of the 5
city, and tendered ^{||} ^b his own nation, and was so zealous 6
of the laws. But when their hatred went so far, that 7
by one of Simon's faction murders were committed, 8
Onias ^b seeing the danger of this contention, and that 9
Apollonius, as being the governor of Celosyria and 10
Phenice, did rage ^{||} ^c, and increase Simon's malice, he 11
went to the king, not to be an accuser of his country- 12
men, but seeking the good of all, both publick and 13
private: for he saw that it was impossible that the 14
state should continue quiet, and Simon leave his folly, 15
unless the king did look thereunto. 16

But after the death of Seleucus ^c, when Antiochus, 17
called Epiphanes, took the kingdom, Jason the brother 18
of Onias laboured underhand ^{||} ^d to be high priest, pro- 19
mising unto the king by intercession ^{||} ^e three hundred 20
and threescore talents of silver, and of another revenue 21
eighty talents: beside this, he promised to assign an 22
hundred and fifty more, if he might have licence to set 23
him up a place for exercise ^{||} ^f, and for the training up of 24
youth ^{||} ^g in the fashions of the heathen, and to write 25
them of Jerusalem by the name of Antiochians ^{||} ^h. 26
Which when the king had granted, and he had [ob- 27
tained the high priesthood and ¹] gotten into his hand 28
the rule, he forthwith brought his own nation to the 29
Greekish fashion ^{||} ⁱ. And the royal privileges ^{||} ^j granted 30
of special favour ^d [through the mercy of God ²] to the 31
Jews by the means of John the father of Eupolemus, 32
who went ambassador to Rome for amity and aid, he 33
took away ^{||} ^k; and putting down the governments ^{||} ^l 34

² Addition in the Syriac. ^{||} ^k Or, *repudiated.* ^{||} ^l Or, *institutions, political and social.*

- which were according to the law, he brought up
 12 new customs against the law: for he built^e gladly^{||^m} a
 place of exercise under the tower itself, and brought
 the chief young men under his subjection, and made
 them wear a hat^{||ⁿ}.
- 13 Now such was the height of Greek fashions^{||^o}, and
 increase of heathenish manners, through the exceeding
 profaneness of Jason, that ungodly wretch, and no high
 14 priest; 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^{||^p}
 of the unlawful allowance in the place of exercise^{||^q}, after
 15 the game of Discus called them forth; not setting by^{||^r}
 the honours of their fathers, but liking the glory of the
 16 Grecians best of all^{||^s}. By reason whereof sore calamity
 came upon them: for they had them to be their
 enemies and avengers^{||^t}, whose custom they followed
 so earnestly, and unto whom they desired to be like in
 17 all things. For it is not a light thing^{||^u} to do wickedly
 against the laws of God: but the time following shall
 declare^f these things.
- 18 Now when the game that was used every fifth year^{||^v}
 was kept at Tyrus, the king being present [having
 19 come to be a spectator³,] this ungracious^{||^w} Jason sent
 special messengers^{||^x} from Jerusalem, who were Anti-
 ochians, to carry three hundred drachms of silver to
 the sacrifice of Hercules, which even the bearers there-
 of thought fit not to bestow upon the sacrifice, because
 it was not convenient, but to be reserved for other
 20 charges. This money then, in regard of the sender,
 was appointed to Hercules' sacrifice; but because of
 the bearers thereof [who had consented in their sim-
 plicity thus to arrange the matter⁴,] 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 [for the sake of business⁵,]

^o 1 MACC. 1.
15.

⁴ MACC. 4. 20.

^{||^m} In the
Vulgate, *he
dared to
erect a gym-
nasium.*

^{||ⁿ} Perhaps,
'the hat of
Hermes,'
worn by
Greek
athletes.
The Vul-
gate has,
'he placed
them in
brothels.'

^{||^o} In the Vul-
gate: 'Not
that this
was the
beginning,
but an
increase of
Gentile and
foreign
manners.'

^{||^p} In the
Syriac,
*spectators
of ungodly
sports.*

^{||^q} Or, *the
unlawful
athletic per-
formance.*

^{||^r} Or, *setting
at nought.*

^{||^s} Or, ac-
counting
*the Grecian
distinction
of highest
worth.*

^{||^t} Or,
tormentors.

^{||^u} In the
Syriac,
*good or
convenient;*
in the
Vulgate, *a
thing that
can go un-
punished.*

^f NUM. 32. 23.
PROV. 11. 21;
16. 5.
ECCLES. 8.
11, 12.
ECCLES. 5. 4,
5; 7. 8.

^{||^v} Probably in imitation of the Olympic games. ³ Addition in the Syriac. ^{||^w} Or, vile. See ch. 8. 34; 15. 3. ^{||^x} In the Syriac, *spectators*; Vulgate, *men who were sinners.* ⁴ Addition in the Syriac. ⁵ Addition in Syriac.

⁶ Addition in the Syriac.

^{||^y} Or, *with great pomp.*

[†] Josephus, Ant. XII. 5. 1; XV. 3. 1; XIX. 6. 2.

⁷ Addition in the Syriac.

^{||^z} Or, *to complete the records.*

⁸ Addition in the Syriac.

^{||^a} Or, *as though he was one in power.*

^{||^b} In the Syriac, of *insane zeal.*

^{||^c} Or, *intrigued against,* as in ver. 7.

^{||^d} Or, *was driven out as a fugitive.*

^{||^e} Or, *took no heed to pay it.*

^{||^f} Or, *tribute.*

^{||^g} In the Vulgate, *Mene-la-us was de-posed from the priest-hood.*

^{||^h} In the Vulgate, *was made governour.*

^{||ⁱ} Or, *one of his nobles.*

^{||^j} Or, *asylum.* It was probably a temple of Apollo.

and from thence [he went up⁶] to Jerusalem: where 22
he was honourably ^{||^y} 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.

Three years afterward Jason sent Menelaus^g, the a- 23
foresaid Simon's brother, to bear the money unto the
king [which he had promised to give him⁷], and to put
him in mind ^{||^z} of certain necessary matters [which were
in question between them⁸.] But he being brought to 24
the presence of the king, when he had magnified him
for the glorious appearance of his power^{||^a}, got the
priesthood to himself, offering more than Jason by 25
three hundred talents of silver. 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^{||^b}. Then Jason, who had 26
undermined ^{||^c} his own brother, being undermined by
another, was compelled to flee ^{||^d} into the country of the
Ammonites. So Menelaus got the principality: but as 27
for the money that he had promised unto the king, he
took no good order ^{||^e} for it, albeit Sostratus the ruler of
the castle required it: for unto him appertained the 28
gathering of the customs ^{||^f}. Wherefore they were both
called before the king. Now Menelaus left ^{||^g} his bro- 29
ther Lysimachus in his stead in the priesthood; and
Sostratus left ^{||^h} Crates, who was governor of the Cy-
prians. While those things were in doing, they of 30
Tarsus and Mallos made insurrection, because they
were given to the king's concubine, called Antiochis.
Then came the king in all haste to appease matters, 31
leaving Andronicus, a man in authority ^{||ⁱ}, for his deputy.
Now Menelaus, supposing that he had gotten a con- 32
venient 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.
Which when Onias knew of a surety, he reprov'd him, 33
and withdrew himself into a sanctuary ^{||^j} at Daphne,
that lieth by Antiochia. Wherefore Menelaus, taking 34
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^h with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith
 35 he shut up^{||^k} without regard of justice. For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved [and cursed him⁹] for the unjust murder of the man^{||^l}.
 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 [went to him and¹⁰] complained because Onias was slain without
 37 cause. Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest [and good and peaceable¹¹] behaviour of him that was
 38 dead. 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^{||^m} he the cursed murderer^{||ⁿ}. Thus the Lord rewardedⁱ him his punishment as he had deserved.
 29 Now when many sacrileges had been committed in the city^{||^o} by Lysimachus with the consent of Menelaus, and the bruit thereof^{||^p} was spread abroad, the multitude^{||^q} gathered themselves together against Lysimachus, many vessels of gold being already car-
 40 ried away. Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence [and massacre with impious hands¹²;] one Auranus^{||^r} being the leader [and chief of the assassins¹³,] a man [polluted and abominable¹⁴] far gone in years, and no
 41 less in folly. They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust^{||^s}, that was next at hand, cast them all together upon Lysimachus, and those that
 42 set upon them. 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^{||^t} him-
 43 self, him they killed beside the treasury. Of these matters therefore there was an accusation laid against
 44 Menelaus. Now when the king came to Tyrus, three

^h 1 MACC. 11. 62, 66; 13. 45, 50.

^{||^k} Or, *slew*, as in Vulgate and Syriac.

⁹ Addition in the Syriac.

^{||^l} In the Vulgate, *so great a man*.

¹⁰ Addition in the Syriac and Vulgate.

¹¹ Addition in the Syriac.

^{||^m} lit., *sent out of the world, or dispatched*.

^{||ⁿ} In the Vulgate, *the sacrilegious fellow*.

ⁱ JUDG. 9. 56. 1 KIN. 2. 5, 6. PS. 94. 23.

^{||^o} In the Vulgate, *temple*.

^{||^p} Or, *rumour of it*.

^{||^q} In the Syriac, *men of Jerusalem*.

¹² Addition in Syriac.

^{||^r} Some copies have *Tyrannus*, with the Vulgate.

¹³, ¹⁴ Additions in the Syriac.

^{||^s} Or, *cinders*.

^{||^t} Or, *sacrilegious fellow*. So ACTS 19. 37.

men that were sent from the senate ^u pleaded the cause before him: but Menelaus^j, being now convicted, promised Ptolemee the son of Dorymenes to give him much money^k, if he would pacify ^v the king toward him. Whereupon Ptolemee taking the king aside into a certain gallery ^w, as it were to take the air ^x, brought him to be of another mind: 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^l, should have been judged innocent^m, then he condemned to death. Thus they that followed the matter ^y for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment; [a fine was imposed on the citizens as though they had done the wrong¹⁵.] Wherefore even they of Tyrus, moved with hatredⁿ of that wicked deed, caused them to be honourably buried ^z. [But Menelaus sent a man to exact the unjust fine which he had promised¹⁶.] 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.

CHAPTER V.

The temple plundered by Antiochus.

ABOUT the same time Antiochus^a prepared his second voyage into Egypt: and then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air^b, in cloth of gold, and armed with lances, like a band of soldiers [in suits of armour¹], 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 [with bows bent²], and glittering of golden ornaments, and harness^{||} of all sorts. Wherefore every man prayed that that apparition might turn to good. 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

^u Or, the elders of the synagogue, as in the Syriac.

^j 1 Macc. 3. 58.

^k Ex. 23. 8. DEUT. 16. 19. PROV. 17. 23. EZEK. 22. 12.

^v Or, persuade the king to favour him.

^w Or, colonnade.

^x Or, cool himself.

^y 3 Macc. 7. 5.

^m Is. 5. 23.

^z Or, pleaded.

¹⁵ Addition in the Syriac.

ⁿ PROV. 24. 23, 24.

¹⁶ Or, made a liberal provision for their burial.

¹⁶ Addition in the Syriac.

^a 1 Macc. 1. 16, 17.

^b 4 Macc. 4. 22.

Josephus, Ant. XII. 5. 2.

¹ Compare Josephus, Jewish war, VI. 5. 3.

² Addition in the Syriac.

^{||} In the Syriac, their horses were bridled.

^{||} Addition in the Syriac.

^{||} Or, armour.

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^o that to get the day of them of his own nation would be a most unhappy day for him^{||} [or that the joy of such a triumph was the greatest grief³;] but thinking they had been his enemies, and not his coun- 7 trymen, whom he conquered. 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 8 the country of the Ammonites. In the end therefore he had an unhappy return, being accused^{||} before Aretas the king of the Arabians [and having made his escape⁴,] 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 coun- 9 trymen, he was cast out into Egypt. Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and think- 10 ing there to find succour by reason of his kindred: 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^d, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took 12 the city by force of arms, and commanded his men of war not to spare such as they met, and to slay such as 13 went up upon the houses. Thus there was killing of young and old, making away^{||} of men, women, and 14 children, slaying of virgins and infants. And there were destroyed^e within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict^{||} [forty thousand were made prisoners⁵;] 15 and no fewer sold than slain. Yet was he not content with this, but presumed to go into the most holy temple^f of all the world; Menelaus, that traitor to the 16 laws, and to his own country, being his guide: and taking the holy vessels with polluted hands, and with profane hands pulling down^{||} the things that were dedicated by other kings [and cities⁶] to the augmentation

^{||} In the Vulgate and Syriac, *while the citizens ran together to the wall.*

^c 2 SAM. 19. 2, 3.

^{||} Or, *success against one's kindred is the worst ill success.*

³ Addition in the Syriac.

^{||} Greek, *shut up.*

⁴ Addition in the Syriac.

^{||} In the Greek, *any attention whatever.* In the Vulgate, *neither having foreign burial.*

^d 1 MACC. 1. 20, &c.

^{||} Or, *destruction.*

^e 1 MACC. 1. 24.

^{||} Or, *in the dealing of blows.*

⁵ Addition in the Vulgate. In Josephus, Ant. XII. 5. 4, 'Ten thousand.'

^f 1 MACC. 1. 21—24. Josephus, Ant. XII. 5. 4.

^{||} Or, *dragging about.*

⁶ Addition in Vulgate and Syriac.

and glory and honour of the place, [even throughout the whole Sanctuary for whose honour they had been placed there⁷] he gave them away. And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while⁸ for the sins of them that dwelt in the city, and therefore his eye was not upon the place [and this contempt had happened to it⁸.] For¹⁸ had they not been formerly wrapped¹¹ in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus^h was, whom Seleucus the king sent to view the treasury. Nevertheless God did not choose the people¹⁹ for the place's sake, but the placeⁱ for the people's sake. And therefore the place itself, that was partaker with²⁰ them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken^j in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory^k.

So when Antiochus^l had carried out of the temple a²¹ 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. And he left governors²² to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there; and at Garizim, Andronicus; and²³ besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews. He sent also that²⁴ detestable ringleader Apollonius^m 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: who coming to Jerusalem, and pre-²⁵tending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his menⁿ to arm themselves. And so he slew²⁶ all them that were gone to the celebrating of the sabbath,¹¹ and running through the city with weapons slew great multitudes. But Judas Maccabeus with nine²⁷ others, or thereabout, withdrew himself into the wil-

⁷ Addition in the Syriac.

⁸ Is. 47. 6;
54. 7, 8.
ZECH. 1. 15.

⁸ Addition in the Vulgate. See ch. 3. 39.

¹¹ Or, *involved*.

^h ch. 3. 25, 26.

^j JER. 7. 4—7, 14.

^j Is. 60. 15;
62. 4; 49. 14.

^k BAR. 4. 24.

^l 1 MACC. 1. 23, 24.

^m 1 MACC. 1. 29—32.

ⁿ LAM. 1. 7.
1 MACC. 2. 38.
ch. 15. 1.

¹¹ *lit., to the sight, or spectacle.*

derness, and lived in the mountains^o after the manner of beasts, with his company, who fed on herbs [and roots^q] continually, lest they should be partakers of the pollution.

CHAPTER VI.

The persecution of the Jews by Antiochus Epiphanes.

- 1 NOT long after this the king^a sent an old man of Athens^{||a} to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: 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^{||b}, as they did desire that dwelt^{||c} in the place. The coming in of this mischief was sore and grievous to [all¹] the people: 4 for the temple was filled with riot and revelling by the Gentiles, who [greatly dishonoured it, and²] dallied with harlots, and had to do with women^{||d} within the circuit of the holy places, and besides that brought in 5 things that were not lawful. The altar^b also [which the law appointed to be set apart³] was filled with 6 profane things, which the law forbiddeth. [And the affliction was so sore, that⁴] neither was it lawful for a man to keep sabbath days or ancient feasts^{||e}, or to profess himself at all to be a Jew. And in the day of the king's birth^c 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^{||f} ivy^d [and with the 8 thyrsus in their hands⁵.] Moreover there went out a decree to the neighbour cities^e of the heathen, by the suggestion of Ptolemee^{||g}, against the Jews, that they should observe the same fashions^{||h}, and be partakers of their sacrifices, [that if they listened to them, and did as they would have them do, they would shew them 9 mercy⁶;] and whoso would not conform themselves to the manners of the Gentiles should be put to death. 10 Then might a man have seen the present misery^f. For there were two women brought, who had^g [been ac-
- ed with.* ^d 3 Macc. 2. 29. ^e Addition in the Syriac. ^o 4 Macc. 4. 23. ^{||g} Or, the Ptolemians, ch. 4. 45. The Syriac has, *and to Ptolemais.* ^{||h} Or, *that they should act in like manner against the Jews.* ⁶ Addition in the Syriac. ^f DAN. 11. 35; 12. 10. ^g 1 Macc. 1. 60, 61. ⁴ Macc. 4. 25.

^o 1 Macc. 1. 53.
HEB. 11. 38.

^q Addition in the Syriac.

^a DAN. 11. 36
—38.

1 Macc. 1.
41—50.
Josephus,
Ant. XII.
5. 4.

^{||a} In the Vulgate, *Antioch.* Some render it, 'an old man named Athenæus.'

^{||b} In Josephus, *Jupiter Hellenius.*

^{||c} In Syriac, *As they were strangers that dwelt there.*

¹ Addition in the Vulgate and Syriac.

² Addition in the Syriac.

^{||d} In the Vulgate, *women thrust themselves of their own accord into the holy places.*

^b 1 Macc. 1.
47.

³ Addition in the Syriac.

⁴ Addition in the Syriac.

^{||e} Or, *solemn days of the fathers.*

^c GEN. 40. 20.
MATT. 14. 6.

^{||f} Or, *crown-*

^{||g} Or, *the Ptolemians.* ^{||h} Or, *that they should act in like manner against the Jews.* ^f DAN. 11. 35; 12. 10. ^g 1 Macc.

⁷ Addition in the Vulgate.

^h 1 MACC. 2. 36—38.

ⁱ ch. 5. 22.

ⁱⁱ Or, *scrupled to defend themselves.*

⁸ Addition in the Vulgate.

^j EPH. 3. 13. PHIL. 1. 28.

⁹ Addition in the Syriac.

^k DEUT. 8. 5. PS. 118. 18.

JER. 10. 24. HAB. 1. 12.

REV. 3. 19.

¹⁰ Addition in the Vulgate.

¹¹ Addition in the Vulgate.

¹ GEN. 15. 16. DAN. 8. 23.

^m JUDG. 10. 15. JUDITH 5.

17—21.

WISD. 12. 20, 21.

ECCLUS. 17. 17—21.

1 COR. 11. 31, 32.

ⁿ JER. 51. 9. MATT. 23. 32.

1 THESS. 2. 16. REV. 18. 5.

^o IS. 57. 16—18.

LAM. 3. 22. ECCLUS. 35.

¹² Addition in the Syriac.

^p 1 SAM. 12. 22. PS. 94. 14.

LAM. 3. 31—33.

ch. 7. 16, 17.

¹³ Addition in the Vulgate.

^l Or, *we must return to*

the narrative.

^q 4 MACC. 1. 8; 5. 4, 35; 7. 6, 12; 8. 3, 9.

¹⁴ Addition in the Syriac.

^r lit., *drum*: an instrument of torture upon which the body was stretched and then beaten; referred to in HEB. 11. 35, 'others were *tortured*.' See also 3 MACC. 3. 27.

^s LEV. 11. 7, 8. IS. 65. 4; 66. 17. COL. 2. 21. ⁵ JOHN 12. 25. ACTS 20. 24. PHIL. 2. 30. REV. 12. 11. ^u Or, *dissection*, that is, of the victim. But the Vulgate has, *being moved with wicked pity.*

cused of having⁷] 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. And others, that had run together into 11 caves^h near by, to keep the sabbath day secretly, being discovered to Philipⁱ, were all burnt together, because they made a conscience to help themselvesⁱⁱ for the honour [and by reason of the religious observance⁸] of the most sacred day.

Now I beseech those that read this book, that they 12 be not discouraged^j [terrified or shaken⁹] for these calamities, but that they judge those punishments not to be for destruction, but for a chastening^k of our nation. For it is a token of His great goodness, when 13 wicked doers are not suffered [to go on in their ways¹⁰] any long time, but forthwith punished. For not as 14 with other nations, whom the Lord patiently forbearth to punish, till [the day of judgment arrive, and¹¹] they be come to the fulness¹ of their sins, so dealeth He with us^m, lest that, being come to the heightⁿ of sin, after- 15 wards He should take vengeance of us. And therefore 16 He never withdraweth His mercy^o from us: and though He punish [sinners¹²] with adversity, yet doth He never forsake^p His people. But let this that we 17 have spoken [for the consolation of the readers¹³] be for a warning unto us. And now will we come to the declaring of the matter^l in few words.

Eleazar^q, one of the principal scribes, an aged man, 18 and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh. But he, 19 choosing rather to die gloriously, than to live [at rest for a short time with shame¹⁴] stained with such an abomination, spit it forth, and came of his own accord to the torment^r, as it behoved them to come, 20 that are resolute to stand out against such things, as are not lawful^r for love of life^s to be tasted. But they 21 that had the charge of that wicked feast^u, for the old acquaintance they had with the man, taking him aside,

⁴ 4 MACC. 1. 8; 5. 4, 35; 7. 6, 12; 8. 3, 9. ¹⁴ Addition in the Syriac.

^r lit., *drum*: an instrument of torture upon which the body was stretched and then beaten; referred to in HEB. 11. 35, 'others were *tortured*.' See also 3 MACC. 3. 27.

^s LEV. 11. 7, 8. IS. 65. 4; 66. 17. COL. 2. 21. ⁵ JOHN 12. 25. ACTS 20. 24. PHIL. 2. 30. REV. 12. 11. ^u Or, *dissection*, that is, of the victim. But the Vulgate has, *being moved with*

wicked pity.

besought him^t 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; that in so doing he might be delivered from death, and for the old friendship with them find favour.

22 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray^u head^{||^m}, 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^{||ⁿ} straightways to

23 send him to the grave^v. For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think^w that Eleazar, being fourseore years old and ten, were now gone to a strange religion; and so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me^{||^o}, and I get [disgrace and derision and¹⁵] a stain to mine old age, and make it abominable. For though for the present time I should be delivered from the punishment of men^x: yet should I not escape the hand^y of the Almighty, neither alive, nor dead.

24 Wherefore now, manfully changing^{||^p} this life, I will shew myself such an one as mine age requireth, and leave a notable example [of manly fortitude¹⁶] to such as be young, [and encourage them to yield themselves with joy to afflictions and tortures, and¹⁷] to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment^z: 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, [or were

25 uttered in pride and arrogance¹⁸.] [And they began to scourge him¹⁹:] but when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death^a, I now endure sore pains in body by being beaten: but in soul am well content^b to suffer these things [because of the

26 law, and²⁰] because I fear Him. And thus this man

^t 4 MACC. 6. 15.

^u PROV. 16. 31; 20. 29. ECCLES. 25. 4—6.

^{||^m} In the Vulgate, *the in-bred honour of his gray head.*

^{||ⁿ} Or, *telling them.*

^v 4 MACC. 6. 17—19.

^w ROM. 14. 15. 1 COR. 8. 11 —13.

^{||^o} In the Syriac, *should perish in their error.*

¹⁵ Addition in the Syriac.

^x WISD. 3. 4. MATT. 10. 28. LUKE 12. 4.

^y WISD. 16. 13, 15. ECCLES. 2. 17, 18.

^{||^p} Or, *quitting.* Vulgate, *departing out of.*

^{16, 17} Additions in the Syriac.

^z Above, ver. 19. HEB. 11. 35.

¹⁸ Addition in the Vulgate and Syriac.

¹⁹ Addition in the Syriac.

^a 4 MACC. 6. 3. 27.

HEB. 11. 35. b MATT. 5. 12.

PHIL. 2. 17.

²⁰ Addition in the Syriac.

- ^c 4 MACC. 6. died ^c, leaving his death for an example ^d of a noble
30. courage, and a memorial of virtue, not only unto young
^d JAMES 5. 10. men, but unto all his nation ^{||a}.
HEB. 12. 1.
^{||} ^g Or, to the thousands of his nation.

CHAPTER VII.

The martyrdom of the seven brethren and their mother.

- ^a 4 MACC. 1. **I**T came to pass also, that seven brethren ^a with their 1
8; 8. 2. mother were taken, and compelled by the king
^b LEV. 11. 7, 8. against the law to taste swine's flesh ^b, and were tor-
ch. 6. 20. mented with scourges and whips [and other instru-
¹ Addition in ments of torture ¹.] But one ^c of them that spake first ^{||} 2
the Syriac. said thus, What wouldest thou ask or learn of us? we
^c 4 MACC. 9. 1. are ready to die ^d, rather than to transgress the laws of
^{||} Or, was the our fathers. Then the king, being in a rage, com-
chief, or 3. the eldest. manded pans and [brazen ²] caldrons to be made hot ^e:
^d DAN. 3. 17, which forthwith being heated, he commanded ^f to cut 4
18. ACTS 21. 13. out the tongue of him that spake first, and [the skin of
² Addition in his head being drawn off ³] to cut off the utmost parts
the Vulgate. of his body ^{||}, the rest of his brethren and his mother
^e JER. 29. 22. looking on. Now when ^g he was thus maimed in all his 5
^f 4 MACC. 10. members, he commanded him being yet alive to be
17. brought to the fire, and to be fried in the pan: and as
³ Addition in the vapour of the pan was for a good space dispersed, [as
Greek and Vulgate. his body was being roasted, and while he was suffering
^{||} Or, the ex- long torments ⁴] they exhorted one another with the
tremities of mother to die manfully, saying thus, The Lord God 6
his hands and feet. looketh upon us, and in truth hath comfort in us, as
^g 4 MACC. 9. Moses in his song ^h, which witnessed to their faces ^{||},
11—13. declared, saying, And He shall be comforted in His
⁴ Additions in Syriac servants.
and Vulgate. 6
^h DEUT. 32. 36.
^{||} Or, whose testimony is contrary to them.
^{||} In the Syriac, to the scourge and mockery.
^{||} In the Syriac, before thy whole body be maimed.
⁵ Addition in the Syriac. 7
So when the first was dead after this manner, they 7
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 ^{||}?
^{||} But he answered in his own language, and said, No. 8
Wherefore he also received the next torment in order,
as the former did; [and they put him also to death
with torture ⁵.] And when he was at the last gasp, he 9

- said, Thou like a fury^l 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^{ll}.
- 10 After him was the third made a mocking stock^{ll}: and when he was required, he put out his tongue, and
- 11 that right soon, holding forth his hands manfully, and said courageously, These I had from heaven; and for His laws I despise^{ll} them; and from Him I hope to receive them again. 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
- 14 and mangled the fourth in like manner. So when he was ready to die he said thus, It is good, being put to death by men^j, to look for hope from God to be raised up again^k by Him: as for thee, thou shalt have no^l
- 15 resurrection to life. Afterward they brought the fifth
- 16 also, and mangled him. Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt^m; yet think not that
- 17 our nation is forsaken of God; but abide a while, and beholdⁿ His great power, how He will torment^o 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^p against our God: therefore marvellous things are done
- 19 unto us. But think not thou, that takest in hand to strive against God^q, that thou shalt escape unpunished^{ll}.
- 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 that she had in the Lord. Yea, she exhorted every one of them in her own language, filled with courageous spirits^{ll}; and stirring up her womanish thoughts with a manly
- 22 stomach^{ll}, she said unto them, I cannot tell how ye came into my womb; for I neither gave you breath nor life^r, neither was it I that formed^{ll} the members of
- 23 every one of you; but doubtless the Creator of the

^{ll} Or, *O tyrant. In the Vulgate, O most wicked one.*

ⁱ DAN. 12. 2.
WISD. 3. 4, 5.
ACTS 24. 15.
HEB. 11. 35, 36.

^{ll} lit., *to an everlasting revival of life.*

^{ll} Or, *was put to the torture.*

^{ll} Or, *make no account of them.*
See ch. 14. 46.

^j WISD. 3. 4.
^k DAN. 12. 2, 3.
^l Ps. 1. 5, 6.

^m DAN. 11. 36.
WISD. 16. 14.
LUKE 12. 4.

ⁿ 4 MACC. 9. 9, 32; 10. 11.

^o JUDITH 16. 17.
ⁱ MACC. 6. 8, 9, 13.
ch. 9. 5, 6, 28.

^p DAN. 9. 11.
BAR. 1. 19, 20.
ch. 6. 12.

^q DAN. 8. 23—25; 11. 36.

^{ll} In the Syriac, *that thou shalt live.*

^{ll} In the Vulgate, *wisdom.*

^{ll} Or, *masculine temper.*

^r NUM. 16. 22.
IS. 42. 5;
57. 16.
ZECH. 12. 1.

^{ll} Or, *arranged, or, adjusted.*

^s IS. 45. 12.
JER. 27. 5.

world, who formed the generation of man^s, 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.

⁶ Addition in
Vulgate and
Syriac.

Now Antiochus, thinking himself despised, and ²⁴ suspecting it to be a reproachful speech [turned away from the voice of the upbraider, and was as though he heard it not⁶,] 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. But when the ²⁵

^t 4 MACC. 12. 6.

young man would in no case hearken unto him, the king called his mother^t, and exhorted her that she would counsel the young man to save his life. And ²⁶ when he had exhorted her with many words, she promised him that she would counsel her son. But ²⁷ 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

^{||} Or, *nurtured thee.*

this age, and endured the troubles of education^{||}. I ²⁸ 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^u; and so was mankind^v made likewise. Fear not^w this tormentor^{||}, ²⁹ but, being worthy of thy brethren, take thy death, that I may receive thee again^x in mercy with thy brethren.

^u WISD. 11. 17.
ROM. 4. 17.
HEB. 11. 3.

^v IS. 42. 5; 45. 12.
JER. 27. 5.

^{||} ECCLUS. 17. 1.

^l COR. 8. 6.
^w 4 MACC. 13. 14, 15.

MATT. 10. 28.
REV. 2. 10.

^{||} Or, *officer.*

^x Above,
ver. 11.
PS. 49. 15.
HEB. 11. 19, 35.

Whiles she was yet speaking these words, the young ³⁰ 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. And thou, that hast been the author of all ³¹ mischief against the Hebrews, shalt not escape the hands of God. For we suffer because of our sins. ³² And though the living Lord be angry with us a little ³³ while for our chastening and correction^y, yet shall he be at one again with his servants. But thou, O godless ³⁴

^y ch. 6. 14—16.

man, and of all other most wicked, be not lifted up^z without a cause, nor puffed up with uncertain hopes, 35 lifting up thy hand against the servants of God: for thou hast not yet escaped the judgment of Almighty 36 God, Who seeth all things. For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life^a [and enjoy life and light in the glory of the kingdom of God with Him⁷:] but thou, through the judgment of God, shalt receive just 37 punishment for thy pride^b. 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 38 plagues mayest confess, that He alone is God; and that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease^c.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was 40 mocked. So this man died undefiled^{||}, and put his 41 whole trust^d in the Lord. Last of all after the sons 42 the mother^e died. Let this be enough now to have spoken concerning the idolatrous feasts^{||}, and the extreme tortures.

^z DAN. 8. 11, 25; 11. 36.

^a DAN. 12. 2. WISD. 5. 16, 16.

^b TIT. 1. 2.

⁷ Addition in the Syriac.

^b 1 MACC. 6.

8, 9.

ch. 9. 5, &c.

^c WISD. 2. 6.

COL. 1. 24.

MATT. 24. 22.

4 MACC. 1.

11; 6. 23, 24;

17. 20.

^{||} lit., *clean*.

See LEV. 11.

43—45.

ACTS 11. 8.

^d JOB 13. 15.

^e 4 MACC. 17. 1.

^{||} lit., *dissections*

of victims.

See above,

ch. 6. 21.

CHAPTER VIII.

Exploits of Judas Maccabeus.

1 **T**HEN Judas^a 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 2 six thousand men. And they called^b upon the Lord, that He would look upon the people that was trodden down of all; and also pity the temple profaned of 3 ungodly men; 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^c 4 unto him, and remember the wicked slaughter of harmless infants^d, and the blasphemies committed against his name; and that he would shew his hatred against

^a 1 MACC. 3. 1,

&c.

Josephus,

Ant. XII. 7.

1.

^b 1 MACC. 3.

44, 45.

^{||} Or, *that*

was being

utterly

ruined.

^c 2 ESD. 15. 3,

9.

REV. 6. 10.

^d 1 MACC. 1. 61.

ch. 6. 10.

4 MACC. 4. 25.

|| Or, *that He would resent wickedness.* the wicked^{ll}. Now when Maccabeus had his company 5
 about him, he could not be withstood by the heathen
 [who were smitten with the fear and dread of him:¹] 6
 for the wrath of the Lord was turned into mercy.
 Therefore he came at unawares, and burnt up^e towns 6
 and cities, and got into his hands the most commodious
 places, and overcame and put to flight no small number
 of his enemies. But specially took he advantage of 7
 the night for such privy attempts, insomuch that the
 bruit of his manliness^{ll} was spread every where.
 || Or, *the fame of his valour.* So when Philip^f saw that this man increased by 8
 little and little [and that he was victorious in all his
 battles²,] and that things prospered with him still
 more and more, he wrote unto Ptoleumus, the governor
 of Celosyria and Phenice, to yield more aid to the
 king's affairs. Then forthwith choosing Nicanor^g the 9
 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. So Ni- 10
 canor undertook to make so much money^h of the
 captive Jews, as should defray the tribute of two
 thousand talents, which the king was to pay to the
 Romans. Wherefore immediately he sent to the cities 11
 upon the sea coast, proclaiming a sale of the captive
 Jews, and promising that they should have fourscore
 and ten bodiesⁱ for one talent, not expecting the ven-
 geance that was to follow upon him from the Almighty
 God.

Now when word was brought unto Judas of Ni- 12
 canor's coming, and he had imparted unto those that
 were with him that the army was at hand, they that 13
 were fearful^j, and distrusted the justice of God, fled,
 and conveyed themselves away. Others sold all that 14
 they had left, and withal besought^k the Lord to deliver
 them, being sold by the wicked Nicanor before they
 met together^{ll}: and if not for their own sakes^l, yet for 15
 the covenants^m He had made with their fathers, and
 for His holy and glorious name's sakeⁿ, by which they
 were called.

|| Or, *that He would
 resent
 wickedness.*

¹ Addition in the Syriac.

^e 1 Macc. 3. 5, 8.

|| Or, *the fame of his valour.*

^f ch. 5. 22.

² Addition in the Syriac.

^g 1 Macc. 3. 38. Josephus, Ant. XII. 7. 3.

^h 1 Macc. 3. 41.

ⁱ DAN. 14. 32.

^j JUDG. 7. 3. 1 Macc. 3. 56. ^k 1 Macc. 3. 44.

|| Or, *engaged in battle.*

^l DEUT. 9. 5, 6. ^m PS. 105. 8, 9, 10.

ECCLES. 36. 8. 1 Macc. 4. 10.

ⁿ EZEK. 36. 21, 22.

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
 17 against them; but to fight manfully, and to set before their eyes the injury that they had unjustly done to the holy place^o, and the cruel handling of the city, whereof they made a mockery, and also the taking
 18 away of the government^{||} of their forefathers: for they, said he, trust^p in their weapons and boldness; but our confidence is in the Almighty God, who at a beck^q can cast down both them that come against us, and also all
 19 the world [with the breath of His mouth³.] Moreover he recounted unto them what helps their forefathers^r had found, and how they were delivered, when under^s Sennacherib an hundred fourscore and five thousand
 20 perished. And he told them of the battle that they had in Babylon with the Galatians^t, 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
 22 divided his army into four parts; and joined with himself his own brethren, leaders of each band, to wit, Simon, and Joseph^{||}, and Jonathan, giving each one
 23 fifteen hundred men. Also he appointed Eleazar to read^{||} the holy book: and when he had given them this watchword^u, The help^v of God; himself leading
 24 the first band, he joined battle with Nicanor. 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 [by cutting off their hands
 25 or putting out their eyes⁴.] and so put all to flight; and took their money that came to buy them, and pursued
 26 them far: but lacking^{||} time they returned: for it was the day before the sabbath^w, and therefore they would no longer pursue them.

^{||} In the Vulgate, *seven*. See 1 Macc. 4. 6. 8.

^{||} In the Vulgate, *not to be reconciled to the enemies*.

^o JUDITH 9. 8.

^{||} Or, *ordinances*.

^p JUDITH 9. 7

^q Ps. 46. 6.

Is. 40. 15.

Wisd. 11. 20; 12. 9.

³ Addition in the Syriac.

^r 1 Macc. 7. 41.

ch. 15. 22.

^s 2 KIN. 19. 35.

Is. 37. 36.

ECCLES. 48. 21.

^t 1 Macc. 8. 2.

^{||} In the Vulgate, *six*.

^{||} In the Syriac, *eighty thousand, besides forty thousand Macedonians who had come to their aid*.

^{||} Called *Joannan* in 1 Macc. 2. 2.

^{||} Or, *having read to them concerning Eleazar*, which is the conjecture of Grotius. The Vulgate has *Esdras* for *Eleazar*.

^u JUDG. 7. 18, 20.

Ps. 60. 4.

LXX.

ch. 13. 15.

^v ch. 15. 35.

⁴ Addition in the Syriac.

The Greek signifies, *they disabled them in their limbs*.

^{||}lit., *they were shut up, or limited by the hour*. ^w JUDITH 8. 6. MARK 15. 42. LUKE 23. 54.

So when they had gathered their armour ^{||} together, 27
 and spoiled their enemies, they occupied themselves
 about the sabbath, yielding exceeding praise and
 thanks^x to the Lord, who had preserved them unto
 that day, which was the beginning of mercy distilling
 upon them. And after the sabbath, when they had 28
 given part of the spoils to the maimed, and the widows,
 and orphans, the residue they divided among them-
 selves and their servants^{||}. When this was done, and 29
 they had made a common supplication, they besought
 the merciful Lord to be reconciled with his servants
 for ever. Moreover of those that were with Timo- 30
 theus^y and Bacchides^z, 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. And when they had gathered their 31
 armour together, they laid them up all carefully in
 convenient places, and the remnant of the spoils they
 brought to Jerusalem. They slew also Philarches, 32
 that wicked person, who was with Timotheus, and had
 annoyed the Jews many ways. Furthermore at such 33
 time as they kept the feast for the victory in their
 country they burnt^a Callisthenes [and certain others⁵,]
 that had set fire upon the holy gates, who had fled
 into a little house; and so he received a reward^b meet
 for his wickedness. As for that most ungracious^{||} 34
 Nicanor, who had brought a thousand merchants to
 buy the Jews, he was through the help of the Lord 35
 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 ser-
 vant^{||} through the midland unto Antioch, having very
 great dishonour, for that his host was destroyed. Thus 36
 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^c, because they
 followed the laws that He gave them.

^{||} Or, *the weapons of the enemy.*

^x 1 MACC. 4. 24, 25.

^{||} Or, *children.*

^y 1 MACC. 5. 6.

^z 1 MACC. 7. 8. ch. 10. 32, 37; 12. 2.

^a 1 MACC. 4. 38.

⁵ Addition in the Syriac and in one Greek copy.

^b ch. 4. 38; 5. 7.

^{||} lit., *thrice guilty.* The word is found also in ESTHER 16. 15, and below, ch. 15. 3.

^{||} Or, *making himself solitary, like a runaway.*

^c JUDITH 5. 20, 21; 11. 10. ch. 12. 40.

CHAPTER IX.

Antiochus' sickness and death.

1 ABOUT that time came ^a Antiochus with dishonour ^{||a}
 2 **A** out of the country of Persia. For he had entered
 the city called Persepolis, and went about to rob the
 temple, and to hold ^{||b} the city; whereupon the multi-
 tude running to defend themselves with their wea-
 pons ^{||c} [mustered a great host against him, and over-
 came his whole army, and ¹] put them to flight; and
 so it happened, that Antiochus being put to flight of
 3 the inhabitants returned with shame ^{||d}. Now when he
 came to Ecbatane, news was brought him what had
 happened unto Nicanor and Timotheus [and the men
 4 under his command ².] Then swelling with anger, he
 thought to avenge upon the Jews the disgrace done
 unto him by those that made him flee. Therefore com-
 manded he his chariotman to drive without ceasing,
 and to dispatch the journey, the judgment ^b of God ^{||e}
 now following him. For he had spoken proudly in
 this sort, That he would come to Jerusalem, and make
 5 it a common buryingplace ^c of the Jews ^{||f}. But the
 Lord Almighty ^{||g}, the God of Israel, smote him with
 an incurable and invisible plague ^d: for as soon as he
 had spoken ^{||h} these words, a pain of the bowels that
 was remediless came upon him, and sore torments of
 6 the inner parts; and that most justly ^e: for he had
 tormented other men's bowels with many and strange
 7 torments. Howbeit he nothing at all ceased from his
 bragging, but still was filled with pride, breathing ^f
 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 hav-
 ing a sore fall, all the members of his body were much
 8 pained ^{||i}. And thus he that a little afore thought he
 might command the waves of the sea, (so proud was
 he beyond the condition of man ^g) and weigh the high
 mountains in a balance, was now cast on the ground,
 and carried in an horselitter, shewing forth unto all
 9 the manifest power of God. So that the worms rose

^a 1 MACC. 6.

1, &c.

Josephus,

Ant. XII.

9. 1.

See ch. 1. 13

—16.

^{||a} Or, with
his army in
confusion.^{||b} Or, oppress
or, harass
the city.^{||c} Or, took up
arms in
defence.¹ Addition in
the Syriac.^{||d} Or, made a
dishonour-
able retreat.² Addition
from the
Greek.^b Ex. 14. 5, 6, 8.^{||e} lit., a
judgment
from
heaven.^c JER. 26. 28.^{||f} In the
Syriac,
habitation
of the Gen-
tiles. See
ch. 11. 2.^{||g} In theGreek, *That**seeth all**things.* See

ch. 12. 22;

15. 21.

ECCLES. 15.

18, 19;

23. 19, 20.

^d 1 MACC. 6.

8, 9, 13.

^{||h} Or, ended.
See DAN. 4.
31.^e JUDG. 1. 7.

MATT. 7. 2.

^f Ps. 27. 12.^{||i} lit., dis-
torted, or,
dislocated.^g Is. 14. 12—

17.

DAN. 11. 36.

up out of the body of this wicked man, and whiles
 he lived in sorrow and pain, his flesh fell away^h, and
 the filthiness of his smell was noisome to all his army.
 And the man, that thought a little afore he could
 reach to the starsⁱ of heaven, no man could endure
 to carry for his intolerable stink.

^h 2 CHR. 21.
18, 19.
ACTS 12. 23.

ⁱ DAN. 8. 9, 10;
11. 36.

^{llj} In the
Syriac,
knowledge
of the truth.

³ Addition in
the Syriac.

^{llk} In the
Syriac,
habitation
of the Gen-
tiles, as in
ch. 11. 2.

⁴ Addition in
the Syriac.

^j PS. 79. 2, 3.
1 MACC. 7. 17.

^{lll} Some
conjecture
'Antioch,'
as in ch. 6. 1.

⁵ Addition in
the Syriac.

^k EZRA 6. 9.
1 MACC. 10.
39, 40.

Here therefore, being plagued, he began to leave
 off his great pride, and to come to the knowledge of
 himself^{llj} by the scourge of God, his pain increasing
 every moment. 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. This wicked person vowed also [with prayer
 and supplication³] unto the Lord, Who now no more
 would have mercy upon him, saying thus, 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
 buryingplace^{llk}), he would [rebuild and⁴] set at liberty:
 and as touching the Jews, whom he had judged not
 worthy so much as to be buried^j, 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^{lll}: 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 belong-
 ing to the [daily⁵] sacrifices^k: 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. But for all this his pains would not cease: for
 the just judgment of God was come upon him: there-
 fore despairing of his health, he wrote unto the Jews
 the letter underwritten, containing the form of a sup-
 plication, after this manner:

Antiochus, king and governor, to the good Jews
 his citizens wisheth much joy, health, and prosperity:
 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 [because of His great good-
 ness⁶.] As for me, I was weak, or else I would have

⁶ Addition in
the Syriac.

- remembered kindly your honour and good will, [and would have rendered to you much honour and peace⁷.] Returning out of Persia, [my mind was moved with affection towards you⁸,] and being taken with a grievous disease, [when I had but a little way to come to you⁹] I thought it necessary to care for the common
- 22 safety of all: not distrusting mine health, but having
 23 great hope to escape this sickness. But considering
 24 that even my father, at what time he led an army into
 24 the high countries, appointed a successor, 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,
 25 might not be troubled: 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 ;
 26 to whom I have written as followeth: 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 main-
 tain friendship and brotherly love towards me¹⁰] and
 27 my son. For I am persuaded that he [will behave
 with moderation and humanity, and¹¹] 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 death¹ in a strange country in the moun-
 29 tains. And Philip^m, that was brought up with himⁿ,
 carried away his body, who also fearing the son of
 Antiochus went into Egypt^o to Ptolemeus Philometor.

⁷ Addition in the Syriac.⁸ Addition in the Syriac.⁹ Addition in the Syriac.¹⁰ Addition in the Syriac.¹¹ Addition in the Vulgate.¹ DAN. 8. 25 ; 11. 45.^m 1 MACC. 6. 14.ⁿ ACTS 13. 1.^o 1 MACC. 6. 55, 63.

CHAPTER X.

Further exploits of Judas Maccabeus.

2 NOW Maccabeus and his company, the Lord guiding them, recovered the temple^a and the city: but the altars which the heathen had built in the open

^a 1 MACC. 4. 36—54. Josephus, Ant. XII. 7. 6.

street, and also the chapels^{||^a}, they pulled down. And 3
 having cleansed the temple they made another altar^b,
 [having first brought the stones through the fire to
 purify them¹] and striking stones they took fire out
 of them, and offered a sacrifice after two^{||^b} years, and
 set forth incense, and lights, and shewbread. When 4
 that was done, they fell flat down^c, and besought
 the Lord 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^d,
 and that they might not be delivered unto the blasphemous
 and barbarous nations, [to the uncircumcised and
 the unclean².] Now upon the same day that the 5
 strangers profaned the temple, on the very same day
 it was cleansed again^e, even the five and twentieth day
 of the same month, which is Casleu^{||^e}. And they kept 6
 eight days with gladness, [and many festivities every
 year³,] as in the feast of the tabernacles, remembering
 that not long afore they had held the feast of the
 tabernacles, when as they wandered^{||^d} in the mountains
 and dens^f like beasts. Therefore they bare branches, 7
 and fair boughs, and palms^g also, and sang psalms unto
 Him that had given them good success in cleansing His
 place. They ordained also by a common statute and 8
 decree^h, That every year those days should be kept of
 the whole nation of the Jews. And this was the endⁱ 9
 of Antiochus, called Epiphanes.

Now will we declare the acts of Antiochus Eupator^j, 10
 who was the son of this wicked man, gathering briefly^{||^e}
 the calamities of the wars. So when he was come to the 11
 crown, he set one Lysias^k over the affairs of his realm, and
 appointed him^{||^f} chief governor^{||^g} of Celosyria and Phe- 12
 nice. For Ptolemeus¹, 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. Whereupon being accused of the king's 13
 friends before Eupator, and called traitor at every word,
 because he had left Cyprus, that Philometor had com-
 mitted unto him, and departed to Antiochus Epiphanes,
 and seeing that he was in no honourable place^{||^h},
 and seeing that he was in no honourable place^{||^h},
 and seeing that he was in no honourable place^{||^h},

¹ I Macc. 3. 38. ch. 4. 45; 8. 8. ^{||^a} Or, could not hold his power honourably.

^{||^a} Or, *idol shrines, or groves.*

^b 1 Macc. 4. 47.

¹ Addition in the Syriac.

^{||^b} Or, *three*, as in 1 Macc. 4. 52, 53, and so one Greek MS. here. See DAN. 12. 11, 12.

^c JUDITH 4. 11.

^d JUDG. 10. 15.

2 SAM. 24. 14.

ECCLES. 2.

17, 18.

JUDITH 7. 29;

8. 27.

3 Macc. 2.

17; 6. 10.

ch. 6. 12, &c.

² Addition in the Syriac.

See Is. 52. 1.

^e 1 Macc. 4.

53, 54.

^{||^c} Or, *Chisleu*,

the ninth

month. See

NEH. 1. 1.

ZECH. 7. 1.

1 Macc. 1. 54.

³ Addition in the Syriac.

^{||^d} Or, *during*

the feast of

tabernacles

they had

wandered.

^f HEB. 11. 38.

ch. 5. 27.

^g LEV. 23. 40.

NEH. 8. 15.

JUDITH 15.

12.

1 Macc. 13.

51.

^h JUDITH 16.

25 (Vulg.).

ⁱ DAN. 8. 25;

11. 45.

^j 1 Macc. 6.

17.

^{||^e} Or,

abridging.

^k 1 Macc. 3.

32, 38.

^{||^f} Or, *who*

had formerly

been,

as in Syriac.

^{||^g} Or, *general*

of the army.

he was so discouraged, that he poisoned himself and died.

14 But when Gorgias^m was governor of the holdsⁱ, he hired soldiers, and nourished^j war continually with the
 15 Jews: and therewithal the Idumeans^k, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished
 16 from Jerusalem, they went about to nourish war. Then they that were with Maccabeus made supplicationⁿ, and besought God that He would be their helper; and so they ran with violence upon the strong holds^o of the
 17 Idumeans, 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
 18 than twenty thousand. And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege, Maccabeus left Simon^p and Joseph^q, 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, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape. But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and
 22 set their enemies free to fight against them. So he slew those that were found traitors, and immediately
 23 took the two castles. 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^r, 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 [to Jerusalem⁴] as though he would take Jewry by force of arms [and lay it waste, and seize all that was
 25 in it⁵.] But when he drew near, they that were with Maccabeus turned themselves to pray^s unto God, and sprinkled earth upon their heads, and girded their

^m 1 MACC. 4. l.

ch. 8. 9.

ⁱ Or, *strong-holds*, lit., *places*.

^j Or, *fomented*.

^k In the Vulgate, *Jews*, meaning deserters or apostates. See 1 MACC. 1. 43. 52; 2. 44.

ⁿ 1 MACC. 4. 30—33.

^o 1 MACC. 5. 3.

^p ch. 8. 22.

^q 1 MACC. 5. 18, 19, 56—61.

^r 1 MACC. 5. 6, 7.

⁴ Addition in the Syriac.

⁵ Addition in the Syriac.

^s 1 MACC. 5. 33.

^t JUDITH 4.
11, 12.

^u Ex. 23. 22.
³ Macc. 7. 9.

^{ll} Or, *they halted.* In the Syriac, *they were silent.*

^{mm} Or, *courage.* The Greek word denotes 'animal courage,' such as is akin to the rage of wild beasts. Aristotle, *Ethica Eud.* 3. 1, 15, 16. See *Wisd.* 11. 18.

^v ch. 2. 31.

ⁿⁿ Or, *the other three took Maccabeus,* as some conjecture.

^{oo} Or, *thrown into confusion.*

^{pp} Probably the place called Jazar in 1 Macc. 5. 8.

^{qq} Addition in the Syriac. ^w ch. 12. 14.

^{rr} Addition in the Syriac.

^{ss} Addition in the Vulgate.

^{xx} 1 Macc. 3. 5; 5. 35.

^{yy} Addition in the Vulgate.

^{zz} See ch. 12. 2.

loins with sackcloth^t, and fell down at the foot of the altar, and besought Him to be merciful to them, and to be an enemy^u to their enemies, and an adversary to their adversaries, as the law declareth. 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^{ll}. Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage^{mm} leader of their battle. But when the battle waxed strong, there appeared unto the enemies from heaven^v five comely men upon horses, with bridles of gold, and two of them led the Jews, and took Maccabeusⁿⁿ 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^{oo}, they were killed. And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

As for Timotheus himself, he fled into a very strong hold, called Gazara^{pp}, where Chereas was governor [formerly, and then held it for a prison⁶.] But they that were with Maccabeus laid siege against the fortress courageously four days. And they that were within, trusting to the strength of the place^w, blasphemed exceedingly [casting reproaches and curses upon Judas Maccabeus⁷,] and uttered wicked words. Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage [scaled it and⁸] killed all that they met withal. Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt^x the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city, and [having for two days together pillaged and sacked the fortress, they⁹] killed Timotheus^y, that was hid in a certain pit, and Chereas his brother, with Apollophanes. When

this was done, they praised the Lord with psalms and thanksgiving, Who had done so great things for Israel, and given them the victory.

CHAPTER XI.

Defeat of Lysias.

NOT long after this, Lysias^a the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done. And when he had gathered^b about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles, 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: 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. So he came to Judea, and drew near to Bethsura^c, which was a strong town^{||}, but distant from Jerusalem about five furlongs, and he laid sore siege unto it. Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought^d the Lord that He would send a good angel^e to deliver Israel. Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren [that were straitened by the enemy¹]: so they went forth together with a willing mind. And as they were at Jerusalem, there appeared^f before them on horseback one in white clothing, shaking his [spear, with²] armour of gold. Then they praised the merciful God all together, and took heart, inso-much that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron. Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them. And giving a charge upon their enemies like lions^g, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other

^a 1 MACC. 4. 26, 27. Josephus, Ant. XII. 7. 5.

^b 1 MACC. 4. 28.

^{||} Or, to make the temple a source of revenue. See 1 MACC. 10. 42.

^c 1 MACC. 4. 29.

^{||} The Vulgate has, in a narrow place.

^d 1 MACC. 4. 30—33.

^e TOBIT 5. 21. ch. 15. 23.

¹ Addition in the Syriac.

^f ch. 2. 21; 10. 29.

² Addition in the Vulgate.

^g 1 MACC. 3. 4.

to flight. Many of them also being wounded escaped 12
 naked^{||}; and Lysias himself fled away shamefully, and
 so escaped. Who, as he was a man of understanding, 13
 casting with himself what loss he had had, and con-
 sidering that the Hebrews could not be overcome,
 because the Almighty God helped them, he sent unto
 them, and persuaded them to agree to all reasonable 14
 conditions, and promised that he would persuade the
 king^h that he must needs be a friend unto them.
 Then Maccabeus consented to all that Lysias desired, 15
 being careful of the common good; and whatsoever
 Maccabeus wrote unto Lysias concerning the Jews,
 the king granted it.

For there were letters written unto the Jews from 16
 Lysias to this effect: Lysias unto the people of the
 Jews sendeth greeting: John and Absalom^{||}, who were 17
 sent from you, delivered me the petition^{||} subscribed,
 and made request for the performance of the contents
 thereof. Therefore what things soever were meet to 18
 be reported to the king, I have declared them, and
 he hath granted as much as might be. If then ye will 19
 keep yourselves loyal to the state^{||}, hereafter also will
 I endeavour to be a means of your good. But of the 20
 particulars I have given order both to these, and the
 other that came from me, to commune with you, [and
 I have written and commanded all things to be done
 according to your will³.] Fare ye well. The hundred 21
 and eight and fortieth year, the four and twentieth day
 of the month Dioscorinthios^{||}.

Now the king's letter contained these words: King 22
 Antiochus unto his brother Lysias sendeth greeting:
 Since our father is translated unto the gods, our will 23
 is, that they that are in our realm live quietly, that
 every one may attend upon his own affairs. We 24
 understand also that the Jews would not consent¹ to
 our father, for to be brought unto the custom 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.
 Wherefore our mind is, that this nation shall be in 25
 rest, and we have determined to restore them their

^{||} Or, *un-armed*, casting away their weapons in their haste.

^h 1 Macc. 6. 58—60. Josephus, Ant. XII. 9. 7.

^{||} Gr. *Abessalom*.
^{||} The word denotes a public instrument or document.

^{||} Or, *friendly* to our affairs.

³ Addition in the Syriac.

^{||} The text here seems to be corrupt. There was a month called 'Dius' in Macedonian Greek. The Syriac has *Tisri*, answering to our November.

¹ 1 Macc. 2. 19—22. ch. 5. 27; 6. 9.

temple, that they may live according to the customs
 26 of their forefathers. 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.

^{||} *lit., right hands, as in 1 Macc. 11. 50. ch. 4. 34; 12. 11; 13. 22.*

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
 29 good health. Menelaus^j declared unto us, that your
 desire was to return home, and to follow your own
 30 business^{||}: wherefore they that will depart shall have
 safe conduct till the thirtieth day of Xanthicus with
 31 security. And the Jews shall use their own kind of
 meats and laws, as before; and none of them any man-
 32 ner of ways shall be molested for things ignorantly
 done. I have sent also Menelaus, that he may comfort
 33 you. Fare ye well. In the hundred forty and eighth
 year, and the fifteenth day of the month Xanthicus^{||}.

^j ch. 4. 23; 5. 15.

^{||} *In the Vulgate, to come down to your countrymen who are with us.*

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
 35 people of the Jews. 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
 37 you: for we are now going to Antioch. 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.

^{||} *The Macedonian name for April. In the Syriac, Nisan.*

^{||} *Some read Manius, or Manilius.*

^{||} *Or, conferred among yourselves, as in the Vulgate.*

CHAPTER XII.

Victories of Judas over Timotheus and Gorgias.

1 **W**HEN these covenants were made, Lysias went
 unto the king, and the Jews were^a about their
 2 husbandry^{||a}. But of the governors of several places,
 Timotheus^b, and Apollonius the son of Genneus, also
 Hieronymus, and Demophon, and beside them Nicanor
 the governor of Cyprus, would not suffer them to be

^a Ps. 107. 36, 37.

^{||a} *Or, gave themselves to field labour.*

^b 1 Macc. 5. 6, 37. ch. 8. 30, 32; 10. 37.

quiet, and live in peace. The men of Joppe also did ³ 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. Who accepted of it ⁴ according to the common decree of the city [accounting them their fellow citizens¹,] as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned^c no less than two hundred of them.

¹ Addition in the Syriac.

^c Josephus, Ant. XIV. 15. 10.

When Judas heard of this cruelty done unto his ⁵ countrymen, he commanded those that were with him to make them ready. And calling upon God the right- ⁶ eous Judge^d, he came against those murderers of his brethren, and burnt^e the haven by night, and set the boats on fire, and those that fled thither ⁷ ⁸ he slew. [Which when the citizens perceived, they closed the ⁷ gates²;] and when the town was shut up, he went backward, as if he would return ⁸ ⁹ to root out all them of the city of Joppe. But when he heard that the ⁸ Jammites^f were minded to do in like manner unto the Jews that dwelt among them, he came upon the ⁹ Jammites 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.

^d Ps. 94. 1, 2.

^e 1 Macc. 3. 5.

^h In Vulgate, *those that escaped from the fire.* In the Syriac, *those that were found in the ships.*

² Addition in the Syriac.

^l Or, *with a purpose to return.*

^f 1 Macc. 4. 15.

^g ch. 8. 20,

23. 24, 25;

11. 10; 13.

10.

⁴ Or, *pastoral tribes,* Judg. 6. 3—5.

^e *lit., to give them the right hand.* So ch. 4. 34; 11. 26; 13. 22.

^f Or, *pastures.*

^g Or, *assist.*

^h Or, *joined right hands,* as above, ver. 11.

ⁱ Or, *to take a city strongly secured by bridges.*

^j Or, *Casphon,* 1 Macc. 5. 36.

Now when they were gone from thence nine furlongs ¹⁰ in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him. Whereupon there was a very ¹¹ sore battle; but Judas' side by the help^g of God got the victory; so that the Nomades^h of Arabia, being overcome, besought Judas for peace^e, promising both to give him cattle^f, and to pleasure^g him otherwise. Then Judas, thinking indeed that they would be pro- ¹² fitable in many things, granted them peace: whereupon they shook hands^h, and so they departed to their tents.

He went also about to make a bridge to a certain ¹³ strong cityⁱ, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis^j. But they that were within it put ¹⁴ 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^h, and uttering such words as were not to be spoken^{||k}.
- 15 Wherefore Judas with his company, callingⁱ upon the great Lord of the world^j, Who without any rams or engines of war did cast down Jericho^k in the time of
- 16 Joshua, gave a fierce^{||l} assault against the walls, 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^{||m}.
- 17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that
- 18 are called Tubieni^{||n}. But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence [without his army, his hands being weakened because he had no troops³], having left a very strong garrison in a certain hold. 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^{||o} 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 horse-
- 21 men. Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion^{||p}: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness¹ of all the places [and of the
- 22 approaches on every side⁴.] But when Judas his first band came in sight, the enemies, being smitten with fear and terror through [the will of God Almighty and⁵] the appearing [in the battle against them⁶] of Him that seeth all things, fled amain^{||q}, one running this way, another that way, so as that they were often hurt^m of their own men, and wounded^{||r} with the points
- 23 of their own swords [for they were unsheathed⁷.] Judas also was very earnest in pursuing them, killing those wicked wretches^{||s}, of whom he slew about thirty thousand men. Moreover Timotheus himself fell into the

^h 2 SAM. 5. 6.
ch. 10. 34.

^{||k} Or, *such as it is not lawful to mention.*

ⁱ Above, ver. 6.

^j ECCLUS. 46. 5, 6.

^k JOSII. 6. 20.
HEB. 11. 30.

^{||l} lit., *after the manner of wild beasts.*

^{||m} That is, *reddened with blood throughout its extent, as in the Syriac.*

^{||n} Or, *Jews of Tob, in Gilead.*

¹ MACC. 5. 13.

³ Addition in the Syriac.

^{||o} Or, *set captains, as in the Syriac.*

^{||p} Or, *Carnaim, as in GEN. 14. 5. See 1 MACC. 5. 43.*

¹ JUDITH 4. 7.

⁴ Addition in the Syriac.

^{5, 6} Additions in the Syriac.

^{||q} Or, *took to flight.*

^m JUDG. 7. 22.

^{||r} Or, *maimed in their limbs, as in the Syriac.*

⁷ Addition in the Syriac.

^{||s} lit., *transfixing the guilty ones.*

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 ^{ll}. 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.

Then Maccabeus marched forth to Carnion, and to the temple of Atargatis ^{ll}, and there he slew five and twenty thousand ^{lv} persons. And after he had put to flight and destroyed them, Judas removed the host toward Ephron ⁿ, 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. But when Judas and his company had called upon Almighty God, Who with His power breaketh ^o the strength of His enemies, they won the city, and slew twenty and five thousand of them that were within.

From thence they departed to Scythopolis ^{lv}, which lieth six hundred furlongs from Jerusalem. 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; they gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks ^{lx} approaching.

And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea, who came out with three thousand men of foot and four hundred horsemen. And it happened that in their fighting together a few of the Jews ^{lv} were slain. 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 ^{lz}, so that Gorgias fled unto Marisa ^{la}. Now when they that were with Gorgias ^{lb} had fought long, and were weary, Judas called upon the Lord, that He

^{ll} Or, *meet with no favour.*

^{ll} Also called *Dercetis*, a fish-shaped idol worshipped by the Phenicians.

Others identify her with the Greek *Astarte*.

^{lv} In 1 Macc. 5. 34, *eight thousand.*

ⁿ 1 Macc. 5. 46.

^o JUDITH 9. 7; 16. 3.

^{lv} Or, *Bethsan*, as in 1 Macc. 5. 52. See also JUDITH 3. 10.

^{lv} The Syriac has, *to keep the feast of unleavened bread.* See TOBIT 2. 1.

^{lx} The Syriac has, *Idumeans.*

^{lz} Or, *his arm at the shoulder.*

^{lv} This was a fortress near Elen-theropolis. But the Syriac has, *Samaria.*

^{lz} Or, *Esdriin*, as in Vulgate and some Greek copies. But Grotius conjectured *men of Ephron*, ver. 27, above.

would shew Himself to be their helper and leader of
 37 the battle. And with that he began in his own lan-
 guage, 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^{||c}. And when the seventh day came, they
 purified themselves, as the custom was, and kept the
 sabbath^P in the same place.
 39 And upon the day following, as the use had been^{||d},
 Judas and his company came to take up the bodies of
 them that were slain, and to bury them with their
 40 kinsmen in their fathers' graves. Now under the coats
 of every one that was slain they found things conse-
 crated to the idols^{||e} of the Jamnites, which is forbidden
 the Jews by the law^q. Then every man saw that this
 41 was the cause wherefore they were slain^r. All men
 therefore praising the Lord, the righteous Judge, Who
 42 had opened the things that were hid^s, betook them-
 selves unto prayer, and besought Him that the sin com-
 mitted might wholly be put out of remembrance. Be-
 sides, that noble Judas exhorted the people to keep
 themselves^t from sin, forsomuch as they saw before
 their eyes the things that came to pass for the sins of
 43 those that were slain. And when he had made a
 gathering throughout the company^{||f} to the sum of two
 thousand drachms of silver, he sent it to Jerusalem to
 offer a sin offering^{||g}, doing therein very well and hon-
 estly, in that he was mindful of the resurrection^{||h}:
 44 for if he had not hoped that they that were slain should
 have risen again, it had been superfluous and vain^{||i} to
 45 pray [and offer sacrifices⁸] for the dead. And also in
 that he perceived that there was great favour laid up
 for those that died godly, [and a reward and hope and
 rest prepared for them⁹] it was an holy and good
 thought [to pray for the dead¹⁰.] Whereupon he made
 a reconciliation for the dead, that they might be de-
 livered from sin^{||j}.

^{||c} Perhaps
Adullam.
 GEN. 38. 12.

^P ch. 8. 27.

^{||d} Or, *as it
 had become
 a matter of
 necessity*.

^{||e} In the
 Syriac, *gold
 taken from
 the idols*.

^q DEUT. 7. 25,
 26.

^r DEUT. 23. 25.
 JUDITH 5. 20;
 11. 10.

^s PS. 139. 11,
 12.
 DAN. 2. 22.
 HEB. 4. 13.

^t JOSH. 6. 13,
 19.

^{||f} Or, *from
 man to
 man*.

^{||g} In the Vul-
 gate, *a sa-
 crifice for
 the sins of
 the dead*.

^{||h} In the
 Syriac, *be-
 cause of the
 hope of the
 resurrec-
 tion from
 the dead*.

^{||i} lit.,
trifling.

⁸ Addition in
 the Syriac.

⁹ Addition in
 the Syriac.

¹⁰ Addition
 in the
 Vulgate.

^{||j} Or, *re-
 leased from
 the sin*.

CHAPTER XIII.

Battles of Judas with Antiochus Eupator.

- IN the hundred forty and ninth year it was told 1
 Judas, that Antiochus Eupator^a was coming with
 a great power into Judea, and with him Lysias^b his 2
 protector, and ruler of his affairs, having either of them
 a Grecian^{||^a} power of footmen, an hundred and ten thou-
 sand, and horsemen five thousand and three hundred,
 and elephants two and twenty, and three hundred cha-
 riots armed with hooks^{||^b}. Menelaus^c also joined him- 3
 self with them, and with great dissimulation encour-
 aged Antiochus [and besought him to go to his place
 and destroy his fellow citizens¹], not for the safeguard
 of the country, but because he thought to have been
 made governor. But the King of kings moved An- 4
 tiochus' mind against this wicked wretch, and Lysias
 informed the king that this man was the cause^d 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. Now there was in that place a tower of 5
 fifty cubits high. full of ashes^{||^e}, and it had a round
 instrument^{||^d}, which on every side hanged down into
 the ashes^{||^e}. And whosoever was condemned of sacri- 6
 lege, or had committed any other grievous crime, there
 did all^{||^f} men thrust him unto death. Such a death it 7
 happened that wicked man to die, not having so much
 as burial in the earth; and that most justly^e: for in- 8
 asmuch as he had committed many sins^f about the
 altar, whose fire and ashes were holy, he received his
 death^{||^g} in ashes.
- Now the king came with a barbarous and haughty 9
 mind to do far worse to the Jews, than had been done
 in his father's time. Which things when Judas per- 10
 ceived [that is to say, the coming of the king and his
 purpose²,] he commanded the multitude to [watch in
 prayers and³] call upon the Lord night and day, that if
 ever at any other time, He would now also help them,
 being at the point to be put from^{||^h} their law, from their
 country, and from the holy temple: and that He would 11
- ^a 1 Macc. 6. 17.
^b ch. 11. 1.
^{||^a} In the Syriac, *a force composed of many nations.*
^{||^b} Or, *scythes.*
^c ch. 4. 23—25.
¹ Addition in the Syriac.
^d ch. 4. 7, 8.
^{||^e} That is, *hot ashes or coals.*
^{||^d} Perhaps, *a wheel, to which the criminal was tied.*
⁴ Macc. 9. 19, 20.
^{||^e} In the Vulgate, *this tower had a prospect steep down.*
^{||^f} Perhaps those present as spectators.
^e Ps. 9. 15, 16; 35. 8; 140. 9, 10. ch. 9. 6.
^f ch. 4. 23, 32, 39, 45, 50.
^{||^g} Probably after the events next recorded. See Josephus, Ant. XII. 9. 7.
² Addition in the Syriac.
³ Addition in the Syriac.
^{||^h} Or, *to be deprived of.*

not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous^{llh} nations. So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground^g three days long, Judas, having exhorted them, commanded they should [take food and^d] be in a readiness. And Judas, being apart with the elders [and taking counsel with them⁵,] determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight^{ll i} by the help of the Lord. So when he had^h committed all^{ll j} to the Creator of the world, and exhorted his soldiers to fight manfully, even unto deathⁱ, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin: and having given the watchword^j 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^{ll k} the elephants^k, with all that were upon him^{ll l}. And at last they filled the camp with fear and tumult, and departed with good success^{ll m}. This was done in the break of the day, because the protection of the Lord did help them.

Now when the king had taken a taste of the manliness^{ll n} of the Jews, he went about to take the holds by policy^{ll o}, and marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men^{ll p}: for Judas had conveyed unto them that were in it such things as were necessary. 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, [and they slew him at Judas' command⁶.] The king treated with them in Bethsura the second time, gave his hand^{ll q}, took their's, departed, fought with Judas, was overcome; heard that Philip^l, who was left over the affairs in Antioch, was desperately bent^{ll r}, confounded^{ll s}, intreated the Jews, submitted himself, and sware to all equal conditions,

from him, as in the Syriac.

ll' Or, he was in a consternation of mind.

ll^k In the Syriac, *ungodly and uncircumcised*. So above,

ch. 10. 4.
g JUDITH 4. 9—12.
ch. 11. 6.

4 Addition in the Syriac.

5 Addition in the Syriac.

llⁱ In the Syriac, *go forth and reconnoitre*.

h 1 SAM. 17. 47.
2 CHR. 20. 15.

ll^j Or, *the decision of the battle*.

i NEH. 4. 14.

1 MACC. 3. 21; 5. 32.

j JUDG. 7. 18, 20.

ch. 8. 23.

ll^k Or, *chief conductor*, as in Syriac.

k 1 MACC. 6. 43.

ll^l lit., *the multitude that were in the house*, perhaps the wooden tower on the elephant's back.

ll^m Or, *triumphantly*.

In the Syriac, *with joy and gladness*.

llⁿ Or, *daring*.

ll^o Or, *stratagemas*.

ll^p lit., *was worsted, or suffered defeat*.

6 Addition in the Syriac.

ll^q Gr. *right hand*, as in ch. 4. 34; 11. 26; 12. 11.

l 1 MACC. 6. 55, &c.

ll^r Or, *ready to revolt*

||^a In the Syriac, received Maccabeus with great friendship.

||^f In the Syriac, but left Hegemonides to be prefect from Ptolemais, &c.

||^u Or, were indignant.

||^v Or, stipulations.

agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place, and accepted 24 well of Maccabeus^{||s}, made him^{||t} principal governor from Ptolemais unto the Gerrhenians; came to Ptole- 25 mais: the people there were grieved for the covenants; for they stormed^{||u}, because they would make their covenants^{||v} void: Lysias went up to the judg- 26 ment 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.

CHAPTER XIV.

Attempts of Nicanor against the Jews.

||^a Or, Judas and his company were informed.

^a 1 MACC. 7. 1. Josephus, Ant. XII. 10. 1.

||^b A maritime town, north of Sidon. Syriac, *Elas*.

¹ Addition in the Vulgate.

^b Josephus, Ant. XX. 12. 1.

^c Ps. 106. 35. JER. 10. 1, 2. 1 MACC. 1. 11—15. ch. 4. 7—9.

||^e Or, in the times of confusion. See below, ver. 38.

^d 1 KIN. 2. 26, 27. EZEK. 13. 9.

||^d Probably olive boughs, presented in token of peace or submission.

||^e Or, were strengthened in their purpose.

||^f Or, pious ones. In Syriac, *zealots*. See 1 MACC. 2. 42; 7. 13.

AFTER three years was Judas informed^{||a}, that Demetrius^a the son of Seleucus, having entered by the haven of Tripolis^{||b} with a great power and navy [to places proper for his purpose¹,] had taken the 2 country, and killed Antiochus, and Lysias his protector.

Now one Alcimus, who had been high priest^b, and 3 had defiled himself wilfully in the times of their mingling^c with the Gentiles^{||c}, seeing that by no means he could save himself, nor have any more access^d to the holy altar, came to king Demetrius in the hundred and 4 one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs^{||d} which were used solemnly in the temple: and so that day he held his peace. Howbeit, having gotten opportunity to 5 further his foolish enterprize, and being called into counsel by Demetrius, and asked how the Jews stood affected^{||e}, and what they intended, he answered there- unto: Those of the Jews that be called Assideans^{||f}, 6 whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace. Therefore I, being deprived of mine ancestors' honour, 7 I mean the high priesthood, am now come hither: first, verily, for the unfeigned care I have of things 8

pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised 9 dealing^{||g} of them aforesaid. 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 10 unto all. 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^{||h}, being maliciously set against Judas, did 12 more incense Demetrius. And forthwith calling Nicanor^e, who had been master of the elephants, and making him governor over Judea, he [gave him letters 13 and a commission and²] sent him forth, commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great^{||i} 14 temple. Then the heathen^f, that had fled out of Judea from Judas, came to Nicanor by flocks^{||j}, thinking the harm and calamities of the Jews to be their 15 welfare. Now when the Jews heard of Nicanor's coming, and that the heathen were up^{||k} against them, they cast earth^g upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifesta- 16 tion^h of his presence. So at the commandment of the captain [Judas³] they [girt on their armour and³] removed straightways from thence, and came near unto them^{||l} at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the 18 sudden silence^{||m} of his enemies. Nevertheless Nicanor, hearing of the manliness of them that were with Judas [and their victories⁴,] and the courageousness that they had to fight for their country, durst not try the matter 19 by the sword. Wherefore he sent Posidonius, and 20 Theodotus, and Mattathias, to make peace^{||n}. 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 21 consented to the covenants, and appointed a day to

^{||g} Syriac, *pride and ambition*. In the Vulgate, *evil disposition*.

^{||h} Or, *the rest of the king's friends*.

^e 1 Macc. 7. 26. Josephus, Ant. XII. 10. 4.

² Addition in the Syriac.

^{||i} lit., *greatest*. In the Syriac, *great and glorious*.

^f JUDITH 7. 8. 1 Macc. 5. 33, 39; 3. 41.

^{||j} Or, *gathered round Nicanor in troops*. See ch. 3. 18.

^{||k} Or, *of the movement, or attempt of the heathen*. So ch. 4. 41; 5. 5.

^g JUDITH 4. 11, 15. 1 Macc. 3. 47.

^h Ex. 33. 15, 16. ZECH. 9. 14 —16.

ch. 3. 24; 15. 27. 3 Macc. 2. 9.

³ Additions in the Syriac.

^{||l} Or, *offered them battle*.

^{||m} Or, *coming*, as in Vulgate and Syriac.

⁴ Addition in the Syriac.

^{||n} lit., *to give and receive right hands*, as in ch. 4. 34; 13. 22.

¹ 1 Macc. 7.
28, 29.

^{5, 6} Additions
in the
Syriac.

^{11°} Or, *sepa-
rate seats.*

^{11^p} In the
Syriac, *they
saw one an-
other with
much peace.*

¹³ Above, ver.
14.

^{11^q} Or, *they
lived in
common.*

^{11^r} Or, *affected
the foreign
interest.*

⁷ Addition
in the
Vulgate.

⁸ Addition
in the
Vulgate.

^{11^s} Or, *a
stratagem.*

^k GEN. 31. 2.

⁹ Addition
in the
Syriac.

¹⁰ Addition
in the
Vulgate.

^{11^t} Or, *antici-
pated in an
honourable
way.*

¹¹ Addition
in the
Syriac.

¹ 1 Macc. 7.
33, &c.

meet in¹ [when they might see one another⁵] together by themselves; [but on both sides there was a retinue of armed men⁶:] and when the day came, and stools^{11°} were set for either of them, Judas placed armed men²² ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference^{11^p}.

Now Nicanor abode in Jerusalem, and did no hurt,²³ but sent away the people that came flocking^j unto him. And he would not willingly have Judas out of his²⁴ sight: for he loved the man from his heart. He²⁵ prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life^{11^q}. But Alcimus, perceiving the love that was betwixt²⁶ them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state^{11^r}; for that he had ordained Judas, a traitor to his realm, to be the king's successor. Then the king being in a rage, and pro-²⁷voked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants [of friendship⁷,] and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

When this came to Nicanor's hearing, he was much²⁸ confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault. But because there was no²⁹ dealing against the king, he watched his time to [execute the order and⁸] accomplish this thing by policy^{11^s}. Notwithstanding, when Maccabeus saw that Nicanor³⁰ [altered^k his behaviour and⁹] began to be churlish unto him, and that he entreated him more roughly than he was wont [when they met together¹⁰,] perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor. But the other, knowing that³¹ he was notably prevented^{11^t} by Judas' policy [and that Judas was prepared, and surrounded by his men¹¹,] came into the great and holy temple¹, and commanded the priests, that were offering their usual sacrifices, to

32 deliver him the man. And when they swear 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^u, and besought
 Him that was ever a defender of their nation, saying
 35 in this manner; Thou, O Lord of all things, Who hast
 need of nothing^m, wast pleased that the temple of
 36 Thine habitation should be among us: therefore now,
 O holy Lord of all holiness, keep this house ever undefiledⁿ,
 which lately was cleansed^o, *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
 38 was called a father^p of the Jews. For in the former
 times, when they mingled not themselves with the
 Gentiles^q, he had been accused of Judaism^v, [because
 he would suffer sin to be committed among the Jewish
 people¹²,] and did boldly jeopard his body and life with
 all vehemency [with all prayers and supplications¹³,]
 39 for the religion of the Jews. So Nicanor, willing to
 declare the hate that he bare unto the Jews, sent
 40 above five hundred men of war to take him: for he
 thought by taking^w him to do the Jews much hurt.
 41 Now when the multitude would have taken the tower^x,
 and violently broken into the outer door, and bade
 that fire should be brought to burn it^r, he being ready
 42 to be taken on every side fell upon his sword; choos-
 ing rather to die manfully, than to come into the hands
 of the wicked, to be abused^s otherwise than beseemed
 43 his noble birth^y: but missing his stroke through haste^z,
 the multitude also rushing within the doors, he ran
 boldly up to the wall, and cast himself down manfully
 44 among the thickest of them. But they quickly giving
 back, and a space being made, he fell down into the
 45 midst of the void place^a. Nevertheless, while there

^u In the Syriac, to Him that dwelleth in heaven.

^m Ps. 50. 8.
³ Macc. 2. 9.
^{Acts} 17. 25.
ⁿ Judith 9. 8.

^o 1 Macc. 4. 47—57.
 ch. 10. 3, 5.

* In the Syriac, but absent from most copies of the Greek. See Ps. 107. 42.

^p Is. 22. 21.
 1 Macc. 2. 65.

^q Above, ver. 3.

^v Or, being confirmed in his purpose of fidelity to Judaism, as in the Vulgate.

¹² Addition in the Syriac.

¹³ Addition in the Syriac.

^w In the Vulgate, deceiving.

^x In the Vulgate, his house.

^r Judg. 9. 52.

^s 1 Sam. 31. 4.

^y In the Syriac, his honourable old age. So ch. 6. 23, 25.

^z In the Greek, haste of the conflict.

^a Or, his loins. In the Vulgate, upon the midst of his neck.

||^b Or, ran down with a great stream.

† ch. 7. 11.

was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water ||^b, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock, when as his blood was now quite 46 gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore † him those again, he thus died.

CHAPTER XV.

Defeat and death of Nicanor.

^a 1 MACC. 7. 25. Josephus, Ant. XII. 10. 4.

^b 1 MACC. 7. 39. 3 MACC. 1. 1.

|| In the Vulgate, with all haste. In Syriac, suddenly.

^c 1 MACC. 2. 32. ch. 5. 25.

¹ Addition in the Syriac.

|| Greek, thrice guilty. So Esth. 16. 15. ch. 8. 34.

|| In the Syriac, was not restrained from his evil purpose.

² Addition in the Syriac.

^d ch. 8. 23.

^e ECCLES. 2. 10. ch. 10. 29, 30.

^f 1 MACC. 2. 51, &c. ch. 8. 19.

BUT Nicanor^a, hearing that Judas and his company 1 were in the strong places about Samaria^b, resolved without any danger^{||} to set upon them on the sabbath day^c. Nevertheless the Jews that were com- 2 pelled to go with him said, O destroy not so cruelly and barbarously [men that are not worthy of death¹,] but give honour to that day, which He, that seeth all things, hath honoured with holiness above other days. Then the most ungracious^{||} wretch demanded, if there 3 were a Mighty one in heaven, that had commanded the sabbath day to be kept. And when they said, 4 There is in heaven a living Lord, and mighty, Who commanded the seventh day to be kept: then said 5 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. So Nicanor in exceeding pride and haughtiness [when 6 he learned that the Maccabeans had gathered their forces, and were ready to fight²], determined to set up a publick monument of his victory over Judas and them that were with him. But Maccabeus had ever 7 sure confidence that the Lord would help^d him: where- 8 fore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times^e they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty. And so comfort- 9 ing them^f out of the law and the prophets, and withal

putting them in mind of the battles that they won
 10 afore, he made them more cheerful. And when he had
 stirred up their minds, he gave them their charge,
 shewing them therewithal the falsehood of the hea-
 11 then, and the breach of oaths^g. Thus he armed every
 one of them, not so much with defence of shields and
 spears, as with comfortable and good words: and be-
 side that, he told them a dream^h worthy to be believed,
 as if it had been so indeed^{||}, which did not a little
 12 rejoice them. 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 handsⁱ prayed for the whole
 13 body^{||} of the Jews. This done, in like manner there ap-
 peared a man with gray hairs, and exceeding glorious,
 14 who was of a wonderful and excellent majesty. Then
 Onias answered, saying, This is a lover of the brethren,
 who prayeth^{||} much for the people, and for the holy
 15 city, to wit, Jeremias the prophet of God. Whereupon
 Jeremias holding forth his right hand gave to Judas
 16 a sword of gold, and in giving it spake thus, Take
 this holy sword, a gift from God, with the which thou
 shalt wound the adversaries [of my people Israel³].
 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 [nor trust in their
 ranks or numbers⁴,] 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
 19 fear was for the holy temple^j. Also they that were
 in the city took not the least care^{||}, being troubled for
 20 the conflict abroad. 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
 21 wings, Maccabeus seeing the coming of the multitude,

^g EZEK. 17.
 16, 18, 19.
 WISD. 14. 31.
 1 MACC. 6. 62.
 ch. 12. 3—5.

^h ESTH. 11.
 12.
 ECCLUS. 34.
 3, 6.

^{||} Or, as a
 true vision.

ⁱ EX. 17. 11.
 1 KIN. 8. 22.
 LAM. 3. 41.

^{||} Some compare JUDE 9,
 'body of
 Moses.' So
 Hammond.

^{||} Or, *prayed*,
 either in his
 lifetime,
 JER. 9. 1;
 13. 17;
 42. 2, 4. Or,
 in Hades;
 See 2 ESD.
 4. 35; 15. 8.

³ Addition
 in the
 Vulgate.

⁴ Addition
 in the
 Syriac.

^j PS. 74. 7.
 IS. 64. 11.
 JUDITH 4.
 12; 9. 8.
 1 MACC. 2.
 58, 59.
 ch. 8. 2.
 Philo, Em-
 bassy to
 Caius.

^{||} Or, *had no
 little
 anxiety*.

^{||} Or, *waited
 for the
 issue*.

^{||} Or, *ele-
 phants*, as
 in the
 Syriac.

and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders^{ll}, knowing that victory cometh not by arms^k, but even as it seemeth good to Him, He giveth it to such as are worthy: therefore in his prayer he said after this manner; ²² O Lord, Thou didst send Thine angel^l in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand: wherefore now also, O Lord of heaven, send a good ²³ angel before us for a fear and dread unto them; and ²⁴ through the might of Thine arm let those be stricken with terror, that come against Thy holy people to blaspheme. And he ended thus.

Then Nicanor and they that were with him came ²⁵ forward with trumpets [and harps⁵] and songs. But ²⁶ Judas and his company encountered the enemies with invocation and prayer. So that fighting with their ²⁷ hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance^{ll} of God they were greatly cheered.

Now when the battle was done, returning again with ²⁸ joy [and singing and giving of thanks to God⁶,] they knew that Nicanor lay dead^m in his harness^{ll}, [with all his servants that had stood near him, and there was great tumult and consternation in the camp⁷.] Then ²⁹ they made a great shout and a noise, praising the Almighty in their own language. And Judas, who ³⁰ was ever the chief defender of the citizens [being altogether ready to die for his country⁸,] both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's headⁿ, and his hand with his shoulder, and bring them to Jerusalem. So when he was there, and had called ³¹ them of his nation together, and set the priests before the altar, he sent for them that were of the tower, and ³² shewed^o them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out^p against the holy temple of the Almighty. And when he had cut out the tongue of ³³

^{ll} Or, *that beholdeth all things*, as in ch. 9. 5; 12. 22.
³ Macc. 2. 21.

^k JUDG. 7. 2. ECCLES. 9. 11. HOS. 1. 7. AMOS 2. 14—16. ZECH. 4. 6. JUDITH 9. 11. ^l 2 KIN. 19. 35. ECCLUS. 48. 21. 1 Macc. 7. 40, 41. ch. 8. 19.

⁵ Addition in the Syriac.

^{ll} Some read, *help, or favour*, and so the Syriac.

⁶ Addition in the Syriac.
^m 1 Macc. 7. 43.

^{ll} Or, *armour*.
⁷ Addition in the Syriac.

⁸ Addition in the Vulgate.

ⁿ 1 Macc. 7. 47.

^o JUDITH 13. 15; 14. 5.

^p ch. 14. 33.

that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the re-
 34 ward of his madness ^{||} before the temple. So every man
 praised toward the heaven the glorious Lord, saying,
 Blessed be He that hath kept His own place undefiled.
 35 He hanged also Nicanor's head ^a upon the tower, an
 evident and manifest sign unto all of the help of the
 36 Lord. 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
 37 before Mardocheus' day ^r. Thus went it with Nicanor:
 and from that time forth the Hebrews had the city in
 38 their power. And here will I make an end. 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
 39 which I could attain unto ^{||}. 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.

^{||} Some render it, *the hand of the furious man*; and so the Vulgate and Syriac.
^a JUDITH 14. 1.

^r ESTH. 9. 17, 21; 16. 20, 23.

^{||} In the Vulgate and Syriac, *let it be pardon-ed me.*

^{||} In the Vulgate, *to drink al-ways wine or al-ways water.*

^{||} In the Vulgate, *is not al-ways grateful to the readers.*

THE THIRD BOOK OF MACCABEES.

INTRODUCTION.

THE Third Book of Maccabees is not found in the Vulgate, or in the versions based upon it, the ancient Latin Bibles of the Western Church containing two books only. It is, however, found in the three most important manuscripts of the Septuagint,—the Vatican, Alexandrian, and Sinaitic; and was classed by some early writers among the Apocrypha of the Old Testament. The Apostolic Canons, 85 [76], in the form in which we have them, mention *three* books of Maccabees, in an enumeration of the Scriptures. In the Synopsis which is found in the works of S. Athanasius, though probably of much later date, the Apocryphal Scriptures are said to include *four* books 'of Maccabees, the Ptolemaica, the 'Psalms and Songs of Solomon,' and other treatises. In the passage of Origen quoted by Eusebius, *Hist. Eccl.* 6. 25, it is thought that he included more than two Maccabean treatises, as the plural, and not the dual, is employed. Owing to its absence from the Vulgate, the Third Book of Maccabees was unknown in the West until the sixteenth century, when the Greek original was published in the Complutensian Polyglott. It is found in a Latin Bible of 1538, and in the Latin versions of the Septuagint. It was also included in several German and Dutch Bibles, and in a Zurich Bible of the sixteenth century. There was

an English Version by Walter Lynne, printed in 1550: and later on, a French Version was made by Calmet. Several editions of Luther's Bible contained it. An ancient Syriac Version is included in the Polyglott Bibles.

The book contains no reference to the Maccabees, or to their time or history. The events recorded in it are placed at an earlier date, in the reign of Ptolemy Philopator, B.C. 221—204. It, perhaps, received the title, because 'Maccabees' had become a general designation amongst the Jews and others for sufferers in the cause of their religion (*Prideaux*).

The narrative extends over a period of eight or nine years, B.C. 217 to 209, the chief event being assigned to the period at which Simon the son of Onias was high priest, dating from B.C. 211. It begins with the battle of Raphia, in which Ptolemy Philopator was victorious over Antiochus, and Egyptian rule was thus asserted over Palestine in the place of the Syrian. In the facts relating to this battle the book agrees with the account of Polybius. According to the historian, an attempt was made to assassinate Ptolemy in his tent, by one Theodotus, an Ætolian, formerly in the service of Ptolemy, who had deserted to Antiochus. The account of Arsinoe encouraging the Egyptian troops and merce-

naries, and promising them rewards, also agrees with Polybius. The result of this victory was that the cities of Syria sent ambassadors to Ptolemy, offering allegiance and submission, and conveying presents. The Jews also joined with them. Ptolemy, after visiting the other cities, came to Jerusalem, and offered gifts and sacrifices at the temple. He would not, however, submit to be excluded from the sanctuary, which no Gentile or stranger might enter, but the priests only; and in spite of their remonstrance he was forcing an entrance, when he was suddenly smitten with terror by a Divine visitation, and was carried out by his attendants. Simon the son of Onias, the second of that name, was high priest at that time. His predecessor had been very lax in his administration, and covetous, and during his rule the Jews had been harassed by the Samaritans, who took and enslaved many of them. After the battle of Raphia, Antiochus ceded the whole of Judea and Cœle-Syria to Ptolemy, desiring to be set free for his conflict with Achæus in Asia Minor. A peace was therefore concluded on these terms; Ptolemy relinquishing any further fruits of his victory from a desire to return to Egypt to resume a life of profligate indulgence and excess. The proceeding occasioned much discontent among his subjects, who complained that an opportunity had been lost of overthrowing the rival power of Syria, and seditions and disturbances were the result. The Third Book of Maccabees, after relating the occurrence in the temple at Jerusalem, gives an account of Ptolemy's attempt to revenge himself upon the whole Jewish nation for their opposition to his wishes. An edict was posted on the palace gates, forbidding any to

enter or seek justice who would not sacrifice to his gods, thus outlawing all the Jews who continued faithful to their Law. At the foundation of Alexandria the Jews had been invited to settle there, with equal rights of citizenship with the Macedonians, thus ranking above the mercenary soldiers and the native Egyptians: the king now determined to degrade them to the lowest rank. An enrolment, or registration, was appointed. Those who conformed to pagan rites were branded with the ivy leaf, the symbol of Bacchus; those who refused their consent were to be reduced to slavery, and in case of resistance, to be put to death. The Ptolemies claimed to be descended from the god Bacchus, and it is on record that the king, either on this account, or because he was addicted to revelry, was thus marked, and hence received the nickname of Gallus, as resembling the priests named Galli, who were distinguished by such a mark. The Jews who consented to be initiated into the heathen rights were allowed to retain their privileges: but out of many thousands only three hundred consented to this; the rest stood firm, and in order to escape the stigma parted with their goods to the king's officers, and shewed their abhorrence of the apostates by cutting them off from all society and intercourse. This so enraged the king, that he ordered all the Jews to be bound hand and foot and carried into a great circus or hippodrome, into which five hundred elephants, drugged with wine and incense, were to be driven, to trample them to death. Then follows the account of the deliverance: the first day the king falls into a deep sleep, awakes and forgets his decree, and severely threatens those who were charged with the execu-

tion of it. The following day he reverts to his original purpose, but as the elephants and troops are entering the hippodrome, an apparition is seen, and they turn back upon their keepers, and throw the retinue of troops into confusion. The king then suddenly relents, orders the Jews to be released, and bestows honours and privileges upon them.

There is no mention of this deliverance in the historical works of Josephus; but in the second book against Apion, as it appears in the Latin version of Ruffinus, there is a reference to a similar event which is said to have taken place at a later period, in the reign of Ptolemy Physcon. In that reign the Jews had taken part against Physcon, but though they had thus rebelled against authority, God had justified them (he argues), and had interfered to deliver them. Josephus does not, however, mention the appearance of angels to the troops, but says that a man of terrible aspect appeared to Ptolemy, and forebade him to injure the Jews. Onias had taken part with Cleopatra in the civil war, thinking that it was an honourable course to aid the side that applied to him in distress. The exposure to death in the hippodrome is thus ascribed to a totally different cause from that assigned in this book.

The book is supposed to be imperfect in its present form. The beginning, or preamble, appears to be wanting, though there are references to such an introduction in chaps. i. 2 and ii. 25. It is conjectured that the book originally began with some statements concerning the condition of the Jews under the previous kings of Syria and Egypt. It was evidently written in Greek, and the author was an Alexandrian Jew. The metrical

form of the speech of Ptolemy in chap. v. 31, 32, has been supposed to indicate a quotation from some poet or dramatist. Some of the thoughts concerning the Divine attributes and glory, are compared with those of Philo, and are considered to belong especially to Alexandrian Judaism.

Those who maintain the authenticity of the narrative, assign to the book an early date, soon after the time of the Son of Sirach; or about B.C. 200, in the reign of Ptolemy Philadelphus. But suspicions of its historical verity are found as early as the fourth century, in the writings of Philostorgius. Some have regarded it as superior in authority to the Second Book of Maccabees; but the judgment of later criticism is that the whole story is apocryphal. Besides details which are inconsistent with the accounts of pagan authors, the description of the registration, the failure of the paper-supply, the conveyance of such immense numbers into the hippodrome, bound hand and foot, are incredible as related by the author. The pillar at Ptolemais, and the festival, are in themselves more probable; but the deliverance to which they had reference may have been at some later date. The attempt upon the temple has been supposed to be another version of the story of Heliodorus. The confinement of large numbers in a hippodrome is like the last incident in the life of Herod the Great, as recorded by Josephus (*Ant.* XVII. 6. 5); and the attempt upon the temple may be related with a special view to Caligula's profanation of the sanctuary, against which the Jews protested in the time of Philo. Such considerations as these have led critics to assign to the book a later date, such as A.D. 40. Like other Apocryphal writers, the author

had a moral purpose, to inculcate lessons of devotion and patriotism, taking as his basis some historical events, and embellishing his narrative with fancies of his own. There was a degradation of the Jews by the Roman governor under Caligula, which he may have had in view in ascribing a similar act of oppression to Ptolemy Philopator.

The number of references to the book that have been found in early Christian authors is not large. It is possible that it was known to S. Hippolytus, in the second century, when he finds a parallel to the 'mark of the beast' in the persecutions of the Maccabæan times: such a brand being mentioned in 3 Macc. ii. 29, and not in the other

Books of Maccabees. It was quoted by Theodoret, in his Commentary on DAN. xi. 7, and by Nicephorus in his Chronicle. The 85th Canon of the Apostles, quoted above, is supposed to be interpolated, there being no mention of the Maccabees in an ancient form of it preserved by John of Antioch. At the present day, both Greek and Latin Christians regard the book as Apocryphal. On the other hand, by its agreement with Polybius in the history of the battle of Raphia, its partial historical character is demonstrated, so that it may be more authentic than some parts of the Second Book of Maccabees. It also contains many noble sentiments, which render it worthy of a place in the Maccabæan literature.

THE THIRD BOOK OF THE MACCABEES.

CHAPTER I.

The attempt of Ptolemy Philopator upon the temple.

B. C. 217.

|| Ptolemy Philopator, king of Egypt, the fourth of that family and name.

|| Antiochus the Great, king of Syria: 'the king of the north,' in DAN. 11. 6, &c.

^a Josephus, Ant. XII. 3.

|| Or, *armed men*, as in the Syriac.

|| In the Syriac, *to kill him alone*, as in 2 SAM. 17. 2.

NOW when Philopator || learned from those who re- 1
turned, that Antiochus || had taken away the places
which had been under his dominion ^a, he gave orders
to all his forces, both foot and horse, to march: and 2
taking with him his sister Arsinoe, he proceeded as far
as the parts about Raphia, where the army of Antio-
chus was encamped.

But one Theodotus, intending to carry out his design, 3
took the best of the arms || which Ptolemy had formerly
intrusted to him, and betook himself by night to the
tent of Ptolemy, intending himself alone to kill him ||,
and thereby to put an end to the war. But Dositheus, 4
called the son of Drimylus, by birth a Jew, but after-
wards an apostate from the laws, and estranged from
the ordinances of his forefathers, had conveyed Ptolemy
away, and made an obscure person lodge in his stead
in the tent, whom it befell to receive the punishment
intended for the other.

Now when a sharp engagement had begun, and suc- 5
cess seemed rather to favour Antiochus, Arsinoe went
frequently up and down the ranks, and exhorted them
with lamentation and tears, having her hair in dis-
order, to fight manfully for themselves and for their
children and wives, and promised to give them if they
gained the victory, two minæ of gold apiece. By which 6

- means it came to pass that their enemies were destroyed in the encounter^{||}, and many also were taken
 7 prisoners. Having defeated this plot, the king resolved to go and encourage the neighbouring cities. By doing this, and by making gifts to their temples, he inspired his subjects with confidence.
- 8 The Jews also sent him some of their council and elders, to salute him, and convey presents to him, and to congratulate him upon the event of the battle: and it came to pass that he was moved by a strong desire
 9 to proceed to them with all speed. And when he was come to Jerusalem, he offered^b a sacrifice to the Most High God, acting according to the manner of the place.
- 10 Then he also entered the place itself, and was astonished at its beauty and the care displayed: and when he had admired the good order of the temple, he was moved to devise means for entering the sanctuary.
- 11 But when they said that this might not be done, because it was not lawful even for those who were of their own nation to enter in thither, nor even for all the priests, but only for the supreme high priest of all, and this once a year^c, he would by no means be dis-
 12 suaded. And though the law was read to him, he would not desist from presenting himself, saying, I must go in; and, even if they be deprived of this
 13 honour I must not be so deprived. He enquired also the reason, wherefore when he entered every other temple^{||}, none of the persons who were present hin-
 14 dered him. And when a certain person answered without thought, that he did wrong to make this vaunt, he
 15 said, Since this has taken place, from whatever cause, why should he not in any case go in, whether they would or no?
- 16 Then the priests fell down in their holy garments, and prayed the Most High God to aid them in their present distress, and to avert the violence of him who was making this wicked attack upon them: and they
 17 filled the temple with lamentations and tears. Then those who had been left in the city were troubled, and
 18 leaped forth, uncertain of the event^{||}. The virgins^d also, who had been shut up in their chambers, toge-

^{||} *lit., engagements hand to hand.*
 B. C. 216.

B. C. 214.

^b Compare Josephus, Ant. XI. 8. 5.

^c Ex. 30. 10.
 LEV. 16. 2,
 11, 12, 15, 34.
 HEB. 9. 7.
 Josephus, Ant. XII. 3. 3.

^{||} Some read, *the temple.*
 The Syriac has, 'all the idol temples.'

^{||} Or, *in expectation of the event,* as in the Syriac.
^d 2 Macc. 3. 19.

ther with their mothers, rushed out; and sprinkling ashes and dust upon their heads, filled the streets with groans and lamentations. And those who had been newly secluded, as brides betrothed to husbands¹, leaving their marriage chambers^e, and the modesty that befitted them, ran about the city in a disorderly manner, or wandered about the streets². As for the newborn infants, the mothers and nurses who had charge of them abandoned them one in one place, another in another: some in their houses, others in the streets without care; and they joined the assembly at the temple that was honoured above all. [And all the people came together to the glorious temple, crying aloud, and praying that the king's purpose which he had designed, might be frustrated³;] and manifold were the supplications of those who were thus assembled on account of his impious enterprize. Besides these there were some of the citizens who were more courageous, and would not endure his persisting in carrying the matter to an extremity, or his determination to effect his purpose: and crying out that they must fly to arms, and die courageously for the law^f of their fathers, they produced great confusion in the place, and were with difficulty persuaded by the seniors^g and elders to continue with them in the same attitude of prayer.

As for the multitude, they continued meanwhile praying as at first. But the elders who were about the king strove in many ways to divert his haughty mind from his intended purpose. But he was very bold, and set aside all their persuasions, and was already beginning to advance, supposing that he was completing his design aforesaid. Therefore they that were with him, when they perceived this, turned to join with our people in calling upon Him Who has all power, that He would defend them in the present distress, and that He would not overlook such a lawless and insolent proceeding.

And so continuous and vehement was the united cry of the multitudes, that the noise was beyond description: and one might suppose that not only the men, but the very walls and pavements gave forth the

¹ Syriac.

^e JOEL 2. 16.

² ESD. 16. 33, 34.

BAR. 2. 23.

² Syriac.

³ Addition in the Syriac.

^f 1 MACC. 2. 40; 3. 21; 13. 3, 4.

^g 2 MACC. 8. 21.

^h Or, *priests*, as in the Syriac.

sound: as if all the people would have chosen death ^{||} instead of the profanation of the holy place. ^{||} In the Syriac, *would have delivered their souls to death.*

CHAPTER II.

The prayer of Simon and the edicts of Ptolemy.

- 1 **T**HEN the high priest ^a, bowing his knees before the
 holy place ^{||}, and spreading out his hands discreetly,
 2 made a prayer after this manner: O Lord, Lord, king
 of heaven, and ruler of all creation, holy amongst the
 holy ones, Monarch, Almighty, incline Thine ear to
 us, who are oppressed by a wicked and profane man,
 3 puffed up with insolence and strength. For Thou, Who
 hast created all things, and rulest all things, art a
 righteous Governor, and judgest those who do any-
 4 thing in pride ^b and arrogance. Thou didst destroy
 them who in former times worked iniquity, among
 whom were the giants ^c, trusting in their strength and
 boldness, by bringing upon them a boundless flood of
 5 water. Thou didst burn up with fire and brimstone ^d
 those workers of pride, the Sodomites, who had be-
 come conspicuous for their vices, making them an ex-
 6 ample ^e to those that should come after. Thou didst
 make Thy power to be known by trying insolent Pha-
 raoh, who brought into bondage Thy holy people Is-
 rael, with many and divers plagues, whereby Thou
 7 didst make ^f Thy great strength to be known. And
 when he pursued them with his chariots, and the mul-
 titude of his troops, Thou didst drown him in the
 depths of the sea, but didst safely lead through the
 same the people that believed in Thee Who hast rule
 8 over all creatures. These acknowledged ^g the work of
 9 Thy hands, and praised Thee, the Almighty One. Thou,
 O King, when Thou hadst created the earth which sur-
 passes our measures and limits ^h, didst choose this city,
 and sanctify this place for Thy Name ⁱ, even for Thy-
 self Who hast no need of any thing ^j; and didst glorify
 it by Thy magnificent presence, having appointed its
 construction for the glory of Thy great and honourable

B. C. 211.

^a ECCLES. 50.
1.

^{||} In the Sy-
riac, *altar.*

^b EX. 18. 11.
PS. 31. 23.

^c JUDITH 16. 7.
WISD. 14. 6.
ECCLES. 16.
7.

^d BAR. 3. 26.
DEUT. 29.
23.

^e WISD. 10. 7.
^e 2 PET. 2. 6.

^f EX. 9. 16.
ROM. 9. 17.

^g WISD. 19.
8, 9.
1 MACC. 4. 9.

^h BAR. 3. 24,
25.

ⁱ 1 KIN. 9. 3.

^j 2 MACC. 14.
35, 36.
ACTS 17. 25.

Name. And in Thy love to the house of Israel, Thou 10
 didst promise^k, that if there should be a falling away
 from Thee, and distress should overtake us, then if
 we should come to this place and make our supplica-
 tion, Thou wouldest hear our petition. And verily 11
 Thou art faithful and true.

And since when our fathers^l were often in distress 12
 Thou didst help them in their affliction, and didst de-
 liver them out of great dangers: behold now, O holy 13
 King, we are afflicted on account of our many and
 great sins, we are brought in subjection to our enemies,
 and we faint in our helplessness. But in our prostrate 14

condition this insolent and profane man seeks to dis-
 honour the holy place which has been set apart upon
 earth for Thy glorious Name^m. Thy dwelling place 15

indeed, the heavenⁿ of heavens, is inaccessible^o to men.

But since Thou wast pleased that Thy glory should be 16

amongst Thy people Israel, Thou didst sanctify this

place. Punish us not by the pollution of these men^p, 17

neither correct us by their profane doings; lest the 18

wicked boast in their rage, or rejoice in the insolence

of their tongue, saying, We have trodden down the

house of the sanctuary, as the houses of the idols^q are

trodden down^q. Blot out our sins, and disperse our 19

errors, and let Thy mercy shine upon us at this hour.

Let thy tender mercies^r speedily prevent us: and put 20

praises in the mouth of those who are prostrate and

broken in spirit, by granting us peace.

At that time the all-seeing God, Who is before all 21

things, holy amongst the holy ones, heard that solemn

supplication, and plagued the man that was exalted

with insolence and boldness; and He shook him to and 22

fro, as a reed^s is shaken with the wind, so that he lay

upon the pavement powerless, and paralysed in his

limbs, unable^t even to speak, being overwhelmed by a 23

righteous judgment. Whereupon his friends and body-

guards, beholding the speedy and sharp punishment

which had overtaken him, were afraid lest he should

be deprived of life^u; and being struck with over-

whelming fear, they speedily drew him out thence.

But when after some time he had recovered himself, 24

^k DEUT. 4. 30;
30. 1—6.
^l 1 KIN. 8. 48,
49.

^l 1 SAM. 12. 10,
11.
PS. 22. 4, 5;
106. 43.
NEH. 9. 28.

^m JUDITH 9. 8.

ⁿ 1 KIN. 8. 27;
Is. 66. 1.

^o PROV. 30. 4.
Is. 57. 15.
BAR. 3. 29.

^p 2 MACC. 10.
4.
ch. 6. 10.

^q *lit., abomi-*
nations.

^r Is. 10. 10, 11.

^s Ps. 79. 8, 13.

^s 1 KIN. 14.
15.

^t 2 MACC. 3.
29.

^u 2 MACC. 3.
31.

though he had been thus rebuked, he came not to repentance^v, but departed with bitter threatenings.

25 But when he had been conveyed into Egypt, he grew worse in wickedness, and through his drinking companions and associates (who were mentioned before), men that were estranged from all that is just, he was

26 not content with his endless excesses, but proceeded to such a further degree of insolence, that he raised evil reports in those parts, and many of the king's friends who were carefully watching his purpose, did themselves also follow his will.

27 So he proposed publicly to inflict a disgrace upon the Jewish nation: and when he had erected a pillar^{||} upon the tower of his palace, he engraved on it an inscription, that none who did not sacrifice^{||} should

28 enter into their temples: and that all the Jews should be degraded to the lowest rank, and to the condition of slaves; and that those who spoke against it should be

29 taken by force and put to death: and that these when they were registered should be marked with a brand^w on their bodies with the ivy-leaf, the emblem of Bacchus^x, and be classified apart from others, as possessing

30 inferior rights. But that he might not appear to be an enemy to them all, he wrote below, that if any of them chose to be associated with those who were initiated in the rites, they should have equal privileges with the citizens of Alexandria.

31 Some of those who were over the city, hating any approaches to the city of piety^{||}, readily gave themselves to the scheme, as though they would derive some great honour from their future association with

32 the king. But the greater number, with a generous mind persevered, and would not depart from their religion; and redeeming their lives with money, fearlessly attempted to extricate themselves from the

33 registrations. And they became hopeful of obtaining succour, and abhorred those who became apostates from them, accounting them as the enemies of their nation, and excluding them from social intercourse and other benefits.

^v 1 KIN. 13. 6, 33.

^{||} In the Syriac, *a graven image.*

^{||} The Syriac has, *sacrifice to it.* ;

^w REV. 13. 16, 17; 14. 9. S. Hippolytus on Antichrist, ch. 49.

^x 2 MACC. 6. 7.

^{||} That is, *the Jewish community*, as some think.

CHAPTER III.

Ptolemy's edict against the Jews.

BUT when the impious king perceived this, he was 1
 so greatly incensed, that he was not only highly
 displeased with those who dwelt in Alexandria, but he
 also became a more grievous adversary to those who
 were in the country, and gave orders to gather them
 all with haste into one place, and to put them to death
 in the most cruel manner. Whilst these things were 2
 in preparation^{||}, a malicious report was noised abroad
 against the nation by men who agreed together to do
 them hurt, an occasion being afforded them for repre-
 senting that they were hindering them from the ob-
 servance of the laws. But the Jews had maintained 3
 unaltered their good will and fidelity to the kings, [as
 they were admonished by the covenants and laws of
 God¹.] But, as they worshipped God, and ordered 4
 their conversation according to His law, they made in
 some points a distinction, and alterations: for which
 cause they incurred the hatred of some^{||}. And yet by 5
 adorning their conversation with the practice of ho-
 nesty and justice, they had become well approved by
 all men^a. But of this virtue of the nation so famous 6
 amongst all men, these foreigners took no account;
 but spread reports about their differing from others in 7
 matters of worship, and meats, saying that the men
 were unfriendly towards the king and his armies, that
 they were evil disposed, and greatly opposed^b to their
 interests: and thus they cast no small blame upon
 them.

But the Greeks in the city, who had in no way been 8
 harmed by them, observing the unexpected disturb-
 ances and unforeseen concourses of people about these
 men, were indeed unable to help them, for it was a
 tyrannical proceeding, but they comforted them and
 were distressed for them, and expected that things
 would change for the better. [But they besought and 9
 persuaded their oppressors with much sorrow, saying
 to them²], Shall so large a community that has com-

^{||} In the Syriac, when this wicked and cruel edict had been issued.

¹ Addition in the Syriac.

^{||} Or, they appeared to many proud and arrogant, as in Syriac.

^a DEUT. 4. 6.

^b ESTH. 3. 8.

² Addition in the Syriac.

10 mitted no offence, be thus abandoned to perish? And presently some of their neighbours and friends, and of those who traded with them, drew some of them aside, and gave them assurances of protection, saying that they would contribute all their best endeavours for their assistance.

11 The king, on the other hand, being elated with his present prosperity^c, and having no regard to the power of the Most High God, but supposing that he should continue always in the same design, [and in the possession of the same power³,] wrote this epistle against
 12 them: King Ptolemy Philopator to his commanders and soldiers in Egypt, and in every place, salutation
 13 and greeting: I myself also am in health, and my
 14 affairs prosper. Since our expedition into Asia, of which ye also have heard, has by the irresistible^{||} aid of the gods, and by our own strength, been brought to
 15 a successful issue according to our intention; we determined to treat the nations which inhabit Cœlosyria and Phœnice, not with force of arms, but with kindness, and to nurse them with much benevolence, and
 16 gladly to do them good. So having bestowed great revenues on the temples^{||} in the cities, we proceeded as far as Jerusalem, going up thither to shew honour to the temple of that accursed people who never cease
 17 from their folly. These people in word welcomed our coming thither, but by their deeds shewed that their welcome was insincere^{||}, for when we were anxious to go into their holy place, and to honour it with excellent and most beautiful gifts, they, carried away by their ancient pride, prohibited our entrance; whilst we left them unhurt by our power, by reason of our
 18 benevolent mind towards all men. And making manifest their enmity towards us, being alone among the nations in their arrogance to kings, even to their own benefactors^d, they refuse to treat us generously in anything.

20 But we complied^{||} with the folly of these men, and after our victorious return to Egypt we met all nations
 21 with benevolence, and acted as was fitting. Accordingly, whilst we announce to their fellow-countrymen

^c 2 KIN. 14. 10.

³ Addition in the Syriac.

^{||} Or, *unforeseen.*

^{||} In the Syriac, *priests.*

^{||} In the Syriac, *treated us as aliens.*

^d LUKE 22. 25. ACTS 24. 2.

^{||} In the Syriac, *we were highly displeased.* The Greek word occurs in ECCLES. 25. 1.

our readiness to forget any wrongs that we have sustained, both on account of our alliance with them, and the confidence^o which we have freely reposed in them from the first, with respect to a great number of matters, we have ventured to make a change, with the intention of bestowing upon them the privilege of citizens of Alexandria, and to make them rank with our priests^{||} continually. But they received the offer 22 in a spirit of opposition, and through their natural discourtesy rejected the good, and constantly inclining to 23 evil, have not only turned away from this invaluable privilege, but both by speech and silence are shewing abhorrence for the few persons amongst themselves who are generously disposed towards us, ever expecting that through their infamous behaviour we should yield, and alter our just measures. Wherefore we 24 being well persuaded by these evident signs, that these men are disaffected to us in every way, and taking precautions lest on a sudden tumult being hereafter raised against us, we should have these impious ones acting as traitors and barbarous enemies behind our backs, have given orders, that as soon as this epistle shall 25 reach you, in the same hour, ye shall send to us as many of them as are dwelling amongst you^{||}, together with their wives and children^f; to be conveyed with insults and harsh treatment, secured in every way with iron bonds, to undergo an inevitable and ignominious death, suitable to the disaffected. For when these men 26 have been punished together, we suppose that for the rest of our time our affairs will be perfectly established, in permanence, and in the best condition. But 27 whosoever shall conceal any of the Jews, from an old man to an infant and the very sucklings, shall with all his house be stretched on the rack^g and undergo the worst tortures. But if any one is willing to be an 28 informer, he shall receive the goods of the person who thereby incurs punishment, and two thousand drachmæ out of the royal treasury, and shall obtain his freedom, and shall be crowned^{||}. And every place where a Jew 29 shall by any means be detected concealing himself, let it be made inaccessible and be burned with fire, that it

^o ch. 6. 25.

^{||} Or, *share our religious rites.*

^{||} Or, *the persons indicated.*

^f ESTH. 13. 6.

^g 2 MACC. 6. 19.
HEB. 11. 35.

^{||} Some conjecture, and shall be crowned at the Eleutherian festival.

may appear utterly useless^h to every mortal creature^{||}
 30 for all time to come. And this was the form in which
 the epistle was written.

^h ESTH. 16.
24.

^{||} In the Sy-
riac, *let the*

men who are in it be maimed, and let them perish from among mankind.

CHAPTER IV.

The execution of the king's edict.

1 **I**N every place to which this decree came, a festivity
 at the public expense was provided for the hea-
 then, with shouting and joy, as though a hatred which
 had been of old in their mind, though hidden under a
 2 callous apathy, was then openly manifesting itself. But
 among the Jews there was anguish without relief, and
 a most doleful cry with tears, and groans on every side
 manifesting the grief which inflamed the heart, whilst
 they bewailed the unforeseen ruin which had been sud-
 3 denly decreed against them. What district or city, or
 place at all inhabited, or what streets were there,
 which were not filled with wailing and lamentations
 4 through them? For so bitter and cruel was the spirit
 with which they were with one consent expelled by
 the officers in every city, that at their unusual suffer-
 ings^a even some of their enemies, having common pity
 before their eyes and reflecting upon the uncertain
 issue of life, wept at their most miserable expulsion.
 5 For there was led along a multitude of old men, adorn-
 ed with gray hair, stooping from old age, and dragging
 their feet heavily along, compelled by the haste of a
 forcible removal, without any pity or respect^b, to walk
 6 at a quick pace. The young women^c also, who had
 lately entered the nuptial chamber for the society of
 married life, instead of delight, partook of the lamenta-
 tion, and with dust sprinkled upon their perfumed^{||}
 hair, were led away unveiled, and with one accord
 began a funeral dirge instead of wedding songs, being
 convulsed with pain by the barbarities of the heathen.
 7 And being exposed as prisoners to public view, they
 were dragged by force and embarked on board ship.
 8 Their husbands also, in the prime of their youthful

^a 2 MACC. 9. 6.

^b BAR. 4. 15,
26.

^c 1 MACC. 1.
26, 27.

^{||} *lit., per-
fumed with
myrrh, as
in CANT. 3.
6; 5. 5.*

vigour, instead of crowns wore halters round their necks, and instead of mirth and youthful relaxation spent the remaining days of their wedding feasts in lamentations^d, as though they already saw the grave lying beneath their feet. They were conveyed like 9 wild beasts, and led away subject to the restraint of iron bonds: some of them fastened by the neck to the benches of the ships, and others having their feet secured in the strongest fetters: and besides this they 10 were shut out from the light by the thick planks above them, that their eyes might be wholly in the dark; and that they might receive the treatment of traitors during their whole voyage.

When these men had been thus conveyed to the port 11 called Schedia, and their voyage was ended, as it had been decreed by the king, he ordered his officers to put them into the hippodrome which was before the city, a place of immense circuit, and well fitted for exposing them to the view of all who came down into the city, or who went out thence into the country to sojourn: so it was arranged that they could neither hold intercourse with his troops^{||}, nor be allowed any shelter or protection^{||}. When this was done, and he heard that 12 some of their fellow-countrymen from the city frequently went out secretly to them to bewail the ignominy and distress which had befallen their brethren, he was enraged, and commanded to treat those exactly 13 in the same way as the others, so that they should be in no respect behind them in punishments: adding that the entire nation should be enrolled by name, not for 14 that wearisome service of labour which was briefly described before, but after torturing them with the cruelties to which he had sentenced them, to destroy them at last in the space of one day. The registering 15 of these men was therefore carried on with bitter diligence and zealous persistence from sunrise to sunset, and, though still unfinished, was brought to an end in forty days.

But the king was greatly and continually filled with 16 joy, appointing feasts in the temples of all his idols, with a heart far erring from the truth, and a profane

^d 1 MACC. 9.
41.

^{||} In the Syriac, here they were surrounded by troops, so that none could escape.

^{||} Or, the shelter of walls.

mouth praising things that were deaf, and had no power to speak to them nor help them, and saying things ^{||} that were not fit to be uttered against the Most High God. But after the aforesaid space of time the scribes brought word to the king that it was no longer possible for the enrolment of the Jews to be made, on account of their immense number; although the greater part of them were still in the country, some remaining in their houses ^{||}, and others in different places, so that the business was impracticable, even for all the officers in Egypt. But after he had sharply threatened them, as though they had taken bribes to contrive their escape, he was at length fully convinced on this point; when they said and proved that already the paper and pens which they used for writing had failed them. But this was the powerful operation of the invincible Providence which gave help to the Jews from heaven.

^{||} In the Syriac, *despising justice and equity and uttering blasphemous words.*

^{||} In the Syriac, *there is not a house in which there are not some of them.*

CHAPTER V.

The Jews exposed to elephants in the hippodrome.

1 **T**HEN the king called for Hermon, the officer who had charge of the elephants, [and ordered him to manage them with great care ¹,] being full of cruel rage and anger, and altogether inflexible, and he commanded them, against the next day to drug all the elephants ^a, in number five hundred, with copious handfuls of frankincense, and a quantity of unmixed wine; and when they had been thus maddened by an abundant supply of the drink, to introduce them into the hippodrome, that the Jews by them might meet their death. And when he had given these orders, he went ^b to his feasting, having gathered round him very many of his friends and of his army who detested the Jews.

4 But Hermon, the ruler of the elephants, executed the order rigorously ^{||}. And the attendants who were charged with this business, went out in the evening, and bound the hands of the sufferers and devised other means for securing them through the night, expecting that utter destruction would overtake the whole nation at once. But the Jews, who seemed to the heathen to

¹ Syriac.

^a 1 Macc. 6. 34.

^b ESTH. 3. 12. ch. 4. 16.

^{||} In the Syriac, *by the hand of Arharet, the keeper.*

be destitute of all protection, on account of the hard constraint of bonds which beset them on all sides, with an unceasing cry and tears all called upon the Almighty Lord, and the Ruler of all dominion, their merciful God 7 and Father, beseeching Him to frustrate the impious 8 design against them, and to deliver them by a glorious manifestation of His saving power from the fate that was ready at their feet. So the supplication of these 9 Jews ascended continually to heaven.

But Hermon, when he had made the brutal elephants 10 drink till they were filled with a large supply of wine, and soaked in frankincense, came early to the palace to certify the king thereof. But the benefit ^{||} conferred 11 upon man by night and by day from the beginning of time, by Him ^c Who bestows upon all the things which He pleases, this portion of sleep, He now sent ^d to the king ^{||}. And he was held fast in a most sweet and deep 12 slumber by the operation of the Lord, being frustrated in his unjust design, and greatly disappointed in his inflexible purpose. But the Jews, having escaped the 13 appointed hour, praised their holy God, and prayed again to Him Who is easily reconciled, that He would shew to the proud heathen the strength of His powerful hand.

The middle of the tenth hour had well nigh arrived, 14 when he who was appointed to invite the guests, seeing them assembled, went up and shook the king ^{||}. And 15 when he had awakened him with difficulty, he informed him that the time of the feast was already passing by, adding other speech about the king's matters. When 16 the king had considered this, he betook himself to the banquet, and commanded the guests who had come to the feast to sit down opposite to him. Which being 17 done, he exhorted them to give themselves up to revelry, and to make the present banquet, at which they were so highly honoured, an occasion for mirth. And 18 when the entertainment ^{||} had continued for a long time, the king sent for Hermon and enquired of him with bitter threatening, for what cause the Jews had been suffered to outlive that day. And when he shewed that 19 he had fully carried out the order during the night, and 20

^{||} lit., *good creature.*

^c Ps. 127. 2 ;
4. 8.
PROV. 3. 24,
26.

^d 1 SAM. 26.
12.

^{||} The Syriac adds, *and caused him to slumber from the evening until the ninth hour on the morrow.* Sec ver. 14.

^{||} In the Syriac, *smote him on the side,* as in ACTS 12. 7.

^{||} In the Syriac, *the speech and drinking.*

when his friends also testified to it, the king, with a barbarity worse than that of Phalaris, said, That they
 21 might thank his sleep of that day. But let there be no further delay, and let the elephants be in readiness against the break of day in like manner as before, for
 22 the destruction of these accursed Jews. When the king said this, all who were present were glad, and joyfully assented; and then each returned to his own house.
 23 And they spent the nighttime not so much in sleep as in contriving all kinds of tortures for those whom they deemed miserable. [For they could not sleep for their anxiety for the utter extirpation of the Jews¹.]

¹ Syriac.

24 Now as soon as the cock had crowed the daybreak, Hermon having harnessed the beasts, began to exercise them in the great colonnade. And the multitudes in the city assembled to this most dismal spectacle, eagerly
 25 waiting for the break of day. But the Jews who for a brief moment of suspense were like men at their last gasp, made supplication in mournful strains, stretching forth their hands to heaven, and besought the Most High God again to help them speedily.

26 The rays of the sun were not yet spread abroad, when, as the king was waiting for his friends, Hermon stood by him, and called him to come out, announcing that
 27 the king's desire was now ready to be fulfilled. But when he received him, he shewed surprise at the unusual summons to go forth, and was completely overpowered by forgetfulness and enquired what the matter was, about which he had been proceeding with such
 28 haste. But this was the work of God^e Who bears rule over all, Who had brought into his mind a forgetfulness of the matters which he himself had before designed.

^e PROV. 21. 1 ;
 25. 3.
 EZRA 6. 22.
 ESTH. 14. 13.
 JOB 12. 24.
 25.

29 But Hermon with all his friends explained that the beasts and the troops were ready: It is done, according
 30 to thine own intention and purpose, O king. But at these words the king was full of fierce anger, for by the Providence of God over these things he was unable to collect his scattered thoughts; and looking stedfastly
 31 at him he said with a threat, If thy parents or children were here, they should have furnished to those fierce beasts this abundant feast, instead of these Jews, who

have committed no crime against me, and have shewn eminently and in every respect an unshaken fidelity to my ancestors. And indeed, were it not for that affection which our education together and your fidelity in office has occasioned, you should forfeit your life instead of them.

Thus Hermon sustained an unexpected and dangerous 33 menace, [and as a man who was not far from death, was sore afraid, and his colour changed²,] and he was cast down in his eyes and countenance. The king's friends 34 also, one by one, gat them out by stealth gloomily, and sent away the assembled multitudes, each to his own occupation. And when the Jews heard what the king 35 had said, they praised the glorious God and King of kings, since they had obtained this help also from Him.

² Addition in the Syriac. So JUDITH 14. 6.

But the king again arranged a banquet after the 36 same manner, and invited guests to give themselves to mirth. And he called Hermon, and said to him with 37 a threat, How often must I give you orders about those same people, O most wretched one? Harness 38 the elephants once more against to morrow for the destruction of the Jews.

But his kinsmen who were seated at the table, wondering at his fickleness of purpose, thus objected to his words: O king, how long dost thou make trial of us, 40 as though we were bereft of reason? This is the third time thou commandest their destruction, and then when the thing is to be done, thou recallest thine orders, having changed thy mind. By reason of this the city 41 is disturbed through expectation, and is crowded with tumultuous assemblies, and has already been often in danger of being pillaged.

But the king upon this, being in all things like 42 Phalaris, and full of unreasonableness, making no account of the changes in his own mind which had resulted in the protection of the Jews, protested with a most ineffectual oath, that he was determined to send these people without delay to Hades [with their fathers and children³,] trampled to death by the knees and feet of the beasts: and that he would march into 43

³ Addition in the Syriac.

Judea, and quickly lay it waste^{ll} with fire^f and sword, and that he would speedily destroy with fire that temple which we are not allowed to enter, and would make the place where they offer sacrifice a desolation⁴ for all time. Then his friends and kinsmen withdrew with great joy, and confidently disposed the troops in the most convenient parts of the city for guarding it.

44 But the elephant-keeper, having driven the beasts, one might almost say, into a state of madness by means of scented draughts of wine seasoned with frankincense, and having decked them out in fearful array, [led them

45 out into the great street of the city.⁵] About the dawn of day, when innumerable multitudes from the city had crowded to the hippodrome, he entered the palace, and summoned the king to the business in

46 hand. When he heard it, his impious heart was filled with fierce anger, and he rushed forth with all his retinue together with the beasts, resolving with an unfeeling heart, and with his own eyes to gaze at the painful and wretched destruction of the Jews above

47 mentioned. But when the elephants, and the armed host that followed them, had gone out of the gate, the Jews seeing the dust raised by the march of the

48 multitude, and hearing the tumultuous noise, supposed that the last moment of their lives and the end of their miserable suspense was come; and they betook themselves to lamentation and wailing, and those who were near of kin kissed and embraced one another, and fell upon the necks of their beloved ones, parents upon children, and mothers upon young girls: and there were other women with newborn babes at their

49 breasts drawing their last milk. Nevertheless, when they reflected upon the succours before given them from heaven they prostrated themselves with one accord, and removed the babes from their breasts, and

50 cried out with an exceeding great cry, beseeching the Prince of all power by a manifestation of Himself to have pity on those who were already come to the gates^g of hell.

^{ll} lit., *make it level.*
^f JUDITH 2. 26, 27.
⁴ Syriac.

⁵ Addition in the Syriac.

^g Ps. 9. 13 :
 88. 3 ; 107. 18.
 Is. 38. 10.

CHAPTER VI.

The deliverance of the Jews.

NOW one Eleazar, a man eminent among the priests 1
of the country, who had already attained to a
great age, having been adorned through life with every
kind of virtue, [and well practised in the ministry of
the worship of God¹,] having directed^{||} the elders
that were round about him to call upon the holy
God, prayed thus :

¹ Addition in
the Syriac.

^{||} Or, *caused*
them to
cease from
praying.

O King, great in power, the Most High, the Al- 2
mighty God, who governest the whole creation in
mercies, look upon the seed of Abraham, the children 3
of Jacob Thy sanctified one, the people of Thy sancti-
fied inheritance, who are perishing unjustly, O Father,
whilst they are sojourners in a strange land. Thou 4
didst destroy the former ruler of this Egypt, even
Pharaoh with his multitude of chariots, when he was
lifted up in wicked presumption and a proud tongue,
drowning him with the whole of his overbearing host :
and Thou didst cause the light of Thy mercy to shine
upon the race of Israel. Thou, Lord, didst break in 5
pieces Sennacherib^{||} the cruel king of the Assyrians,
who prided himself in his innumerable hosts, when
he had already taken the whole earth captive by his
sword, and was lifted up against Thy holy city, speak-
ing grievous words of presumption and boasting, and
didst openly shew forth Thy might to many nations.
When the three friends in Babylon of their own will 6
gave their lives to the fire that they might not serve
vain idols, Thou didst moisten^a the fiery oven, and
didst deliver them without harm even to their hair,
and didst send the flame^b upon all their adversaries.
When Daniel through the malicious accusations of 7
envy was cast to lions beneath the earth, to be the
food of wild beasts, Thou didst restore him unhurt
to the light. And when Jonah was pining away^c, 8
unpitied, in the belly of the whale bred in the depths
of the sea, Thou, O Father, didst restore him^d unhurt
to all that were of his house. And now, O Thou who 9

^a DAN. 3*. 26,
27.

^b DAN. 3*. 25.

^c JONAH 2. 1,
2, 3, &c.

^d JONAH 2. 10.

abhorrest pride and art plenteous in mercy, the protector of all, speedily manifest Thyself to us who are of the race of Israel, and are suffering the wrongs of the detestable and wicked heathen. And if our life has been guilty of impieties during our captivity, destroy us, O Lord, by the death^e which Thou choosest, only deliver us out of the hand of the enemy. Let not the men whose thoughts are vain^f bless their vanities for the destruction of Thy beloved, saying^g, Even their God has not delivered them. But Thou art the Possessor of all power and dominion, the Everlasting; therefore look upon us, and have mercy upon us, who through the unreasonable pride of the wicked are being thrust out of life after the manner of traitors. O glorious One, let the heathen fear Thy invincible power this day, for Thou hast power to save the race of Jacob. The whole multitude of infants^h and their parents make their supplication to Thee with tears. Let it be shewn to all the heathen that Thou, O Lord, art with us, and that Thou hast not turned away Thy face from us; but as Thou hast said that not even when they were in the landⁱ of their enemies Thou wouldest forget them, so bring it to pass, O Lord.

Now as Eleazar was just ending his prayer, the king with the beasts, and the whole tumult^{||} of his army, came to the hippodrome, [to the place where the Jews were confined¹.] And when the Jews saw this, they cried with a great cry to heaven, so that even the adjacent valleys resounded, [and the king's forces trembled²,] and it produced throughout the camp a lamentation that could not be restrained. Then the most glorious, Almighty, and true God revealed His holy countenance, and opened the gates of heaven, whence two angels^j, glorious and terrible to behold, came down and were visible^{||} to all but the Jews: and they stood opposite, and filled the armies of the adversaries with confusion and fear, and bound^k them with immoveable fetters. And a horror seized on the king's person, so that his insolence and fierce rage were forgotten. And they turned back the beasts upon the

^e JUDG. 10. 15.
² SAM. 24. 14.
 ECCLES. 2.

17, 18.
 ch. 2. 17.
² MACC. 10. 4.

^f JER. 10. 3, 8,
 14; 16. 19, 20.
 JONAH 2. 8.

ROM. 1. 21.
^g EX. 32. 12.
 NUM. 14. 16.
 DEUT. 9. 28.

^h JUDITH 4. 11.

ⁱ LEV. 26. 44,
 45.
 DEUT. 30.
 1—4.
 BAR. 2. 30
 —35.

^{||} lit.,
prancing.

¹ Addition in
 the Syriac.

² Addition in
 the Syriac.

^j 2 MACC. 10.
 29.

^{||} In the
 Syriac,
invisible.

^k 2 MACC. 3. 26.

^l Ps. 7. 15, 16; 9. 15, 16; 35. 8; 57. 6. armed forces that followed them, and they trampled^l upon them and destroyed them^m.

^m See Josephus, c. Apion II. 5.

And the king's anger was turned into pity and tears 22 on account of what he had before devised. For when 23 he heard the cry and saw them all prostrate in destruction, he wept, and angrily threatened his friends, saying, Ye rule amiss, and have exceeded tyrants in 24 cruelty, and you are attempting to deprive even me your benefactor at once of my dominion and my life, by secretly devising measures disadvantageous to my kingdom. Who has brought these men, who have in 25

ⁿ ch. 3. 21. Josephus, c. Apion II., and Ant. XII. 1. and 3.

26 fidelity to usⁿ guarded the fortresses of our country, removing each of them from his home, and without cause collecting them here? Who has overwhelmed 26 with vile indignities this people who from the beginning were in all respects the foremost of the nations in their good will towards us, and have been frequently engaged in the most perilous enterprizes above all other men in our behalf? Loose, loose utterly the unjust bonds: send them to their homes in peace, having asked forgiveness for what has been already done. Set 28 free the sons^o of the Almighty, ever living God of heaven, Who from the days of our ancestors until this present time has granted an uninterrupted prosperity with renown to our affairs, [and has preserved our kingdom from all calamity and distress³.]

³ Addition in the Syriac.

Thus he spake: and the Jews having been released 29 in a moment, praised the holy God their Saviour, having now escaped death. Then the king returned to the 30 city, and called the officer who was over his revenues, and commanded him to supply the Jews with wine and other things necessary for a feast during seven days; judging that they should keep a festival of deliverance with all joyfulness in the very place in which they had expected to meet with their destruction. Then those who before were reviled and were nigh 31

^p ESTH. 8. 16, 17.

^{||} Or, booths for feasting, as in the Feast of Tabernacles.

to death, or rather were entering into it, instead of a bitter and most lamentable fate, celebrated^p a festival of deliverance; and being full of gladness they divided into portions for companies^{||} the place which had been prepared for their death and burial. Thus they ceased 32

their piteous strain of lamentation, they again took up
 the hymn of their fathers, praising God their Saviour
 Who did^q great wonders: and putting away from them
 all groaning and wailing, they formed dances in token
 33 of their joy for their deliverance^{||}. Likewise the king
 also on their account entertained many at a banquet,
 and gave unceasing thanks to Heaven with great
 professions, on account of the unexpected deliverance
 34 which had been shewn him. And those who before
 supposed that they would be destroyed and made a
 prey for birds, and had exulted over them in their
 registration^r, now groaned, being covered with their
 own confusion^s, seeing their fiery blast of rage ex-
 35 tinguished without honour. And the Jews, as we said
 before, having formed a dance such as was described,
 spent their time in feasting with joyful thanksgivings
 36 and psalms; and they decreed a public ordinance
 touching these matters to be observed throughout
 their sojourning unto generations to come, and esta-
 blished the days aforesaid to be kept as days of mirth,
 not for the sake of drinking or gluttony, but for the
 sake of the deliverance which had come to them from
 37 God. But they besought the king, desiring to be re-
 stored to their homes.
 38 Now they were registering them from the five and
 twentieth day of Pachon^{||} to the fourth day of Epiphi,
 a period of forty days: and they were appointing their
 destruction from the fifth day of Epiphi until the se-
 39 venth, for three days; wherein the Ruler of all did
 with great glory manifest His mercy to them, and
 delivered them all as one man, so that they escaped
 without hurt.
 40 And they feasted, being provided with all things by
 the king, until the fourteenth day, on which they made
 41 request for their return. And when the king had ac-
 ceded to their request, he wrote for them to his cap-
 tains in every city, the subjoined epistle, generously
 declaring his earnest purpose.

^q Ps. 98. 1;
 136. 4.
 Is. 25. 1.
 EccLUS. 18.
 4—7.

^{||} In the
 Syriac, *re-
 joicing for
 the token of
 peace, or
 deliverance,
 which God
 had given
 them.*

^r ch. 4. 1, 15,
 17.

^s Ps. 109. 29.

^{||} Pachon and
 Epiphi were
 Egyptian
 months,
 answering
 nearly to
 April and
 May.

CHAPTER VII.

Ptolemy's letter in favour of the Jews.

KING Ptolemy Philopator to the captains through- 1
out Egypt, and to all who are set over our affairs, 2
salutation and greeting: we ourselves are also in good 2
health, and our children, for the great God has prospered 3
our affairs according as we wish. Certain of our 3
friends, out of malice, by frequently urging the matter 4
upon us, persuaded us to collect in a body the Jews who 5
were under our government, and to inflict upon them
extraordinary || punishments as traitors, alleging that 4
because of the hatred which these people shew to all
nations^a, our government would never be peaceably
established, until this was done: who also brought 5
them in bonds with rough treatment, like slaves, or
rather like conspirators, and without any enquiry or
examination they attempted to destroy them, arming
themselves || with a cruelty more barbarous than the
customs of the Scythians^b.

But because of this we severely threatened them, on 6
account of the clemency which we extend to all men,
and with difficulty granted them their lives; and when
we had acknowledged^c the God of heaven, Who had
protected the Jews in safety, continually fighting for
them as a Father for his children^d; and considering 7
that they have shewn to us and to our ancestors a constant
good will, like that of a friend, we thought it just
to release them from all blame, on any account whatsoever.
We also directed them all to return, every one 8
to his own house, no man in any place doing them harm,
or reproaching them for the things which they have suffered
without cause: [requiring restitution to be made,
if any thing has been taken from them¹.] For know ye, 9
that if we shall devise any evil against these men, or
grieve them at all, we shall have for our enemy^e to
avenge our wrongdoings not man, but the Most High
God, the possessor of all power and dominion, and this
at all times without escape. Fare ye well.

But the Jews, having received this epistle, did not 10

|| Or, *strange*,
as the word
is rendered
in 2 MACC.
9. 6.

1 PET. 4. 4,
12.

^a ESTH. 3. 8;
13^r. 4, 5.
ch. 3. 7.

|| lit., *fasten-
ing to them-
selves with
a buckle*.

See Ps. 73. 6.

^b 2 MACC. 4. 47.

^c ch. 6. 27, 28.

^d ESTH. 16*.
15, 16.
ch. 6. 28.

¹ Addition in
the Syriac.
See below,
ver. 22.

^e DEUT. 30. 7.
2 MACC. 10.
26.

immediately hasten to begin their journey; but petitioned the king, that those of the Jewish people who of their own will had forsaken the holy God and transgressed the Divine law, might meet through them such
 11 punishment^e as they deserved: alleging that the men who had transgressed the Divine commands for their belly's sake, would never be well affected even to the king's government.

^e DEUT. 13.
6—11.
1 MACC. 2.
23, 24.

12 He then, assenting to the truth of their saying, and commending them, granted them full liberty to destroy those who had transgressed the law of God in every place under his dominion, and this with all freedom, without any further authority or inspection from the
 13 king. Then when they had received his saying with applause, as was fitting, their priests and all the multi-
 14 tude withdrew with joy, crying aloud, Alleluia^f. Then on the way, when any of their countrymen who had been polluted met them, they punished him, and slew
 15 him with ignominy. And on that day they slew more than three hundred men, and having gained the mastery over the profane ones they held a festival with joy.
 16 And those who had held fast to God^{||} unto death, after obtaining a full enjoyment of their deliverance, took their departure from the city crowned with all sorts of sweet-scented^g flowers, with joy and shouting: giving
 thanks with praises and melodious hymns to the eternal God of their fathers, the Saviour of Israel.

^f TOBIT 13. 18.

^{||} In the Syriac, *had been helped by God.*

^g BAR. 5. 6, 8.

17 And when they came to Ptolemais, which, on account of the peculiar product of the place [and the beauty of the situation²] is called the rose plantation^{||}, [all the citizens came forth to meet them with salutations³,] whilst the fleet, according to a plan in which they
 18 were agreed, waited for them seven days; and they made there a feast of deliverance, the king having generously provided them with all things which each might want for his journey home.

² Syriac.
^{||} Or, *crown of roses*, as in Syriac.
³ Addition in the Syriac.

19 And [when they had passed those days⁴] in psalms and becoming thanksgivings, having been brought back in peace, they there likewise resolved to observe these days as a festival during the time of their sojourning.
 20 So they consecrated the days upon a pillar which they

⁴ Addition in Syriac.

set up in the place of their feasting, to mark it as an oratory^h, or place for prayer: and departed unhurt, free, overjoyed, being [exalted above their enemies and^s] protected by the king's command by land, sea, and river, each to his own house.

^h JUDITH 8. 5.

^s Addition in the Syriac.

And they had greater authority than before among 21
their enemies, who honoured and feared them, and they
were despoiled by no one at all of their goods. And all 22
of them recovered all their goods according to the regis-
tration, so that those who had possessed themselves of
any thing restored it to them with the greatest fear,
seeing that the Most High God had worked wonders
for their full deliverance. Blessed be the Redeemer of 23
Israel for ever and ever. Amen.

THE FOURTH BOOK OF MACCABEES.

INTRODUCTION.

THE Fourth Book of Maccabees is a treatise in praise of the martyrs, whose sufferings and testimony are more briefly related in 2 Macc., chaps. vi., vii. In many ancient copies it bears the title, 'The Triumph of Reason;' the author's object being partly to honour the memory of the martyrs, and partly to illustrate a philosophical maxim, that 'religious reason is stronger than the bodily passions, or the apprehensions of pleasure and pain.' In a manuscript in New College, Oxford, it is called 'The Book of Josephus on Temperate Reason.' In the editions of the Works of Josephus, in most of which it is inserted, it is described as 'The Martyrdom of the Maccabees,' or 'The Victory of Reason.' But in the Alexandrian and Sinaitic manuscripts of the Septuagint it has the title 'Fourth Book of Maccabees,' and is placed next to the treatise called 'The Third Book of Maccabees;' being added to the other books as an appendix to them, or an illustration of a portion of their contents.

Its claim to this title was, however, for a long time much disputed by critics, especially as it was not found in any of the old Latin Bibles, and was but little known except through the paraphrastic Latin version published by Erasmus under another title. Sixtus Senensis discovered in the library of the

Dominicans at Lyons a Greek manuscript of a history of the Pontificate of John Hyrcanus, which, he maintained, was the Fourth Book of Maccabees to which ancient Christian authors refer. This manuscript has been lost, through the destruction of the library by fire. After this a larger Arabic work was brought to the Royal Library at Paris, containing a history of the Jews from the time of Seleucus Nicator to the Christian era. It is supposed that the Greek manuscript found at Lyons was a version of a fragment of this larger work. The whole work (the so-called 'Fifth Book of Maccabees') consists of fifty-nine chapters, seven of which, chapters twenty to twenty-six, answer to Sixtus Senensis' description of the fragment. A Latin version of this portion of it was published by De la Haye in his 'Biblia Maxima,' under the title 'Fourth Book of Maccabees.' This opinion was at one time generally received, notwithstanding the contrary testimony of the Alexandrian manuscript. Hence the longer Arabic treatise was received into Walton's Polyglott, with the title, 'Second Book of Maccabees,' whilst 'The Rule of Reason' was excluded. But the superior claims of the latter to be classed with the Books of Maccabees were ultimately recognised. Calmet, in his *Commentary on the Bible*, though he gives a French

translation of the extract from the larger work which contains the history of Hyrcanus, added a version of 'The Rule of Reason,' and assigned to it the preference. Cotton, in his work on the Maccabees, included both treatises, adopting for the longer one the title 'Fifth Book of Maccabees,' which has generally been accepted since his time, though without any tradition in favour of it.

The treatise on 'The Rule of Reason' was known to several of the Fathers, who refer to it in their panegyrics and homilies on the Maccabean martyrs. It was used by S. Ambrose and S. Chrysostom in their discourses on the subject, and by Marius Victorinus Afrus in his Latin poem on the martyrdoms. S. Gregory Nazianzen, in his *Oration on the Maccabees*, quoted the treatise as 'The Triumph of Reason.' Eusebius and S. Jerome ascribed it to Josephus, and this was formerly the general opinion as to its authorship. But the style of the book, and its contents, are now considered inconsistent with the character of Josephus as an author and historian. It is argued especially that he would not have written a book founded on the Second Book of Maccabees, or the writings of Jason of Cyrene, of the contents of which he shews no knowledge in his historical works.

The first Latin edition of 'The Rule of Reason' was published by Erasmus, with a preface addressed 'To the most virtuous and learned Helias Marceus, Moderator of the College of the Holy Maccabees in Cologne.' It has been supposed that he used an old version by Rufinus, adding to it some matter of his own. His opinion of Rufinus as a translator of Josephus is expressed in one of his Epistles (Book 25, Epistle 3), in which, complain-

ing of his inaccuracy, he begged for a loan of a manuscript of the original, that Josephus might be presented in the Greek tongue in which he wrote. But of the sources of Erasmus' Latin version of 'The Rule of Reason' we have no certain knowledge. It differs considerably from the Greek of the Fourth Book of Maccabees, and appears to be a later development of the story of the martyrdoms. Names are given to the mother and her seven sons, and additional refinements are added to the tortures inflicted upon them. Most of these divergences are enumerated by Combes in his notes on the book, which he commends in its simpler Greek form, charging Erasmus with marring its effect by rhetorical and bombastic accretions. Erasmus concluded his preface by saying, 'Cologne is a happy city in possessing so many and sacred pledges of piety; it would be happier if it imitated the virtues of those whose relics it possesses.'

Improved Latin versions of the Greek were afterwards made by Combes, Cornelius à Lapide, and others. Breitinger also mentions another ancient Latin version, which concluded with this subscription: 'These things, which I learned from the memorials of the ancients and in the sacred books concerning the holy Maccabees, I have consecrated to posterity to be their perpetual study.'

There is scarcely any evidence by which a date can be fixed for the book. It was evidently composed long after the Second Book of Maccabees. In chapter iv. 1, it is said that Simon held the high priesthood 'for his life.' It is thought that this indicates a time when the life-tenure of the office had become rare; or some time subsequent to the fall of the Asmonean dynasty. It may have been written shortly

before the destruction of Jerusalem (*Pusey*, 'What is of Faith,' &c.)

It has been argued that the author was a Stoic. He appears to exalt the reason and virtue of man, as able to do and endure all kinds of labours by his own strength: thus diverging from Christian teaching, that without faith it is impossible to please God, and in particular from the doctrine of HEB. xi., that it was through *faith* that the martyrs had been 'tortured, not accepting 'deliverance' (*Calmet*). A stoical tenet has also been found in the words ascribed to Eleazar in chap. v. 20, 'to transgress in small matters or in great is equal.' The author shews no belief in a pre-existence of souls; his expressions in chap. xiii. 16, 17, and xv. 4, rather imply the opinion of the derivation of the soul from the parents. In chap. iv. he ascribes to Apollonius the acts related of Heliodorus in 2 Maccabees. In chap. iii. 21, Seleucus 'Nicanor' appears to be an error for Seleucus 'Philopator.' In chap. iii. 7, &c., the acts which the author attributes to David and his mighty men are partly an addition of his own fancies to the Scripture

account, and partly at variance with it. In chap. ii. 8, 9, he confounds the Sabbatical year with the year of Jubilee. His statement in chap. xvii. 22, 23, of Antiochus Epiphanes altering his treatment of the Jews after the martyrdoms, is unsupported by history. Lastly, the sum of 3,660 talents, stated to be Jason's annual payment to the king in chap. iv. 17, is a manifest impossibility.

But though the treatise is thus marred by some grave faults, and adds nothing to our knowledge of the history, it contains many worthy sentiments, and is in parts both eloquent and pathetic, and amongst early Jewish writings it is remarkable for its expressions of faith in the reality of future rewards and punishments, and the contrast between things temporal and things eternal. It also repeats and somewhat enlarges the expression in 2 Macc. vii. 37, 38, that the sufferings of the martyrs would be accepted as an expiation for the sins of their nation, and that, like warriors giving their lives for their country, they would secure peace and deliverance for the people whose laws they died to defend.

THE FOURTH BOOK OF THE

MACCABEES^{||}.

CHAPTER I.

On the power of reason, or religious principle.

¶ Also called, 'The Triumph of Reason,' or 'The Martyrdom of the Maccabees.'

|| In the edition of Erasmus, the author states that he undertakes this at the request of Polybius of Megalopolis.

^a WISD. 8. 6.

^b WISD. 8. 7.

¶ The four cardinal virtues, compared by Philo to the four rivers of Paradise.

^c 2 MACC. 6. 18, &c.

^d 2 MACC. 7. 1, &c.

AS I am about to expound^{||} a most philosophical subject, whether religious reason is a perfect master of the passions, I should be advising you rightly, by urging you to give earnest heed to philosophy. For reason is to every one necessary in attaining to science, and it moreover contains the praise of the highest virtue, that is to say, prudence^a.

If then reason appears to have the mastery of the passions which hinder temperance, such as gluttony and lust, it surely is seen to control the passions which hinder justice, such as malice; and of those which are obstacles to fortitude, such as wrath, pain, and fear. How then is it, perhaps some may say, that whilst reason has dominion over the passions, it does not overcome ignorance and forgetfulness? Their attempt at argument is ridiculous: for reason does not prevail against its own affections, but against such as are opposed to justice^b, temperance, fortitude, and prudence^{||}: and even against these it prevails, not so as to destroy them, but only so as not to yield to them.

From a number and variety of examples I should be able to prove to you that religious reason is the master of the passions. But with much greater force I should prove it from the fortitude of Eleazar^c and the seven brethren and their mother^d, who died in defence of virtue. For all these, by their contempt of sufferings even unto death, [in defence of the laws of God, and

by despising even their own lives for the sake of religion¹,] proved that reason has the control of the passions. Because of their virtues it is right for me to praise these men, who at this time died with their mother for the sake of their honour: and for their merits I count them happy: for those men were admired for their fortitude and endurance not only by all others, but even by those who tortured them, and thus became the cause of the destruction of the tyranny which oppressed their nation, having conquered the tyrant by their endurance, so that through them^e their country was purified.

¹ Addition in the 'Martyrium,' ascribed to Josephus.

But I may now come at once to speak of the subject in hand, having begun with a general proposition as is my wont, and thus I will proceed to give an account of these persons, ascribing glory to the all-wise God. We enquire therefore, whether reason is the master of the passions. But let us first decide what is reason, and what is passion, and how many sorts of passion there are, and whether reason has the mastery over all these. We say then that reason is the mind joined to uprightness of life^{||}, and making choice of the word of wisdom^{||}. And wisdom is the knowledge of Divine and human things, and of their causes. This wisdom is therefore the instruction of the law^f, whereby we learn Divine things^g reverently and human things profitably.

^e 2 MACC. 7. 37, 38.

^{||} Or, *sound reason*, as some read.

^{||} Or, *the practice of wisdom*.

^f ECCLES. 24. 23.

BAR. 3. 36; 4. 1.

^g WISD. 8. 4.

² Omitted in some copies.

^h Above, ver. 2.

WISD. 8. 6.

^{3, 4} Omitted in some copies.

Now of wisdom there are [four²] kinds: prudence, justice, fortitude, and temperance: the chiefest of all is prudence^h; and hence it is that reason has the mastery of the passions. But of the passions the most comprehensive natures are [these two³], pleasure and pain; and each of these have a relation to [both body and⁴] mind. And there are many things that attend upon pleasure and pain. Before pleasure is desire: and after pleasure, joy. And before pain is fear: and after pain, sorrow. Anger is an affection which partakes both of pleasure and pain, if any one will observe when it falls upon him. And in pleasureⁱ also there exists a malignant tendency, which is the most versatile of all the passions. In the soul it is arrogance, and avarice, and

ⁱ 2 TIM. 3. 4. ECCLES. 13. 30, 31.

ambition, and contentiousness, and unfaithfulness, and envy. And in the body it is greediness, and surfeiting, 27 and solitary gluttony^j.

^j JOB 31. 17.
TOBIT 2. 2.
ch. 2. 7.

As then there are two things implanted in the body 28 and the soul, pleasure and pain, so there are many offshoots of these passions; each of which reason, being 29 skilled in every kind of husbandry^k, prunes and plucks up and binds round and waters, and changes about in every way in order to tame the rank growth of the habits and affections. For reason is both the leader 30 of the virtues, and the lord of the passions. Observe then in the first place how in the case of the acts which are opposed to temperance, reason is the complete master of the passions. Temperance therefore 31 consists in the control of the appetites; but of the ap- 32 petites some belong to the soul, and some to the body; and over both of these reason is seen to gain the mastery. For whence is it that when moved to desire for- 33 bidden meats, we reject the pleasures derived from them? Is it not because reason is able to master the appetites? I think so. So when we desire the flesh 34 of fishes^l, or birds, or quadrupeds, and all kinds of meats forbidden by the law, we abstain on account of the mastery of reason. For the affections of our appetites 35 are withstood and diverted by the temperate mind; and all the movements of the body are repressed^{||} by reason.

^k Compare Philo on the husbandry of Cain (GEN. 4. 12) and Noah (GEN. 9. 20).

^l ACTS 10. 10—12.

^{||} Or, are opposed by the rival power of reason, in some copies.

^a WISD. 10.

13.
^l MACC. 2. 53.

^b DEUT. 5. 21.

CHAPTER II.

Examples in illustration of the power of reason.

AND what is the wonder of this? Since even the 1 soul's desires for intercourse with beauty are frustrated by reason. It is for this indeed that the chaste 2 Joseph is praised, because by reason he overcame in thought the seduction of pleasure. For he was young, 3 and ripe for sexual intercourse; he quelled by reason^a the ardour of his passions.

And not only is it evident that reason gains the mas- 4 tery over the ardour of the seduction of pleasure, but it also overcomes every desire. Thus the law^b says, 5

Thou shalt not desire thy neighbour's wife, nor any-
 6 thing that is thy neighbour's. And now since the law
 enjoins us not to desire, much more should I convince
 you that reason can overcome the desires, as well as
 7 the passions that are opposed to justice. For in what
 way is a man reclaimed, who is by habit a solitary
 eater^c, a glutton or a drunkard, if it be not evident
 8 that reason is the master of the passions? But as soon
 as any man regulates his life by the law, although he
 be given to avarice, he does violence to his own dis-
 position, lending money without interest^d, and can-
 celling the debt of the approaching sabbatical year^{||}.
 9 And if a man be parsimonious, yet is he brought into
 subjection to the law through reason, so that he nei-
 ther gleans^e his harvest fields nor the grapes of his
 vintage; and so in other ways we may perceive this,
 10 that reason has the mastery of his passions. For the
 law prevails even over affection^f towards parents, not
 11 surrendering virtue on their account. It also prevails
 over conjugal affection, condemning it for transgression
 12 of the law. And it controls the love of children^g,
 chastening them for vice; and it is lord over the in-
 tercourse between friends, reprov-^hing them for wicked-
 13 ness^{||}. And think it not a strange thing, where reason
 14 is able to overcome even enmity for the law's sake, by
 not cutting down trees, even the cultivated plantsⁱ of
 enemies, but preserving their goods from the destroyers,
 and assisting in the repair of their ruins.

15 And even over the more violent passions reason is
 seen to bear rule, such as the lust of dominion, vain-
 16 glory, arrogance, boasting, and envy. For all these
 malignant passions the sober mind repels as well as
 17 anger; for it masters even this. [*Thus Moses, when
 * his anger was stirred^j against Dathan and Abiram, did
 * nothing against them, but disciplined his wrath by
 18 * reason. For the sober mind is able, as I said, to be
 * superior to the passions, and some of them it can
 19 * change, and others it can make of no effect^{1*}.] For
 why does our most wise father Jacob rebuke Simeon
 and Levi and their company, when contrary to the
 rule of reason they had slain the whole race of the

^c ch. 1. 27.^d LEV. 25. 36, 37.

DEUT. 23. 19.

^{||} Lit., *weeks*. See LEV. 25. 13, &c.^e LEV. 19. 9, 10; 23. 22.

DEUT. 24. 19, 21.

^f DEUT. 13.

6—11; 33. 9.

^g PROV. 3. 12; 13. 24.

WISD. 10. 5.

ch. 13. 12.

^h LEV. 19. 17. ECCUS. 19. 13—15.^{||} In Erasmus, *it recovers lost friendship and gains new*.ⁱ DEUT. 20. 19.^j NUM. 16. 15.¹ vv. 17, 18, are omitted in some copies (*Combesis*).

^k GEN. 49. 7. Shechemites, saying^k, Cursed be their anger? For if ²⁰
^{JUDITH} 9. 2. reason could not rule anger, he would not have spoken thus. For when God formed man, He planted^l ²¹
¹ ECCLUS. 17. around him passions and moral feelings. And then ²²
 1-7. over all He enthroned the mind as their sacred leader, to rule them through the senses. And to this mind He ²³
^m ECCLUS. 17. gave a law^m, that by living according to it, it might
 11, 14. reign in temperance, justice, goodness, and fortitude.

CHAPTER III.

Further examples of the same.

HOW then, a man may say, if reason have the con- 1
 trol of the passions, does it not control forgetful- 2
 ness and ignorance^{||}? But this argument is utterly 2
 ridiculous^a; for reason does not appear to have the
 control of its own affections, but of the bodily appetites.
 For instance, none of you may be able to root out de- 3
 sire, and yet reason can effect that you should not be
 slaves to desire^{||}. So none of us can root out anger 4
 from his soul, and yet it is possible to withstand an- 4
 ger^b. So none of you may be able to root out malice; 5
 and yet reason is able to succour you, so that you are
 not perverted by malice. For reason is not an cradi- 6
 cator^c, but an antagonist of the passions.

And this we may prove more evidently by the thirst^d 7
 of king David. For when David had been engaged 8
 with the Philistines for a whole day, and had slain
 many of them with the aid of the soldiers of his na-
 tion; when evening was come, perspiring and greatly 9
 fatigued, he came to the royal tent, around which the
 whole army of his mighty men^{||} were encamped. Now 10
 all the others were at supper: but the king being ex-
 tremely thirsty, although he had wells in abundance,
 could not assuage his thirst by means of them: but a 12
 certain unaccountable longing^{||} for water which was in
 the enemy's camp increased upon him and tortured
 him; and weakened and consumed him. Wherefore 13
 when his guards were impatient at this longing of the
 king, two young soldiers, being mighty men, feeling
 respect for the king's desire, armed themselves with

^{||} In Erasmus, *Some will ask, why we commit wickedness?*

^a ch. 1. 5.

^{||} In Erasmus, *suffer with patience the loss of the things desired.*

^b Ps. 4. 4, LXX.,
 Eph. 4. 26.

^c ch. 1. 6.

^d 2 SAM. 23.
 15, &c.

^{||} Or, *nobility.*

^{||} In Erasmus, *he would not drink, because he had vowed not to drink but from a fountain in the enemy's camp.*

complete armour, and taking a pitcher, passed over
 14 the enemy's ramparts. And being unobserved by the
 watchmen at the gates, they passed through the whole
 15 camp of the enemy in search for the water. And when
 they had boldly discovered the fountain, they filled the
 16 vessel out of it for the king. But he, though he was,
 burning with thirst, reasoned that it would be a most
 awful peril to his soul to receive a draught that must
 17 be reckoned equal to so much blood. Wherefore when
 his desire was overcome by the opposition of reason, he
 18 poured out ^o the draught to God ^{||}. For the sober mind
 is able to overcome the constraint of the passions,
 19 and to quench the ardours of lusts, and to contend
 against the pains of the body, however excessive; and
 through the excellence of reason to reject with scorn
 all dominion of the passions.

20 But the occasion now invites us to give examples
 21 from history of sober reason. For when our fathers
 were enjoying profound peace for their observance of
 the law, and were prospering, so that Seleucus Nicanor ^{||}
 the king of Asia both brought offerings of money for
 the service of their temple, and approved their form
 22 of government ^{||}; then certain men by making innova-
 tions contrary to the general consent of the nation, in
 divers ways involved themselves in calamities.

^o 2 SAM. 23.
16, 17.

^{||} Erasmus adds, *choosing rather to die with thirst, than offend the Divine Majesty.*

^{||} Probably an error in the text for Seleucus Philopator. See 2 MACC. 3, 3 (*Combejs*).

^{||} In Erasmus, *ascribed his success to the religion of our ancestors.*

CHAPTER IV.

The attempt of Apollonius upon the treasury.

1 **F**OR a certain man named Simon, who was leagued
 with others against Onias ^a, then holding the
 high priesthood for his life ^{||}, an upright and good man,
 and had, after slandering him in every way, failed to
 injure him with the people, went away as an exile
 2 with the design of betraying his country. Wherefore
 he came to Apollonius the governor of Syria and
 3 Phenice and Cilicia, saying ^{||}, I am come as one who
 is well affected to the king's interests, to inform you
 that many thousands of sums of private money have
 been stored up in the treasuries of Jerusalem, which

^a 2 MACC. 3.
4.

^{||} Not as in later times, *for the year.* JOHN 11. 49.

^{||} Erasmus adds, *in a public assembly.*

^b 2 Macc. 3. 6. are not the property of the temple^b, but belong of right to king Seleucus.

When Apollonius came to the knowledge of all this, 4 he praised Simon for his care for the king's interests, and went up to Seleucus to inform him of the store of money; and when he had obtained authority respect- 5 ing it, he speedily^{||} marched into our country with the accursed Simon and a very strong force, saying that he 6 was come by the king's orders, to take possession of the private monies that were in the treasury. And 7 when our nation was indignant at this saying, and spoke against it, since they thought that it would be a most grievous thing for those who had entrusted deposits to the sacred treasury to be defrauded of them, they prepared to resist it to the utmost of their power. But Apollonius departed with threats to the temple. 8

^c 2 Macc. 3. 15. But when the priests^c, with the women and children 9 in the temple, had besought God to shield His holy place that was thus despised, and when Apollonius had 10 come up with his armed force to seize the money, there appeared from heaven angels riding on horses^d, all radiant with armour, bringing great fear and horror upon them. And Apollonius, falling down half dead 11 upon the precinct of the temple which was open to all nations, stretched forth his hands to heaven, and with tears besought the Hebrews, that by offering prayers for him they would propitiate the heavenly host. For 12 he said that he had sinned, so as to be worthy of death; and that if he were preserved he would proclaim to all men the blessedness of the holy place. By these words 13 Onias the high priest was persuaded to pray for him, although he was also afraid lest king Seleucus should think that Apollonius had perished by human device and not by Divine vengeance. And he being thus 14 unexpectedly saved, went to the king to report the things that had befallen him.

^{||} So Erasmus: *but when he came he found Seleucus dead, &c.*

^e DAN. 8. 23.
1 Macc. 1. 10.
2 Macc. 4. 7.

But Seleucus the king was dead^{||}, and Antiochus 15 Epiphanes his son succeeded to the kingdom, a proud and cruel man^e; who having deposed Onias from the 16 high priesthood appointed his brother Jason to be high priest: who had covenanted, if Antiochus would give 17

- him the authority, to pay yearly three thousand six
 18 hundred and sixty^{||} talents. And he appointed him to be
 19 high priest and ruler of the nation. And he compelled
 the nation to alter their way of living, and to abandon
 20 their laws for all kinds of iniquity: so that he not only
 erected^f a gymnasium upon the very citadel of our
 country, but also abolished the service^g of the temple^{||}.
 21 But the Divine justice was thus provoked, and made
 Antiochus himself our enemy.
- 22 For being at war with Ptolemy^h in Egypt, he heard
 that upon a report of his death being spread abroadⁱ,
 the men of Jerusalem had exceedingly rejoiced, and he
 23 marched in haste against them. And when he had
 defeated them, he made a decree that if any of them
 should be seen living according to the laws of his
 24 country, he should be put to death^j. And when he
 could by no means destroy by his decrees the alle-
 giance of the nation to their law, but saw all his
 threats and punishments set at nought, so that even
 women when they circumcised their children were cast
 down headlong^{||} with the infants, though they knew
 beforehand the punishment that they should suffer;
 25 and when his decrees were thus despised by the people,
 he himself sought by means of tortures to force^k every
 man of the nation to taste unclean meats, and to abjure
 the religion of the Jews.

|| In 2 MACC. 4. 8, 'three hundred and sixty talents of silver, and of another revenue eighty talents.'

f 2 MACC. 4. 12.

g DAN. 11. 31. 1 MACC. 1. 39, 41.

|| In Erasmus, to build baths, he hindered the defence and completing of the temple.

h 1 MACC. 1. 16.

i 2 MACC. 5. 5.

j 1 MACC. 1. 50.

2 MACC. 6. 9.

|| In Erasmus, cast themselves down headlong. See 2 MACC. 6. 10.

k 2 MACC. 6. 1.

CHAPTER V.

Eleazar's answer to the king.

1 **T**HE tyrant Antiochus, when he had taken his seat
 with his assessors upon a certain high place, with
 his armed troops arrayed in a circle round about him,
 2 commanded his guards to arrest every one of the He-
 brews and to compel them to taste swine's flesh, and
 meats offered to idols; and that any who should refuse
 to eat the unclean food, should be tortured to death on
 wheels.

4 And when many persons had been arrested, a chief
 man of the assembly, Eleazar by name^a, a priest by
 family, by profession a teacher of the law, and ad-

a 2 MACC. 6. 18.

vanced in years, and from his age known to many of those who attended upon the tyrant, was brought near to him. And when Antiochus saw him, he said, 5 Old man, I would advise you, before they begin to torture you, to taste the swine's flesh and save your life: for I respect your age and gray hairs; for although 6 you have had these gray hairs for so long a time, you appear to me to be no philosopher, since you adhere to the superstition of the Jews. For wherefore, when 7 nature has conferred upon you the most excellent food of this animal's flesh, do you loathe it? For this is a senseless thing, to refuse to enjoy things that are pleasant, and involve no disgrace, and it is unjust to reject the favours of nature^{||}. But you will, I think, be doing 9 even a more senseless thing, if in your vain conceits about the truth, you still despise me to your own punishment. Will you not awake out of your foolish 10 philosophy? And will you not chase away the folly of 11 your arguments, and recovering a mind worthy of your years, follow a philosophy which combines truth with expediency? and doing homage to my benevolent ex- 12 hortation, have pity upon your old age? For consider 13 this also; that if there be any power which watches over this religion of yours, it would pardon you for every transgression of the law which is committed through compulsion.

While the tyrant exhorted him in this manner to 14 the unlawful eating of flesh, Eleazar requested a hearing. And when leave was given him to speak, he 15 began his speech thus: We, O Antiochus, who are 16 convinced that we live under a Divine law, consider no compulsion to be so forcible as obedience to our law. Wherefore we deem it right in no way to transgress it. 17 And indeed, even if our law were, as you suppose, not 18 truly Divine, (though we on the contrary hold it to be Divine,) not even in that case would it be lawful for us to annul the character which we have for piety. Think 19 not then that this would be a small offence, if we should eat unclean meats. For to transgress in small 20 matters or in great is of equal moment: for in either case the law^b is alike disregarded. But thou deridest 21

^{||} In Erasmus, we are ungrateful for God's benefits, when we despise His favours, and make difference where Nature has made none.

^b JAMES 2. 9, 10.
MATT. 5. 19.
DEUT. 27. 23.

our philosophy, as though we lived in it without a
 22 reason for it. Yet it thoroughly teaches^c us temper-
 ance, so that we master all the pleasures and desires;
 and it exercises us in fortitude^d, so that we cheerfully
 23 undergo every pain. It instructs us in justice^e, so that
 in all our dealings we render what is due; and it
 teaches us piety, so that we worship the one living
 24 God with the honour due to His greatness. Where-
 fore we eat not unclean meats; for believing that the
 law was established by God, we are convinced that the
 Creator of the world in giving us laws has compassion
 25 upon us in our nature, and has permitted us^f to eat those
 things which are proper for the support of our lives,
 but has forbidden us to eat meats that have a contrary
 26 effect. But thou, most tyrannically, not only forcest
 us to transgress the law, but also to eat in order that
 thou mayest deride us in this our eating of unclean
 27 meats, which is most hateful to us: but thou shalt not
 thus have me in derision, nor will I transgress the
 sacred oaths of my forefathers^g, when they covenanted
 28 to keep the law. No, not if you pluck out my eyes,
 29 and consume my bowels in the fire. I am not so old
 and deficient in courage, but that my reason is still
 30 vigorous in the cause of my religion. Against this
 prepare your wheels, and kindle a fiercer flame. I will
 not so pity my old age, as for my own sake to break
 31 the law of my fathers^h. I will not fail thee, O law, my
 instructor! I will not forsake thee, O beloved temper-
 32 ance! Nor will I shame thee, O philosophic reason!
 Nor will I renounce thee, O honourable priesthood,
 and science of the law. Nor shalt thou pollute the
 reverend mouth of my old age, nor the advanced years
 34 of a blameless life. My fathers shall receive me holy
 and pure, having not yielded through fear to your
 35 compulsion, even to death. For over the ungodly
 thou shalt tyrannize: but neither by words or deeds
 shalt thou gain dominion over my thoughts about
 religion.

^c GEN. 2. 16,
17. See
Philo on
the Cre-
ation, p. 33.

^d DEUT. 31.
6; 7. 18.

^e LEV. 19. 11,
13.
EXOD. 22. 1,
&c.

^f GEN. 1. 29,
30; 9. 3.

^g EX. 24. 7.
JOSH. 24. 24,
25.

^h In Eras-
mus, thou
shalt find
me more
constant in
my tor-
ments, than
before I
came to
them.

CHAPTER VI.

Eleazar's sufferings and death.

WHEN Eleazar had made an oration of this kind 1
 in reply to the exhortations of the tyrant, the
 guards^a surrounded him^{||}, and cruelly dragged him to
 the instruments of torture. And first they stripped the 2
 old man naked, arrayed as he was in the comeliness of
 piety. Then they bound his arms to each side of his 3
 body, and scourged him with whips, a herald on each
 side crying aloud, Obey the king's commands. But 4
 Eleazar, truly noble and highminded, was as one tor-
 tured in a dream, and regarded it not at all. But 5
 whilst the old man lifted up his eyes to heaven, his
 flesh was torn off by the whips, and he streamed down
 with blood, and his flanks were laid open by wounds.
 And though he fell upon the ground because his body 6
 could not support the pains, yet he maintained his rea-
 son upright and unbending^{||}. Then one of the cruel 7
 guards leaping upon his belly, kicked him, to make
 him rise up after he had fallen. But he endured the 8
 pain, and despised the violence, and endured the ill
 usage with constancy. And like a noble athlete the 9
 old man when he was beaten, overcame his tormentors.
 And though his face was perspiring and he was pant- 10
 ing vehemently, he aroused the admiration of his very
 tormentors by his noble constancy. Wherefore, partly 11
 in pity for his old age, partly from the sympathy of
 former^b acquaintance with him, and partly in admira-
 tion of his patience, some of the king's officers came up
 to him, and said, Why Eleazar, do you unreasonably
 destroy yourself with these miseries? We will bring 12
 you some dressed meat^c, and do you save yourself by
 pretending that you have tasted some swine's flesh.
 But Eleazar, as though he had been more cruelly 13
 tortured by this advice, cried aloud, Let not us, who 14
 are children of Abraham, be so badly advised, as
 through softness of soul to become dissemblers, playing
 an unworthy part. For now that we have regulated 15
 our life by truth up to old age, and have maintained

^a 2 MACC. 6.
28.

^{||} Or,
advanced.

^v In Eras-
mus, *he fell*
upon his
face glori-
fying God,
as he did
before.

^b 2 MACC. 6.
21, 22.

^c 2 MACC. 6.
21, *of his*
own provi-
sion.

our honour therein according to the law, it would be
 16 unreasonable for us to change now; and we should
 thus ourselves become an example of impiety to the
 young, if we became to them an excuse for eating the
 17 unclean. It would be a disgrace, if we should still live
 on for a short time, and in the meanwhile be derided
 18 by all men for our cowardice: whilst we should be
 despised for our want of fortitude by the tyrant also,
 and shall not have defended our Divine law unto the
 19 death^{ll}. Wherefore do ye, O children of Abraham,
 die nobly for your religion. But as for you, ye guards
 of the tyrant, why do ye^d linger?

20 When they beheld him thus courageous against his
 trials, and that he did not change at all through their
 21 compassion for him, they carried him to the fire: upon
 which they threw him, burning him with cruelly con-
 trived instruments, and poured stinking liquids into his
 22 nostrils. But he, being now completely burnt to the
 bones, and about to expire, lifted up his eyes to God,
 23 and said, Thou knowest, O God, that whereas I might
 have saved myself^e, I am dying by fiery torments for
 the law's sake. Be merciful to Thy people, and be
 satisfied with the punishment which we endure^f in
 24 their behalf. Make my blood an expiatory offering
 25 for them, and take my life as their ransom. When he
 had spoken thus, the holy man died nobly in his tor-
 ments, and by reason he resisted^g even to the agonies
 of death for the law's sake.

26 Confessedly, therefore, religious reason is the master
 27 of the passions. For if the passions had overpowered
 reason, I would have given to them the testimony of
 this mastery. But now that reason has prevailed over
 the passions, we rightly ascribe to it the dominion of
 28 sovereignty. And it is just that we should confess that
 the power belongs to reason, where it prevails over
 29 pains inflicted from without. For to deny this would
 be ridiculous; and I thus prove that reason has not
 only prevailed over pains, but that it also^h controls
 pleasures, and does not give way to them.

^{ll} In Eras-
 mus, *It is*
but a while
that this
life can
last; so
that we
lose but a
small mo-
ment for
that which
is eternal.
^d 2 MACC. 7.
 30.

^o HEB. 11. 35.

^f 2 MACC. 7.
 37.
 ch. 17. 20.

^g HEB. 12. 4.

^h ch. 2. 1, &c.

CHAPTER VII.

Reflections on the constancy of Eleazar.

THUS in the case of our father Eleazar reason was 1
 the best pilot, steering the ship of piety in the
 sea of passions, and though outraged by the tyrant's 2
 threats, and overwhelmed by the waves of tortures,
 it by no means turned aside the rudder of piety, until 3
 it sailed into the harbour of immortal victory^{||}. No 4
 city ever so held out, when besieged by many and
 various engines of war, as did that most holy man
 when his sacred soul was set on fire with scourges and
 racks, overcoming^{||} his besiegers through religious rea- 5
 son which shielded him. For our father Eleazar, 5
 stretching forth his determination like a projecting
 cliff, broke to pieces the furious waves of the passions.

^{||} Or, *victory
 over death,*
 as some
 read.

^{||} Some read,
moving.

O priest, worthy of the priesthood! thou didst not 6
 pollute thy sacred teeth, nor defile with unclean food
 the stomach which admitted only that which was con-
 sistent with religion and purity^{||}. O mind in harmony 7
 with the law, and having the philosophy of a Divine
 life! Such ought those to be, who perform the sacred
 duties of the law with their own blood, and with
 generous toil defend it with sufferings unto death.
 Thou, O father, by thy endurance hast confirmed us 8
 gloriously in our observance of the law; and by adding
 dignity to our sacred ritual hast averted its ruin; and
 by thy deeds hast confirmed the words of our philoso-
 phy. O aged man, more powerful than tortures! O 9
 elder, more vigorous than the fire! O Eleazar, the great-
 est king over the passions!

^{||} In Eras-
 mus: *im-
 piety found
 no entrance
 that way
 whence so
 many pray-
 ers to God
 had pro-
 ceeded.*

For as our father Aaron, armed with a censer, run- 10
 ning through the midst of the congregation, overcame^a
 the fiery angel, so Eleazar the son of Aaron, though he 11
 was being consumed by the fire, underwent no change
 in his reason. And yet the greatest wonder is this: 12
 that he being an old man, and the pains of his body
 being nearly exhausted, and his flesh hanging loosely
 about him, and his sinews worn out, he renewed his
 youth in the spirit through reason. By the reason

^a NUM. 16. 46,
 &c.
 WISD. 18. 21
 —23.

which animated Isaac ^b, he defeated the many-headed torture. ^b ch. 13. 10;
15. 1.

13 O happy old age, venerable gray hairs, and life devoted to the law, which the sure seal of death has perfected! If then an old man has for religion despised torments unto death, surely religious reason is the governor of the passions.

15 But perhaps some persons may say, all men do not subdue their passions. But this is because all men have not prudent reason. But such as regard religion with their whole heart, are the only persons who are able to master the passions of the flesh; for these are they who believe that to God they do not die; for as our patriarchs, Abraham, Isaac, and Jacob ^c, they live to God. It is then no objection that some appear to be subject to the rule of passion, because reason is weak in them; for who that is a religious philosopher in the whole rule of philosophy, and has trusted in God, and knows that it is a blessed thing to endure all kinds of pain for virtue, would not overcome the passions for religion's sake? For the wise and temperate and brave man is alone the master of the passions.

^c ch. 22. 15.
MATT. 22. 32.
LUKE 20. 37,
38.

CHAPTER VIII.

The seven brethren, with their mother.

1 **F**OR this cause even boys, following the philosophy of religious reason, overcame still severer torments. For when the tyrant was manifestly vanquished in his first attempt, not being able to force the old man to eat unclean meats; then being carried away by violent passion he commanded them to bring others of the youth of the Hebrews; and if they would eat unclean meats to release them when they had eaten; but if they refused, to torture them more severely.

^{||} In Erasmus, brought in to Antioch out of their castle So-sandrum.

4 When the tyrant had given these orders, there came before him seven brethren, being brought ^{||} with their aged mother ^{||}, fair and modest and of good birth, and altogether comely. And when the tyrant saw them, with their mother in the midst, whom they surrounded

^{||} In Erasmus, their mother Salamona.

|| In Erasmus, they resembled angels, their faces shining like the clear light of the sun.

as in a dance, he was pleased with them; and wondering at their beauty and noble appearance||, he smiled on them, and calling them near to him, said: O young 6 men, with friendly intentions I admire the beauty of each one of you, and so high is my esteem for a com- 7 pany of such brethren, that I not only counsel you not to rave with the same madness as the old man who was tortured before; but I also entreat you to yield that 8 you may enjoy my friendship, for as I have power to punish those who disobey my commands, so I am able also to reward those who obey me. Trust me there- 9 fore, and you shall receive^a offices of high rank in the affairs of my kingdom, when you have renounced your 10 ancestral rule of conduct, and have been introduced to the Grecian way of living, and thus alter your habits and revel in the pleasures of your youth. For if you 11 dispose me to anger by your disobedience, you will compel me with dreadful punishments to destroy every one of you by tortures. Have pity therefore on your- 12 selves, whom I even as an enemy commiserate on account of your youth and comeliness. Will you not 13 consider this, that if you disobey me, there remains nothing for you but to die in tortures?

^a 2 MACC. 7. 24.

As he said this, he commanded the instruments of 14 torture to be brought forward, that even by terror he might persuade them to eat unclean meats. And 15 when his guards brought forth the wheels, and racks, and hooks, and catapults, and caldrons, and fryingpans, and finger racks, and iron hands, and wedges, and hot cinders||, the tyrant went on to say, Be afraid, young 16 men; and the God of justice Whom ye worship, will pardon you for transgressing through compulsion. But 17 they when they heard these seductive words, and saw the terrible instruments, not only feared nothing, but made a philosophical reply to the tyrant, and by their good arguments demolished his tyranny.

|| Or, bellows. In Erasmus, a thin plate of iron to kindle or blow the fire with, like a fan.

Let us then consider the matter; if any of them had 18 been of a fearful heart, or deficient in courage, what sort of words would they have used? would they not have been these? O wretched men that we are, and 19 exceeding senseless! When the king beseeches us, and

invites us to accept his bounty, should we not obey
 20 him? Why do we amuse ourselves with vain counsels,
 and venture upon a disobedience which brings us death?
 21 Brethren, shall we not fear the instruments of torture,
 and take account of the threatenings of torments, and
 22 shun this vain glory and fatal ostentation? Let us shew
 pity to our youth, and have compassion upon the old
 age of our mother, and let us consider that we shall
 23 perish in our disobedience. But the Divine justice will
 surely pardon us if we fear the king and obey him by
 24 constraint. Why do we withdraw ourselves from a
 most sweet ^b life, and deprive ourselves of this pleasant
 25 world? Let us not struggle against necessity, nor vain-
 26 ly glory in our own torments. Even the law sentences
 us to death unwillingly, if we are afraid of instruments
 27 of torture. Whence has such contentiousness been im-
 planted in us, and why does fatal obstinacy please us,
 when we might live unmolested by obeying the king?

28 But nothing of this kind was said or even thought by
 the young men when they were going to be tortured:
 for they despised the sufferings, and had the mastery
 29 over the pains. So as soon as the tyrant had ceased
 counselling them to eat unclean meats, they all with
 one voice, as from one mind, spake thus unto him.

CHAPTER IX.

The martyrdom of two of the seven brethren.

1 **W**HY waitest thou ^a, O tyrant? For we are ready
 to die, rather than transgress the precepts of our
 2 fathers. For we should evidently bring disgrace to our
 forefathers, if we did not follow obedience to the law
 3 and Moses ^{||} as our guide. O tyrant, who advisest us to
 transgress in thy hatred of us, pity us not more than
 4 we pity ourselves. As for your pity in urging us to
 seek safety by transgression, we account it to be worse
 5 than death itself. But you would terrify us, by threat-
 ening death with tortures, and this immediately after
 the example of Eleazar, as though you had learned no-
 6 thing from it. But if aged men of the Hebrews have
 died in the cause of religion after enduring tortures;
 it is more just that we young men should die, despising

^b ECCLES. 11.
7.

^a 2 Macc. 7.
2, 30.

^{||} Some read,
knowledge.

the torments of your violence, which our aged instructor overcame. Make trial of us then, O tyrant! even if thou shalt inflict death upon our souls for religion, think not to harm us by your tortures. For we indeed through this suffering of evil and patience shall obtain the rewards^b of virtue, and shall be with God, in Whose cause we are suffering^{||}: but thou for thy foul and tyrannical murder of us shalt undergo from the Divine vengeance eternal torment^c by fire.

^b WISD. 2. 22;
3. 5; 4. 2;
5. 15.

2 MACC. 7. 9.

^{||} This clause omitted by some copies. Erasmus has, *and leaving this earth, we shall be entertained in heaven.*

^c JUDITH 16.

17.

2 MACC. 7.

19, 35.

2 ESD. 7. 36*,
79*, 80*.

^{||} In Erasmus, *named Maccabeus.*

^{||} Erasmus adds, *and a weight hanged at his feet.*

When they had thus spoken, the tyrant was not only displeased at their disobedience, but was also provoked by their ingratitude. So the men who held the whips, 11 by his orders brought out the eldest^{||} of them, and having rent off his coat, they bound his hands and arms on each side with thongs. And when they were weary of 12 beating him with whips, and produced no effect, they threw him upon the wheel. And the noble youth was 13 stretched upon it^{||}, until he was dislocated in his limbs: and while he was being fractured in every limb, he 14 reproved the tyrant, saying,

O most foul tyrant, enemy of heavenly justice, and 15 cruel of heart, I have committed no murder or sacrilege that you should thus mangle me, but I suffer for upholding the Divine law. And when the guards said, Con- 16 sent to eat, that you may be released from torments; he answered, Your wheel, O accursed ministers, is not 17 so powerful as to choke the voice of reason^{||}; cut my limbs, and burn my flesh, and distort my joints. For 18 through all these torments I will convince you that the children of the Hebrews are alone invincible in virtue's cause.

^{||} In Erasmus, *to force me to forsake heaven, whereon my mind is fixed.*

While he was saying this, they heaped up fuel, and 19 setting fire to it, strained him upon the wheel still more. And the wheel was besmeared all over with blood, and 20 the heap of hot coals was extinguished by the droppings of gore, and pieces of flesh flew about the axles of the machine. And although the whole frame of his bones 21 was thus consumed and wasted, the highminded youth of the race of Abraham did not groan; but as though 22 transformed by fire into immortality, he nobly endured the rackings, saying: Imitate me, O brethren, nor ever 23

desert your posts, nor forswear your fraternal fellowship
 24 with me in heroism; fight a holy and generous warfare
 in behalf of religion: whereby our just and paternal
 Providence, becoming merciful to the nation, will punish
 25 the pestilent tyrant. And having said this ||, the noble
 and pious youth breathed out his soul.

26 And when all admired his courageous soul, the guards
 brought forward the one who was second || to the first
 in age, and having fitted on themselves iron gauntlets
 with sharp hooks, they bound him to the machines call-
 27 ed catapults; and when, on enquiring whether he would
 eat before he was tortured, they heard his noble senti-
 28 ment; these wild beasts fierce as panthers first dragged
 all the flesh off his sinews with their iron gauntlets to
 29 his chin, and then tore off the skin of his head ||. But
 he, enduring this pain with gravity, said, How sweet is
 30 every form of death for the religion of our fathers! and
 he said to the tyrant, Dost thou not consider, O tyrant,
 of all the most cruel, that it is thou, rather than I, that
 art now tormented, seeing thy proud and tyrannical
 purpose overcome by our endurance for religion's sake?
 31 For I truly lighten my pains by the pleasures which
 32 come through virtue. But thou art tormented by the
 apprehensions of impiety: and thou shalt not escape, O
 most infamous tyrant, the vengeance of Divine wrath ||.

animated by his brother's example, he departed to heaven.

CHAPTER X.

The martyrdom of the third and fourth brothers.

1 **A**ND when this one had undergone an illustrious
 death, the third || was brought forward, being
 much entreated by many that he would taste the meats,
 2 and save his life. But he cried out and said, Know ye
 not, that the father of those who are dead begat me
 also, and the same mother bare me, and that I was
 3 brought up in the same doctrines ||? I cannot abjure the
 honourable tie of brotherhood. Wherefore if you have
 any instrument of cruelty, apply it to my body: for you
 cannot touch my soul, even if you wish it.

4 But the officers, impatient at the man's boldness, dis-
 located his hands and feet with racking engines, and

|| Erasmus adds, *he was taken out of the fire and flayed alive; his tongue was pulled out of his mouth, and he was put into a fryingpan, and so he died.*

|| Called *Aber*, in Erasmus.

|| In Erasmus, *his skin was torn off from the crown of his head to his knees, and then he was cast to a cruel leopard; but the beast smelling of him (doubtless by the power of Almighty God) forgat his cruelty, and turned away from the martyr.*

|| Erasmus adds, *thus*

|| In Erasmus, *Machir, the third son.*

|| In Erasmus, *one master instructed us.*

wrenching them from their sockets, pulled his limbs asunder. And they fractured his fingers and his arms 5 and his legs and his elbows. And not being able to 6 strangle him by any means, they dragged off his skin together with the tips of his fingers, and flayed him entirely, and immediately brought him to the wheel: around which his limbs were displaced and hung from 7 the joints of the spine, so that he beheld his own flesh torn to shreds, and streams of blood issuing from his bowels. And when he was going to die he said, 8 We, O most infamous tyrant, suffer these things for 9 the sake of the discipline and virtue which we have from God: but thou for thy impiety and bloodshedding 10 shalt undergo interminable torments 11.

¶ Erasmus adds, *then his tongue being cut out of his mouth, he was put into a fryingpan, and amidst these tortures he expired.*

¶ In Erasmus, *next followed Judas, the fourth brother.*

¶ In Erasmus, *your fire shall not separate me from my brethren, who instead of this mortal life, enjoy life everlasting.*

¶ In Erasmus, *he was first bound to a stake and beaten with ropes' ends: and then put upon the wheel, and there praying for his countrymen he passed by death to the rest of his brethren.*

And when this man had died in a manner worthy of 11 his brethren, they dragged forward the fourth 12, saying, Be not thou mad with the same madness as thy brethren; but obey the king and save thyself. But he said to them, You can bring against me no fire so scorching as to make me yield through fear. By the blessed death 13 of my brethren 14, and the eternal destruction of the tyrant, and the illustrious life of the godly, I will not renounce the noble brotherhood. Devise new torments, 14 O tyrant! that you may learn even through them that I am the brother of those who were tormented before.

When Antiochus, the bloodthirsty and murderous 15 and most infamous tyrant, heard this, he gave orders to cut out his tongue. But he said, Even though thou 16 take away the organ of speech, yet God hears the silent. Behold, my tongue is extended, cut it; there is in us, 17 besides this, our reason, which thou canst not cut out. The limbs of the body are cheerfully resigned to be 18 mutilated for God's sake. But God shall speedily over- 19 take thee with vengeance: for thou cuttest out that tongue which makes the melody of the Divine praises 11.

CHAPTER XI.

The martyrdom of the fifth and sixth brothers.

¶ In Erasmus, *Ahas, the fifth brother.*

AND when this man also had died, disfigured by tor- 1 tures, the fifth 2 leaped forward, saying, I come 2 not, O tyrant, to ask for exemption from the torture

3 that is endured for virtue. But I have come of my accord, that by killing me you may owe to the vengeance of heaven the punishment of yet greater crimes ||.

4 O thou hater of virtue and enemy of mankind, what have we done that thou shouldest destroy us after this
5 manner? Does it seem evil to thee, that we worship the Creator of all, and live according to His virtuous law?
6 This conduct, surely, deserves honours rather than tortures, as you yourself would confess if you had any of the feelings of a man, or the hope of the salvation that is with God; but now being estranged from God, you are at war with those who shew reverence to God.

7 As he said this, the guards bound him ||, and dragged him to the catapult: to which they bound him at his
8 knees, and fastened them with iron fetters: then they bent down his loins upon the wedge of the wheel, upon the circle of which he was wholly twisted like a scor-
9 pion, and so broken and disjointed. After this manner, being straitened for breath and crushed in his body, he
10 said, Thou, O tyrant, unwillingly bestowest upon us fair favours, enabling us by means of nobler sufferings to give proof of our strong allegiance to our law ||.

11 And when he also was dead, the sixth || was brought out, and he was but a youth; and when the tyrant asked whether he would eat and be released, he said,
12 In years indeed I am younger than my brethren, but in understanding I am as old. For since we were all born and reared in the same way, we ought to die alike for
13 the same cause. So if it seem good to you to torture us for not eating unclean meats, bring your tortures!

14 As he said this, they brought him to the wheel, upon which he was strained in every limb and his spine dis-
15 jointed, whilst a fire roasted him from beneath. Then they heated sharp spits, and applied them to his back: and piercing through his sides, they burned away his
16 bowels. But whilst he was thus tortured ||, he said, O time of sacred excellence, at which so many brethren have been called to the trial of pain for religion's sake,
17 and have not been overcome. For science, directed by religion and armed with honour and virtue, O tyrant,
18 is invincible. I shall soon die, and be with my bre-

|| In Erasmus, *the blood of my four innocent brethren which thou hast shed hath condemned thee to hell fire.*

|| In Erasmus, *they cast him into a brazen pot, and he was pressed down in it, his head to his feet.*

|| Erasmus adds, *this short affliction gaineth me life everlasting: if this temporal death befell me not, everlasting life could not be my portion.*

|| In Erasmus, *who was called Areth.*

|| Erasmus adds, *much blood like froth gathered about his head and face.*

^a 2 MACC. 9. 6.

|| ERASMUS adds, *As he thus spake, one took hold of his tongue with a hot pair of tongs, and so he was fried in a pan, and died, like his brethren.*

thren, whilst I shall bring a great avenger upon thee, O thou inventor of new tortures^a, and enemy of the truly religious. We six youths have demolished thy tyranny. 20 For thy inability to overcome our reason by persuasion, 21 or to force us to eat unclean meats, is not this thy ruin? Your fire to us is cold: your catapults give no pain: 22 and your violence is powerless. For the guards not of 23 a tyrant, but of a Divine law, are our defenders: and therefore we maintain our reason unsubdued ||.

CHAPTER XII.

The martyrdom of the seventh brother.

|| In ERASMUS, *Only one of the seven remained alive with his mother, named Jacob.*

AND when he also had been thrown into a caldron, 1 and died blessedly, the seventh||, the youngest of all, came forward: and the tyrant, though greatly 2 embittered by the reproaches of his brethren, had pity on him; and seeing him already encompassed with chains, sent for him to come nearer, and endeavoured to counsel him, saying: Thou seest the end of the 3 madness of thy brethren: see how they for their disobedience have died in torture. So shalt thou, unless thou obey, be miserably tortured, and die before thy time. But if thou wilt obey, thou shalt be my friend^a, 4 and thou shalt be promoted over the affairs of the kingdom.

^a 2 MACC. 7. 24.

And whilst he was thus exhorting him, he sent for 5 the boy's mother; that by condoling with her for the loss of so many sons, he might incline her to seek deliverance by making the survivor obedient. But 6 he, after his mother had encouraged him in the Hebrew tongue, as we shall relate in a short time, said: Let me go, that I may speak to the king, and to all his friends with him. And they rejoicing great- 7 ly at the promise of the youth, quickly let him go. And he, running up close to the frying-pans, said, 8 O impious tyrant, the most ungodly of all wicked men, 9 since thou hast received from God riches and a kingdom, art thou not ashamed to slay his servants, and to torture those who practise godliness? Wherefore 10 the Divine vengeance is keeping you in store for a

more intense and eternal fire ^b, and for torments from which you shall have no respite for a whole eternity.

11 Were you not ashamed, being a man, though in cruelty like a wild beast, to cut out the tongues of men of like passions ^c with yourself, and composed of the same elements, and in this way to mutilate and torture

12 them? Yet they have died nobly, and have fulfilled their religious duty towards God. But thou, a wretch,

13 shalt groan in thy wretchedness for having slain without cause the champions of virtue. Wherefore, he

14 said ^{||}, being myself about to die, I will not be a deserter from the testimony of my brethren. And I call upon the God of my fathers, praying Him ^d to be merciful to my nation. But He will punish thee both in

16 the present life, and after thy death. And having thus prayed ^{||}, he threw himself into the fryingpans, and so expired.

^b ch. 9. 9.

^c WISD. 7. 3.

^{||} In Erasmus, *his hands and arms being cut off, he raised his eyes to heaven, and cried, O Adonai, be merciful unto me and receive me unto my brethren.*

^d 2 MACC. 7. 37, 38.

^{||} Erasmus adds, *his tongue being pulled out.*

CHAPTER XIII.

The praises of the seven brethren.

1 **I**F then the seven brethren despised sufferings even to death, it is acknowledged on all sides that religious reason is complete master of the passions. In the same way if in submission to the passions they had eaten unclean meats, we should have said that they

3 were overcome by these affections. But now it is not so: for by virtue of the reason which is commended

4 before God, they overcame the passions. And it is not right to overlook the power exercised by reflection;

5 for it gained the mastery over passion and pains. How then should it be not right to ascribe to these men the control of passion which belongs to right reason, who could not be turned aside by the tortures inflicted

6 through fire? For like as towers placed at the mouths of harbours, breaking the threatenings of the waves,

7 afford a calm sea to those who are sailing into port; so that sevenfold fortress, the right reason of the youths, securing the harbour of piety, overcame the wantonness

8 of the passions. For they formed themselves into a holy and devout company, and encouraged one another, saying, Brethren, let us die as a brotherhood for the

^a 1 MACC. 2.
59.

law. Let us imitate the three youths in Assyria^a, who 9
despised the furnace which had affliction equal to this.
Let us not shrink through fear from testifying to our
religion. One said, Brother, take courage! and another, 10
Endure nobly. And another, Remember whence^b ye 11
are, and by what father's hand Isaac submitted^c to
be sacrificed for religion's sake.

^b IS. 51. 1, 2.

^c WISD. 10. 5.
1 MACC. 2.
52.

And they looked upon each other, even all of them 12
together, every one of them, radiant and full of con-
fidence, and said, Let us with our whole heart conse-
crate our souls^d to God Who gave them, and make use
of our bodies for the observance of the law. Let us 13
not fear him who seems to kill: for a great trial and
danger to the soul is laid up in eternal torment for
those who transgress the commandment of God. Let 14
us therefore arm ourselves with that mastery of the
passions which proceeds from Divine reason. For when 15
we have thus suffered, Abraham, Isaac, and Jacob^e will
receive us, and all the fathers will praise us. And to 16
each one of their brethren as he was dragged away,
the rest exclaimed, Disgrace us not, O brother, nor be
false to those who have died before you.

^d 2 MACC. 7.
37.

^e CH. 7. 17.
MATT. 22.
32.
LUKE 13. 20.

Now you are not ignorant of the charm of brother- 17
hood, which the Divine and all-wise Providence has
imparted through fathers to children, having also im-
planted it through the mother's womb; wherein these
brethren had continued the same time, being formed^f
in the same space, having their growth from the same 18
blood, and their perfection from the same life, and
being brought to their birth after like intervals, and
sucking milk from the same fountains; whence their
brotherly souls are nourished together by the arms of
the same breast: growing more and more by this 19
bringing up together and daily intercourse, and other
education, and our discipline in the law of God.

^f PS. 139. 13
-16.
WISD. 7. 2.

Such being then the origin of brotherly love and 20
sympathy, these seven brethren had even a more sym-
pathetic concord one with another. For being educated 21
in the same law and practising the same virtues, and
being reared up together in a righteous life, they drew
closer to one another. For their common zeal for that 22

which is good and noble intensified their affection to each other. For by the addition of religion, brotherly love was rendered more affectionate in them. But in like manner, whilst nature and intercourse and virtuous conduct thus increased the charms of brotherly affection, those who were left upheld their brethren in the outrages which they suffered, even when they saw them tortured to death.

CHAPTER XIV.

Further praises of the seven youths and their mother.

1 **A**ND besides this they encouraged them to sustain the outrage, so that they not only despised pains themselves, but also mastered the passions of fraternal affection to their brethren. O powers of reason, more kingly than a king, possessing more freedom than the free! O sacred and harmonious agreement of the seven brethren in religion! None of the seven youths quailed for fear, or hesitated to die. But they all, as though running in the way to immortality, hastened to the death by torture. For as the hands and feet move in harmony with the directions of the soul, so those holy youths, moved as by the immortal soul of religion, agreed together to die for its sake. O most holy sevenfold band of harmonious brethren! For as the seven days of the world's creation stand round about our religion, so these youths proceeding in a company of seven formed a circle, dismissing all dread of tortures. We at the present time, when we hear of the affliction of those youths, are struck with horror: but they not only seeing, not only hearing the word of instant threatening, but even suffering the execution of it, remained stedfast, and this, through the pains of fire. And what could be more painful? For the power of fire, being sharp and keen, quickly destroyed their bodies.

9 And think it not wonderful, if reason prevailed over those men in their tortures, when even a woman's mind despised pains still more varied. For the mother of the seven youths endured the tortures inflicted upon

each one of her children. For consider how manifold 11
 is the tenderness of the love of offspring, which draws
 every one to the sympathy of the feelings of the heart :
 where even living creatures without reason ^a have a 12
 sympathy and tenderness towards their offspring like
 to that of mankind. Amongst birds ^b, even the tame 13
 ones which frequent the roofs of houses, defend their
 young. Others make nests and hatch young on the 14
 tops of mountains ^c and in the crags of valleys, and in
 the holes of trees or on their upper boughs, and hinder
 any one from approaching them. And even if they are 15
 unable to hinder the enemy, they fly in a circle round
 them in an agony of affection, calling out in their own
 note, and succour their offspring in whatever way they
 are able. And why should we describe the sympathy 16
 of living creatures without reason towards their off-
 spring? Whereas even bees, at the season of making 17
 honey, attack ^{||} those who approach them; and pierce
 with their sting, as with a sword, those who go near to
 their hive, and defend themselves even to death.

^{||} Or, defend
 their young
 against
 those who
 approach
 them.

CHAPTER XV.

The praises of the mother.

BUT sympathy with her children did not move the 1
 mother of the youths, who was likeminded with
 Abraham ^a. O reason, lord over the passions! O reli- 2
 gion, dearer to the mother than children! This mother, 3
 when two things were set before her: religion, or the
 temporal deliverance of her seven sons according to the
 tyrant's promise; chose rather religion, which saves to
 eternal life according to God.

O! in what way can I adequately set forth the ten- 4
 derness of parental love, which in a wonderful manner
 seals the little character of a child with a likeness to
 its parent both in soul and form, and this chiefly from
 the greater sympathy of mothers for the affections of
 those who are born of them! For inasmuch as mothers 5
 are weak in soul and more attached to their offspring,
 so are they rather the stronger in parental affection.
 But the mother of the seven was more tender in her 6

^a WISD. 10. 5.
¹ MACC. 2.
 52.

7 affection than all mothers, since she had that parental
 love implanted in her by seven births, and was con-
 strained by her many pains endured for each of them
 to have the keener sympathy with them^{||}; yet such
 was her reverence towards God, that she made no
 account of the temporal deliverance of her children.
 8 And notwithstanding this she had even a greater affec-
 tion for her sons on account of their heroic conduct and
 9 their obedience to their law. For they were just, and
 temperate, and courageous, and generous, and loving
 to their brethren, and so attached to their mother as to
 obey her^b by observing the precepts of the law even to
 10 death. And at the same time, whilst there were so
 many motives to maternal affections which were in-
 ducing the mother to the feeling of sympathy, in none
 of these could the various tortures alter her determina-
 11 tion. But the mother encouraged each of her children
 singly and all of them together to undergo death for
 religion.
 12 O holy nature, and incitements to parental love, and
 affectionate understanding, and rewards of bringing
 13 up children, and invincible affections of mothers! The
 mother seeing them one by one tortured and burned,
 14 would not change, for religion's sake. She saw her
 children's flesh consuming in the fire, and their toes
 and fingers quivering on the ground, and the flesh
 of their heads stripped off even to their beards, and
 15 projecting like masks. O mother, thou art now tried
 by severer pains than in thy travail at their birth! O
 thou, the only woman that ever brought forth perfect
 16 piety! Thy firstborn expiring moved thee not: nor the
 second, piteously regarding thee in his tortures; nor
 17 the third as he breathed out his soul. Nor when thou
 didst behold the eyes of each of them looking sternly
 upon the tortures, each upon his own cruel fate, and
 18 their nostrils foreboding death, didst thou weep. Thou
 didst behold flesh upon flesh of thy children chopped
 off, and hands upon hands amputated, and heads upon
 heads cut off from the throats, and corpses falling upon
 corpses, and didst see the company of thy children
 turned through the tortures into a charnel house, and

^{||} Erasmus has a lengthy addition here, concluding thus: *Can I describe how every one perished, seeing thou their mother didst laugh at their deaths, even when their sinews were cut in two, their heads flayed, their tongues pulled forth by the roots, their hands broken, their bodies in the fire, and cast upon iron plates red hot, and upon wheels, and their ribs pulled asunder, and many other torments, for which we want names?*

^b 2 Macc. 7. 27—29.

yet thou didst not shed a tear. Neither the melodies 19
of sirens, nor the notes of swans by delighting the ears,
could so attract the hearers as did the voices of these
children as in their tortures they called on their mo-
ther. How great and how many were the tortures 20
which that mother then sustained, whilst her sons were
being racked with wheels and hot irons! But religious 21
reason, which nerved her courage in the midst of those
sufferings, impelled her to look beyond the temporal
calls of her parental love. Though she beheld the 22
destruction of seven children, the noble mother when
she had embraced them laid aside her feelings^{||} for the
sake of her faith in God. For perceiving in her own 23
mind, as in a council-chamber, powerful advisers,
namely, nature, and succession of life, and maternal
affection, and the tortures of her children; the mother 24
holding two votes, one for the death, and the other for
the deliverance of her children, would not choose a
deliverance which would have saved her seven sons for
a short time: but the pious constancy of Abraham^c
was remembered by this his daughter.

O mother of a nation, avenger of the law, and 25
champion of religion, prize-winner in the contest of
the affections! O thou who wast more noble in en- 26
durance than males, and more manly than men in
patience! For as the ark of Noah in the deluge that
filled the world, carried a world^d and endured the
mighty waves; so thou, observer of the law, over-
whelmed on all sides by a deluge of sufferings, and
straitened by violent storms which were the tortures
of thy sons, didst nobly endure the tempests which
assail religion^{||}.

CHAPTER XVI.

The praises of the mother (continued).

IF therefore even a woman, and she an aged one, 1
and the mother of seven sons, endured to see her chil-
dren's tortures, even unto death: confessedly religious
reason is lord over the passions. I have then proved, 2
that not only men have obtained the mastery of their

^{||} Some read, *she beheld the destruction of seven children, and the manifold variety of their tortments, all of which the noble mother disregarded.*

^c Above, ver. 1.

^d WISD. 10. 4; 14. 6.

^{||} In Erasmus, *thou sufferedst not the tyrant to overcome the Holy Ghost, which thou hadst received in thy heart.*

passions, but also that a woman despised the greatest
 3 tortures. And not so fierce were the lions around
 Daniel, nor the furnace of Misael burning with most
 devouring fire, as that nature of maternal tenderness
 burned in her, as she beheld her seven sons tortured.

4 But all such feelings, however great, the mother quench-
 5 ed through religious reason. For we must take account
 of this also; that had the woman been fainthearted,
 as being their mother, she would have made lamenta-
 tion over them; and perhaps would have spoken
 6 thus; O wretched one that I am! thrice, many times
 miserable; who having borne seven sons, am become
 7 the mother of none. O seven vain travails, and seven
 fruitless pregnancies, unprofitable nursings, and miser-
 8 able givings of suck! In vain for you, my sons, have
 I undergone many pangs, and the more painful anxie-
 9 ties^a of your education! Alas, of my children, some
 never married; others married to no purpose: I shall
 not see your children, nor shall I be deemed happy in
 10 being saluted as a grandmother. Alas, I who was once
 the mother of many and fair children, am now a widow
 and desolate, and full of sorrows! Nor, if I die, shall
 I have one of my sons to bury me.

^a WISD. 7. 4.

11 But with such a lamentation as this the holy and
 pious mother bewailed none of them. Nor did she
 dissuade any of them from undergoing death, nor
 12 grieve for them as for dying men. But as if she
 possessed a mind of adamant, and was again giving
 birth to the entire number of her sons for immortality,
 she rather besought and exhorted them to undergo
 death for religion.

13 O thou, who though aged and a woman, wast a
 soldier of God for religion, and by thy endurance
 didst even overcome a tyrant: thou wast found both
 14 in deeds and words more powerful than a man. For
 when thou wast seized, together with thy children,
 thou didst stand looking upon Eleazar under torture,
 15 and saidst to thy sons in the Hebrew tongue: Chil-
 dren, the contest is a noble one; and since you are
 called to it that you may give testimony for your
 nation, earnestly contend^b for the law of your fathers.

^b 1 TIM. 6. 12.
 JUDE 3.

For it would be disgrace if when this old man has 16
endured tortures for religion, you who are younger
should be dismayed at the torments. Remember that 17
it was by God's gift that you obtained life in the
world, and have enjoyed it; and therefore you ought
to undergo all pain for God. For whom also our father 18
Abraham hastened to sacrifice Isaac the father of our
nation, who did not shrink when he saw his father's
hand armed with a knife, descending upon him. And 19
Daniel the just was cast to the lions: and Ananias,
Azarias, and Misael were slung out into a furnace of
fire, and endured it for God's sake. If therefore you 20
also have the same faith towards God, be not dis-
quieted. For it is unreasonable that those who know
religion should not withstand pain^{||}.

With these arguments the mother of the seven, en- 21
couraging each one of her sons, persuaded them to
die, rather than transgress the commandment of God.
And besides this they also perceived that those who 22
die for God's sake live to God^c, like Abraham, Isaac,
and Jacob, and all the patriarchs.

CHAPTER XVII.

The praises of the mother (continued).

AND some of the guards related, that when she was 1
about to be seized^a and put to death, in order
that nobody might touch her person, she threw her-
self upon the pile^{||}.

O mother, who with thy seven sons hast overthrown 2
the tyrant's violence, and defeated his wicked devices,
and hast given proof of the nobleness of faith! For 3
thou, as a house supported upon the pillar of thy
children, didst endure without bending the shock of
those tortures. Be of good cheer, therefore, O holy 4
minded mother, generously maintaining the hope to-
wards God of the reward of patience. Not so glorious 5
is the moon in heaven with the stars, as thou appearest
since thou hast been a light to lead as stars thy seven
sons in the way of religion, becoming thus honourable
with God, and established in heaven with them. For 6

^{||} Erasmus
adds, *Be-
lieve me,
we are
rather
tried than
tormented.
For what-
soever the
world af-
fords is
mortal and
transitory.*

^c ch. 7. 17.
MATT. 22. 32.
MARK 12. 26.
LUKE 20. 37.

^a 2 Macc. 7. 41.

^{||} In
Erasmus'
edition, *the
mother was
scourged,
mutilated,
and put
into the
fryingpan,
and died
praying for
all women
with child,
and so
yielded her
chaste soul
to God.*

the generation of thy children was from Abraham their father ||.

|| Some read,
the child
Abraham.

7 Now if it were possible for us to pourtray, as in
a picture, the religion of thy story, would not men
shudder to see the mother of seven children under-
8 going for religion various tortures unto death? For
it would be also right to inscribe upon the tomb itself
these words, which are set down for a memorial to
9 those of our nation: HERE AN AGED PRIEST, AND
AN AGED WOMAN, AND SEVEN YOUTHS, ARE BURIED
THROUGH THE VIOLENCE OF A TYRANT, WHO WISHED
10 TO DESTROY THE RELIGION OF THE HEBREWS, WHO
AVENGED THEIR NATION, LOOKING UNTO GOD, AND
ENDURING TORTURES UNTO DEATH.

11 For it was truly a Divine contest^b which was ac-
12 complished through them. For then virtue presided
over the contest, approving the victory through pa-
tience, unto incorruption in a life that should be per-
13 petual. The leader in that contest was Eleazar, and
the mother of the seven children was in the struggle:
14 and the brethren were combatants. Their antagonist
was the tyrant; and the world and the society || of
15 men were looking on. And religion conquered, and
crowned^c her own champions. Who did not admire
16 the champions of the Divine law ||? Who were not
astonished at them? Even the tyrant himself, and all
17 his council, wondered greatly at their patience; for
which also they now stand before the throne of God^d,
18 and are living through a blessed eternity. For Moses
says, All His sanctified ones are under Thy hands^e.
19 These men therefore being sanctified for God were
distinguished not only by this honour, but also in that
it was on their account that the enemies did not pre-
vail over our nation, and that the tyrant was punished,
20 and our country was purified, since they became^f as it
21 were a ransom || for the sin of the nation. And through
the blood of those pious men, and their propitiatory
death, Divine Providence saved Israel which had be-
fore been afflicted.

^b 1 COR. 4. 9. ✠
HEB. 10. 33.

|| *lit., life.*

^c WISD. 4. 2.
2 TIM. 2. 5.
2 ESD. 2.
43—45.

|| Some read,
the law of
truth.

^d 2 ESD. 2. 42.
REV. 7. 15.

^e DEUT. 33. 3.

^f 2 MACC. 7.
37, 38.
ch. 1. 11;
6. 23, 24.

|| Or, *expia-*
tion.

22 For the tyrant Antiochus, regarding the fortitude
of their virtue, and their patience under tortures, pro-

|| So Erasmus: *seeing the greatness of their faith and contempt of death, he gathered an army of foot out of the Hebrews.*

claimed to his soldiers that their patience was a lesson to them. And he kept Hebrew soldiers || in his service, 23 since they were noble and courageous, for land battles and sieges, and he destroyed and conquered all his enemies.

CHAPTER XVIII.

The result of the constancy of the martyrs.

^a BAR. 3. 9;
4. 1, 2.

^b ch. 6. 28.

^c 1 MACC. 6.
8—16.
2 MACC. 9.
5—10.

^d 1 MACC. 3.
27—31.
2 MACC. 9.
1, 2.

^e GEN. 2. 22.

^f DEUT. 22.
25—27.

^g LUKE 2. 36.

|| The name, *Archippus*, is not given in Erasmus' edition.

^h DEUT. 4. 9;
6. 7; 11. 19.

O ISRAELITES, children who are sprung from the 1 seed of Abraham, obey this law ^a, and in every way be religious; knowing that religious reason is 2 lord over the passions, and not only over pains from within, but also over those that are ^b from without. Wherefore those men, by exposing their bodies to 3 pains for religion's sake, were not only admired by men, but were also deemed worthy of a Divine inheritance. And through them the nation obtained peace, 4 and having renewed good order throughout their country, they expelled the enemies who had invaded them. And the tyrant Antiochus has been visited with ven- 5 geance ^c upon earth, and after his death is still enduring punishment. For when he was altogether unable to 6 compel the people of Jerusalem to live as the aliens, and to be estranged from their fathers' customs, he 7 then removed from Jerusalem, and made war ^d against the Persians.

And the righteous woman, the mother of the seven 8 youths, spake thus to her children: Whilst I was a 9 pure virgin, I went not out from my father's house, but I took care of the built up rib ^e. No ravisher in 10 the desert, nor seducer in the field ^f, corrupted me; nor did the destroyer, the deceitful Serpent, rob me of the purity of my virginity: but I remained with a husband ^g during the flower of my age. And when 11 these my children had grown up, their father || died: happy was he! for when he had lived through the time of life that was blessed with children, he lived not to see the time of mourning for the loss of children. And he used to teach you ^h, when yet with you, 12 the law and the prophets. And he read to us of Abel, 13

who was murdered by Cain; and of Isaacⁱ who was
 14 sacrificed, and of Joseph who was in prison. And he
 told us of the zealous Phinees; and taught us concern-
 15 ing Ananias, Azarias, and Misael in the fire. And he
 praised Daniel who was in the den of lions, and called
 him blessed. And he reminded you of the scripture
 of Esaias^j, which says Even if thou pass through the
 16 fire, it shall not burn thee. He chanted to you David
 the Psalmist, saying, Many^k are the afflictions of the
 17 righteous^l. He recited to us proverbs, even Solomon^l,
 saying, He is a tree of life to all those who do His will.
 18 And he affirmed the truth set forth by Ezekiel^m, say-
 19 ing, Shall these dry bones live? For he did not forget
 the song which Mosesⁿ taught, and its teaching, I will
 kill, and I will make alive. This is your life and the
 prolonging of your days.
 20 O that bitter, and yet not bitter day, when the
 bitter tyrant of the Greeks kindled the fire under his
 savage caldrons, and with boiling rage brought to the
 catapult and to all his tortures the seven children of
 21 the daughter of Abraham! Their eyeballs he blinded;
 their tongues he cut out, and he put them to death
 22 by various tortures. Wherefore Divine retribution
 23 pursued, and will yet pursue the pestilent wretch.
 But the children of Abraham, with their victorious
 mother, are assembled together to the company of
 their fathers, having received again pure and immor-
 24 tal souls from God. To whom be glory for ever and
 ever. Amen^l.

ⁱ 1 MACC. 2.
51, &c.

^j IS. 43. 2.

^k PS. 34. 19.

^l Some add,
*and out of
them all the
Lord shall
deliver
them.*

¹ PROV. 3. 8.

^m EZEK. 37. 3.

ⁿ DEUT. 32.
39, 47.

^l The con-
clusion in
Erasmus, is
as follows:
*'For they
who suffer
for God's
sake, shall
have happy
success,
when God
the Father
of all things
shall re-
ward with
life ever-
lasting
them that
follow Him.
Thus have
I conse-
crated these
worthy me-
morials,
which I
find in the
holy Scrip-
tures of the
sacred Mac-
cabees, to
the reading
of all men
who shall
live in any
age here-
after.'*

INDEX

OF

PASSAGES IN THE CANONICAL SCRIPTURES QUOTED OR PARAPHRASED IN THE APOCRYPHA.

GENESIS.

1. 27. In His own image WISD. 2. 23.
2. 1. The heavens and the earth . . . and all the
host of them MANASSES *v.* 2.
2. 7. God formed man of the dust ECCLUS. 17. 1;
33. 10.
2. 17. Thou shalt surely die ECCLUS. 14. 17.
2. 18, 20. An help meet for him TOBIT 8. 6.
ECCLUS. 36. 24.
5. 24. Enoch walked with God . . . God took him . . . WISD. 4. 10.
ECCLUS. 44. 16.
6. 1. Men began to multiply on the face of earth . . . 2 ESDR. 3. 12.
6. 9. Noah was a just man and perfect ECCLUS. 44. 17.
9. 2. The fear of you . . . shall be upon every beast . ECCLUS. 17. 4.
15. 6. He counted it to him for righteousness . . . 1 MACC. 2. 52.
19. 26. She became a pillar of salt WISD. 10. 7.
22. 17. I will multiply thy seed as the stars ECCLUS. 44. 21.
22. 17. As the sand which is upon the sea shore . . . S. OF THR., *v.* 13.
24. 7. He shall send His angel before thee TOBIT 5. 16, 21.
24. 33. I will not eat, until I have told mine errand . TOBIT 7. 11.
25. 26. His hand took hold on Esau's heel 2 ESDR. 6. 8.
49. 7. Cursed be their anger, for it was fierce . . . 4 MACC. 2. 19.

EXODUS.

4. 22. Israel is My son, even My firstborn ECCLUS. 36. 12.
11. 5. Even unto the firstborn of the maidservant . . WISD. 18. 11.
11. 7. Shall not a dog move his tongue JUDITH 11. 19.
14. 12. It had been better for us to serve the Egyp-
tians, &c. 2 ESDR. 1. 18.
15. 3. The Lord is a man of war (LXX. breaking the
battles) JUD. 9. 7; 16. 3.
2 MACC. 12. 28.

30. 12, &c. Who shall go up for us to heaven, &c. . . . BARUCH 3. 29.
 30. 19. I have set before you life and death 2 ESDR. 7. 59.
 ECCLUS. 15. 17.
 32. 7. Consider the years of many generations ECCLUS. 2. 10.
 32. 17. They sacrificed to devils, not to God BARUCH 4. 7.

DEUTERONOMY.

32. 24. The teeth of beasts . . . with the poison of
 serpents ECCLUS. 39. 30.
 32. 36. And repent Himself for His servants 2 MACC. 7. 6.
 32. 39. I kill, and I make alive 4 MACC. 18. 19.
 32. 47. It is your life: and through this thing ye shall
 prolong your days 4 MACC. 18. 19.
 33. 3. All His saints . . . sat down at thy feet 4 MACC. 17. 18.
 33. 4. Moses commanded us a law, even the inherit-
 ance of the congregation of Jacob ECCLUS. 24. 23.

JOSHUA.

6. 20. The wall fell down 2 MACC. 12. 15.
 7. 9. What wilt Thou do unto Thy great Name? . . . 2 ESDR. 4. 25.
 8. 18. Joshua stretcheth out the spear ECCLUS. 46. 2.

I. SAMUEL.

2. 6. The Lord killeth and maketh alive TOBIT 8. 16.
 2. 6. He bringeth down to the grave and bring-
 eth up WISD. 16. 13.
 7. 9. Samuel took a sucking lamb, and offered it . . ECCLUS. 46. 16.
 12. 3. Whose ox have I taken? &c. ECCLUS. 46. 19.
 12. 22. The Lord will not forsake His people 2 MACC. 6. 16.
 13. 3, LXX. The slaves have rebelled JUDITH 14. 18.
 14. 6. To save by many or by few 1 MACC. 3. 18.
 18. 7. David his ten thousands ECCLUS. 47. 6.

II. SAMUEL.

1. 25, 27. How are the mighty fallen! 1 MACC. 9. 21.
 10. 12. Let us play the men for our people, &c. . . . 1 MACC. 3. 58.
 10. 12. The Lord do that which seemeth Him good . . 1 MACC. 3. 60.
 23. 15. Give me drink of the water of the well of
 Bethlehem, &c. 4 MACC. 3. 7, &c.
 24. 14. Let me not fall into the hand of man ECCLUS. 2. 18.
 2 MACC. 10. 4.

I. KINGS.

3. 9. Give thy servant an understanding heart . . . WISD. 7. 7.
 4. 25. Every man under his vine and under his fig
 tree 1 MACC. 14. 12.
 14. 15. As a reed is shaken 3 MACC. 2. 22.

II. KINGS.

19. 19. That all the kingdoms may know that Thou art
the Lord TOBIT 8. 17.
19. 35. The angel . . . smote . . . an hundred fourscore
and five thousand 1 MACC. 7. 41.
2 MACC. 15. 22.

I. CHRONICLES.

16. 34. He is good ; for His mercy endureth for ever . . . 1 MACC. 4. 34.
21. 13. Let me not fall into the hand of man ECCLUS. 2. 18.

II. CHRONICLES.

1. 12. I will give thee riches and wealth WISD. 7. 11.
5. 13. He is good ; for His mercy endureth for ever . . . 1 MACC. 4. 24.
7. 1. Fire came down from heaven 2 MACC. 2. 10.
7. 14. If My people shall humble themselves, then
will I hear 3 MACC. 2. 10.
35. 1, &c. Josiah kept a passover, &c. 1 ESDR. 1. 1, &c.
36. 1, &c. The people of the land took Jehoahaz, &c. . . . 1 ESDR. 1. 34, &c.
36. 17. And had no compassion upon young man, &c. . . . BARUCH 4. 15.

EZRA.

1. 1, &c. Now in the first year of Cyrus, &c. 1 ESDR. 2. 1, &c.
2. 1, &c. Now these are the children of the province, &c. 1 ESDR. 5. 7, &c.
3. 1, &c. And when the seventh month was come, &c. . . 1 ESDR. 5. 47, &c.
4. 1, &c. Now when the adversaries of Judah, &c. . . . 1 ESDR. 5. 66, &c.
4. 17. Then sent the king an answer unto Rehum, &c. 1 ESDR. 2. 16, &c.
5. 1, &c. Then the prophets, Haggai, &c. 1 ESDR. 6. 1, &c.
6. 1, &c. Then Darius the king made a decree, &c. . . . 1 ESDR. 6. 23, &c.
6. 10. Offer sacrifices . . . and pray for the life of the
king BARUCH 1. 10, 11.
6. 13, &c. Then Tatnai, governor on this side the river, &c. 1 ESDR. 7. 1, &c.
7. 1, &c. In the reign of Artaxerxes, &c. 1 ESDR. 8. 1, &c.
8. 1, &c. These are now the chief of their fathers, &c. . . 1 ESDR. 8. 28, &c.
9. 1, &c. Now when these things were done, the princes
came, &c. 1 ESDR. 8. 68, &c.
10. 1, &c. Now when Ezra had prayed, &c. 1 ESDR. 8. 91, &c.
10. 6, &c. Then Ezra rose up from before the house of God 1 ESDR. 9. 1, &c.

NEHEMIAH.

4. 14. Fight for your brethren, your sons, and your
daughters 1 MACC. 5. 32.
7. 73. So the priests and the Levites, &c. 1 ESDR. 9. 37.
8. 1, &c. And all the people gathered themselves to-
gether, &c. 1 ESDR. 9. 38, &c.

JOB.

9. 12. Who will say unto Him, What doest Thou? . . . WISD. 12. 12.
 28. 15, &c. It cannot be gotten for gold, &c. . . . WISD. 7. 9.
 34. 21. His eyes are upon the ways of man ECCLUS. 17. 19.
 38. 35. That they may say unto thee, Here we are? . . . BARUCH 3. 34.
 41. 20. Out of his nostrils goeth smoke, &c. . . . WISD. 11. 18.

PSALMS.

2. 10. Be wise now therefore, O ye kings WISD. 6. 1.
 8. 6. To have dominion over the works of Thy hands . . . WISD. 9. 2.
 9. 10. They that know Thy Name 1 MACC. 4. 33.
 9. 10. Thou hast not forsaken them that seek Thee . . . BEL. & DR. v. 38.
 9. 13. The gates of death 3 MACC. 5. 51.
 17. 15. I will behold Thy face in righteousness TOBIT 4. 11.
 33. 16. Saved by the multitude of an host 1 MACC. 3. 19.
 34. 15. The eyes of the Lord are upon the righteous . . . ECCLUS. 15. 19.
 34. 19. Many are the afflictions of the righteous . . . 4 MACC. 18. 16.
 37. 13. The Lord shall laugh at him WISD. 4. 18.
 37. 12. The wicked plotteth against the just WISD. 2. 12.
 37. 24. Though he fall . . . the Lord upholdeth him . . . ECCLUS. 3. 31.
 49. 10. And leave their wealth to others ECCLUS. 11. 19.
 62. 10. If riches increase, set not your heart upon them . . ECCLUS. 5. 1, 8.
 72. 8. From the river unto the ends of the earth . . . ECCLUS. 44. 21.
 78. 25. Man did eat angels' food WISD. 16. 20.
 79. 2, 3. The dead bodies of Thy servants, &c. 1 MACC. 7. 17.
 79. 8. Let Thy tender mercies speedily prevent us . . . 3 MACC. 2. 20.
 86. 15. A God full of compassion, and gracious TOBIT 13. 6.
 86. 16. The son of Thine handmaid WISD. 9. 5.
 88. 4. Counted with them that go down into the pit . . . BARUCH 3. 11.
 96. 6. Honour and majesty are before Him, &c. . . . TOBIT 13. 7.
 103. 20. Bless the Lord, ye His angels S. OF THR. v. 37.
 103. 21. Bless the Lord, all ye His hosts S. OF THR. v. 37.
 103. 22. Bless the Lord, all His works S. OF THR. v. 35.
 104. 30. Thou sendest forth Thy Spirit, they are created . . JUDITH 16. 14.
 105. 39. A cloud for a covering, &c. WISD. 10. 17.
 106. 2. Who can utter the mighty acts of the Lord? . . . ECCLUS. 18. 4.
 106. 6. We have sinned with our fathers, &c. JUDITH 7. 29.
 109. 29. Let them cover themselves with their own confusion . 3 MACC. 6. 34.
 118, 1, &c. O give thanks unto the Lord, &c. S. OF TH. 67, 68.
 129. 5. Let them all be confounded that hate Zion . . . TOBIT 13. 11.
 135. 19. Bless the Lord, O house of Israel S. OF THR. 61.
 135. 19. Bless the Lord, O house of Aaron S. OF THR. 62.
 135. 20. Bless the Lord, O house of Levi S. OF THR. 63.
 135. 20. Ye that fear the Lord, bless the Lord S. OF THR. 38.

141. 3. Set a watch before my mouth ECCLUS. 22. 27.
 148. 4. Praise Him, ye heavens of heavens S. OF THR. 36.
 148. 4. Ye waters that be above the heavens S. OF THR. 38.
 148. 3. Praise ye Him, sun and moon, &c. S. OF TH. 40, 41.
 148. 9. Mountains and all hills, &c. S. OF TH. 53, 54.
 148. 10. Beasts and all cattle, &c. S. OF THR. 59.

PROVERBS.

2. 6. The Lord giveth wisdom ECCLUS. 1. 1.
 3. 1. My son, forget not my law TOBIT 4. 19.
 3. 3. Bind them about thy neck, &c. TOBIT 4. 19.
 3. 4. So shalt thou find favour, &c. TOBIT 4. 19.
 3. 13. Happy is the man that findeth wisdom ECCLUS. 25. 10.
 3. 18. She is a tree of life 4 MACC. 18. 17.
 4. 9. A crown of glory shall she deliver unto thee ECCLUS. 6. 31.
 5. 21. The ways of man are before the Lord ECCLUS. 17. 15,
 19.
 8. 35. Whoso findeth Me findeth life ECCLUS. 4. 12.
 8. 17. Those that seek Me early shall find Me ECCLUS. 4. 12.
 8. 30. Then was I by Him WISD. 9. 9.
 10. 10. He that winketh with the eye causeth sorrow ECCLUS. 27. 22.
 11. 4. Righteousness delivereth from death TOBIT 4. 10;
 12. 9.
 12. 4. A virtuous woman is a crown to her husband ECCLUS. 26. 2.
 12. 9. He that honoureth himself and lacketh bread ECCLUS. 10. 27.
 12. 11. He that tilleth his land shall be satisfied ECCLUS. 20. 28.
 13. 14. The law of the wise is a fountain of life ECCLUS. 21. 13.
 15. 10. He that hateth reproof shall die ECCLUS. 21. 6.
 15. 13. A merry heart maketh a cheerful countenance ECCLUS. 13. 25.
 17. 2. A wise servant shall have rule ECCLUS. 10. 25.
 19. 17. That which he hath given will He pay him again ECCLUS. 35. 11.
 19. 14. A prudent wife is from the Lord ECCLUS. 26. 3.
 21. 19. Better to dwell in the wilderness than with
 an angry woman ECCLUS. 25. 16.
 26. 17. He that . . . meddleth with strife belonging not
 to him ECCLUS. 11. 9.
 26. 27. Whoso diggeth a pit shall fall therein ECCLUS. 27. 26.
 26. 27. He that rolleth a stone, it will return upon him ECCLUS. 27. 25.
 27. 20. The eyes of man are never satisfied ECCLUS. 14. 9.
 27. 23. Be diligent to know the state of thy flocks ECCLUS. 7. 22.
 28. 19. He that tilleth his land shall have plenty ECCLUS. 20. 28.

ECCLESIASTES.

1. 13. This sore travail hath God given to the sons of men ECCLUS. 40. 1.

3. 14. Nothing can be put to it, nor anything taken
from it ECCLUS. 18. 6.
3. 20. All turn to dust again ECCLUS. 16. 30.
7. 20. There is not a just man upon earth 2 ESDR. 8. 35.
9. 12. Man also knoweth not his time ECCLUS. 11. 19.
10. 2. A wise man's heart . . . a fool's heart ECCLUS. 21. 26.
10. 8. He that diggeth a pit shall fall into it ECCLUS. 27. 26.
10. 19. Wine maketh merry ECCLUS. 31. 28.

ISAIAH.

1. 15. I will hide Mine eyes from you 2 ESDR. 1. 31.
1. 17. Relieve the oppressed ECCLUS. 4. 9.
3. 10, LXX. Let us lie in wait for the righteous WISD. 2. 12.
28. 1, LXX. Hirelings of Ephraim JUDITH 6. 2.
28. 15. We have made a covenant with death WISD. 1. 16.
40. 4. Every valley shall be exalted, &c. BARUCH 5. 7.
40. 13. Who hath directed the Spirit of the Lord WISD. 9. 13.
40. 15. As a drop of a bucket 2 ESDR. 6. 56.
40. 15. As the small dust of the balance WISD. 11. 22.
40. 16. Nor the beasts sufficient for a burnt offering JUDITH 16. 16.
40. 17. All nations before Him are as nothing WISD. 11. 22.
43. 2. When thou walkest through the fire, thou shalt
not be burned 4 MACC. 18. 15.
44. 13, &c. The carpenter stretcheth his rule, &c. WISD. 13. 11, &c.
45. 6. There is none beside Me BEL & DR. 41.
56. 5. Unto them will I give in Mine house a place WISD. 3. 14.
57. 1. The righteous is taken away WISD. 4. 11.
57. 2. He shall enter into peace WISD. 3. 3; 4. 7.
59. 7. Wasting and destruction are in their paths WISD. 5. 7.
59. 8. The way of peace they know not WISD. 5. 7.
63. 13. As an horse in the wilderness WISD. 19. 9.
66. 24. Their worm shall not die, &c. JUDITH 16. 17.
ECCLUS. 7. 17.

JEREMIAH.

2. 6. Through a land that no man passed through WISD. 11. 2.
7. 34. The voice of the bridegroom, and the voice of
the bride BARUCH 2. 23.
8. 1. The bones of the kings of Judah, &c. BARUCH 2. 24.
10. 5. They must needs be borne, because they can-
not go BAR. 6. 4, 26.
14. 22. That can cause rain BARUCH 6. 53.
16. 9. The voice of the bridegroom, and the voice of
the bride BARUCH 2. 23.
16. 15. I will bring them again into their land BARUCH 2. 34.

18. 4. Another vessel, as seemed good to the potter . WISD. 15. 7.
 18. 6. As the clay is in the potter's hands ECCLUS. 33. 13.
 24. 7. I will give them an heart BARUCH 2. 31.
 25. 10. The voice of the bridegroom, &c. BARUCH 2. 23.
 27. 12. Bring your necks under the yoke BARUCH 2. 21.
 31. 17. There is hope in thine end, saith the Lord . . TOBIT 13. 9.
 32. 40. I will make an everlasting covenant with
 them BARUCH 2. 35.

JEREMIAH.

36. 30. Cast out in the day to the heat, and in the night
 to the frost BARUCH 2. 25.

EZEKIEL.

14. 21. The sword and the famine, &c. 2 ESDR. 15. 5.
 18. 20. The wickedness of the wicked shall be upon
 him 2 ESDR. 7. 105*.
 18. 32. I have no pleasure in the death of him that
 dieth WISD. 1. 13.
 37. 3. Can these bones live? 4. MACC. 18. 13.

DANIEL.

6. 24. They cast them into the den BEL. & DR. 42.
 7. 23. The fourth kingdom which shall devour the whole
 earth 2 ESDR. 11. 40.
 9. 7. Righteousness belongeth unto Thee, but unto us
 confusion of faces BARUCH 1. 15.
 9. 8. To our kings, to our princes, to our fathers, &c. BAR. 1. 16, 17.
 9. 10. Neither have we obeyed the voice of the Lord BARUCH 1. 21.
 9. 12. He hath confirmed His words, &c. BARUCH 2. 1.
 9. 14. The Lord watched upon the evil, and brought it
 upon us BARUCH 2. 9.
 9. 15. And now, O Lord our God, that hast brought
 Thy people forth, &c. BARUCH 2. 11.
 9. 18. We do not present our supplications . . . for
 our righteousness BARUCH 2. 19.
 9. 27. For the overspreading of abominations He shall
 make it desolate 1 MACC. 1. 54.
 10. 8. My comeliness was turned in me into corruption 2 ESDR. 10. 28.
 10. 10. An hand touched me, which set me upon my
 knees 2 ESDR. 10. 30.

JOEL.

2. 13. And repenteth Him of the evil MANASSES 7.

AMOS.

8. 10. I will turn your feasts into mourning TOBIT 2. 6.
1 MACC. 1. 39.

HAGGAI.

2. 23. I will make thee as a signet ECCLUS. 49. 11.

ZECHARIAH.

3. 10. Under the vine and under the fig tree 1 MACC. 14. 12.

MALACHI.

4. 6. He shall turn the heart of the fathers to the
children ECCLUS. 48. 10.

NEW TESTAMENT.

S. MATTHEW.

23. 37. As a hen gathereth her chickens under her wings 2 ESDR. 1. 30.
24. 8. The beginning of sorrows 2 ESDR. 16. 18.

1. CORINTHIANS.

7. 29. That both they that have wives be as though
they had none 2 ESDR. 16. 44.
7. 30. They that buy as though they possessed not 2 ESDR. 16. 41.

REVELATION.

7. 4. The number of them which were sealed 2 ESDR. 2. 38.
7. 9. A great multitude which no man could number 2 ESDR. 2. 42.
7. 9. Palms in their hands 2 ESDR. 2. 46.
7. 13. What are these? 2 ESDR. 2. 44.



Date Due

F 24 '41		
Mr 26 '41		
10 '48		
AP 07 '50		
JE 24 '52		
AP 29 '55		
FACULTY		
FACULTY		
JUN 15 1976		
JUL 3 1976		
JUL 3 1976		
		

Princeton Theological Seminary Libraries



1 1012 01250 0999